



# Conference Program

## Programme de la conférence

June 3 - June 7  
3 juin - 7 juin

June 17 - June 21  
17 juin - 21 juin

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The Annual Canadian Sociological Association (CSA) Conference makes it possible for our members to meet and discuss academic, research, educational and administrative matters. CSA Conference delegates benefit from the opportunity to learn from, and engage with, scholars and practitioners working within the discipline of sociology.

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La conférence annuelle de la Société canadienne de sociologie (SCS) permet à nos membres de se réunir et de discuter de sujets traitant de l'enseignement supérieur, de la recherche, de l'éducation et de l'administration. Les délégués à notre conférence ont l'occasion de s'informer auprès d'universitaires et de praticiens travaillant en sociologie et d'échanger avec eux.



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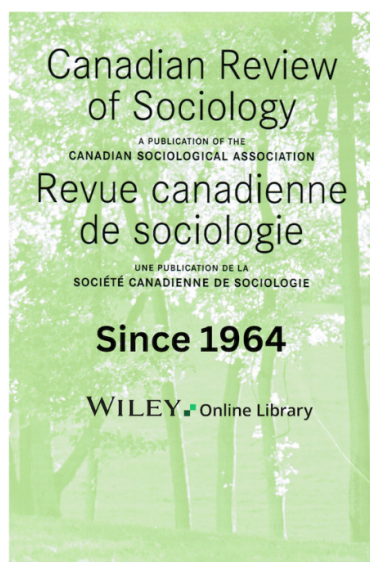
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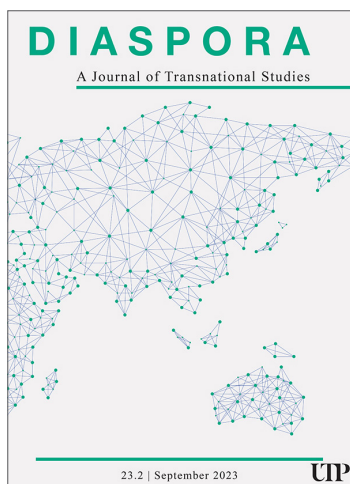
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ISSN: 1755-618X  
2022 Impact Factor: 2.7



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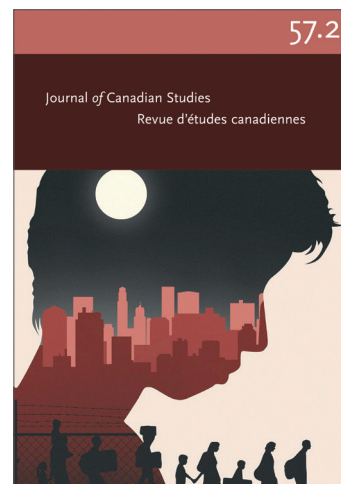
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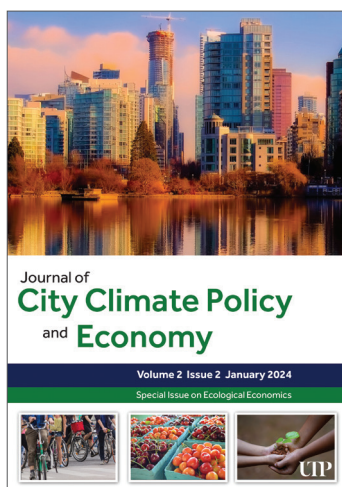
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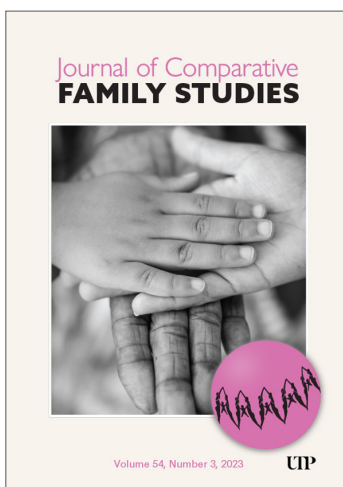
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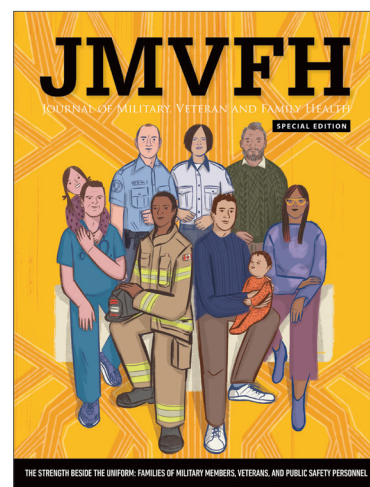
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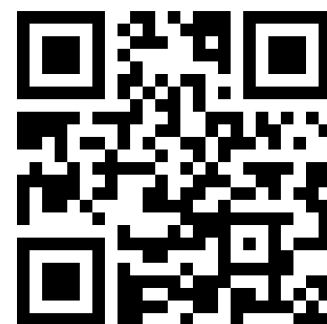


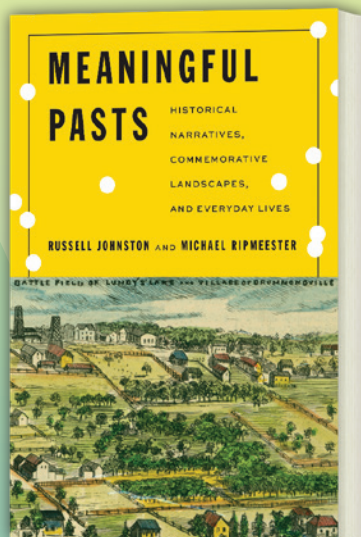
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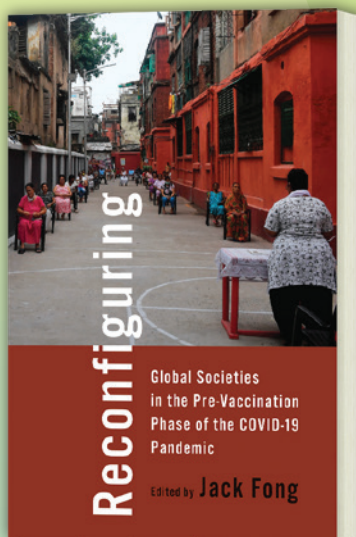
Recently published research in the social sciences examines such topics as memorialization of “home,” genocide education, wellbeing economy ideologies, the impact of barriers to mental health care, political influence and abortion access, family stress and coping during the COVID-19 pandemic, and much more.





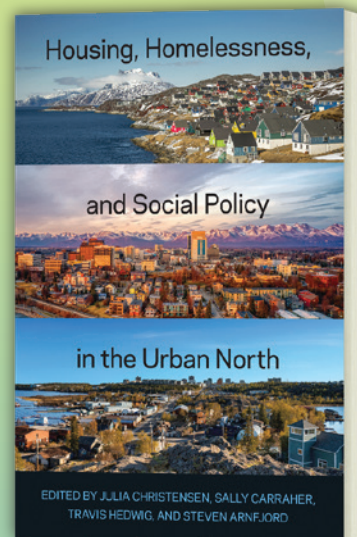
“This important book will challenge cultural professionals concerned with developing effective interventions into political and social debates.”

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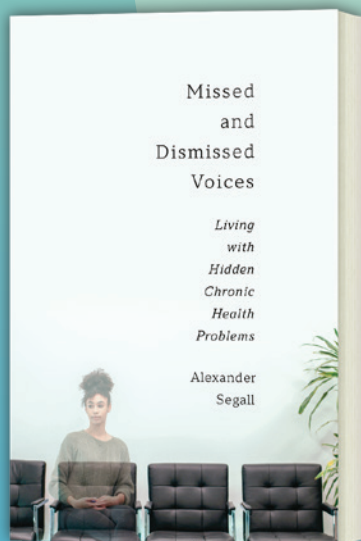
“This groundbreaking examination of the intertwining of national politics and public health should be read across the medical and social sciences.”

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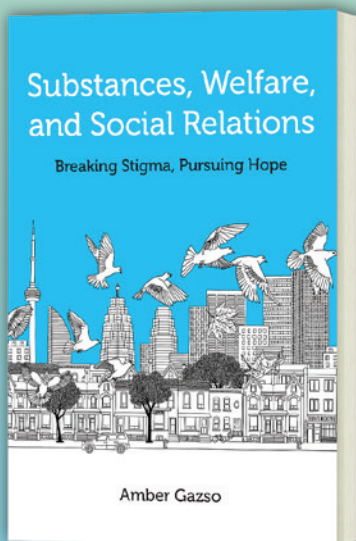
“Equally humanistic and practical in its approach, this much-needed volume explores the complexities of northern homelessness in the Canadian North, Alaska, and Greenland.”

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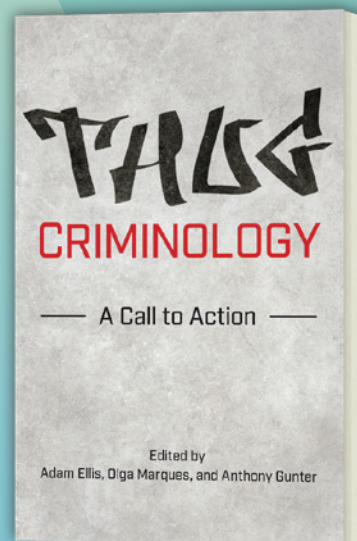
“Illuminating the challenges of invisible illnesses for navigating our social worlds, Segall explores possibilities for hope and resilience as people reconcile impacts on their lives and identities.”

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“In the escalating opioid crisis, Gazso offers a must-read book that invites us to see the immeasurable capacity and possibility of others when we apply a collective praxis of hope.”

—TRACY SMITH-CARRIER  
Royal Roads University



“This provocative volume shatters the positivist paradigm that promotes ‘truth’ and ‘fact’ through a distant gaze. We have much to learn from scholars who have lived ‘the life.’”

—RANDOL CONTRERAS  
Author of *The Stickup Kids*



## **Official Statement June 11, 2024**

Hello Canadian Sociological Association Members and Conference Delegates,

Following our previous statement on May 27, the CSA offered our conference participants an opportunity to move their sessions to fully virtual or hybrid in addition to the original in-person format.

On Thursday, June 6, an incident occurred on the campus of McGill University whereby protesters occupied an administrative building. Fifteen people were arrested and police in riot gear used tear gas to disperse the crowds.

Montreal Gazette, June 7 2024 – <https://montrealgazette.com/news/local-news/15-arrested-following-pro-palestinian-occupation-of-mcgill-building>

On Saturday, June 8, the Federation for the Humanities and Social Sciences (FHSS) which organizes Congress, met with the CSA and other associations participating in the Congress.

The FHSS Congress acknowledged the concern regarding the incident on June 6. They advised that there is now an increased police presence on campus, but the McGill University's administration and security department's position is that the campus remains safe and accessible. However, they conceded that there was a possibility that protesters may try to disrupt the Congress proceedings.

On Monday, June 10, the CSA Executive Committee met to discuss the escalating events at McGill University, the FHSS Congress and McGill University's position, and concerns raised by delegates who have decided only to participate virtually or withdraw completely from the program.

The CSA prioritizes the safety of our members and delegates and has therefore decided to move all remaining in-person and hybrid Conference sessions to a virtual format organized solely by the CSA.

### **Why did the CSA decide to take this action now?**

- Congress could not assure us that there would be no additional incidents leading up to and during our conference that could threaten the safety of our delegates. The only action plan associations were provided was to call campus security if required.
- Increased police presence on campus may put both student protesters and our delegates in potential danger through questioning their presence on campus or aggressive actions to disperse crowds.
- Our in-person conference begins in 6 days, and it would not be possible to make any changes to our plans if additional incidents occur over the next few days.
- Less than 50% of our original delegates are still planning to participate in-person.
- There was a higher number of remote participants in the hybrid sessions than expected. Therefore, a significant number of delegates would not be able to engage with other presenters or the audience attending in person making their experience less than satisfactory.

In summary, having all sessions held virtually ensures the safety of our delegates and equalizes engagement for our presenters and audience members for a better conference experience given the circumstances.

**The CSA Call to FHSS Congress and McGill University:**

The CSA is no longer participating in the 2024 Congress and will not be utilizing the Congress Virtual Platform. There is no benefit to our association for using this service since the CSA will still need to arrange the zoom licenses, set up the zoom sessions, and hire staff to manage the zoom sessions.

We had originally planned a fully in-person conference and our delegates have been deeply inconvenienced and impacted by the format changes we have had to make.

We feel that Congress and McGill University have not met their obligation to provide a safe and accessible venue for our event despite their claims. Many of our delegates have cancelled their attendance or have chosen to only participate virtually. Other associations have moved their conferences off-site and the Expo has been suspended due to the withdrawal of the exhibitors.

The offer to distribute any surplus Congress earnings to associations is not adequate to address the significant financial deficit our association will incur as well as our members who have withdrawn or have non-refundable travel and accommodation expenses relating to their original plans to attend in person.

We join the Canadian Society for the Study of Education (CSSE) in demanding the following actions.

To the Federation for the Humanities and Social Sciences:

- Reimburse the Congress portion of conference registration fees for delegates who chose to withdraw their presentations for ethical and safety reasons.
- Support associations who have been forced to arrange safer, more accessible alternative sites for their gatherings, at great expense over and above the funds already committed.
- Commit to ongoing, transparent, multi-association dialogues about the Federation's approach to strikes, lockouts, labour disruptions, and other extenuating circumstances that may affect the viability of future Congress sites.
- Share publicly with member associations the terms of contracts between the Federation and the Host Institution which have explicit financial implications for member associations.

To the McGill University leadership:

- Waive charges and cancellation fees to associations who have been forced to arrange safer, more accessible alternative sites for their gatherings, at great expense over and above the funds already committed.
- Refrain from any action against either AMPL or peaceful protesters.
- Negotiate in good faith to arrive at peaceful, prompt, mutually beneficial resolutions.
- Work collaboratively with the Federation to fulfill McGill's obligations as a host institution.

**What are the next steps?**

- The CSA will be contacting those participating in the in-person and hybrid sessions to advise them of the change to the fully virtual format.
- Chair and presenters collaboratively preferring to cancel their session or individuals preferring to withdraw are asked to advise the CSA office by June 13.
- The Conference website will be updated to reflect the change of session formats by June 13.
- The session scheduling (day and time) will remain the same.
- All catering and room bookings on-campus as well as offsite receptions have been cancelled.
- We will be asking McGill University to donate the catering that has been ordered.

### **How will the CSA support members?**

- Information for those chairing and presenting in virtual sessions has been posted.
- The CSA will provide Zoom room monitors to support the session chairs.
- The CSA will provide a letter to institutions or funding agencies for participants to use explaining why an in person presentation was not possible and asking that their funding commitment for travel and accommodation be granted.
- The CSA will honour the funding commitment for those who were approved for the Student Travel Grant Program and Conference Participation Subsidy for which in-person participation was required (if other eligibility requirements are met).
- For individual participants who wish to withdraw, the CSA will refund the Association Conference Fee portion of the Congress delegate registration fees paid if notified by June 13. This refund ranges from \$60 for the 'Special Reduced' or 'Reduced' delegate categories to \$100 for the 'Regular Attendee' delegate category. These funds are held by the FHSS until the final Congress accounting has been completed. The CSA will disburse these funds once received in August.

### **Why didn't the CSA move to another venue?**

On May 27, the CSA explained that the Federation provides on-site resources for the CSA and delegates to conduct our conference and navigate the campus which include; accessibility provisions, association assistant staff, event staff/volunteers, and technical support. These resources would not be available to us in another venue even if we were able to find one able to accommodate an association of our size. At that time, other large associations we consulted were also continuing to hold the majority of their sessions at McGill.

Note that the CSA has only 1 staff member who did not have the capacity to negotiate another venue in a matter of a couple of weeks while also managing the originally scheduled virtual conference from June 3 – 7.

We sincerely thank the organizers and chairs for working with their presenters and panelists from May 27 through June 7 to reorganize their sessions and the CSA was willing to move forward with the three different session formats. However, in light of the escalating situation at McGill University and concerns raised by our members, we felt it necessary to make this difficult decision to not hold in-person sessions and withdraw from the FHSS 2024 Congress.

We apologize that many people will be disappointed and frustrated with the changes in our conference planning and may be impacted financially and professionally. Our Executive Committee will be conducting a careful review of this Conference and how future events will be planned in consultation with our members over the coming months.

### **Communiqué officiel 11 juin 2024**

Pour faire suite au précédent communiqué du 27 mai, la SCS a offert à nos participants de tenir la séance en mode virtuel ou hybride, en plus du format en personne.

Un incident est survenu le jeudi 6 juin sur le campus de l'Université McGill selon lequel des manifestants ont occupé un immeuble administratif. Quinze personnes ont été arrêtées et la police, vêtue d'équipements antiémeutes, a utilisé du gaz lacrymogène pour disperser la foule.

Montreal Gazette, 7 juin 2024 : <https://montrealgazette.com/news/local-news/15-arrested-following-pro-palestinian-occupation-of-mcgill-building>

## CSA-SCS: 2024 Annual Conference / Conférence annuelle

Le samedi 8 juin, la Fédération des sciences humaines, qui organise le Congrès, a rencontré la SCS et d'autres associations participant au Congrès.

Le Congrès de la Fédération a reconnu être préoccupé par l'évènement du 6 juin. Il a avisé qu'il y a désormais une présence policière accrue sur le campus. La position de la direction de l'Université McGill et du service de sécurité est que le campus demeure sécuritaire et accessible. Ils ont toutefois admis qu'il était possible que les manifestants puissent tenter de perturber les travaux du Congrès.

Le conseil de direction de la SCS s'est réuni le lundi 10 juin afin de discuter de l'aggravation des évènements à l'Université McGill, de la position du Congrès et de l'Université et des inquiétudes soulevées par des délégués qui ont décidé de ne participer que de manière virtuelle ou de se retirer totalement de la programmation.

La SCS priorise la sécurité de ses membres et de ses délégués et a donc décidé de présenter toutes les séances en personne et en mode hybride restantes de manière virtuelle.

### **Pourquoi la SCS a-t-elle décidé d'agir maintenant?**

- Le Congrès ne pouvait pas nous garantir qu'il n'y aurait aucun autre incident précédant et pendant la conférence pouvant menacer la sécurité de nos délégués. Le seul plan d'action communiqué a été d'appeler la sécurité du campus au besoin.
- Une présence policière accrue sur le campus pourrait mettre en danger les manifestants étudiants et nos délégués en la remettant en question leur présence sur le campus ou par des actes agressifs pour disperser la foule.
- Notre conférence en personne débute dans 6 jours. Il ne serait pas possible de modifier nos plans si d'autres incidents se produisaient dans les prochains jours.
- Moins de la moitié de nos délégués originaux prévoient toujours de participer en personne.
- Il y avait un plus grand nombre de participants à distance que ce que nous avons prévu lors des séances hybrides. Par conséquent, bon nombre de délégués ne seraient pas en mesure de discuter avec d'autres conférenciers ou l'auditoire présent, ce qui rendrait leur expérience peu satisfaisante.

En résumé, tenir toutes les séances en mode virtuel assure la sécurité de nos délégués et uniformise l'implication de nos conférenciers et du public pour une meilleure expérience de conférence étant donné les circonstances.

### **La demande de la SCS au Congrès de la Fédération et à l'Université McGill :**

La SCS ne participe plus au Congrès 2024 et n'utilisera pas la plateforme virtuelle du Congrès. Notre association ne retire aucun profit de l'utilisation de ce service puisque la SCS doit tout de même régler les licences, configurer les séances Zoom et engager du personnel pour les gérer.

Nous avons d'abord prévu une conférence en personne, et nos délégués ont été profondément incommodés et affectés par le changement de format que nous avons dû faire.

Nous sommes d'avis que le Congrès ainsi que l'Université McGill n'ont pas respecté leur obligation d'offrir un emplacement sécuritaire et accessible pour notre évènement en dépit de leurs allégations. Beaucoup de délégués ont annulé leur participation ou ont choisi de ne participer que virtuellement. D'autres associations ont déplacé leurs conférences à l'extérieur, et l'Expo a été suspendue en raison de la rétractation des exposants.



## CSA-SCS: 2024 Annual Conference / Conférence annuelle

L'offre de distribuer tous les gains excédentaires à des associations n'est pas adéquate pour remédier au déficit financier important que subira notre association ainsi que nos membres qui se sont retirés ou qui ont des dépenses de voyage et de logement non remboursables en lien avec leurs plans originaux d'assister au Congrès en personne.

Nous nous joignons à la Société canadienne pour l'étude de l'éducation (SCÉÉ) pour exiger les actions suivantes.

À la Fédération des sciences humaines :

- Rembourser une partie des frais d'inscription aux conférences du Congrès aux délégués qui ont choisi d'annuler leurs présentations pour des raisons éthiques et de sécurité.
- Soutenir les associations qui ont été forcées de prévoir des options plus sécuritaires et accessibles pour leurs rassemblements à grands frais, bien au-delà de ceux déjà déboursés.
- Engager des discussions continues et transparentes avec diverses associations sur l'approche de la Fédération pour ce qui est des lockouts, des interruptions de travail et d'autres circonstances atténuantes qui peuvent affecter la viabilité de futurs sites de Congrès.
- Partager publiquement avec les membres des associations les modalités des contrats entre la Fédération et l'institution hôte, lesquels renferment des implications financières précises pour eux.

Aux dirigeants de l'Université McGill :

- Annuler les frais pour les associations qui se sont vues dans l'obligation de prévoir des options plus sécuritaires et accessibles pour leurs rassemblements à grands frais, bien au-delà de ceux déjà déboursés.
- Renoncer à toute action contre l'AMPD et les manifestants pacifiques.
- Négocier de bonne foi pour arriver à des résolutions pacifiques, rapides et mutuellement bénéfiques.
- Travailler en collaboration avec la Fédération pour satisfaire les obligations de l'Université McGill en tant qu'institution hôte.

### **Quelles sont les prochaines étapes?**

- La SCS contactera les participants aux séances en personne et en mode hybride pour les aviser du changement au format complètement virtuel.
- Les dirigeants et les présentateurs préférant annuler leurs séances d'un commun accord, ou les personnes préférant se retirer doivent en aviser la SCS au plus tard le 13 juin.
- Le site Web de la Conférence sera mis à jour afin de refléter le changement au format des séances d'ici le 13 juin.
- L'horaire des séances (jour et heure) restera le même.
- Les services de traiteurs, les réservations de salles sur le campus et les soirées hors site ont été annulés.
- Nous demanderons à l'Université McGill de faire don de la nourriture qui a été commandée.

### **Comment la SCS soutiendra-t-elle ses membres?**

- Des renseignements pour les personnes dirigeant et présentant des séances virtuelles ont été publiés.
- La SCS fournira des écrans dans les salles Zoom pour aider les dirigeants de séances.

## CSA-SCS: 2024 Annual Conference / Conférence annuelle

- La SCS fournira une lettre aux institutions ou aux organismes de financement dédié aux participants expliquant pourquoi une séance en personne n'était pas possible et demandant que leur engagement de financement envers le déplacement et l'hébergement soit octroyé.
- La SCS honorera l'engagement de financement pour les personnes qui ont été approuvées au Programme de bourse de voyage pour les étudiants et étudiantes et aux Subventions de participation à des conférences pour qui une participation en personne était requise (si les autres exigences sont respectées).
- Pour les participants qui souhaitent se retirer, la SCS remboursera la partie payée des frais d'inscription des délégués à la Conférence si elle en est informée avant le 13 juin. Ce remboursement varie de 60 \$ pour les catégories de délégués « montant spécial réduit » ou « Réduit » à 100 \$ pour la catégorie de délégué « Participant régulier ». Ces fonds sont détenus par la Fédération jusqu'à ce que la comptabilité finale du Congrès ait été terminée. La SCS versera ces fonds une fois qu'elle les aura reçus au mois d'août.

### **Pourquoi la SCS n'a pas changé d'emplacement?**

La SCS a expliqué le 27 mai que la Fédération offre des ressources sur place pour qu'elle et les délégués puissent tenir leurs conférences et naviguer sur le campus, ce qui comprend : des dispositions d'accessibilité, du personnel assistant de l'association, du personnel/des bénévoles pour l'évènement et du soutien technique. Nous n'aurions pas accès à ces ressources à un autre emplacement si nous étions en mesure d'en trouver un capable d'accueillir une association de notre taille. À ce moment, d'autres grandes associations que nous avons consultées continuaient aussi à tenir la majorité de leurs séances à McGill.

Veuillez noter qu'il n'y a qu'un seul membre du personnel de la SCS qui n'ait pas été en mesure de négocier un nouvel emplacement en quelques semaines tout en gérant aussi la conférence virtuelle initialement prévue du 3 au 7 juin.

Nous remercions sincèrement les organisateurs et les dirigeants d'avoir travaillé avec les conférenciers et les panélistes du 27 mai au 7 juin pour réorganiser leurs séances, ainsi que la SCS pour avoir bien voulu aller de l'avant avec les trois formats de séances différents. Toutefois, à la lumière de la détérioration de la situation à l'Université McGill et des inquiétudes soulevées par nos membres, nous avons estimé nécessaire de prendre la difficile décision de ne pas tenir de séance en personne et de nous retirer du Congrès de la Fédération des sciences humaines 2024.

Nous sommes désolés qu'un grand nombre de personnes soit déçu et contrarié par les changements de la planification de notre conférence et puisse être affecté financièrement et professionnellement. Notre conseil de direction mènera une révision minutieuse de cette Conférence et de la façon dont les futurs évènements seront planifiés en consultant nos membres dans les prochains mois.

**Welcome Message from the Canadian Sociological Association President  
Dr. Temitope Oriola, University of Alberta  
May 10, 2024**

I am delighted to welcome you to the 57th Annual Conference of the Canadian Sociological Association (CSA). This year, we are holding our Conference in two sections; virtual sessions will be held from June 3-7 and in-person sessions will be held from June 17-21. We are hoping that this new Conference format will improve accessibility for our members and the wider community.

This year's in-person conference is hosted by McGill University. On behalf of the CSA, I respectfully acknowledge the fact that this year's conference is being held in the traditional territory of the Kanien'kehà:ka. I also acknowledge the Huron/Wendat, Abenaki, and Anishinaabeg.

This year's theme is '*Challenging Hate: Sustaining shared futures*'. This theme captures the prevailing realities of our world. University campuses across Canada have witnessed spillover of divisions from conflicts in the Middle East and Europe. Several of our colleagues and students are also caught in geo-political tensions. These are challenging times.

Sessions at this year's conference engage with the theme in exciting and innovative ways. The conference has 250 sessions and over 920 papers. These sessions are apt as we seek to build a sustainable future marked by respectful relations and inclusivity.

I am pleased to moderate a panel on 'Challenging hate in Canada: The role of sociologists'. Panelists include Xiaobei Chen, former CSA president (Carleton University); Neil McLaughlin (McMaster University) and Justin Tetrault (University of Alberta). Our panelists will share their expertise on this crucial issue.

I am grateful for the cooperation of our hosts at McGill University, specifically, Matthew Lange, our Local Arrangements Coordinator. We hope you are able to attend the Welcome Reception co-sponsored by McGill's Department of Sociology and the CSA. The organizational acumen of the CSA executive director, Sherry Fox, has been exceptional, as usual. Thank you, Sherry!

The annual conference is central to the CSA not just as a body of scholars but also as a community. One of my main goals for this conference is to connect with the various groups and stakeholders that constitute the lifeblood of the CSA. I am looking forward to connecting with our research clusters, graduate students, various committees, sociology chairs, and colleagues from around the world. Do not hesitate to say 'hello'! I wish you a positively engaging and fruitful time at this year's conference.

**Message de bienvenue du président de la Société canadienne de sociologie  
Dr. Temitope Oriola, University of Alberta  
24 mai 2024**

C'est avec plaisir que je vous accueille à la 57e conférence annuelle de la Société canadienne de sociologie (SCS). Cette année, la conférence se déroulera en deux parties : des séances en ligne auront lieu du 3 au 7 juin et des séances en personne se tiendront du 17 au 21 juin. Nous espérons que ce nouveau format de conférence améliorera l'accessibilité pour nos membres et l'ensemble de la communauté.

Cette année, la conférence en personne est organisée par l'Université McGill. Au nom de la SCS, je témoigne notre respect au peuple Kanien'kehà:ka, car la conférence a lieu sur leur territoire traditionnel. Je tiens aussi à témoigner notre respect aux Hurons/Wendats, aux Abénaquis et aux Anishinaabeg.

Le thème de cette année est « *Combattre la haine : Assurer nos avenir communs* ». Ce thème reflète les réalités actuelles de notre monde. Les campus du Canada ont été le théâtre des divisions engendrées par les conflits au Moyen-Orient et en Europe. Plusieurs de nos collègues et étudiants sont pris dans des tensions géopolitiques. Nous vivons une période difficile.

Cette année, les séances de la conférence abordent le thème de manière passionnante et innovante. La conférence comprend 250 séances et plus de 920 articles. Ces séances sont d'autant plus pertinentes que nous cherchons à construire un avenir durable marqué par des relations respectueuses et l'inclusion.

J'ai le plaisir d'animer un groupe de discussion sur le thème 'Challenging hate in Canada: The role of sociologists'. Les intervenants sont Xiaobei Chen, ancien président de la SCS (Carleton University), Neil McLaughlin (McMaster University) et Justin Tetrault (University of Alberta). Nos panélistes partageront leur expertise sur cette question cruciale.

Je remercie nos hôtes de l'Université McGill pour leur coopération, en particulier Matthew Lange, notre coordinateur des arrangements locaux. Nous espérons que vous pourrez assister à la réception de bienvenue organisée par le département de sociologie de McGill et la SCS. La directrice générale de la SCS, Sherry Fox, a fait preuve d'un sens de l'organisation exceptionnel, comme d'habitude. Merci Sherry!

La conférence annuelle est essentielle pour la SCS, tant à titre de groupe de chercheurs qu'en tant que communauté. L'un de mes principaux objectifs pour cette conférence est de nouer des liens avec les différents groupes et des parties prenantes qui constituent la force vive de la SCS. J'ai hâte de rencontrer nos groupes de recherche, les étudiants diplômés, les différents comités, les chaires de sociologie et les collègues du monde entier. N'hésitez pas à dire bonjour! Je vous souhaite de passer un moment agréable et fructueux lors de la conférence.

## **Acknowledgements / Remerciements**

An event of this magnitude requires many people contributing their time and expertise with a commitment to ensure the success of the Conference.

Un événement d'une telle ampleur exige l'apport en temps et en expertise de beaucoup de personnes.

### *2024 Conference Program Committee / Comité du programme de la conférence 2024 :*

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*Logistics / Logistique :* Sherry Fox, Canadian Sociological Association

### *Session organizers / Organisateurs de séance :*

Many thanks to our dedicated members who volunteered their time to organize 280 paper presentation sessions, panels, and networking meetings!

Un gros merci à nos membres dévoués qui ont donné de leur temps pour organiser 280 documents, des panels et des réunions de réseautage!

### *Delegates / Délégués:*

Our appreciation as well to you for attending and engaging in knowledge sharing, discussion, and collaboration. Thank you for supporting this event and the Canadian Sociological Association!

Nous vous remercions aussi d'avoir participé et contribué à l'échange de connaissances, à la discussion et à la collaboration. Merci de soutenir cet événement et la Société canadienne de sociologie!

**(KNW2) Sociology, Sociologically**

Monday June 03 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Knowledge Research Cluster

The discipline of sociology has a range of theoretical and empirical tools for considering the social world. This session explores the insights yielded by these tools when they are turned inward, to consider the discipline itself. Papers consider the influence of sociologists on disciplinary knowledge, methodologies, and their relationship to the cultural and political context of the field. Focusing on new contexts and developments in sociological research, they offer insights about how sociology is changing, and ways it is staying the same.

*Session Organizers: Lily Ivanova, University of British Columbia; Anastasia Kulpa, University of Alberta and Concordia University of Edmonton; Alvin Yang, York University*

*Chairs: Lily Ivanova, University of British Columbia; Anastasia Kulpa, University of Alberta and Concordia University of Edmonton*

**Presentations:**

1. Momo Tanaka, University of Toronto

*The development of sociological knowledge during a pandemic: A look at work-life nexus research*

Work-life nexus research has shifted over time in response to the evolving cultural and historical norms of work and life, and the COVID-19 pandemic certainly had the disruptive potential to change the momentum of sociological research. Through an extensive literature review of sociological publications on the relationship between work and life during the pandemic, this project endeavoured to answer several questions: What key concerns were addressed in the literature? What questions or populations were unaddressed? What does the research published by sociologists in response to the pandemic reveal about the discipline's orientations and biases? This review revealed several patterns in the development of research methodologies and topics throughout the pandemic. The number of autoethnographies published during the early pandemic was notably high. This was likely partly due to the constraints on in-person interactions restricting many researchers' access to research participants. Therefore, many articles made use of the only data easily available at the time: the author's personal experiences. For this reason, the interests of academics were highlighted in the work-life nexus research. This is reflected in the predominance of themes relating to remote teaching, academic parenthood, and negotiating academic responsibilities with family and care obligations. The predominance of autoethnographies decreased over time as social distancing constraints were lifted and survey data had been collected and analyzed. The topics covered in these articles echoed the foci of the autoethnographies, revealing concerns about remote work, pandemic parenthood, creating and negotiating boundaries within the home, as well as division of labour and structural inequalities exacerbated by the pandemic. In terms of the key investigative questions outlined above, the most remarkable finding

of this review was the dominance of academic voices (educated, upper-middle class, largely white). This is likely due to methodological difficulties of research at the beginning of the pandemic and has wide implications for perspectives highlighted in the research produced. For instance, the literature was noticeably occupied by gender as an investigative frame in research on the work-life nexus. Of course, it is undeniable that gender within the household is a topic that sociology has been invested in for many ages, and the pandemic was an unexpected opportunity to investigate the nature and bounds of gendered expectations in families. While the pandemic expanded the work-life nexus scholarship greatly in understanding gender in the household, there are other focal identities that were of less focus, such as race or class. We also likely missed out on other significant populations that may not be part of the “typical” conception of the working population—for example, young/emerging adults, low-wage frontline workers, people engaged in criminalized or stigmatized work, and new immigrants. Knowledge is a product of the questions, methods, and assumptions contained in research that came before, and thus this review seeks to engage critically in the questions, methods, and assumptions contained in the pandemic literature within the sociology of the work-life nexus. Without critical reflection on the process of knowledge creation and the knowledge that is created, any discipline risks reproducing its own biases and overlooking alternate interpretations of reality.

## 2. Kennedy Culbertson, University of Saskatchewan

### *Measurements We Live By: Gender as Data in Canadian Sociology*

Calls for more inclusive measures for sex and gender go back as far as 2010, but normative Canadian sociology has yet to answer this evidence-based call to action. Transgender and gender diverse populations continue to exist on the periphery of sociological research and are outright excluded by traditional research practices involving gender. Due to a lack of inclusive research methods, there is still much we do not know about transgender and gender diverse populations. Although the systemic exclusion of trans folks has likely been unintentional, we cannot deny the negative ramifications felt to this day. My research investigates the inclusion and exclusion of transgender and gender diverse people in Canadian sociology using measurement tools for sex and gender. Traditional binary measurement tools for sex and gender exclude many transgender and gender diverse populations from participating in research. I performed a content analysis of 126 papers published between 2014 and 2023 in the *Canadian Review of Sociology* (CRS). Papers that were included in the sample must be published in English, perform empirical research, and use a Canadian dataset or sample population. Papers that were primarily theoretical or that performed systematic reviews were excluded from the sample, as the focus of this study was measurement tools for sex and gender. Similarly, papers that made no mention of both sex and gender were excluded from the sample. With these parameters, I was left with a sample of 126 research papers. Initial results indicate that one in four papers did not report which sex or gender measurement tool was used in research ( $n = 32$ ). Nearly two-thirds of the sample reported using binary measurement tools for sex or gender in their work ( $n = 83$ ). When restricting the analysis to papers that reported their measurement tool ( $n = 94$ ), binary measures were used in almost 90% of cases. A total of eleven papers reported using a more inclusive measurement tool for sex or gender. More inclusive measures of sex or gender accounted for less than ten percent of the total sample ( $n = 11$ ; 8.7%), and just under twelve percent of the papers that reported their measurement tool (11.7%). The

current recommendation for social research is a two-step measure that includes sex assigned at birth and self-identified gender identity. This measure allows for trans folks to be included in analysis with their gender group and allows for researchers to determine the transgender status of respondents if needed. Based on the analysis of the CRS from 2014 to 2023, most publications that measure gender are not following the practices outlined by experts. My presentation will discuss other variables that may be related to the adoption of inclusive measurement tools, including research type (quantitative, qualitative, mixed), method of data collection (survey, census, interviews, etc.), and data source (primary, secondary, mixed). I will also discuss the variation between the different inclusive measures used by papers in the sample. It is important to understand the practices of normative sociological research so that we can intentionally move towards more inclusive practices.

3. Leila Hoballah, Lebanese University

*A plea for Arab Sociology. Lebanese university; Institution of Social science Research Center knowledge production.*

The argument in this paper is intended to question the possibility of producing Arab sociology knowledge, based on Arabic cultural and historical specificities, that could play a dynamic role in the development of Arab society. Despite some Arab sociologists advocating for adapting Western sociological methodologies and concepts, the following question arises: Can an Arab sociology be established free from Western epistemological and methodological frameworks? Is there a school called Arab sociology or an Arab theory in the field of sociology? Arab scholars argue that Arab sociology lacks a comprehensive theory to study and explain the social phenomenon in the Arab societies. Many reasons hindered the development of social sciences in Arab academic field; first: social sciences have been perceived as part of the colonial hegemony of the west, second: the adoption of educational curriculum in social studies, that teach the western school of thought, third: the absence of what can be called academic freedom in the Arab authoritarian regime, fourth: many scholars who have approached the social issues in Arab societies have faced significant social resistance. Some Arab researchers in sociology have chosen to write in languages other than Arabic, distancing themselves from the social pressures in their societies. They have presented their studies through translation. While others question its legitimacy, believe that in order to produce Arab sociology, it is necessary to return to Islam. There has been a project in the Arab arena to establish a sociological science from an Islamic perspective, arguing that this science aims to develop a general and comprehensive theory to explain society. It asserts that Islam provides a comprehensive vision for society and life. They worked on refining the concepts of this science from an Islamic perspective within the context of "Islamic Sociology." Sociology in Arab universities carries two main characteristics that have been associated with it since its inception nearly a century ago: Dependency on Western schools in its curricula and theoretical tools, lack of a general purpose for this science among most of its practitioners, including professors, researchers, and academic institutions, and the alienation of social studies from its social environment. In this paper we will study the knowledge production and reproduction of the Institute of Social Science Research Center, at the Lebanese University, in the last 20 years, through discourse analysing for the topics that have been conducted by research papers, conferences, and seminars. The Institute and its research center have been founded since 1959, in Beirut, as part of the Lebanese university faculty



of humanity studies. The center has published plenty of research papers, in social sciences, conducted seminars and conferences, collaborated with other academic institutions, and published a periodical magazine. The research methodology will include critical discourse analysis for the research topics, qualitative in-depth interviews, with the researchers at the center, to gather personal narratives, and reflections on the matter, and the administration of surveys and questionnaires to collect quantitative data, allowing for a broader understanding of trends and commonalities. This exploration aims to contribute valuable insights to further examine the concept of “Arab Sociology”, as knowledge production of sociological theories, that implement Arabic philosophy, using sociological tools, by Arab sociologist, in Arabic language, to study Arabic societies.

4. Zohreh Bayatrizi, University of Alberta

Non-presenting authors: Reyhaneh Javadi, University of Alberta; Hajar Ghorbani, University of Alberta

*From Palace to Prison: Sociology and Its Trials in Iran*

We plan to present a 20-minute documentary about the history of sociology in Iran. Sociology is a highly politicized field in Iran. From its foundation in 1958 to the present, both sociologists and the state have had a politicized view of the field. It has been attractive for students and academics of all political stripes who have pursued sociology in hope of finding revolutionary, reformist, or reactionary solutions to social problems. From Marxist and leftist guerillas in the 1960s to Islamists, and reformers after the 1979 Revolution, sociological research and teaching has been heavily politicized. The state in turn has often treated sociology with suspicion and, especially after the 1979 Revolution, sought to control and subject it censorship. After chronicling this history, the documentary looks at ways in which the current generation of sociologists and students of sociology are coming to terms with this legacy. In particular, it will discuss private sociology classes outside the university as a space within which scholars and students resist state control and censorship.

**(SMH2) Digitalization of Mental Health Promotion: Expanding Access to Mental Health Care for Marginalized Populations through Digital Interventions**

Monday June 03 @11:00 am - 12:30 pm (Eastern Daylight Time)

Session Format: Panel

Affiliation: Sociology of Mental Health Research Cluster

Digital mental health (DMH) has emerged as a pivotal tool to enhance accessibility to mental health services, particularly for communities with limited access to inclusive care. DMH encompasses the use of digital health technology such as mobile devices, communication software, apps, platforms, and immersive devices for mental health assessment, support, prevention, and treatment. The adoption of digital mental health services was steadily growing prior to 2020, but the COVID-19 pandemic accelerated their widespread acceptance, including online and mobile mental health platforms and tele-mental health services. Despite these advancements, questions persist regarding the design and implementation of digital mental health promotion strategies that are accessible and

effectiveness in serving vulnerable and marginalized populations. By sharing the experiences in developing digital health promotion intervention platforms, the panel discussion will enable participants to explore lessons learnt on: (1) What kinds of technologies are used in panelists' practices of mental health promotions? (2) What social and cultural factors shape the design and delivery of digital mental health promotion? (3) What are the unique mental health needs of racialized immigrants and LGBTQ+ individuals and how digital interventions can help bridge existing disparities? (4) What is the main challenge for promoting a culturally sensitive and socially inclusive digital mental health project?

*Session Organizers: Rui Hou, Toronto Metropolitan University, Josephine Wong, Toronto Metropolitan University*

*Moderator: Rui Hou, Toronto Metropolitan University*

**Panelists:**

- Josephine Wong, Professor, Daphne Cockwell School of Nursing, Toronto Metropolitan University
- Kenneth Fung, Staff Psychiatrist and Clinical Director of the Asian Initiative in Mental Health Program at the Toronto Western Hospital
- Alan Li, Physician, Regent Park Community Health Centre, and Co-Chair of Committee Alliance for Accessible Treatment (CAAT)

**(ENV1e) Environmental Sociology V**

Monday June 03 @ 1:00 pm to 2:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Environmental Sociology Research Cluster

This session invited papers applying sociological perspectives to the study of environmental issues, and environmental sociological analyses of societal issues. In the midst of a global social movement cohering around the climate crisis, political and socio-economic debates over extractive industries, and related policy discussions, there exists opportunities for sociologists to contribute to understandings of the environment as a social construct, a political entity, a physical place/space, a component of social structure, and more.

*Session Organizer and Chair: Ken Caine, University of Alberta*

**Presentations:**

1. Taslima Nasrin, Hajee Mohammad Danesh Science & Technology University

Non-presenting author: Mustak Ahammed, Jahangirnagar University, Savar, Dhaka, Bangladesh

*Disaster Risk Reduction in Strengthening Community Resilience in the Wetland: Insight from Tahirpur, Sunamganj, Bangladesh*

Climate emergencies are becoming more serious hazards to the global society and bearing a disproportionate burden to the low-income nations day by day. However, due to its geographical location and physiographic traits, Bangladesh has been prone to natural calamities since its birth. And the people of wetlands of the country are more vulnerable because of flash flood which occurs every year and damages millions of tons of agricultural crops and worsen the socio-economic status of the people besides creating other problems. This flash flood and other natural disasters can't be stopped but the miseries of the people can be minimized through proper disaster preparedness. This preparedness also help the affected people to bounce back. The objective of the study was to examine the importance of disaster risk reduction in strengthening community resilience in the wetland. Social exclusion theory has been used as a theoretical lens. For conducting the study, qualitative methodology has been adopted and data were collected through in-depth interviews (IDI) and Key Informant Interviews (KII). The findings of the study revealed that disaster risk reduction can be an effective concept and practice of reducing disaster risks through systematic efforts to analyze and manage the causes of disasters, such as reduced exposure to hazards, decreased vulnerability of people and property, wise land and environmental management, and improved preparedness for adverse events. Therefore, attention from the policymakers and NGOs (National and International both) is required to strengthen community resilience through Disaster Risk Reduction (DRR) and lessen the sufferings of these intersectional marginalized people.

2. Rezvaneh Erfani, University of Alberta

*Intersectional ecofeminisms: Fighting for a "safe space" in climate activist circles in Istanbul and Cairo*

The paper of this presentation has received the Political Sociology and Social Movements Research Cluster Best Student Paper Award.

In this paper, I discuss my explorations on gender and environmental and climate activism in Istanbul and Cairo through an intersectionality theoretical lens. My main argument is that climate activism in the Middle Eastern context is inseparable from feminist activism. I draw on 40 in-depth semi-structured interviews that I conducted with Egyptian and Turkish environmental and climate activists. Many women mentioned their experiences of sexual harassment within activist groups or because of their activism. In this presentation, I explore their stories with an intersectional lens and showed how these strong women claim safe spaces within and beyond activist circles. I also address these stories of resistance and resilience and how these women activists change and challenge gender roles and norms in the larger society.

3. Angel Chow, University of Regina

*The bigger the better: Understanding households' vehicle choice preferences and willingness to pay for zero-emission vehicles in Saskatchewan*

The transportation sector is a major source of energy-related greenhouse gas (GHG) emissions, constituting 24% of total emissions in Canada. It is also one of the largest sources of air pollution. Air pollutants from transportation emissions are associated with acid rain, smog, increased health

risks of cardiovascular and respiratory diseases and premature deaths. Among the Canadian provinces, Saskatchewan has the highest GHG emissions per capita – 67.7 tonnes of carbon dioxide equivalent, which is 246% above the national average. The transportation sector accounts for 15% of the total GHG emissions in the province. Electrifying transportation is an effective way to reduce greenhouse gas emissions, air pollution and decarbonize the transportation sector. Studies show that zero-emission vehicles, especially battery-powered vehicles, are effective in reducing gasoline consumption and mitigating carbon dioxide emissions from passenger transportation. For example, a battery-powered vehicle (Chevrolet, Bolt) emits three times fewer carbon dioxide per mile than a gasoline pickup truck (Ford F-150). Saskatchewan is an automobile-dependent province due to low population density, inaccessibility of public transportation in rural areas, affordability of private transportation and limited services of public transit in cities. Recent research shows a lack of awareness of passenger transportation emissions, particularly the impacts of large vehicles on the environment, in Saskatchewan. Saskatchewan households have preferences for conventional vehicles and believe that it is justifiable to drive large vehicles, such as SUVs and pickup trucks, given the snowy winter. They also prefer vehicles with larger passenger room for comfortable ride and cargo space for sports activities and road trips. The preferences for large vehicles are reflected in new vehicle registration data of Saskatchewan where pickup trucks and SUVs contributed to 39% and 50% of sales respectively in 2022, according to Statistics Canada. With preferences for large vehicles, limited choices of zero-emission vehicle (ZEV) models hinder Saskatchewan households' transition to electric mobility. Of the 65 ZEV models eligible for federal financial incentives, only three models are large vehicles. Saskatchewan households also encounter other challenges of ZEV adoption, including low ZEV knowledge, lack of awareness of federal ZEV incentives and mandate, inadequate public charging infrastructure and ZEV supply, and misperceptions and disinformation of electric vehicles. These obstacles contribute to the low ZEV adoption rate of less than 2% in Saskatchewan, compared with 16% in British Columbia and 12% in Quebec in 2022. The purposes of this study are to explore Saskatchewan households' stated vehicle preferences, identify social and psychological determinants driving and hindering ZEV adoption and examine policy implications on ZEV uptake in Saskatchewan. This study will pursue a mixed-method approach by utilizing a random utility model and a behavioural model. Based on the random utility model (McFadden, 1974), a discrete choice experiment will examine individuals' stated preferences for vehicles by estimating their willingness-to-pay for an extra unit of an attribute and understand how they make trade-offs among various vehicle attributes and quantify estimates of latent demand for ZEVs. Individuals make decisions among available alternatives in which the highest utility or satisfaction is derived (i.e., utility maximization). The outcomes vary on the attributes of the alternatives and individual socio-economic characteristics. However, the rational choice theory tends to oversimplify human behaviour and ignore psychological and sociological factors under the assumption of rationality. In particular, vehicle purchase decisions are complex, not necessarily based on rational choice, with preferences on symbolic, societal and non-financial aspects. The current literature demonstrates the effects of social influence on vehicle choices of conventional and alternative fuel vehicles and the association between electric vehicle ownership of early adopters and social meaning. As such, this study will address the limitations by adopting a behavioural model – the Theory of Planned Behaviour (Ajzen, 1991), in conjunction with a discrete choice experiment to render a more comprehensive understanding of households' vehicle preferences. The Theory of Planned Behaviour will explore how socio-psychological factors and government policies influence individuals' intentions to buy ZEVs. This study will collect data by conducting an online survey, the

Saskatchewan household vehicle survey and recruit about 500 participants in Saskatchewan by an online panel. Multinomial logit model and multiple linear regression model will be used to analyze data for the discrete choice experiment and the socio-psychological determinants of vehicle purchase intentions.

4. Laisa Massarenti Hosoya, University of Windsor

*Indigenous Legislation in Brazil: a pathway for Jusdiversity and decolonization*

Considering that Legal Pluralism or Jusdiversity refers to the coexistence and interaction of multiple normative systems within indigenous communities, grounded in their own traditions and values, this study contemplates the potential for a decolonial transition from an Indigenista to Indigenous Law in Brazil. When delving into Legal Pluralism in Brazil, a crucial starting point is considering the imperial and republican history of the Brazilian State, which imparted a colonizing and assimilationist character onto Indigenous Peoples. Their condition was perceived as a transitional state, subject to transformation from savagery to civilization, non-integration to integration, and as acculturated beings in need of assimilation into Western society. A key distinction emerges between "Indigenous Law" and "Indigenista Law." The former is grounded in the rights inherent to indigenous communities, shaped by their customs or customary law, while the latter comprises a set of regulations formulated by nonindigenous individuals for Indigenous Peoples. To explore these concepts and propositions, this paper adopts a methodology centred on an extensive literature review in the social sciences, alongside an examination of both international and Brazilian legislation. Special attention is given to the National Ordinance GM/MPI No. 103, issued on April 18, 2023, by the Ministry of Indigenous Peoples of Brazil, establishing a working group of Indigenous jurists tasked with analyzing and proposing revisions to Act 6001/73, known as the "Indian Statute." The research concludes that despite the significance of these legal initiatives, traditional judicial policy decisions have frequently underestimated the intricacies of community justice. Existing research on the topic tends to be fragmented or confined to alternative conflict resolution mechanisms, overlooking the diverse and specific nature of community justice practices crucial to societal reproduction. Notably, the Ministry of Indigenous Peoples in Brazil has been fostering a secure and inclusive space for dialogue with various indigenous groups, facilitating discussions on ways to integrate indigenous justice and its legal pluralism.

**(ITD1a) Technology and Society I: Truth, Misinformation, and Narratives in the Digital Age**

Monday June 03 @ 1:00 pm to 2:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Internet, Technology, and Digital Sociology Research Cluster

Concerns have emerged over the veracity and validity of information found on the Internet, necessitating critical examination of the impacts of "fake news", misinformation, disinformation, and media narratives in both online and offline spaces. Indeed, how digital media serve to fundamentally manipulate users based on the interpretation of what one consumes is still a nascent area in sociological research. Therefore, this session highlights theoretical and empirical research

that explores the challenges associated with our understanding and interpretation of truth, misinformation, and media narratives in the digital age.

*Session Organizers: Andrew Nevin, University of Massachusetts Boston, Anabel Quan-Haase, University of Western Ontario, Michael Adorjan, University of Calgary*

*Chair: Anabel Quan-Haase, University of Western Ontario*

**Presentations:**

1. Neil Wegenschimmel, University of Waterloo

*Disrupted realities: Truth and meaning in the digital age and its psycho-social implications*

Revolutions in digital technology have eroded the ability of people to live in a mutually established shared reality, see life as meaningful, and know what is true. Shared reality is important for the maintenance and generation of happiness and well-being and provides a basis for community formation and social-civil solidarity. Monopolistic technology companies have erected a digital cage around individual psychological states, prodding and manipulating interactions to profit from the enframing of digital behaviour. In this context, the role of social media platforms and their algorithms in shaping our perceptions and beliefs cannot be overstated. They have become the gatekeepers of information, deciding what we see, when we see it, and how it is presented to us. This has profound implications for our understanding of truth and reality. Bringing together research and literature on communication, social psychology, cognition, political science, and social character, I provide an extension of the concept of epistemosis: a psychosocial state that leaves people unable or unwilling to discern what is true or real. In doing so, I incorporate elements of uncertainty, threat, as well as existential and political psychology into a theoretical model that endeavours to map the relationship between novel digital technology, human meaning-making and deliberation, and growing polarization and extremism. I posit a situation whereby the mixture of information proliferation and overabundance, competing emotionally salient narratives, and the hyperreal environment of the internet as a mechanism for sharing information is filtered through algorithmic logics to undermine the interplay between group dynamics and cognitive processes of establishing truth and accuracy, producing a suspicion toward reality itself that becomes the dominant framework for understanding the world. In doing so I will present recent empirical research that probes the relationship between problems of information and authoritarian social characters, offering examples of how epistemotic informational environments may be not just affecting individuals negatively, but rather pushing them headlong into an openness to authoritarianism, and leading to polarization and the ominous possibility of “reality collapse.” I will present prominent case studies that demonstrate the results of this dynamic in action and consider where these trends may go as technological acceleration increases, particularly with the wide use of artificial intelligence, uncanny deep fakes, and large language models — all while the world grows increasingly fragmented. This work lays at the intersection of psychology, sociology, philosophy, political science, and studies of communication, theorizing from an interdisciplinary perspective that attempts to take up the task of tracing the strange world we have come to inhabit, one that moves so quickly that it has become difficult to both study and theorize. Some consideration will

also be given to currents of 20th century social and cultural history, and how various threads may have come together in ways that are threatening both the individual's sense of themselves in the world and democratic society itself. The rapid pace of technological change, coupled with the rise of global networks, has created a complex and ever-changing landscape that challenges our traditional ways of understanding and interacting with the world. This has led to a sense of disorientation and uncertainty, further exacerbating the issues outlined above.

2. Michael Adorjan, University of Calgary

Non-presenting author: Rosemary Ricciardelli, Memorial University

*What does "fake news" mean to you? An examination of teen understandings of misinformation and disinformation*

Surveys held around the world indicate, overall, negative mental health affects for youth during the initial lockdown period of the COVID-19 pandemic, as well as during the subsequent waves of lockdowns well into 2021. With increases in screen time especially during periods of lockdown, concerns were raised regarding the various 'cyber-risks' youth were exposed to, especially 'fake news' – a term initially coined by Donald Trump while President of the U.S., but which came to be increasingly examined as 'misinformation' and 'disinformation' online. This research examines teen experiences with parents, schools and 'cyber-risk' during the initial COVID-19 outbreak in early 2020, following their experiences to the present with a focus on their mental health and well being. Here, drawing from qualitative interviews with 20 teens in an urban Western region, we primarily focus on youth understandings of what 'fake news' means to them, their exposure to misinformation and disinformation online, the messages they've received from parents and educators, and their strategies in response. Findings point to general awareness of 'fake news' though also the role of wider parenting culture and school-based responses for education and prevention.

3. Suman Mondal, McMaster University

*"Hot Off the Press!": The Construction of LGBTQIA+ Indians in India Using a Media Analysis*

In India, the Hindu nationalist Bharatiya Janata Party (BJP) systematically marginalizes and punishes LGBTQIA+ Indians of different religions, directly and indirectly. This research examines how, and to what extent, the BJP's claims about LGBTQIA+ individuals—that are informed through gender and sexuality-based laws—are represented in the Indian media. The main research question for this project is: how are social constructionist frameworks (diagnostic, motivational, and prognostic) constructed, concerning the social problem of Indian queerness and transness that is informed by various understandings of gender and sexuality-based legal frameworks? Past research documents the prejudice and discrimination against Muslim and Dalit LGBTQIA+ people in India. However, an in-depth analysis of the construction and perpetuation of this discrimination is missing. As well, this research speaks on the effects of the Hindutva ideology that works to construct and protect a Hindu hegemony in India, which is used as a rationale to justify the (conservative) claims by many anti-LGBTQIA+ supporters. This research employs a qualitative media analysis to describe how news media frames the social, political, and legal experiences and interactions of LGBTQIA+ individuals in

India. In the media analysis, 120 newspaper articles were collected and analyzed. A social constructionist perspective is employed to understand to what degree immorality, deviance, and criminality are constructed. The findings indicate the presence of two claimsmaking groups: the claimsmakers (anti-LGBTQIA+ supporters, including BJP officials and supporters) and the counter-claimsmakers (LGBTQIA+ Indians, supporters, and allies). In addition, the claims of these groups are supported using gender and sexuality-based legal frameworks such as: Section 377 of the Indian Penal Code (IPC), the Transgender Persons (Protection of Rights) Act, the Special Marriage Act, and the Citizenship (Amendment) Act. In analyzing the claims, the following frameworks are identified: diagnostic (how the social problem can be explained), motivational (why one should care about the social problem), and prognostic (a solution that will help with the social problem). The claimsmakers' diagnostic framework includes creating queerness and transness as medical, moral, and cultural issues. The motivational framework constructs LGBTQIA+ Indians as villains, and Indian children, women, and society are described as victims who are not properly represented by gender and sexuality-based laws. Lastly, the prognostic framework identifies quasi-medical solutions, as well as legal-based solutions such as the reenactment of Section 377 (IPC) that works to recriminalize homosexual intercourse. On the other hand, counter-claimsmakers construct diagnostic frameworks using the discrimination and prejudice that LGBTQIA+ Indians experience as an issue, which is further induced by the lack of proper construction and application of the laws. Next, the motivational framework that is produced is centered around LGBTQIA+ Indians being viewed as victims, which is further supported by inadequate legal protection. Finally, the prognostic framework presents solutions based on centering LGBTQIA+ Indians in legal-based discussions, and allowing them to be better represented in society, such as more hires in the service sector. Overall, this research provides a collaborative discussion on how gender and law work together, in an international-contemporary setting, and demonstrates the inequalities and shift in power (declined) faced by LGBTQIA+ Indians. Additionally, this research highlights the trajectories associated with the progression of gender and sexual-diversity and fluidity from a non-Western perspective, and counters the current research that discusses the sociology of gender, sexuality, and law from the Western perspective. This Eastern perspective is critical, especially in the context of India, because the nation has a history and culture that is associated with gender and sexual-diversity and fluidity, which has been restricted due to certain legal frameworks. Additionally, this research aims to provide an analysis of how the media represents the Indian governments statements and policies regarding LGBTQIA+ people. This is critical largely because of the presence and importance of news media in India. Lastly, by understanding these constructions and revealing how they work, this research will further the goals of challenging and disrupting these discourses and enacting social, legal, and political interventions to improve rights for LGBTQIA+ individuals residing in India. As this research works to explore social movements related to LGBTQIA+ trajectories, it fits into the envelope that discusses how hate affects marginalized people, and potential solutions that work to offer some.

4. Yvonne Daoleuxay, University of Toronto

Non-presenting authors: Ignacio Tiznado-Aitken, University of Toronto Scarborough; Shaila Jamal, University of Toronto Scarborough; Steven Farber, University of Toronto Scarborough

*What Drives Interest in a Driverless Toronto? Survey Results on Scarborough Residents' Interest in Autonomous Vehicles*



Toronto's Automated Vehicles (AV) Tactical Plan, adopted in 2020, lays out its vision for a more equitable, environmentally sustainable city by 2050. Barriers to transportation, road safety, and environmental sustainability are some of the goals the city expects to achieve through widespread adoption of AV (including first- and last-mile trips which connect residents to public transit systems). Indeed, there are high hopes that AV will mitigate many problems associated with automobility by democratizing movement for those who are otherwise unable to travel by passenger or transit vehicles. AV is expected to impact infrastructure and the built environment, urban sprawl, and the way we experience movement, yet the public's interest in AV is low or even declining. Fear of giving up control, especially amongst those who enjoy driving, is one reason why people may resist adopting AV (Howard and Dai 2013); however, a perceived loss of the ability to express one's individuality through one's driving style (e.g., being more aggressive) also impacts individuals' orientation towards AV (Birnbaum et al. 2018). If would-be users are likely to only adopt AV as replacements for private cars with no uptake in public, shared, or active transport, how different will future transportation really systems look? To what extent would automation perpetuate automobility by continuing to relegate other forms of mobility to accommodate private vehicles (Urry 2004)? To get at these questions, a deeper understanding of the public's perceptions of AV and their daily driving experiences may provide insight into the factors behind late technology adoption. Using descriptive statistics and ordinal logistic regression, I interpret data collected through the UTSC Suburban Mobilities Scarborough Survey (n=688). The research question I pose is, "What factors are associated with interest in AV in Scarborough, Ontario?" This overarching question can be further broken down into two sub-questions: 1) What sort of daily driving experiences do Scarborough drivers have? 2) What factors can explain how Scarborough residents currently feel about self-driving cars? Understanding how people's experiences with their travels and other road users may impact their perceptions of new mobility technologies, like autonomous/automated vehicles, brings to light the sociocultural dimensions of car dependence and attachment, making important contributions to research on automobility.

### **(KNW-RC) Sociology of Knowledge Research Cluster Meeting**

Monday June 03 @ 1:00 pm - 2:00 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: Sociology of Knowledge Research Cluster

The Sociology of Knowledge Research Cluster would like to welcome everyone to our annual meeting, which is open to any scholars or students—current members or otherwise—who are interested in the study of knowledge in all its forms. The cluster's mission is to connect and empower social scientists who see knowledge as a vital topic of research and education, particularly scholars who are interested in developing growth, diversity, reciprocity, and meaning in their collegial relationships. Anyone with knowledge, skills, or ideas that might be of benefit to the field in general, or to the cluster in particular, is encouraged to attend.

*Organizers: Lily Ivanova, University of British Columbia; Anastasia Kulpa, University of Alberta and Concordia University of Edmonton*

### **(WPO1a) Critical Perspectives on Employment Relations**

Monday June 03 @ 1:00 pm to 2:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Work, Professions, and Occupations Research Cluster

This session explores critical perspectives on employment relations within occupations and organizations. Work and workplaces are increasingly characterized by more complex and challenging employment relations whereby both public- and private-sector employers, often with the support of the state, seek to gain ever greater control over the organization and conditions of work, while workers struggle to determine, defend, and assert their rights and improve their conditions of employment. Papers in this session address issues such as: the role of the state and shifts in state strategies in intervening in, and shaping, public-sector collective bargaining, sometimes to advance their own interests as employers; the experiences of educators as they strive to find meaning in their work in the context of an education paradigm that emphasizes efficiency and imposes increasing control over the work of teachers; and, gig economy workers' identity as either (or both) employees or contractors, and the impact of their identity and the structure of their work on their experience of strain and precarity. Overall, these papers point to the hegemony of neo-liberalism and the deeply entrenched power structures that pervade employment and employment relations, all the while highlighting the importance of workers' agency in managing employment realities.

Session Organizers: Vivian Shalla, University of Guelph, Tracey L. Adams, University of Western Ontario, Karen Hughes, University of Alberta

*Chair: Vivian Shalla, University of Guelph*

#### **Presentations:**

1. Susan Cake, Athabasca University

Non-presenting authors: Jason Foster, Athabasca University; Bob Barnetson, Athabasca University

#### *Negotiating Change: State Interventions in Public-Sector Collective Bargaining*

This study examines state interventions into public-sector collective bargaining, unraveling both the historical trends and the contemporary shifts in government strategies. For decades, governments have intervened in public-sector bargaining to shape the final outcomes. Legislation restricting public-sector workers' right to strike, ending labour disruptions, limiting the scope of negotiations, and imposing contract provisions have been common across jurisdictions and across political party lines in Canada. In recent years, the Supreme Court of Canada, in a series of decisions, extended Charter of Rights and Freedoms protection to collective bargaining and striking. In theory, these court decisions reduce governments' ability to interfere with public-sector bargaining. In practice, however, the impact of these decisions has been both complex and limited. An analysis of government legislation finds the rate of government interference has increased markedly since 2000, despite Supreme Court decisions seemingly restricting the scope for such intervention.

Surprisingly, the rate of interventions has almost tripled. Further, the analysis shows strategic adaptations by governments in response to the Supreme Court decisions such as altering the type and form of legislative interference they employ. The first stage of this research includes a comprehensive analysis of the frequency of state interventions into public-sector bargaining in Canada since 2000, shedding light on a notable increase in the rate of legislative interventions. This analysis looks at two types of state legislative interventions, dividing them into episodic and persistent interventions. Episodic interventions are generally single legislative events that only impact a select group of workers or a specific issue. Persistent interventions attempt to change the legislative landscape of public-sector bargaining. Examples of episodic interventions include back-to-work legislation or specific contract provisions that are legislated. Persistent interventions include essential services legislation, legislation impacting the right to strike as well as legislation impacting union governance. These different types of legislative interventions are then divided according to different periods marked by key Supreme Court of Canada decisions: pre- Health Services (2000-2007), post- Health Services (2008-2015) and post- Saskatchewan Federation of Labour ( SFL ) (2016-2022). The findings from this analysis demonstrate that the rate of state intervention after Health Services and again after SFL escalated. As well, governments seem to prefer to intervene in public-sector collective bargaining through episodic interventions, particularly back to work legislation, rather than persistent interventions. These observations suggest “permanent exceptionalism” as coined by Leo Panitch and Donald Swartz, continues to be a feature of public-sector bargaining. Overall, the data suggests expanding Charter protections has not reduced the rate of government interference in public-sector collective bargaining. In fact, the rate of interference has increased. However, the true evolution lies in how governments have adapted their intervention tactics to mitigate legal risks in response to Charter jurisprudence. The shift in the kinds of interventions used suggests that governments have shifted their approach to legislating contracts since Health Services , moving away from imposing settlements and focusing on creating the conditions that help them obtained their desired settlements instead. These findings suggest that Canadian governments are committed to using their legislative power to advance their interests as employers, actively responding to and attempting to head off court decisions. Consequently, workers and their unions ought not to overly rely upon Charter challenges to protect their interests.

2. Noemi Rosario Martinez, Simon Fraser University

*Punishing and Privatizing Public Educators*

Many teachers are drawn to education because they find the work important and meaningful. This paper examines how this plays out in practice—how teachers find and make meaning on a day-to-day basis. In the growing moral panic around education, teachers are being deemed “groomers” corrupting students through “woke indoctrination,”; new legislation in Florida limits teaching around racism, gender, and sexuality. However, even before this, many teachers struggled to grapple with the meaning of their work in the era of “accountability,” a neoliberal education paradigm that focuses on efficiency enforced through metrics like high-stakes standardized testing and school grades. Now, testing begins as early as kindergarten and spans across most subjects. These factors that structure education are factors around which teachers struggle to make sense of their work, finding more or less meaning through compliance or defiance. But regardless of how

teachers feel about them, these metrics are used to evaluate both students and teachers. This research is inspired by Labour Process Theory in that it centers the qualitative experience of work as a valuable source of insight, partially demonstrated by control over and knowledge of the labour process (Braverman 1974, Jaros 2010). It also draws on a Marxist conception of alienation, David Graeber's analysis in *Bullshit Jobs*, and James C. Scott's *Weapons of the Weak* to make sense of the work experiences of educators. My research was conducted in Florida, where I attended School Board meetings and School Advisory Council meetings, and interviewed twelve educators (including one principal and one school board official) in order to answer the question of how the relationship between teachers' autonomy and management control of the labour process has been changing. Interviews elucidated the forms of both everyday and organized resistance that teachers use to protect what is meaningful about their work (which is different for each teacher) and reduce what is seen as meaningless or harmful, without risking discipline. While discussions of the labour process often focus on the degradation of skills, these findings emphasize that the problems teachers have with work are not, or not just, about skill, but also about whether or how teachers are able to find meaning in their work. The struggles that educators engage in can't be made sense of just through the lens of pay—nor can the harms that they're experiencing be reduced to that—they also emphasized their efforts to do good work, even when that differed from or went beyond what the state demanded. This paper argues that some educators experience increasing alienation because neoliberal and right-wing policies deprive them of meaningful work and that meaningful work is so important that educators are doing what they can to push back against its restriction, largely through forms of everyday resistance. Since meaningfulness of the labour process is a central point of contention for teachers it thus, tentatively, may be an element that pushes workers out of public schools and into more loosely regulated charter schools. This then serves to contribute, to some degree, to taking the management of education out of public hands and into private ones. More broadly, this may have implications for conceptions of good work overall, beyond the education sector.

### 3. Nicole Jokinen-Hurl, Trent University

#### *Contractors, or Employees? A deep-dive into the Identity and Structure of Gig Economy Workers*

In December 2023, Statistics Canada's Labour Force Survey revealed that "135,000 Canadians between the ages of 16 and 69 provided ride-sharing services in 2023, an increase of 48.1 per cent compared to 2022. Meanwhile, the number of people who provided delivery services through apps climbed 19.2 per cent from the previous year to 272,000 people." (2024). With increasing evidence that gig economy jobs such as rideshare and food delivery services are rapidly spreading through the Canadian labour market, it is important to explore these workers' experiences and identities, and examine the legal challenges they face in asserting their workplace rights. This paper will present the results of my Undergraduate Honors Thesis project, which explores the experiences of food delivery and ride-share workers in Peterborough, Ontario. Participants were recruited digitally, via the online platforms Facebook, Reddit, and Quora, as well as in person, through the community of Peterborough. Through nine open-ended interviews conducted with anonymous participants working in food delivery and rideshare jobs through apps such as UberEats and YDrive in Peterborough, I explore the question of gig workers' identity, that is, how they see themselves within the context of the dispute over whether they are independent contractors or employees.

According to the research that has occurred, approximately 66.7% of participants believe that they are contractors, while 22.2% believe they are employees, 11.1% believing they are a combination of the two. The results of this research provides a localised insight into just how heavily affected individuals are by the state of these gig jobs, departing from bigger cities' perspectives through the eyes of more 'geographically tethered' workers. They are argued within this paper to be under the strain and precarity of lack of available benefits, as well as constant surveillance through consumerism. The lack of awareness and identity of these workers is believed to also contribute to this strain. Although all of the interviews have occurred as of January 28th, 2024, this research writing is still in progress, expected to be fully completed before May 2024. This paper is believed to be extremely vital for discussion and review regarding the "(WPO2) Gig economy, labour movements and platform capitalism in the Global South and Global North" session occurring this June, as the gig economy continues to grow and gain more awareness to Canadians.

#### **(CSF4) Families and Intimate Relations**

Monday June 03 @ 3:00 pm to 4:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Critical Sociology of Families, Work, and Care Research Cluster

This session explores division of labour within families, the struggles faced by caregivers, and trends in fertility intentions.

*Session Organizer and Chair: Amber Gazso, University of the Fraser Valley*

#### **Presentations:**

1. Yueming Ouyang, University of Chinese Academy of Social Sciences

*Housework or Money? What do Chinese couple want in a marriage?*

As societal norms shift, the expectations of couples regarding their partners income and division of household chores also change. These evolving expectations can have an impact on marital satisfaction. To clarify the relationship between marital satisfaction and contribution to spouses economic and household chores, data from the Chinese Family Panel Survey (CFPS) in 2014, 2018, and 2020 was analyzed to track the marital satisfaction of Chinese couples over a span of six years. Firstly, this paper utilizes descriptive statistics to observe the levels of marital satisfaction, economic contribution satisfaction, and housework contribution satisfaction among Chinese couples over a six-year period. In the second section, the study employs the multiple linear regression method to investigate the impact of Chinese couples' satisfaction with their spouse's housework and economic contributions on their overall marital satisfaction.

2. Leah Houseman, University of Saskatchewan

*Fertility Intentions and Disability in Canada: Increased barriers, similar goals?*

The decision to have a child is among the most significant and life-trajectory altering choices a person will make; however, those with physical or mental disabilities face additional burdens that may affect their economic, emotional, or biological ability to have a child. Nonetheless, women with disabilities express similar desires to have children as those without disabilities, but their intentions and certainty of achieving their fertility intentions are lower. According to Statistics Canada, a significant portion of childbearing-aged Canadians report living with at least one disability. According to Statistics Canada, this number was around 14.6% of those aged 15-44 in 2017 and as high as 23% as of 2021. The growing body of work addressing the barriers to child-having for those with disabilities mainly consists of exploratory qualitative work or only considers the American or European contexts, leaving a dearth of research addressing the intersection of disability and fertility intentions in the Canadian context. Without a clear understanding of the fertility intentions of disabled Canadians, a significant portion of the population's reproductive healthcare needs will continue to be disregarded, and future policy decisions aimed at removing the barriers to parenthood will be ill-informed. Supporting all people in achieving their fertility desires will not only increase individual autonomy and fulfillment, but will also increase Canada's fertility rate, which is at an all-time low of 1.33 children per woman, which many argue is threatening our social safety net. This paper asks three questions: i) how do the fertility intentions of the disabled population compare to the non-disabled population; ii) do fertility intentions differ by socio-demographic characteristics like age, sex, and socio-economic status or by severity and type of disability; and iii) are any of these factors more or less important for the disabled population than the non-disabled population? This research will consider the combination of increased individual autonomy produced by the second demographic transition and the theory of planned behaviour to explore how one's social location influences one's fertility intentions and whether those with mental or physical disabilities experience greater barriers to realizing their fertility intentions. Preliminary results indicate that Canadians living with a disability report intending to have nearly the same number of children compared to those without a disability, varying based on social location, suggesting that their family formation goals are similar, while the barriers to achieving these goals are often greater. Ultimately, this project will test the hypothesis that the fertility intentions and realization confidence of disabled persons are moderated by one's social location to a greater degree than the non-disabled population. This study will utilize the 2017 General Social Survey, a large-scale, nationally representative survey that collected information on disability and fertility intentions, and a combination of descriptive statistics and Ordinary Least squares regression analyses with interaction terms to demonstrate the socio-demographic characteristics of the fertility intentions for the Canadian disabled population. This paper will address the literature gap by providing an examination of the Canadian disabled population while considering socio-demographic compounding factors to compare the fertility intentions of Canadians living with or without a disability. When moving forward with the development of future policy decisions aimed at removing the barriers to parenthood, this research will highlight the additional needs of Canada's childbearing-aged disabled population who wish to be parents.

3. Jiangyuan Lin, University of Toronto

*Exploring New Fathers' Perspectives: Unraveling the Division of Unpaid Care and the Role of Caregiver*

Child development is significantly influenced by the involvement of fathers (Cardenas et al. 2021). However, existing literature has consistently indicated a gendered and unequal division of labor within households, with mothers often burdened with a greater division of care (Doan and Quadlin 2018; Ryjova et al. 2022; Shechory and Ziv 2007). To address this unequal divide in Canada, changes have been made to the parental leave policy to encourage greater paternal engagement (Employment and Social Development Canada 2019). As such, an emerging body of evidence in other countries with similar policies has started to report on an increase in fathers' involvement in childcare (Almqvist and Duvander 2014; Evertsson, Boye, and Erman 2018; Schober and Zoch 2018). This study aims to answer the question "How do fathers perceive their parental roles and responsibilities?" Specifically, the research hopes to gain a deeper understanding of the perceptions of fathers regarding unpaid childcare work and the division of labor within households. It is also intended to examine the emerging trend of the "new father", a more involved parent, in the Canadian context. This research draws data from The Care Economies in Context study, led by Professor Ito Peng, Canada Research Chair in Global Social Policy at the University of Toronto. The broader objective of the project is to measure and compare childcare and elder care provision in nine different countries, and to develop policy recommendations as a result. This research included interview data from 10 fathers, aged 28 to 57, 50% of whom are visible minorities and 90% from urban areas, and their children are mostly preschoolers. The thematic analysis was guided by two conceptual frameworks. The first framework comes from Coltranes (1997) concept of new fathers. The concept of a successful father has evolved to include the necessity of emotional and interactive care for children, compared to traditional successful fatherhood where fathers served as a breadwinner in support of finance. These fathers are labeled as "new fathers" (Coltrane 1997). It is often the case that the active involvement of "new fathers" in care work is a result of their endorsement of a new masculinity ideology that requires men to be more emotionally expressive and more self-reflective (Offer and Kaplan 2021). As another part of the theoretical framework, Andrea (2015) identifies three key dimensions of parental responsibility: emotional, community, and moral. Emotional responsibility extends to a parents conscious awareness of their childrens needs as well as their ongoing attention to them. Community responsibility emphasizes the importance of the skills of organization and negotiation necessary to navigate networks and individuals involved in childcare processes and daily routines. Often intertwined with emotional and community responsibility, moral responsibility places greater emphasis on adhering to public gender norms and parenthood role expectations. The combination of these dimensions provides a comprehensive framework for understanding the responsibilities of fatherhood. My results support Andreas concept of the new father, and most of the responsibilities discussed by fathers could be classified as examples of Andreas emotional or community parental responsibilities. Another major theme I identified was how fathers sought to balance their work responsibilities with their childcare responsibilities. This was in contrast to much literature about how fathers tend to see their work as composing their primary identity and fatherhood as secondary. Lastly, I did find that despite evidence of this progression toward 'new fatherhood' some gendered divisions of tasks persist and the division of labour is still not always described as 50/50 between the fathers and their partners.

In brief conclusion, the study participants, self-identified caregivers, provided valuable insights into the evolving concept of new fatherhood and their increased involvement in childcare responsibilities. They reported contributing toward a wide range of emotional and community-based responsibilities, including accompanying children and caring for their mental, physical, moral, and health development as emotional responsibility, as well as community responsibilities, such as assisting mothers with grandparents' involvement in care work and selecting quality child care facilities. The fathers also display a more emotionally connected form of fatherhood, where pride, enjoyment and the willingness of dedication are shown. However, a gendered division of tasks persisted, with mothers shouldering the majority of housework and emotional care responsibilities, reinforcing traditional gender roles to some extent.

4. J Sparks, University of Guelph

*Balancing school, work, and family: The impact of Covid-19 on post-secondary student caregivers' school to work transitions.*

Being a caregiver while pursuing post-secondary education can require students to navigate additional social, financial, and emotional complexities, while also meeting academic requirements (van Rhijn, Smit Quosai, and Lero, 2011). For example, post-secondary student caregivers may balance their academic commitments with (including but not limited to), childcare, eldercare, and other family related responsibilities. Further, over the course of their studies, student carers may also carry multiple employment roles as well. While work and family roles can motivate students, research suggests that students with caregiving roles can disproportionately face economic insecurity, difficulties meeting their basic needs, and additional time demands (van Rhijn, Lero, and Burke, 2016; Cruse, Mendez, and Holtzman, 2020). Unfortunately, pandemic realities exasperated the challenges faced by post-secondary student caregivers. Yet, a limited amount of information has been published on post-secondary students who navigate school, work, and family responsibilities within Canadian higher education. The goal of this mixed methods research study is to encourage understanding, discussion, and advocacy in support of those balancing multiple roles as post-secondary students, employees, and caregivers. In particular, this paper presentation will describe student caregivers' educational and employment experiences pre, during, and post the COVID-19 pandemic. The research findings may be used to inform policies, services, and resources aimed at supporting this equity deserving group. Overall, the presentation will advocate and advance equity, diversity, and inclusion for student caregivers as learners navigating multiple roles and intersectionality.

**(ITD2) Sociological Insights for Cybercrime and Deviance Studies**

Monday June 03 @ 3:00 pm to 4:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Internet, Technology, and Digital Sociology Research Cluster

The Internet and other digital technologies provide relatively new platforms for experiencing criminal and deviant activities, as well as serve to produce new varieties of 'victims' and 'offenders'.



The unique structural conditions in online spaces have also obscured normative expectations, reinforced social inequalities, complicated responses from police and the legal system, and have even called into question the applicability of existing theoretical frameworks to explain offending in this context. These are among the many challenges that require further investigation by cybercrime scholars. To this end, this session highlights current empirical and/or theoretical contributions to the sociological study of cybercrime and online deviance, including topics such as adult cyber-victimization, ransomware victimization, routine online activity theory, digital surveillance for gender-based violence, and mortgage income fraud.

*Session Organizers: Michael Adorjan, University of Calgary, Andrew Nevin, University of Massachusetts Boston*

*Chair: Michael Adorjan, University of Calgary*

**Presentations:**

1. Olivia Peters, University of Guelph

Non-presenting authors: Ryan Broll, University of Guelph; Rosemary Ricciardelli, Memorial University; Jocelyn Booton, Wilfrid Laurier University; James F. Popham, Wilfrid Laurier University

*Correlates of Adult Cyber-Victimization: An Exploratory Study*

Cyber-harassment is one of the most detrimental harms associated with the rise of internet-based communications and has inspired a significant body of scholarly research. However, the majority of this knowledge is informed by and directed toward individuals younger than 25, leaving the experiences and needs of older people largely unexplored. To address this gap our study circulated an electronic survey to a panel of 1,000 Canadians representing all regions of the country. This presentation will summarize key findings from this study, including 1) a perception gap between those who had experienced cyber-harassment versus those who reported it; 2) gendered, experiential, and socio-demographic differences in experiences; 3) observed relationships between experiences and sense of safety. Our approach is framed by victimization and neutralization lenses, suggesting that adults experiences are generally trivialized through media and the state. We conclude with a discussion of future avenues for redress.

2. Dylan Reynolds, Cape Breton University

*The Individual Victims of Ransomware Attacks: An Exploratory Study*

Ransomware encrypts a victim's devices, files, or networks so that the victim can no longer access them. Ransomware attacks involve perpetrators deploying ransomware, then demanding money in exchange for the return of data, and sometimes threatening to release data publicly. Although these attacks usually target major institutions (e.g., companies, hospitals, and universities), the data accessed are often people's personal information. Breaches of personal information routinely impact Canadians in numerous ways and ransomware attacks are expected to produce especially varied consequences given offenders frequently target and leverage sensitive information. To date,

no research has systematically examined the effects of ransomware attacks on the general population. This presentation will draw from a unique survey of Canadian adults currently being administered through CloudResearch's Prime Panels (expected n = 2000). Prime Panels draws from a large, aggregated pool of other market research platforms' existing participant pools. This survey begins by asking respondents if, to their knowledge, they have ever had their information targeted or seized in a ransomware attack. Participants who respond 'yes' are asked a series of questions about the nature of the incident, how the incident impacted them, and their knowledge and perception of the institution's response. Respondents who indicate that they have not been impacted by ransomware attacks are presented with vignettes about different ransomware scenarios. These participants are asked to identify their level of distress in each scenario and are asked about their general knowledge of ransomware attacks in Canada. Due to the dearth of research on the social consequences of ransomware attacks, this survey includes several open-ended questions that tap into respondents' perceptions of ransomware in Canada, which may reveal interesting lines of inquiry. The survey is estimated to take respondents an average of 20 minutes to complete. Respondents are currently completing the survey, and it is expected to be closed by the end of February 2024. Despite using a non-random sample of Canadians, this survey will provide the most comprehensive assessment of how ransomware attacks against institutions impact Canadians. Depending on the results of the survey and open-ended responses, I expect the presentation to discuss some of the following three themes. First, the presentation is likely to discuss the impact of ransomware attacks on Canadians, including reporting on financial, emotional, or other harms experienced. With no real prevalence estimates available, it is difficult to estimate how many respondents will report having been impacted by ransomware attacks, but this presentation may be able to explore trends in consequences based on the type of institution attacked (e.g., school, corporation, hospital, etc.) or based on individuals' relationships to the institution (e.g., employee, client, customer, etc.). Second, this presentation can report on Canadians' general knowledge and perceptions of ransomware attacks. This survey allows respondents to report if they are unsure whether they have been impacted by ransomware attacks and includes questions about ransomware attacks that participants are aware of, even if they did not impact them. Third, this presentation can report on Canadians' perceptions of institutions' responses following ransomware attacks. The survey asks respondents, both those who have and have not been impacted by ransomware, whether they believe institutions should pay attackers or deny ransom demands. Overall, the anticipated findings of this research are likely to provide a clearer understanding of how Canadians understand and are impacted by ransomware attacks, which could inform future research and policy.

### 3. Michaela Michalopoulos, McGill University

#### *Beyond Traditional Crime: Routine Online Activity Theory in the Era of Big Data*

This paper is a critical re-examination of Robert K. Merton's Strain Theory, viewed through the contemporary lens of Routine Online Activity Theory as revitalized by Travis C. Pratt, Kristy Holtfreter, and Michael D. Reisig (2010). It marks the first substantial application of this theoretical framework in over a decade, offering a perspective on the concept of strain in the era of Big Data, pulling on data from the 2022-2023 Survey of Canadians on privacy-related issues. This study ventures into the web of digital victimization and the evolving role of surveillance in criminology,

emphasizing the exploitation of personal data. Revisiting the foundational principles of Merton's Strain Theory, particularly the adaptation individuals adopt in response to societal pressures, the research adapts them to the digital age. In this new landscape, individuals confront unique challenges as entities like Facebook and TikTok relentlessly harvest personal data. I argue that the digital epoch has fostered unprecedented societal pressures, compelling a reassessment of Merton's original Strain Theory. I introduce "digital strain surveillance," a term I coined to encapsulate the pressures and victimizations that emerge from routine online activities, dovetailing with Pratt et al.'s theoretical modernization. The empirical evidence from the Survey of Canadians underscores how personal data has become central to individuals' online routine activities, rendering them vulnerable to victimization through privacy breaches and identity theft. Notably, while 89% of Canadians express concern about social media platforms collecting their personal information for profiling, only half have taken action by deleting or discontinuing the use of a social media account due to privacy concerns. Additionally, a smaller fraction, 38%, have ceased business relations with companies or organizations after experiencing a privacy breach. My findings lend statistical support to the concept that users, despite a clear mistrust in the ability of big data conglomerates to protect their personal information, persist in their engagement with these platforms. This contradictory behavior exemplifies a current-day embodiment of Sykes and Matza's "neutralization theory" where individuals rationalize the use of digital platforms they deem insecure, despite the apparent privacy risks. The paper further examines the role of surveillance capitalism in intensifying this digital strain, suggesting that the commodification of personal data has engendered a pervasive environment of exploitation and vulnerability. This shift signifies a novel societal pressure that extends Merton's Strain Theory into the digital age's unique challenges. Moreover, the study probes into the social and psychological repercussions of this strain, evaluating how the menace of data exploitation impairs individuals' trust in digital platforms and their overall sense of security. A further aim of my paper is to situate surveillance within the field of criminology, disentangling it from its traditional association with crime deterrence and policing alone. Surveillance, in the digital age, transcends its conventional boundaries to include the mechanisms of data collection and analysis that constitute the backbone of big data operations. This broadened perspective of surveillance examines how it operates not only as a means of social control but also as a factor that influences and potentially facilitates the conditions for digital victimization. Through this lens, surveillance is understood as a complex construct that has profound implications for privacy, personal autonomy, and security within the digital landscape. At present, the issue of data rights is predominantly situated within the legal sphere, often framed in terms of policy debates and legislative measures designed to protect personal information in the digital age. However, my research argues for a broader conceptualization of data rights, integrating them into the criminological discourse as a fundamental aspect of understanding digital strain.

#### 4. Lucinda Yae-Rim Ro, York University

*"There are no girls on the Internet.": Theoretical considerations in analyzing surveillance for gender-based violence in digital space.*

This paper aims to address the gaps in existing mainstream theorizations within the field of the sociology of technology, particularly in relation to surveillance studies. It highlights the need to expand and incorporate critical perspectives into current theoretical frameworks to effectively

examine and understand the excessive surveillance and violence experienced by women and girls in both physical and digital spaces. While there have been growing efforts to integrate critical perspectives in recent years, mainstream theories on surveillance still exhibit a tendency to overlook or mention in passing the disciplines, methodologies, and voices that have historically been marginalized within academic discourses. Furthermore, due to the increasing complexities driven by the evolving and sharply increased usage of digital technologies, it presents an important and timely challenge for technology and surveillance studies to reconsider and scrutinize the contemporary understanding of biopolitics; what it means to live and die in the contemporary world. Therefore, this paper reviews seminal works on biopolitics and surveillance studies to explore alternative theories that can account for the experiences of women and gender-nonconforming individuals in digital spaces, and proposes three conceptual frameworks for analysis: visibility, borders, and privacy. I argue that even in the digital realm in which individual identities and subjectivities are abstracted to data, physical bodies do not leave the criminological and surveillance apparatus; in fact, the bodies continue to hold significance as a source of knowledge, object of discipline and control, and the predictor of future. Furthermore, this paper draws upon decolonial, feminist, and Queer theories to illustrate how victim/offender dichotomy is significantly blurred for women and Queer populations. This blurring of identities is particularly evident in spaces where specific modes of governance are constantly enforced, in which various forms of surveillance technologies and online spaces continue to produce and reinforce knowledge based on specific and dominant perspectives, thereby continuing to function as means of social exclusion. In conclusion, this paper argues that there is an inherent power imbalance in mainstream discourses on surveillance and technology studies, and advocates for the embracing of diverse critical perspectives and alternative sociocultural forms of analyses and highlights the importance of embracing diverse critical perspectives and considering other sociocultural forms for analysis for the discipline to meaningfully progress.

5. Nitya Yeldandi, Royal Roads University

Non-presenting author: Mark Lokanan, Royal Roads University

*A Review of Trends and Prevention Strategies for Mortgage Income Fraud in the Canadian Market*

This research critically examines the pervasive issue of mortgage income fraud within the Canadian mortgage market, delving into its prevalence, root causes, consequences, and preventive strategies. The Canadian mortgage market, integral to the nation's economic stability, faces a significant threat from mortgage income fraud, which disrupts the housing sector, erodes consumer trust, and challenges the foundations of the financial ecosystem. This qualitative research explores trends and strategies to prevent mortgage income fraud in the Canadian market, aiming to enhance the Canadian mortgage industry's effectiveness. Employing primary research methods, including interviews with diverse subject matter experts (SMEs) and an extensive literature review, the study focuses on understanding financial implications, risk management, and mitigation strategies related to income fraud. Purposive and snowball sampling techniques ensured a comprehensive participant pool, addressing challenges through informed consent and voluntary participation. Semi-structured interviews, guided by open-ended questions, provided nuanced insights. Thematic analysis identified common themes, merging expert interviews and literature review for a holistic understanding of Canadian mortgage income fraud. While acknowledging potential limitations, the

methodology strives to equip stakeholders with a nuanced understanding of enhancing efficiency, reducing risk, and improving the customer experience in the Canadian mortgage industry. This research analyzes trends and prevention strategies for mortgage income fraud in Canada to combat fraudulent activity and protect the mortgage industry's integrity. This research project seeks to analyze the trends and prevention strategies related to mortgage income fraud in the Canadian market, to provide insights and recommendations to combat this fraudulent activity and safeguard the integrity of the mortgage industry. : How can the Canadian mortgage sector effectively combat income fraud in mortgage applications while ensuring a secure lending process and preserving the legitimacy of financial transactions? Sub-questions: What are Canadian mortgage applications most common income deception types and patterns? Which main elements lead to income fraud in mortgage applications? What prevention techniques do Canadian financial institutions and regulatory organizations currently use to lessen the risks of income fraud in the mortgage sector? How successful are the preventative techniques currently employed in identifying and stopping income fraud in mortgage applications? What prospective advancements and innovative strategies might be used to better identify and stop income fraud in the Canadian mortgage market? This paper highlights the negative consequences of income fraud within the mortgage industry and recommends urgent action to combat it. The paper suggests a comprehensive strategy involving advanced technology, employee training, and a robust corporate governance framework. Advanced AI algorithms can scrutinize vast datasets for early indicators of fraudulent activities, while dynamic and responsive training programs can empower staff in identifying fraud and implementing preventive measures. The adoption of the outlined principles is positioned as a significant step toward cultivating a more secure and trustworthy mortgage industry. This paper holds substantial relevance to the overarching theme of the session and the CSA Conference as a whole. The theme, presumably related to financial systems, security, or risk management, aligns seamlessly with the research focus on income fraud within the mortgage industry. By addressing a critical issue with far-reaching implications for borrowers and the financial sector, the paper directly contributes to the broader conversation on ensuring the integrity and security of financial transactions. The presentation of innovative strategies, including advanced technology and employee training, positions the research as a valuable contribution to the conference's exploration of contemporary solutions within the financial landscape. The emphasis on cutting-edge technology and its application in fraud prevention, as evidenced by studies from various researchers, resonates with the conference's likely interest in staying abreast of the latest developments in the field. Furthermore, the collective responsibility advocated in the conclusion aligns with the collaborative spirit often emphasized in conferences like CSA. The paper implies that addressing income fraud requires a concerted effort from policymakers, financial institutions, and other stakeholders, fostering a sense of community and shared responsibility. In summary, this research paper substantively contributes to the conference theme by addressing a pertinent issue, presenting innovative solutions, and advocating for collective action, thereby enriching the dialogue on financial security and integrity.

**(TEA-RC) Teaching and Learning Cluster Meeting**

Monday June 03 @ 3:00 pm - 4:00 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: Teaching and Learning Cluster

The Teaching and Learning Cluster meeting is open to current members and those interested in learning more about our cluster activities. Attendees will have an opportunity to network with others working in this field of research and/or teaching. We welcome feedback on our current activities and encourage suggestions for future initiatives.

*Organizer: Silvia Bartolic, University of British Columbia*

**(WPO5) Sustaining Shared Futures Through Equitable Work Trajectories for International Migrants in Canada**

Monday June 03 @ 3:00 pm to 4:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Work, Professions, and Occupations Research Cluster

Under the recent Immigration Levels Plan, Canada aimed to welcome a record breaking number of new permanent residents each year – emphasizing how immigration will be the cornerstone of Canada’s post-pandemic economic recovery plan. As part of this endeavor, Canada is opening its immigration pathways and ramping up their recruitment of immigrants, international students, economic migrants and skilled workers, and also the temporary foreign workers (e.g., working holiday temporary migrants) to meet significant labour shortages across the country. As part of this strategy, international migrants will play an essential role in the post-pandemic economic recovery. While international recruitment is necessary to shore up the workforce, international migrants often encounter lack of settlement supports, de-credentialization, deskilling, exploitation, racism, and xenophobia, and limited opportunities for career advancement or mobility. In other words, while recruitment efforts are highly developed – policies, advocacy efforts, and practices that support employment retention, security, and access to living wages and benefits for immigrants and migrant workers, are given comparatively little attention. This session invited presentations to examine and understand both the reception and settlement experience of international migrants (including refugees, international students, temporary foreign workers, and economic immigrants) and how this structures their overall integration, im/mobility, and life course in Canada. We are particularly interested in work that discusses the existing or potential policies and practices that aim to enhance equitably beneficial futures for international migrant workers in Canada.

*Organizers: Eugena Kwon, Trent University, Nadiya Ali, Trent University, Valerie Damasco, Trent University, Mary Jean Hande, Trent University*

*Chair: Shreyashi Ganguly, York University*

**Presentations:**

1. Astou Thiam, University of British Columbia

Non-presenting authors: Anne-Cécile Delaisse, University of British Columbia; Suzanne Huot, University of British Columbia

*Immigration policy implications for the Francophone minority communities in Metro Vancouver.*

Canada has observed a declining birth rate in recent decades coupled with an aging population. This decline is more pronounced among Francophones living outside Quebec compared to Anglophones. Relying on the immigration of French-speakers has thus become a key policy priority of the federal government. Earlier Francophone immigrants were mainly from Europe, but the profiles of recent immigrants are more diverse and not thoroughly examined in the literature. In Canada, many stakeholders are involved in migration governance. Provinces, territories, and the private sector play an important role in the selection process, while government partnerships and civil society are primarily involved in integration services. Canada has thus, moved from a minimally interventionist integration policy to a society-wide policy, with the majority of the country's immigration, refugee and citizenship budget allocated to settlement and integration services. Yet, we currently know little about how this immigration strategy is reshaping these communities and influencing cohesion among community members. To examine how the context of Metro Vancouver's Francophone minority community shapes immigrants' experiences of integration in the region. Our work aims to answer the following research question: How do local policies and practices (e.g., programs, events) influence the meaning of daily occupations and in peoples lives? We seek to understand what factors facilitate or hinder immigrants' participation in Francophone community spaces. This paper presents key findings from an ethnographic study exploring perceptions of community cohesion among Francophone immigrants living in Metro Vancouver. Informed by intersectionality theory and the politics of belonging, our work attends to social power relations with Canadian Francophone minority communities. Findings are drawn from 9 key informant interviews as well as in-depth interviews with 12 immigrants conducted between May 2022 and June 2023. Purposeful sampling using maximum variation was used to recruit participants. Verbatim transcripts were analyzed with open (line-by-line) and theoretical coding approaches using NVivo software. Our preliminary results will be presented in line with two key themes. First, we will address forms of socio-spatial separation within the community that contribute to a lack of representation in leadership and decision-making positions of organizations within the region's Francophone minority community. Second, our results address the impact of policies upon French-language service provision. For instance, our study identified a lack of integrated French-language services with limited provincial and community involvement in the Metro Vancouver. Ultimately, our results demonstrate that French-speaking immigrants must continuously negotiate their intersectional identities while engaging in daily occupations within physical and virtual community spaces (e.g., community centres, social media networks). Our study responds to an urgent need to understand the implications of the increasing arrival, settlement, and integration of racialized French-speaking immigrants for community cohesion in Francophone minority communities. Our findings highlighted the specificities that have influenced the integration of immigrants in Metro Vancouver. The potential keys of a successful system of integration for French-speaking immigrants in the region appear to be supporting Francophone populations of various ethnic and gender backgrounds working at different levels in

community organizations as immigrant advocates. Another recommendation stemming from our work is to offer more integrated services in French with increased provincial and municipal participation.

2. Abdul-Bari Abdul-Karim, University of Manitoba

*Skill Under-utilization of Former International Students in the Canadian Labour Market: The Role of Canadian Employers*

International students provide outstanding financial, economic, social benefits and cultural diversity to the host country and significantly contribute to its development and sustainability (Choi, Hou and Chan, 2021). According to recent estimates, the tuition paid by international students amount to over 20% of the budget of many universities (Usher, 2021). The number of international students in Canada approaches 500,000 per year although not all intend to stay after graduation, many wish to. The government has implemented several measures to allow them stay (Statistics Canada, 2021). For instance, on April 14, 2021, Immigration, Refugees and Citizenship Canada (IRCC) announced a new pathway to permanent residency for first 40,000 eligible recent international student graduate applicants (Immigration, Refugees and Citizenship Canada, 2021). The problem is, do we have measures in place to ensure their successful participation in the Canadian labour market? As reported by Choi, Hou and Chan (2021), international student graduates earn less compared to their domestic born counterparts when working in Canada after graduation. This research examines the reasons why international student graduates struggle in finding employment despite having Canadian educational qualification. I therefore seek to answer an important question: what role do Canadian employers play in former international student graduates' labour market outcomes compared to their Canadian-born counterparts? This research uses Critical Race Theory and Human Capital Theories which provide the most comprehensive arguments in identifying immigrants' challenges in having equitable work trajectories. CRT explains the role of institutionalized racism in immigrants' labour market outcomes. This paper uses the 2021 longitudinal Immigration Database (IMDB) of Canada to investigate the challenges immigrants go through in accessing the labour market. This research is necessary because it helps direct policy aimed at addressing inequities in the labour market, and creating evidence-base of knowing if highly skilled workers are in their appropriate professions.

3. Aaron Nartey, Mainland Community Services Society

*Labor Market Integration of Black and Racialized Canadians through Work Integration Social Enterprises (WISEs) in British Columbia.*

Cross-sectional research has shown that Work Integration Social Enterprises (WISEs) can have a positive effect on building human capital (work skills) and social capital, but less so on their economic impact. Put differently, the participants in these enterprises develop in many ways, but their economic gains (income, jobs) appear to be modest (Mook, Maiorano, Ryan, Armstrong, and Quarter, 2015; Quarter, Ryan, and Chan, 2015). However, none of this research has examined outcomes over time for WISEs that are designed to train Black and other racialized Canadians for the workforce. Hence, its imperative that we track their progress longitudinally to see whether the



participants obtain and maintain jobs and an increased income, something that sponsoring non-profit organizations are unable to do comprehensively due to limited resources. Although these program outcomes may not be reached immediately, over time they should be if the program is achieving its objectives. The measures of value are not, however, limited to these economic benefits. Participants' perceptions of their well-being and their sociocultural learning, that is, what they have learned from their experiences in the training program and in subsequent workforce integration are also important measures of program success over time.

### **(CSF-RC) Critical Sociology of Families, Work, and Care Research Cluster Meeting**

Monday June 03 @ 5:00 pm - 6:00 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: Critical Sociology of Families, Work, and Care Research Cluster

The Critical Sociology of Families, Work, and Care Research Cluster meeting is open to current members and those interested in learning more about our cluster activities. Attendees will have an opportunity to network with others working in this field of research and/or teaching. We welcome feedback on our current activities and encourage suggestions for future initiatives.

*Organizer: Amber Gazso, University of the Fraser Valley*

### **(IND-RC) Indigenous-Settler Relations and Decolonization Research Cluster Meeting**

Monday June 03 @ 5:00 pm - 6:00 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: Indigenous-Settler Relations and Decolonization Research Cluster

We seek to connect sociologists, other academics, activists, artists, and others who are engaged in the study of Indigenous-settler relations and/or the struggle for decolonization. This Indigenous-Settler Relations and Decolonization Research Cluster (ISRD) meeting is open to current members and those interested in learning more about our cluster activities.

*Organizer: Kerry Bailey, McMaster University and University of Saskatchewan*

### **(RAS1) Masculinities and Hate in Authoritarian Times**

Monday June 03 @ 6:00 pm - 7:30 pm (Eastern Daylight Time)

Session Format: Panel

Affiliation: Research Advisory Subcommittee

New patterns in global politics have emerged in the past two decades, with a striking resurgence and re-making of gendered power. In Europe and the Americas, an authoritarian white masculinity has gained traction; in different ways in India, China and parts of the Muslim world, authoritarian leadership merges with religious and ethnic politics; in Egypt, Afghanistan and Myanmar military

regimes are re-established. After a generation of worldwide change towards gender equality, a powerful though uneven backlash has developed. Not only straight men can be mobilized in support, but also people from a range of gender positions and sexual identities, including the white women who benefit from connection with bearers of authoritarian white masculinity. Some of the most toxic forms of masculinity are motivated by hate that can lead to crime. We need to understand how these patterns became possible, what support authoritarian masculinities have mobilized, their links to hate, and how they are contested. This session will feature discussions of authoritarian masculinities from an intersectional perspective to understand how hate enables specific forms of masculinities in authoritarian contexts.

*Organizer: Melanie Heath, McMaster University*

**Panelists:**

- Raewyn Connell, Professor Emeritus, Sociology, University of Sydney
- Robert Innes, Indigenous Studies, McMaster University
- Andrey Kasimov and Melanie Heath, Sociology, McMaster University
- Jillian Sunderland, University of Toronto

**(CRM2a) Crime, Deviance, and Media I**

Tuesday June 04 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Criminology and Law Research Cluster

The relationship between crime and the media is a complex one, often focusing on the more traditional investigation of the (mis)representation of crime and deviance and its impact on society. But while we should always consider the impact of such representations of individuals and groups by media, the exploration of that relationship should also include an investigation of how people might use media to engage in and represent their own such activities, as well as how they might navigate newly acquired deviance or criminal identities as a result being represented in media.

*Session Organizer and Chair: Duncan Philpot, St. Thomas University*

**Presentations:**

1. Ciara Boyd, University of Guelph

Non-presenting author: Jordan Fairbairn, King's University College at Western University

*Media Representations of Friends and Family Members of Victims of Intimate Partner Femicide*

Between 2018 and 2022, at least 850 women and girls were killed in Canada, primarily by men. The news media are a primary source of public information about femicide, making their role significant in determining how femicide is perceived and understood in society. Research has explored friends

and family members of femicide victims as news sources, but not what they say or how they may impact media coverage of intimate partner femicide. Focusing on a two-year time period that allows for a comparison of news coverage before and after COVID-19, this paper analyzes Canadian news coverage from 2019 and 2021 using both quantitative and qualitative methods. Analyzing these two years of coverage (approximately 2,415 articles), this paper explores what is being said by both official and personal sources to gain a better understanding of how intimate femicides are being represented and by whom in the media. Working within a feminist theoretical framework, this paper provides a first look at how intimate partner femicides are represented in Canadian news media by friends and family members of victims. Beginning with a scoping review of sources used more broadly in media coverage of intimate partner femicide, this paper presents an overview of what is currently known about various sources used by the media. Following this, the paper draws from framing theory to qualitatively analyze coverage from three select intimate partner femicide cases and identify key themes of friends and family media representations. By analyzing media representations of friends and family members, this paper explores the potential benefits of relying on those more closely connected to the femicide victim as a source of information. For example, relying on friends and family members as news sources may initiate discussion on the broader impacts of intimate partner femicide, such as the effect on children left behind and/or elderly parents left without care. Moreover, exploring media representation of friends and family members may also provide insight into what factors might influence public perception of certain sources as official versus non-official (i.e., personal) sources.

## 2. Michael Fleming, University of New Brunswick

*Street Crime, Sweet Crime, or Suite Crime? Knowledge Claims and Media Framing of the "Great Canadian Maple Syrup Heist."*

Snider (2000) suggests that corporate crime has been argued into 'obsolescence' through the construction and maintenance of plausible pro-corporate knowledge claims. This presentation discusses the role of media framing in sustaining pro-corporate knowledge claims in the aftermath of the case of theft of nearly 3000 tonnes of maple syrup worth almost \$20 million in Quebec in 2011-12. This presentation demonstrates that in framing this 'great Canadian heist' as individualistic ('street') crime, the broader political economy of the maple syrup industry in Quebec has been obscured. In the absence of deliberate examination of the potentially criminogenic relationship between the Government of Quebec and the Federation of Quebec Maple Syrup Producers (FPAQ) – a state-sanctioned marketing and promotional body governing the province's lucrative and iconic maple syrup industry – the most enduring media frame to emerge from this case was one that conceptualized it alternately as a quintessentially Canadian escapade, or otherwise unserious ('sweet') crime. In this case, media framing of maple syrup theft effectively un-interrogated both the pro-corporate knowledge claims making process and the impacts of cartel-like control over Quebec's maple syrup production, sale, and distribution on Quebec maple syrup producers as a form of state-corporate ('suite') crime.

3. Melanie Rogers, Queen's University

*The 'Number One Serial Killer Target,' Investigated the Portrayal of Sex Worker as Victims on Criminal Minds*

Media representation plays a vital role in shaping public discourse about sex work. Due to the stigmatized and, therefore, secretive nature of sex, much of the general population's understanding of the sex industry is informed through the media, where representations are produced, negotiated, and repeated. The present study uses narrative analysis to examine the representation of sex workers as victims in the popular crime drama *Criminal Minds*. Results indicate the show uses motherhood to create more sympathetic victims, engages in high-risk lifestyle discourse and presents a narrow, stereotypical portrayal of sex workers. In contrast, the show provides moments where viewers see agents and other law enforcement members engage in dialogues that counter victim-blaming narratives. The findings demonstrate a more nuanced depiction and the need for further research into the media portrayal of sex workers in fictional crime dramas.

4. Wesley Tourangeau, University of Windsor

*Pumpkin soup and the Mona Lisa: Exploring climate protests through Debord*

News media outlets across the globe responded in concert as climate protestors splashed pumpkin soup across Leonardo da Vinci's *Mona Lisa* while it was on display at the Louvre in January of 2024. This event is a recent example of a particular style of climate and environmental protest that has been gaining popularity in recent years—using famous pieces of artwork in stunts that capture media attention. Other examples include throwing soup on Vincent van Gogh's *Vase with Fifteen Sunflowers* and covering Claude Monet's *Les Meules* with mashed potatoes. Captured heavily within news media, and shared further and more rapidly through social media, these forms of protest warrant closer analysis for several reasons. Perhaps the most critical reason worth exploring is that in most cases there was no discernable damage to these works of art due to protective glass coverings, yet these protestors are still framed as criminals, while these paintings become personifications of the 'ideal' victim. In this presentation, Guy Debord's ideas on 'the spectacle', 'détournement', and 'recuperation' are utilized to imagine these acts as complex discursive events with potential contributions to environmental awareness and environmental justice, but subjected to power relations that may limit their transformative potential. In the Debordian sense, these events are set within the 'spectacle' of everyday practices of cultural consumption (i.e., of art and museums) as a 'good' that is protected by laws and police and then further supported/defended through longstanding social norms and expectations about visiting museums. However, targeting and defacing these paintings provides a fitting comparison to what Debord calls critical art and 'détournement'—a restructuring of culture and experience through art to create something new by placing it within a new context. On the other hand, staging such newsworthy events also risks what Debord calls 'recuperation' wherein the spectacle regains control by intercepting, commodifying, and trivializing radical ideas. In this regard, the media's role of reducing acts of defacement to consumable images may in turn diminish the aims of protestors. This presentation aims to bring critical sociological and criminological attention to this phenomenon of counter-conduct that uses newsworthy law-breaking to protest environmental harms. The aim is to inspire dialogue on the

meaning, and potential impact, of these potentially transformative events being consistently captured and shared in news and social media around the world.

**(FTS2) An Intersectional Multi-Gender Panel on Anti-Fat Bias as Reductive Harm**

Tuesday June 04 @ 11:00 am - 12:30 pm (Eastern Daylight Time)

Session Format: Panel

In the realm of fat studies, the body and embodiment has been an anchor in the research and activism done. It is pushed forth a theorizing of fat stigma and anti-fat bias across institutions and interpersonal relations. However, the scholarship continues to map marginalized voices to the margins (Crenshaw 1990). From a Fat Studies perspective, Sander L. Gilman's (2004) *Fat Boys: A Slim Book* wrestles with the topic of fat being strictly a feminist issue, which he believes leaves out a historical version of masculinity that the fat man's body represents. Transnational analyses of fatness are also limited as much of the scholarship has been canonized in North America and the United Kingdom. Transnational fat scholarship reminds us that a single-category analysis of anti-fat discourses fails to reflect on the racial origins of fatphobic attitudes, the exoticization, and debilitation of fat racialized people.

This panel commits to decentering whiteness and heteropatriarchy through the positioning of the intersectional lives of a intergenerational kin structure. The panelists critically reflect on the cultural practices that come to institutionalize the notion of 'bodies that matter' across space and time (Butler 1993; Braziel and LeBesco 2001; Padalecki 2022; Rinaldi et al. 2023). Additionally, this panel hopes to fill the gap on gendered experiences of fatness as they explore bodies and spaces with a specific focus on the experience of fat gendered bodies and the diet and wellbeing industrial complex. Overall, the panel explores intersections of race, gender and embodiment while navigating fat scholarship, complicated masculinities and fatphobic barriers to accessing spaces and one's body.

*Session Organizers and Moderators: Ramanpreet A. Bahra, York University; Kelsey Ioannoni, Wilfrid Laurier University*

**Panelists:**

- Mark Allwood, Cultural Studies, Trent University
- Kathryn Last, PhD Candidate, Cultural Studies, Trent University
- Gin Marshall, PhD Student, Social Work, York University

**(OMN1c) Omnibus III: Stigma, Terror, and Reparations**

Tuesday June 04 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

This panel devotes considered attention to how social trauma – collective experiences of suffering and adversity – is experienced, negotiated and resolved. Drawing on the diverse cases of racial reparations, territorial stigmatization and political violence, it engages with the interplay of social exclusion, symbolic boundaries and existential anxiety within modern societies.

*Organizer and Chair: James Walsh, Ontario Tech University*

**Presentations:**

1. Jenny Nilsson, York University

*Initiated "Reparations" Programs in the U.S. 2020-2022: An Analysis of the Twitter Discourse*

The redress of historical racism has since the 1800s concerned a debate about reparations. While there is currently a vivid discussion both in activist, media, and academic spheres about attitudes toward potential reparations, few studies have looked at the discourse on the “reparative” programs that have already been initiated. In this study, I am analyzing the discourse surrounding self-declared reparative programs executed by six local governments in the U.S. between 2020 and 2022. These programs are mainly implementing monetary compensation and financial investments toward Black communities. Most initiatives claim to concern slavery reparations, and one initiative claims to address the demolition of a Black neighborhood. I am utilizing data from approximately 1,000 tweets on Twitter, which I gather manually and analyze in NVivo. Employing a grounded theory approach, I am in the process of exploring the themes of the data from two theoretical lenses. First, utilizing the value-belief-norm (VBN) theory (Stern et al., 1999), I am exploring how attitudes towards these initiatives may vary. VBN is a useful theory for exploring support of social movements and has mainly been used to study support of the environmental movement. The theory rests on three pillars, namely (1) acceptance of the movement’s basic values, (2) recognition of threat or oppression of the movement’s subject, and (3) the belief that one’s action can make a difference which they feel obliged to contribute with. Using this framework, I am affirming that these reparative programs are a question of the reparations movement, as they are highly debated within the movement. They are endorsed by some and critiqued by others. Second, drawing from collective memory theory (Halbwachs, [1941] 2008), I am exploring how the atrocities to be redressed are described by users. Through this framework, I can investigate how different groups’ collective memories of slavery and other historical atrocities addressed in the programs may take the form of rites to uphold specific narratives (ibid.). Through connecting these two theories, I am able to study attitudes and (non-)support towards the initiated reparation programs, with particular emphasis on how collective memory may inform recognition of past atrocities. Initial findings in the early stages of my thematic analysis suggest that while the discourse on these initiatives concerns critique by both Black-presenting and White-presenting users, there are differences. Black users express concerns about the robustness of the programs, while White users tend to echo their general views of reparations. Implications for how these attitudes relate to collective memory will

be further explored. This study highlights an understudied dimension of Americans' attitudes towards specific reparative initiatives by exploring their views on already initiated government-level projects rather than their broader attitude towards future federal-level reparations. Moreover, the programs analyzed also bring attention to specific, local cases of atrocity, in contrast to the mainstream debate on reparations in media, where a more general language about atrocities tends to be used. In turn, this enables an analysis of the public's attitudes toward very specific concerns addressed in these programs. Specifically, it enables an analysis of what can be understood as several layered aspects of the legacy of slavery and anti-Black segregation in the U.S. I hope that this presentation can contribute to fruitful discussions in the "Remember the Bad Times: Collective Memory and Crisis" session at the CSA. My study is particularly relevant for the second inquiry of the session as it directly explores how collective memories of oppression facing Black communities in the U.S. may inform attitudes toward reparations.

2. Rex Wang, York University

*Who do you trust? A study of Canadian trust radius*

This paper aims to establish a preliminary basis for the study of trust radius within Canadian society. The question "Generally speaking, do you think most people can be trusted?" has been the standard used to measure variation in social trust within and across populations, and a large body of research has used this measure to study origins of trust and how trust matters. However, scholars have suggested analysis via this measure can be problematic as interpretation of "most people" can be ambiguous as some interpret it as in-group friends, relatives, and people they have contact with, while others interpret it as out-group strangers. Trust radius thus accounts for this by measuring the width of the social circle that trust is extended to; specifically, the measure focuses on trust for outgroup members and strangers relative to ingroup members such as family and friends, though it differs from outgroup trust alone. This distinction bears a critical implication, and has been used to explain the puzzling pattern in which cultures that are wary of outsiders, such as many Confucian societies, exhibit high trust levels. I aim to expand this research to Canadian society, starting with this preliminary analysis.

In Canada, social trust levels have been studied for both the broader population and the diverse social groups within, but trust radius remains unexplored. The diverse nature of Canadian society has unique trends absent in other western nations. Canadian immigrants tend to be more trusting than the native populations, and this general trust level tends to stay consistent overtime; however, their trust for other Canadians disproportionately declines as their stay extends. Trust radius may be key to understanding this relation as Canadian general trust levels rank relatively high compared to global levels, while their trust radius does not rank quite as high. Adopting the theory that social trust is established early in life and remains "sticky" throughout except in the case of critical life events such as unemployment, a goal of this paper will be to test whether or not similar trajectories can be found in trust radius on top of providing a broader statistical overview.

This paper will thus conduct a statistical analysis of trust radius in Canada utilizing the Canadian General Social Survey on social dimension, which included four waves of data on trust levels both broadly and in reference to specific groups. I will derive values for trust radius both broadly across

Canada, but also across demographic groups designated by age, race and ethnicity, immigration status, gender, and more. This will give us a broad view of trust radius within Canadian society. Furthermore, I will analyze trust radius in relation to major life events to test the hypothesis of “sticky” trust. Lastly, I will use trust radius as the independent and a collection of markers for health and social development as dependent in order to analyze social outcomes of trust radius levels. Through this analysis, I aim to provide a preliminary exploration into the discourse of Canadian trust radius, its causes and formation, as well as potential implications of differing levels within Canadian society.

3. James Walsh, Ontario Tech University

*The Exceptional Everyday: Terrorism and the Weaponization of Daily Life*

There was a bright light, A shattering of shop windows , The bomb in the baby carriage, Was wired to the radio - Paul Simon, The Boy in the Bubble Despite being overshadowed by several less spectacular, but considerably more lethal, risks (e.g. dog attacks, bee stings, traffic accidents, medical malpractice), terrorism remains a leading source of anxiety within Western societies. It, therefore, constitutes an imagined or phantom menace with perceptions of existential danger stemming more from hot cognitions and apocalyptic assessments than the objective extent of harm. While scholars have meticulously detailed how powerful actors and institutions (e.g. media outlets, security experts, elected officials) feed and profit from overblown reactions and moral panic, terrorists’ role in this process has received less attention. This neglect is unfortunate because, by allowing insurgents to punch above their weight and haunt citizens’ private thoughts and public lives, hyperbolic, if not entirely hallucinatory, fear represents terrorism’s primary engine and facilitator. This paper offers new insight into the stark disjuncture between terrorism’s material reality and subjective experience and presents a conceptual framework that helps account for how otherwise diminutive actors are capable of generating seismic shifts in national and global politics. In building this understanding, the assembly and deployment of explosive devices – the leading method of insurgent violence – are assessed to underscore terrorism’s status as a form of quotidian violence. Drawing on exemplary actors, events and campaigns from throughout the modern era, it is argued that terrorists’ ability to roil societies and evoke overwhelming awareness of precarity stems from techniques of masking and improvisation grounded in the weaponization of the familiar and everyday. Specifically, by repurposing ubiquitous, banal artifacts to mask or manufacture lethal force – when, for instance, a bomb is ensconced within seemingly unremarkable things (e.g. cars, backpacks, parcels, rubbish bins, perambulators), cobbled together from domestic products or triggered by electrical appliances like radios and cell phones - terrorists succeed in orchestrating attacks that are disorienting, unpredictable and thwart effective countermeasures. Beyond being merely an instrumental effort to evade detection and fly under the proverbial radar, the fashioning of explosives from ordinary items and materials is interpreted as a symbolic onslaught and important means by which terrorists foster dark insecurity and amplify their crepuscular, anxiety-inducing character. In infiltrating the minutia of daily life and injecting the monstrous into the mundane, insurgents nurture vulnerability and produce confounding conditions of ontological and social entropy where the surrounding environment appears unstable, corrupted and on the brink of rupture. Owing to profound uncertainty surrounding the what, where, how and who of violent atrocity, such methods succeed unleashing primal fear of the unmarked and unknown, creating



more anxiety than manifestly greater threats possessing comprehensible form. As a result, accentuating the tactical and expressive role of routine objects and infrastructures within terrorism's organising logic highlights its ability to instil unremitting fear by destroying citizens' "taken-for-granted confidence" in the sociomaterial orders that facilitate and sustain their "personal and collective projects" (Goold et al 2013, 993). While it is somewhat cliché to acknowledge terrorism's psychic and social disruptiveness and the extent to which it violently disturbs everyday reality, the defining contours, functions and effects of terrorists' weaponization of daily life remain insufficiently plumbed. Engaging with these consequential, yet less noticed, dynamics assists in contextualizing the phenomenon's propensity to beget alarm and implant deleterious thoughts about oneself, others and the world writ large. In the final instance, the ability to penetrate the familiar, deceive the senses and propagate perceptions of a parlous, unstable atmosphere presents an important means through which insurgents' reach, influence and enigmatic presence are exponentially augmented. As an exploratory study, this paper's findings are illustrative and suggestive, not definitive. Nonetheless, it is hoped that elevating such dynamics to a site of meaningful analytic engagement can provide new vistas and sightlines from which to evaluate terrorism's disproportionate footprint and impact.

### **(WPO1b) Work and Inequalities**

Tuesday June 04 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Work, Professions, and Occupations Research Cluster

This session explores issues of inequality in occupations and professions within North America and globally. People's experiences of paid work and of inequality are shaped by a multitude of intersecting structures, social locations, and identities that play a key role in how they understand, make sense of, and deal with, their work and employment situations. Papers in this session address issues such as: the complex interplay of social identities in shaping the employment experiences of African immigrants and the strategies they adopt to integrate into the Canadian labour market; the role of age and life stage in influencing older American white-collar workers' interpretation of their employment transitions and trajectories in the context of cultural ideals about individual responsabilization; the ways that intersectional gendered and racialized processes commodify women, their bodies, and their work of social reproduction, with a focus on the fashion and domestic work industries in the Asia-Pacific region; and, how interpersonal dynamics and moral codes influence work relationships and workers' responses to inequalities in the informal trade sector in China. Together, these papers underscore the impact of intersecting structures of power and inequality in creating challenging realities for various groups of workers in different geographical and social locations. The papers also highlight workers' agency in resisting the deleterious impacts of systems of oppression, thereby improving their work and life circumstances.

*Organizers: Vivian Shalla, University of Guelph, Tracey L. Adams, University of Western Ontario, Karen Hughes, University of Alberta*

*Chair: Vivian Shalla, University of Guelph*

**Presentations:**

1. Zainab Olayinka, University of Saskatchewan

*The Labour Market Experiences of African Immigrants in Canada Through an Intersectional Lens*

Despite being highly skilled and educated, African immigrants in Canada face notable challenges in securing fulfilling employment, as opposed to easily obtaining “survival jobs”. While conventional human capital theory attributes these differences in labor market outcomes to variations in education, training, and experience, sociological research suggests that factors such as race, gender, class, and ethnicity play a significant role. This study aims to explore the complex interplay of social identities shaping the employment experiences of African immigrants and investigate the individual strategies employed by both men and women to integrate into the labor market. Through a qualitative approach involving 31 in-depth interviews with African immigrants in Saskatoon, the research addresses the following questions: What are the lived experiences of African immigrants in the Canadian labor market, and in what ways are their experiences influenced by intersecting social locations? What strategies and negotiations do African immigrants engage in to facilitate their labour market integration? In the preliminary findings, it is evident that the labor market experiences of African immigrants are intricately influenced by a confluence of factors. An exclusive examination of singular aspects such as race, gender, ethnicity, or religion cannot fully describe these experiences. The nuanced impacts of these identities vary over time and space. Notably, within specific professions, the intersection of race and gender emerges as a facilitator for labor market integration. In comparison with women, the experiences of men appear to be less complex. However, even within this observation, variations emerge as certain factors, such as family structure, age of children, and adherence to religious practices, introduce additional layers of intricacy, with Black African married women with younger children and those wearing the hijab facing notable challenges.

2. Dana Sawchuk, Wilfrid Laurier University

Non-presenting author: Annette Nierobisz, Carleton College

*Neoliberal no more? Understandings of job loss among older white-collar workers*

The research presented is part of a larger project that investigates how job loss is interpreted by a group of white-collar workers, specifically those age 50 or older who became unemployed between 2007 and 2014. The study is situated against the backdrop of the 2008 Great Recession in the U.S., its long-term jobless recovery, and larger cultural ideas about individuals taking responsibility for themselves in the face of structural adversity. The data were collected from 62 in-depth, qualitative interviews conducted in 2013 and 2014 with workers residing within the greater metro region of Minneapolis/St. Paul. We used a life course theoretical framework that emphasizes how individuals’ age and life stage intersected with their experiences and understandings of America’s neoliberal culture. As such, we explored the implications of a momentous shift our interviewees experienced: when they entered the labour force in the post-war period, there was an unspoken contract between employer and employee such that loyal white-collar (and White) workers could reasonably expect financial security and career stability, often with a single, life-long employer. By contrast,

when they were dismissed or downsized, they found themselves in the era of routine job losses, the “flexible worker,” and counsel for job seekers to operate as a “company of one” (Lane 2011). Within this context, we explored interviewees’ generational identities, reluctance to relocate to seek new employment, and positive reframing of seemingly devastating job losses. We discovered that while they sometimes recognized and resisted neoliberalism as a pervasive force that led to their unemployment, they often narrated their experiences in the neoliberal language of blessings, opportunities, and individual effort. The proposed paper is grounded in these findings but concentrates specifically on the follow-up research we conducted in 2023, which consisted of a survey that was completed by 25 of the original interviewees and interviews with six of these survey respondents. We briefly review their employment status and significant life events in the decade since their last interviews. Next, we turn to the qualitative data to explore the degree these workers (now in their 60s and 70s) continue to interpret their employment transitions and trajectories with a neoliberal lens. Certainly, some of the interviewees continued expressing disdain for or perceived conflict with the younger generation that permeated their earlier interviews, a division that serves to reinforce neoliberalism’s divide-and-conquer ethos. Others, however, expressed satisfaction with intergenerational workplace collaboration and provided advice for younger workers based on a clear-eyed assessment of the shortcomings of neoliberalism and the elites benefiting from them. While some survey respondents and interviewees did eventually relocate for employment opportunities, the vast majority continued to age in place. They thereby resisted one component of the neoliberal flexibility imperative that cultivates untethered workers ready to move anywhere despite significant material and emotional costs. Finally, interviewees continued to espouse a bright-sided optimism about their job losses. While such attitudes appear to encapsulate the positivity rhetoric of the neoliberal era, we argue that the post-material values that some interviewees also express deserve consideration. In tandem with other findings from our follow-up study, we conclude that an alternate reading of our respondents’ positions is possible. Rather than subsuming interviewees’ comments under a neoliberal narrative yet again, we emphasize the hope that springs from their recognition of our common insecurity (Taylor 2023) and their resistance to the economic priorities that undermine our well-being. As such, we assert that the experiences, hard-earned lessons, and wisdom of the elders we interviewed deserve attention in the move to build an alternate future.

3. Joddi Alden, York University

*Capitalism's Race: An Intersectional Examination of Gendered Commodification and Work in the Asia-Pacific*

This paper examines gendered and racialized processes in the Asia-Pacific (APAC) region deeply embedded within global capitalist systems that are particularly reliant on the commodification of women’s bodies via their work in two key industries: the fashion as well as the domestic worker industries. I argue that women’s bodies, and the social reproduction that they perform, are commodities that are critical in shoring up capitalism and its effects, both regionally and globally. It is important to pay attention not only to the macropolitics of large systems, but also to the micropolitics of specific regions in order to understand the nuances of how systems work; the lives of women are connected and interdependent, though they are not the same. Thus, by examining women’s lives in both the fashion as well as the domestic work industries, this paper will seek to

identify the intersectional ways that women's lives are all interconnected by the exploitative processes of capitalism. By doing this, we can create solidarity across our differences in order to conceive of a common struggle that seeks to destabilize the most exploitative effects of the global economy. I divide my argument into three main sections which trace the steps of commodification for women in both the domestic work and fashion industry through the concepts of capitalist conditions, exchange value, and social reproduction. Then, I briefly examine resistance techniques that stem from such practices. Finally, I discuss the implications of commodification and what this means for working women worldwide. I frame my argument by referring to several key researchers in the fields of capitalism, migration, and gender. In particular, Marx's (1976) theories on capitalism, exchange value, commodification, and the extraction of surplus value from labourers will constitute a critical theoretical lens by which I will examine the fashion and domestic work industries in the Asia-Pacific region. Additionally, Glenn's (2008, 1992) scholarship on gender, race, and domestic workers also features prominently in my research and will relate the ways that capitalism exploits these categories in order to produce 'ideal' labourers. Finally, writings by Constable (2007) as well as Parrenas (2015) on domestic work in Southeast Asia will help to show the ways that women's working bodies are commodified in the service of capitalism. While I note that the cases I discuss in this essay are not exhaustive, they indicate broader patterns which provide insight into the global nature of capitalism and how imperialist activities are subsumed within the foundation of gendered and raced inequalities. Conclusively, intersectional processes of gender and race serve to commodify women who work in the fashion and domestic work industries in the Asia-Pacific (APAC). Through such commodification, the social reproduction and the consumption required by global capitalism is able to take place, effectively demonstrating how such processes flourish due to inequalities within society. While seemingly only a regional phenomenon, these systems within APAC are deeply interconnected to the health of capitalism in other markets across the globe. The global implications of regional processes thereby suggest how examining women who work in specific regions is critical to formulating methods of resistance to capitalist exploitation. By examining the regional similarities between women's realities as workers and the ways that global capitalism is shored up by their activities, there is potential to destabilize oppressive practices at their root. Strategic, intersectional coalitions between women to support each other across work and its industries may help to shift the ways that women are commodified and controlled. While this is not a way to completely fracture global capitalism or lead to its demise, remembering that women's lives are intimately interconnected across time and space can help lead to better organization, support, and activities of solidarity which can cut across the power relations that seek to endlessly exploit.

#### 4. Man Xu, University of Toronto

##### *Relational work and employee agency in informal work: Hui interpreters in China's informal trade brokerage economy*

This research examines the exercise of agency by Hui Muslims who work as interpreters and brokers within China's informal transnational trade economy. The extant literature on interactive service jobs has largely conceptualized the labor process in marketized and contractual terms, focusing mainly on how organizational rules and institutional process shape the labor process and employee's agency. This perspective falls short in explaining the dynamics of power within informal

work, where employers, workers and customers form interpersonal relationships and accomplish economic activities based on norms of trust and reciprocity. This chapter addresses this gap by investigating how interpersonal dynamics and moral codes influence work relationships and workers responses to inequalities in the informal trade sector. It examines three questions: how do interpreters negotiate the meaning and boundary of service relationships to navigate or improve their work conditions? How does an individual's social location, such as ethno-religious identity and gender shape this negotiation? What do interpreters' labor practices reveal about the production of social inequalities in informal work? Drawing on the theory of relational work, I argue that when labor relations are framed in terms of relational package, service workers' interpretation of the meaning and boundaries of their relationships with other actors in the service encounters shape their response to unequal balance of power at work. The paper also reveals that individual's labor strategies are motivated by various goals other than material interests, such as maintaining moral integrity and sustaining social relationships and status. The relational work in the labor process has complex implications for the producing of inequalities through informal work. On the one hand, the development of reciprocal ties between workers and other actors in the service encounters conceals exploitative and unequal power dynamics at work, by framing labor practices as gift giving or skill accumulation. On the other hand, the blurring of boundaries between work and personal ties creates intrinsic rewards for workers. Moreover, in informal work, social and moral codes of mutuality, reciprocity, respect and care become symbolic resources for workers to exert a degree of normative control over other economic actors in the service relationship. However, utilizing social ties to improve labor practices also serves to reproduce existing structures of inequality and entail subjective costs for the worker. Informal workers often rely on social networks and connections rather than formal regulations and benefits as their social safety net. The interpreters in this research strategically increased incomes and advanced their labor market positions through informal transactions that were disguised as gift-giving. While this relational work signifies the agency of workers to manage conditions of precarity, it also contributes to the perpetuation of precarious labor arrangement. Additionally, relational work involves psychological costs for the actors. Workers may experience self-estrangement or moral distress when their moral belief and social roles clash with interest-drive labor strategies. Taken together, the paper contributes to the theorization of worker agency in service jobs, by highlighting relational work as a crucial yet underexamined dimension of workers' negotiation of power in the labor process. The relational perspective is valuable for understanding contemporary labor processes, which have become increasingly casualized and contingent around the globe.

### **(CND1b) Durkheimian Studies: Contemporary Engagements II**

Tuesday June 04 @ 1:00 pm to 2:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Canadian Network of Durkheimian Studies Cluster

In recent decades, Durkheimian sociology and social theory have sparked new debates and controversies while informing research on a wide variety of contemporary social phenomena and events.

*Organizers: Ronjon Paul Datta, University of Windsor, Tara Milbrandt, University of Alberta, Robin Willey, Concordia University*

**Presentations:**

1. Hermanpreet Singh, University of Windsor

*The Elementary Forms of the Symbolic Exchange of Care: From Durkheim to Baudrillard and Beyond*

The decline of altruism, evident in anomic responses to crises in the Canadian healthcare system, seen in a radical Durkheimian way, reveals a weakening of the conscience collective, traditionally connecting individuals through shared norms, values, and beliefs. The commodification of care frames care practices as market transactions, emphasizing profit, efficiency, and individual responsabilization of personal risks. Yet, I contend modern societies covertly remain driven by symbolic forces of mutual social obligations predating capitalism in the form of symbolic exchange (gifts, altruism), that can problematize the hegemony of neoliberal cultural logic. The symbolic exchange of care argues for a re-imagining of care based on the fundamental societal need for non-economic social relations, interdependency, and moral obligations. These social conditions also facilitate the realization of core aspects of social democracy and social rights that can influence policy decision-making, cultural attitudes, and perceptions of justice and morality in Canada. The symbolic exchange of care framework critiques the commodification of care and encourages exploring contemporary practices and rituals that support social solidarity and help mend the conscience collective.

2. Paul Carls, Independent

*Durkheim as Master of Suspicion*

In the 1960s Paul Ricoeur coined the phrase “masters of suspicion” to describe Karl Marx, Friedrich Nietzsche, and Sigmund Freud for their ability to reveal the hidden or repressed meanings or truths located in texts or social and psychological phenomena. Philosophers, theologians, and literary theorists have subsequently applied the term “master of suspicion,” as well as the associated term “hermeneutics of suspicion,” in manifold ways. The concept has become one of philosophy’s recognizable turns of phrase, an “iconic term” that excites imagination and interest in much the same way as Nietzsche’s ‘death of God.’ Ricoeur identifies four aspects that the masters of suspicion have in common: an engagement with religion; their contestation of the primacy of consciousness in the domain of knowledge, which implies a radical critique of the Cartesian cogito and the exposure of false consciousness; the development of a new method of demystification, or a new way to explain consciousness; the destruction of old myths, which implies simultaneously a rebuilding process towards developing a new, more true understanding of reality, a process that involves a liberation from illusion and the expansion of consciousness. Durkheim’s sociological project contains all of these elements: by showing how individuals are socially constructed, including even their ability for logical thought, his work exposes the falsity of the Cartesian cogito and the idea of the independent and autonomous ego; he develops a new sociological method

which seeks to unmask the hidden social processes that determine individual thought and behavior; his sociology destroys old ways of thinking, but simultaneously actively rebuilds a new understanding of reality, and seeks to expand consciousness by highlighting how consciousness is shaped by social processes; his work on religion is an exercise in a hermeneutics of suspicion just as radical as that of the other masters of suspicion. This contribution will explain the ways in which Durkheim is truly a master of suspicion in Ricoeur's sense, but also seeks to understand why Ricoeur did not mention Durkheim. The contribution will thus explore how Durkheim is relevant for hermeneutics, while also exploring facets of his methodology in new ways.

3. Carlos Fabris, Heidelberg University

Non-presenting author: Raquel Weiss, Universidade Federal do Rio Grande do Sul

*Crisis, Critique and Therapy: Durkheim's moral individualism as Zeitdiagnose*

Émile Durkheim offers various analyses and normative propositions regarding the transformations experienced in the emergence of modernity, with particular emphasis on its moral dimension. Referring to these broad analyses of a specific period, the genre of "Zeitdiagnose" has recently emerged, especially in the German context. Although their focus is on the present, their discussions can be applied to the analysis of classical texts and their diagnoses. With reference to this literature, we try to explore theoretically the construction of Durkheim's diagnoses in their dimensions of crisis, critique, and therapy from a perspective of moral sociology. Furthermore, it is possible to identify the potentialities and limitations of Durkheimian insights in the face of contemporary challenges. To this end, first, the central aspects of the literature on the diagnosis of time were organized, delimiting its elements and its relation to (classical) theory. Second, the different fronts of Durkheim's theory were examined in order to understand his formulation of a diagnosis, especially concepts such as morality, pathology and normality, anomie and moral individualism. Third, contemporary debates were compared with the classical formulation, in the sense of an update of Durkheim's theory. In this sense we combined a specific literature-oriented interpretation of his work with an in-depth theoretical analysis of the works related to the topic - as well as secondary literature -, in order to finally point out elements of a development of his ideas in contemporary discussions. It is argued that Durkheim's diagnosis centers on the concept of moral individualism. This concept displays characteristics of diagnoses, such as generality, public orientation, and normativity. Various moral and ethical concepts from Durkheim's work can be combined to construct a comprehensive interpretation of modernity as analyzed and experienced by the author. This text discusses the maintenance of solidarity through the sacredness of the autonomous person as a human ideal. Additionally, it argues that Durkheimian sociology has positive contributions to current discussions, particularly when some of its limitations are reinterpreted and actualized, as exemplified by Hans Joas' analyses of sacralization (and its opposite, desacralization) and current postsecular discussions. In the theoretical analysis, we concluded that the centrality of the concept of moral ideal is crucial to link the different analyses of the author, to understand the crises, to justify his critique, and to offer new perspectives based on normative ideals. The erosion of communal solidarity and social bonds after greater social differentiation requires a new common ideal that can transcend the different local orientations with a broader reach in order to avoid anomie. Durkheim argues that moral individualism is the normal state for stabilizing modern society, rather than a pathological one. Many of Durkheim's original insights remain valid in contemporary

discussions, updated in relation to other theoretical traditions and new empirical evidence. Our goal is to contribute to the discussions of the Durkheim Research Cluster by providing a theoretical analysis of his work and concepts. Furthermore, we will offer a critical perspective on how his ideas can be updated in dialogue with current productions, particularly in the sociology of morality and Zeitdiagnose. In the context of the conference, the concept of shared futures addresses Durkheim's dilemma of order and his discussions with conservative ideals and specters that haunted the Third French Republic. Revisiting the classics and their propositions can provide paths for contemplating shared ideals and lives when considering contemporary problems and possibilities.

### **(FEM7c) Gender, Identity and Displacement: Critical Refugee Perspectives**

Tuesday June 04 @ 1:00 pm to 2:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Feminist Sociology Research Cluster

This session will explore the global dimensions of refugee experiences to counter the western-centric discourses on refugee labels and identities. It will challenge and depart from the hegemonic meanings of refugee identity and foreground the colonial and racial continuities embedded in the refugee discourse. Although the intersectionality lens is already being used by scholars to recognize diverse identities of refugees, intersectionality theories often reflect a western epistemological gaze. While not denying their theoretical contributions, this session proposes expanding the existing intersectionality debates and enriching them with alternative epistemologies and paradigms - emerging from multiple global geo-political scenarios, refugee movements, gendered experiences, asylum policies, refugee politics and subjectivities.

*Session Organizers and Chairs: Mohita Bhatia, Saint Mary's University; Evangelia Tastsoglou, Saint Mary's University*

Presentations:

1. Dina Taha, Doha Institute for Graduate Studies

*Marriage in Displacement: Gendered Resettlement Strategies of Syrian Women in Egypt*

Drawing on fieldwork data from Syrian refugee women who married Egyptian men to navigate forced migration, this study explores how displacement reshapes the meaning and purpose of marriage. Many such marriages, often customary/unregistered or polygamous, are compared to forced marriage and gender-based violence. Beyond framing these unions solely as exploitation, the study investigates how displacement changes refugee women's perceptions of marriage and how marriage serves as a strategic approach to resettlement. The drive behind these marriages is motivated by a mix of affective and pragmatic interests, challenging colonial binaries like victim/agent, empowered/exploited, forced/voluntary. This case study expands the understanding of gendered and Othered refugee experiences, emphasizing the transformative potential of marriage in forced displacement contexts. In applying a decolonizing intersectional theoretical



framework to this case study, I build on a growing body of literature that recognizes the ways in which Eurocentrism and the colonial legacy dictate knowledge production and North–South collaboration. Such literature aims not only to identify tools and strategies but also to create a paradigm shift in how knowledge is produced. By recognizing and linking such work to refugee research, I seek to explore other ways of existing while emphasizing the inadequacy of some hegemonic notions in fully explaining refugee experiences. To this point, Sherene Razack (2004) argued that it is very common when adopting a "Western feminist worldview," with its cultural and historical specificity, to fall into "cultural deficit explanations" when attempting to understand and explain non-Western women's experiences, describing them often as "overly patriarchal and inherently uncivilized" (p. 129). This becomes particularly pertinent when approaching the gendered and power dynamics in this case study in ways that might reinforce the exploitation narrative of advocacy groups and social media campaigns that "Syrian refugees are cheaper, prettier, better cooks and easier to marry" (Youssef and Ismail, 2013). The paper foregrounds Syrian refugee women's narratives, acknowledging marginalized experiences that challenge Western-centric worldviews. Despite the benevolent efforts of international humanitarianism, resettlement options often reflect a victim-saviour mentality, reinforcing asymmetrical social hierarchies. Through Marriage for Refuge, the study centers gendered, self-initiated, and innovative resettlement options, shifting the discourse toward self-authorized modes of protection and "self-rescue" resettlement options. Post-displacement experiences illustrate how the meaning of an ideal marriage evolved to accommodate new social norms and unconventional choices. Displacement resulted in the loss of social capital, leaving some vulnerable but also presenting different considerations and alleviating social restrictions. Marrying again after widowhood or divorce became a viable option for social and pragmatic reasons, justified morally. 'Urfi marriage and polygamy, though socially less accepted, provided alternative paths for women to navigate marital relationships and exercise agency. The evolving understanding of marriage reflects a complex interplay between cultural, religious, and individual factors, shaping the dynamics of gender relations. The narratives challenge conventional humanitarian and liberal perspectives, revealing the malleable nature of marital and family structures beyond Western norms. While pragmatic considerations play a role in decisions, their understanding of marriage and gender identity goes beyond strategic maneuvering; rather, it emerges from culturally ascribed gender roles. Examining how the meaning of marriage has shifted for Syrian refugees, driven by identity ruptures and strategic adjustments to displacement, this study reveals the reshaping of marriage and its circumstances. Some women gained an elevated sense of control, leading to remarriage as an emerging social option. Certain women challenged the normative image of an ideal marriage, adopting unconventional forms like 'urfi (customary) marriage and polygamy. These aspects form the focal point of the analysis. The analysis expands discussions on gender, displacement, and marriage, challenging prevailing norms and offering new perspectives beyond colonial binary categories. The intertwining of marriage and resettlement shows how marriage becomes a self-initiated form of refuge, providing legal, economic, social, and moral support. The prevailing notion of a "real" marriage is decentered, emphasizing the significance of extended family dynamics and leveraging socially ascribed gender roles in asserting moral agency and gaining empowerment and autonomy. Furthermore, the study highlights how refugee women exercise agency and autonomy within their cultural contexts, considering moral considerations and strategic maneuvering in their marriage decisions as part of their pursuit of self-interest.

2. Samantha DeBoer, York University

*The Framing of the Feminization of Forced Displacement: A Critical Discourse Analysis of Representations of Refugee Women*

The feminization of forced displacement is a phenomenon with a disproportionate percentage of women and girls who are displaced worldwide, which has increasing consequences for women and calls for protection strategies to recognize these consequences. Refugee women are victimized through the representational discourse in terms of how they are spoken about and their visual depictions (Johnson, 2011). The paper examines the discursive practices that frame the issue of the feminization of forced displacement and construct representations of refugee women. Arguing that the discourse that constructs representations of refugee women has implications for their protection and integration in their resettlement community, this paper explores contributing factors to these global narratives, which are informed by Orientalism, to discover potential interventions. The methodology of critical discourse analysis and feminist theoretical framework uncovers how discourses shape the reality for refugee women, with the consideration of the intersectionality of their experiences. Feminist theory informs the conceptual framework of the gender binary, gender and cultural essentialism, representations of victimhood, and the discourse of victimization, which are applied to a critical discourse analysis of the UNHCR Handbook for the Protection of Women and Girls. This paper argues that the linguistic constructs and discursive practice contribute to misrepresentations of refugee women. The constructs perpetuate inequalities and reinforce homogenous representations of a diversity of experiences and identities of refugee women. The critical discourse analysis examines how the language and terms acquire underlying meanings which construct knowledge and 'truth', in addition to re-inscribing hierarchical power relations through discourse. Analysis of this issue uncovers the complexities of power, language, and policy in framing the experiences of refugee women. This paper finds that the dominant discourse constructs displaced women as passive victims, without recognition of their agency, resilience, and diverse experiences based on their identities. The implications of these discursive framings on policy and advocacy are explored in the Canadian refugee settlement sector, which underscores the importance of inclusive and effective approaches to addressing the needs of refugee women. The findings demonstrate that the constructs of refugee women perpetuate inequalities and reinforce stereotypes through 'othering', which can lead to misunderstanding of their intersectional experiences and ineffective response in the realm of international and national governance. This research contributes to a critical understanding of the intersectionality of gender, displacement, and power dynamics of discursive framing while centering the agency and experiences of refugee women through advocating for a nuanced approach to their representation in international policy documents. This topic is of increasing concern in the fields of gender studies, migration studies, and humanitarian discourse. This paper will contribute valuable insights into refugee women's experiences and identities as represented in a guiding UNHCR document that impacts their acceptance, integration, and settlement. This paper is also relevant to the conference theme through its connection to sustaining shared futures of representation and response to refugee women's experiences, as the global refugee crisis and feminization of forced displacement continue to be exacerbated by societal, political, economic, religious, and environmental conflict.

3. Leila Hoballah, Lebanese University

*Canada my new home: Exploring the meaning of identity and home. Case study: Syrian refugee women in Ottawa*

Despite the discontent from the “West”, and its hegemonic discourse about immigration and refugees, the use of these concepts and their definitions are adopted and promoted in the academic narrative, and policymaking in the “East”, not confined to international laws and regulations, but at the level of creating the meaning and its representation about the “otherness” of refugees (Derrida 2000, Said 1979). The emanation of Immigration and refugee status, as a new phenomenon in the 20th century, has its deep roots in human history, as a tribal search to settle and survive, and usually identify themselves by belonging to certain place. But the shift one could argue is in changing narrative about this phenomenon, from a discourse of functionality to a discourse of power relation, from what it meant to the immigrant/refugee, to how it is defined by international narrative, and imposed by laws. The purpose of this paper is to uncover new layers of knowledge, and significance of meaning, through personal experiences. This paper will examine the significance of identity and the concept of home, as expressed by Syrian refugee women. It is not about refugee theoretical discourse, pathways, models, or process of integration and inclusiveness, it is about meaning the women attribute to their experiences, as refugees, in everyday life, of what is “identity” and where is “home”. The study will interview 20 Syrian women in Ottawa, who immigrated to Canada between November 2015 and 2023. Those women came from different intermediate countries through their journey from Syria to Canada, as they have been refugees first in Lebanon, Jordan and Turkey. The sample will take into consideration different ethnicity, Arabs and Kurds, different religion, Islam and Christianity, and various levels of education and social status. From November 2015 to November 2023, Canada has welcomed around 44,655 Syrian refugees (IRCC Data), out of them, 21,755 Female. 10,330 of the Females are 17 years old and under, and 11,425 Females are 17 years old and above. In which they have been resettled in Canada, through different immigration streams; government assisted refugees, blended sponsorship refugees, privately sponsored refugees, and refugee claimant. This exploration aims to contribute valuable insights into the experiences of Syrian refugee women in Ottawa, shedding light on the intricate interplay between identity, home, and the perception of what it means to be a refugee. We think that this paper will add to the present narrative and discourses, a methodological contribution to study the meanings of home and identity, through an ethnographic fieldwork in Ottawa. It will assist in the formation of a counter narrative about refugees, outside of the adopted universal model. The research methodology will include qualitative in-depth interviews, with Syrian refugee women to gather personal narratives, experiences, and reflections on their identity and home. The administration of surveys and questionnaires will help to collect quantitative data, allowing for a broader understanding of trends and commonalities. As well as engaging in participant observation in the community, attending events, and activities to gain a deeper understanding of their daily lives and interactions. This qualitative method will be base on interpretive epistemology, that assumes social reality to be constructed and evolving (Marsh and Stoker, 2002) emphasizes the importance of subjective understanding, context, and meaning in the study of the social world.

### **(FTS3) Fat Futures and Worldmakings**

Tuesday June 04 @ 1:00 pm to 2:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

In the critical dialogues of fat studies, fat futurity has always been explored to distinguish ‘a life’ worth living for outside the confines of sizeism and its interlocking systems of oppression. In the current worldmaking processes, Dorinne Kando (2018) argues, there is a production of structures of inequality rooted in the personal registry, thus enacting a multidimensional understanding of aesthetics of genre, affect and subjectivities limited to these very structures. The capacity of worldmakings in the realm of the personal registry prioritizes and privileges the “colonial matrix of power and its multiple industrial complex”, so it is pertinent to think outside these systems of domination across time and space (Mignolo, 2021) Critical fat praxis fulfills a version of ‘love ethics’ (bell hooks, 1999) by pushing forth a narrative on the intersectional interplay between bodies and worlds. As a theoretical framework rooted in fat liberation and projects of abolition, the practice of fat-worldmakings centers on fat-being, intersectionality, care and wholeness as a mode of reimagining, resistance and resurgence (Kafai, 2021). In line with multiple fields that study marginalized bodies and experiences, such as feminist studies, disability studies, critical race studies, and/or Indigenous studies, there is a thorough examination of how bodies intermingle with social discourses, structures, and members to understand fat experiences. In re-imagining a worldmaking that considers the interconnectivity and community, scholarship uses a critique of social, political, cultural, medical and other notions of fatness that have ascribed fat bodies and people as ‘non-normative’, ‘unhealthy’, ‘unproductive’ and lacking any futurity whatsoever. Through such critiques of the fear, grief, and violence of the hegemonic power relations that frame fat people with the negative connotations of sizeism; visions of fat futures and life are thought through with a sense of love and care. In doing this, critical fat praxis becomes practice as it cultivates an intersectional and interdependent fat epistemology and methodologies that bring upon a process of unlearning and nurturing of communities and stories.

*Session Organizers: Kelsey Ioannoni, Wilfrid Laurier University, Ramanpreet A. Bahra, York University*

*Chair: Ramanpreet A. Bahra, York University*

#### **Presentations:**

1. Kendall Dinniene, Southern Methodist University

#### *Speculative Fiction and Fat Futures*

In September of 2023, a fat liberationist on Twitter called upon leftists to examine their own antifat bias, writing, “You can’t and won’t meaningfully be a good leftist/communist/anarchist if you are fatphobic and refuse to seriously analyze fatphobia as a systemic axis of oppression.” Replies to the tweet varied, with a number of respondents claiming that fatness is incompatible with producing and inhabiting the future the left imagines. One such user tweeted, “You can’t and won’t meaningfully be a good communist if you are ‘fitphobic’ and refuse to seriously analyze why the

ruling class would seek to keep proletarians in a state of physical incompetency.” Another wrote, “I have to be real with you, you can not [sic] fight a revolution when overweight, peak fitness is required and should be worked towards by all comrades.” Responses to the original tweet demonstrate the ways that the left perpetuates and proliferates antifat, ableist, and eugenic discourses, even—and perhaps especially—when envisioning what would make possible an otherwise liberated future. This paper suggests that those of us invested in a future free from antifatness as well as anti-Blackness, capitalism, transmisogyny, imperialism, ableism, anti-Indigeneity, and indeed every oppressive force that currently shapes and prematurely ends our lives look to the pages of twenty-first century North American speculative fiction for instruction. I contend that these fictions can help us to create more capacious imaginaries and demands, and to build coalitions unfettered by antifatness. In the final chapter of his *Never Satisfied: A Cultural History of Diets, Fantasies, and Fat*, Hillel Schwartz imagines a utopia, a “fat society...that admired and rewarded fatness.” Contemporary speculative fiction imagines how this society might one day come to be. In speculative fiction by Nalo Hopkinson, Gretchen Felker-Martin, Carmen Maria Machado, and others, fat liberation arises from dystopic conditions and in collaboration with robust, intersectional movements for resistance and liberation. For example, in Hopkinson’s short story “A Habit of Waste,” a Canadian woman swaps her fat Black body for a thin, white one in a dystopic future in which bodies can be purchased, discarded, and donated. The story reveals how antifatness, anti-Blackness, and misogyny work in tandem and are in fact co-constituted. Through cultivating a relationship with an impoverished Black elder, Hopkinson’s protagonist begins to work through her antifat and classist biases as well as her internalized misogynoir. In Felker-Martin’s novel *Manhunt*, the world has been devastated by a virus that turns anyone with a high testosterone level into raging, raping, cannibalistic monster. Felker-Martin juxtaposes the faux-leftism of thin, wealthy whites who care about themselves only with the radical, intersectional resistance of trans people, fat people, and people of color who band together not only to protect themselves and each other but to battle in pursuit of a safer and more livable world. In this novel, fat people are not harmful or even merely peripheral to liberation, but crucial to it. The novel shows us how we might respond to the dystopic, overlapping crises of our world—genocide, climate catastrophe, an ongoing pandemic, and more—through radical collaboration that centers fat rather than excludes it.

2. Aswathy A., Vellore Institute of Technology, Vellore

*Narratives of obesity and body Transformation: fat Phobia and the anxieties of weight gain in Vazandar (2016)*

In the narratives of pathologization, fatness constitutes double deviance, from normative body standards as well as normative gender configurations. However, compared to its male counterpart, it is female fatness that is treated as the more unpardonable since the fat female body also challenges the patriarchal constitution of the ‘desirable’ female body, i.e., one meant to satiate the male gaze. This deeply rooted fat phobia in our society is reinforced through the flawed depictions of fat bodies on screen with the narratives created through these movies deciding for the viewers what the ideal body measurements should be. In this discourse, the fat female body is not just judged on account of its violation of normative aesthetic standards, but also normative moral standards. The trend of the fat body as an abject, predominantly seen in Bollywood cinema, has slowly crept into the Indian regional cinematic culture producing a unified body standard for actors

to fit in. The popularity and approval given to the stories of body transformation of actresses in India further narrow down fatness into an alterable, liminal state of being. This paper tries to analyze the construction of fatness as a liminal state of being in Indian movies through the study of the Marathi movie *Vazandar* (2019), directed by Sachi Kundalkar. The film showcases the ever-increasing anxieties over weight gain Indian women experience in a fat-phobic world ruled by diet culture and fitspiration. In this world, a woman's corpulence is a moral failing, traced to her 'wrong' individual preferences regarding consumption and related lifestyle choices. Through the analysis of the narratives centered on obesity and the body transformation of two fat women, I intend to unravel the construction of the liminality of fat female bodies and explore how it leads to the hyper-visibility and hyper-feminization of fat women.

3. Ramanpreet A. Bahra, York University

*Resisting Sizeism/Shapeism as Body-without-Organs: An Intersectional Praxis of Fat-Becomings*

Within the interdisciplinary field of fat studies intersectionality theory as praxis has been taken up to critique the regulatory functions of ant-fat narratives that come to be practiced, lived and felt within society. Alongside such discussions arise an interest in the nexus of affect, fatness and racialization to speak of the biopolitical practices which thrive through both the medical, wellness, and diet industrial complex and the larger cultural forums within society, perpetuating the image of the thin or adequately curvy, white, nondisabled, elite cisgender person as an artifact of complete personhood. Fatness subsequently is seen as not a mere public health issue, but a socially, historically, politically, medically constructed category tied up with cultural understandings of gender, sex, and fatness. This paper deploys an intersectional praxis to explore how fat racialized people are framed as failed em(body)ments under the oppressive cycles of sizeism and shapeism. It concludes fat racialized bodies tend to face the authoritative medical and cultural gaze that conflates 'health,' notions of gender and desirability with thinness. Anti-fat, ableist and racist narratives push for fat flesh and bodies across the intersections to become smaller and smaller, aligning with the thin, 'healthy' progressive body ready to enter the lifeworlds. To examine the liminal space of lifeworlds and deathworlds, the paper lastly approaches the impersonal registry's Body-without-Organs (BwO) following an intersectional praxis to reconceptualizes the materiality of fatness as expressions of life that are generative and interrelated with others, spaces, and world-making structures. In this refiguring of fatness as BwO, fat life is indeterminate, non-reactive and non-prescriptive; no longer succumbing to the cycle of performing the undertones of sizeism, shapeism and whiteness. Overall, the BwO enables the fat-becomings to unfold without referring to compulsory thinness, heterosexuality, and whiteness, and instead flourishing through its relational affective capacity.

## **(ECS4) Confronting Contemporary Capitalism**

Tuesday June 04 @ 3:00 pm to 4:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Economic Sociology Research Cluster

The 2008 financial crisis massively destabilized the neoliberal regime of capitalism. Yet, despite greater state intervention in responses to the crises, including COVID-19, neither do we appear to have returned to Keynesianism. So, what is the current conjuncture of capitalism? This session is a general call for theoretical and empirical interventions that aim to speak to contemporary capitalism and the challenges it faces, as well as the challenges we face in analyzing it. The themes include political trust, crises of capitalism, the re-emergence of inflation and the ongoing cost of living crises, imagination of a post-capitalist economy, as well as the study of contemporary capitalism utilizing novel tools such as AI and machine learning.

*Session Organizers and Chairs: Dean Curran, University of Calgary; Zhen Wang, University of Toronto*

### **Presentations:**

1. Erin Flanagan, York University

Non-presenting author: Dennis Rafael, York University

#### *Canadian Credit Unions and the Prospects for a Post-Capitalist Economy*

The growing polycrisis in Canada associated with deteriorating living and working conditions in many nations have increased calls for a post-capitalist socialist economy. Among the most widely discussed means of accomplishing this goal is the late Erik Olin Wright's call for eroding capitalism by developing alternative economic structures and processes. In this paper we consider how one of the means cited by Wright and others for eroding capitalist structures, credit unions, can contribute to this goal. Yet, despite their obvious advantages for most Canadians over the major profit-driven banks, membership in credit unions continues to represent only a minority of the Canadian population. In this paper we consider the role that credit unions and other alternative institutions can play in promoting Wright's notions of equality and fairness, democracy and freedom, and community and solidarity in a post-capitalist society as well as the barriers to achieving these objectives. We propose that in addition to provide a model of collective ownership for other areas such as food distribution, housing, and telecommunications, credit unions can take on a broad advocacy role calling for public policy that more equitably distributes financial and social resources to the population.

2. Bill Danielsen, Royal Roads University

Non-presenting author: Mark Lokanan, Royal Roads University

#### *Does more darkness equal more money? The relationship between the Dark Triad and Income*

In our digital, globalized economy, the impact of an insider threat on an organization is significant to the point that it is almost difficult to quantify. Insiders are trusted employees who have legitimate access to an organization's systems and information. An organization's critical need and ability to detect and prevent insider threat incidents and attacks is crucial to its corporate success and relationship with its clients. This paper will explore the complex interplay between the Dark Triad personality traits of Machiavellianism, narcissism, and psychopathy and their impact on income levels through the novel application of advanced machine learning (ML) and artificial intelligence algorithms. Through ML algorithms such as gradient descent, random forest, decision trees, and support vector machines (SVM), we aim to provide a comprehensive understanding of how the Dark Triad traits influence individuals' financial success. The Dark Triad traits are well-established and recognized as influential factors in shaping interpersonal dynamics, decision-making, and overall behavior. However, their specific contributions as a collective and their impact on an individual's economic success remain largely underexplored. By leveraging the power of ML models, we seek to uncover hidden patterns and nuances in the data that will provide novel insights into the relationship between these personality traits and financial success. To conduct this analysis, we collected a diverse dataset comprising demographic information, psychometric assessments for Machiavellianism, narcissism, and psychopathy, as well as corresponding income levels. This data was collected through a survey placed on a website ([www.insiderthreat.ca](http://www.insiderthreat.ca)) and included responses from 232 individuals who were over the age of 18 and resided principally in North America. To increase the number of observations, we created a custom algorithm for the specific task of generating synthetic data that mimics the structure and characteristics of the original dataset. Through data preprocessing and hyperparameter tuning, we were able to iteratively refine our models, minimizing prediction errors while enhancing the accuracy of our results. Random Forest and decision tree algorithms were deployed to identify nonlinear relationships and evaluate complex interactions among the independent variables. These ensemble methods are superior in capturing intricate patterns within datasets, allowing us to discern the nuanced impact of each Dark Triad trait on income level. Through the decision-making processes inherent to these ensemble algorithms, we aim to demonstrate the underlying relationship where Dark Triad Traits influence financial success. SVM is well-established in its ability to discern subtle patterns in high-dimensional data, which further contributes to our analysis. SVMs aid in uncovering the boundaries between income categories as seen through the lens of the Dark Triad traits and provide a clearer understanding of the extent to which these traits contribute to income disparities. The integration of these diverse ML techniques allows us to triangulate our findings and enhance the robustness and reliability of our conclusions. Preliminary results suggest that the Dark Triad traits of Machiavellianism, narcissism, and psychopathy do exhibit varying degrees of influence on income levels. Individuals who are high in Machiavellianism, known for traits such as their strategic and manipulative tendencies, may navigate professional environments with greater success, positively impacting their income level. Narcissistic traits, characterized by an exaggerated sense of self-worth and self-importance, may lead individuals to seek high-status positions, also influencing their income levels. Psychopathy, noted by impulse control issues and a lack of empathy, may result in divergent effects on income, with potential advantages in certain competitive environments where it may present as "fearless leadership". In conclusion, this study uses an innovative approach to examining the relationship between the Dark Triad traits and income levels by leveraging ML algorithms. Our findings contribute to the existing literature on personality and economics but also highlight the potential of advanced analytical techniques in providing detailed and rich analysis.



of complex and multifaceted relationships. This research provides a foundation for future explorations into the nuanced relationship between the Dark Triad, professional success, and other yet unexplored impacts this relationship may have.

3. Addison Kornel, University of Guelph; Edith Wilson, University of Guelph

*What Counts as Affordable Housing?: The Consequences of Definitional Dilemma for Canadian Households*

As graduate students studying housing, we have often been told to use “what the literature suggests” as a definition of affordability, only to run into a very troubling problem: there are two definitions of “affordable housing” in Canada. First, the National Housing Strategy’s largest funding program, the Rental Construction Financing Initiative uses 30% of the median income of the area that the project is proposed for as a metric for affordability. However, other programs utilize 80% of the market rate as a benchmark for affordability. Issues that arise from competing definitions of affordability have been raised by sociologists in Australia and the United Kingdom, but there has yet to be scholarly engagement with this discrepancy in the Canadian context. Where commentary does exist, it is within the realm of “grey literature”. Our aim with this research is to bring this concern into the realm of peer-reviewed scholarship to both investigate potential discrepancy in individuals served by affordable housing programs on the basis on competing definitions and begin a conversation about what competing standards of affordability mean for ongoing conversations of housing affordability within housing studies. As sociologists become more interested in housing issues, a fundamental practical question hangs over much of our research: What is “affordable housing”? And, when government programs use, and have used, different metrics of that affordability, which should we choose? Through a systematic review of “grey” policy literature and a quantitative analysis of CMHC and Statistics Canada data, we attempt to provide an answer to these questions for ourselves and other housing researchers in Canada.

4. Dean Curran, University of Calgary

*Representation as Intervention: The Case of Money*

Building on J.L. Austin’s account of ‘doing things with words’, a growing body of literature has sought to overcome the account of science as passively recording society and nature. This literature has often sought to highlight the ‘performative’ nature of social science – that social sciences do things, rather than just representing them. Most of these accounts have sought to overcome passive, neutral accounts of science by rejecting the representational role of social science. In terms of Foucault’s Discipline and Punish, this literature conceives of social science more in terms of making than discovering social reality. This paper proposes an alternative account of the active nature of social science. Rather than rejecting a representational account of social science, this paper proposes to account for the active nature of social science through an account of representation as intervention. Representation as intervention illuminates this active characteristic of social science in two ways. First, it highlights how different methods of representation produce different representational accounts of social life. Second, it highlights how different representational accounts of social life in turn intervene in social life in different ways. As such, this approach can

speak to the key performative insight of social science, which is that it does things in the world, without abandoning the fundamental representational insights of social science – that is, that social science is about social life, even if it perceives it in certain, specific ways and that these forms of representation actively reshape this reality. Having motivated an account of ‘representation as intervention’, this paper develops a provisional investigation of money as both a form of representation, and as a form of intervention through its representational qualities in contemporary social life. In this way, this paper aims to connect debates regarding the role of representation in social science more closely to contemporary debates in economic sociology revolving around economic performativity and the sociology of money.

### **(FEM1e) Feminist Sociology V: Reproductive Labour and Futures**

Tuesday June 04 @ 3:00 pm to 4:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Feminist Sociology Research Cluster

This session brings together papers which explore diverse feminist perspectives on reproductive futures and reproductive labour, and the value of feminist methodological and grassroots interventions in the field of reproductive labour.

*Organizers: Sonia D'Angelo, York University, Linda Christiansen-Ruffman, Saint Mary's University, Ronnie Joy Leah, Athabasca University*

*Chairs: Ronnie Joy Leah, Athabasca University; Sonia D'Angelo, York University*

#### **Presentations:**

1. Zahra Fahimi, University of Windsor

#### *Navigating the Feminist Discourse: Exploring Surrogacy's Impact on Women's Lives*

Surrogacy, the practice in which women designate others to carry and give birth on their behalf, has witnessed a surge in popularity since its emergence (Claire Fenton-Glynn, 2019). The phenomenon has gained traction in various countries, with notable prevalence in nations such as the UK, India, and Ukraine, as indicated by my research findings. As surrogacy becomes increasingly prevalent, the focal point shifts towards understanding its far-reaching impacts on diverse aspects of women's lives, encompassing considerations of gender, sexuality, class, and ability (Rudrappa, 2015). This complex landscape is further complicated by the varied stances within feminist circles regarding reproductive practices, revealing a schism in perspectives. Some feminists endorse fertility control methods, while others vehemently disagree, especially in the realm of infertility treatments (Berend, 2020). Against this backdrop, this research aims to delve into the nuanced feminist debates surrounding surrogacy, examining the divergent viewpoints and dissecting the implications for women across different social dimensions. The ensuing exploration will navigate through the existing literature on feminist perspectives surrounding surrogacy, laying the groundwork for a comprehensive investigation. The research question poised to guide this inquiry will emerge

organically from this review, seeking to contribute nuanced insights and foster a deeper understanding of the multifaceted implications of surrogacy on women's lives within the intricate tapestry of gender dynamics, sexual identity, class structures, and considerations of ability.

2. Robyn Lee, University of Alberta

*Climate Change and Reproductive Futures*

Concerns about climate change are frequently cited in decisions not to have children (Dillarstone, Brown, and Flores 2023). Many people are worried that it is unethical and unsustainable to bring children into a world that is on a path to environmental devastation. Such fears crystallized in the Birth Strike movement, founded in the UK in 2019 and ended in September 2020, in which participants refused to have children as a form of protest against climate change. Climate change is known to have serious adverse effects on reproduction: increased temperatures and extreme heat events have been linked to harms to reproductive health (Barreca, Deschenes, and Guldi 2018). Increased wildfires and displacement due to erratic weather events disproportionately impact the health of vulnerable populations, including women, pregnant people, and young children (Segal and Giudice 2022). Racialized and poor people, and people living in developing countries, are especially affected by the health effects of climate change. Donna Haraway has called for dramatically curtailing birth rates in order to reduce environmental damage (Clarke and Haraway 2018; Haraway 2016). She argues for replacing pro-natalism with a focus on expanding kin relationships, with kinship understood not as rooted in biological relatedness, but rather extending across differences and species. Haraway and Adele Clarke's edited collection *Making Kin Not Population* (Clarke and Haraway 2018) wrestled with the concept of population, which has often been the grounds for coercive control over the reproduction of marginalized populations. Critics of Haraway draw a parallel with Malthusian arguments for limiting population growth in order to reduce demands on natural resources; such eugenicist arguments have historically motivated forced sterilization policies towards racialized people and those living in poverty. However, Haraway has a highly critical understanding of the racist and colonialist histories underlying climate change; she therefore actually supports the reproduction of members of historically oppressed groups, even in the context of an overall reduction of birth rates. Notably, the Birth Strike movement argued that the climate crisis is being driven not by population numbers, but rather by exploitation and inequality. However, their message was repeatedly misconstrued through the lens of the population argument. Reproductive justice goes beyond frameworks of choice in analyzing the political, economic, and ecological contexts in which reproduction takes place (Ross and Solinger 2017). The reproductive justice movement, led by women of colour, addresses intersecting forms of oppression that impact reproduction. This paper uses a reproductive justice lens to critically analyze how reproductive capacities are impacted by climate change. Such an approach is necessary to avoid the individualistic framing of "is it ok to have a child?" (Meynell, Morgan, and van Ommen 2023), to instead recognize that reproductive futures are embedded in a complex social and political context shaped by historical inequalities. How do we understand the refusal to have children as an ethical and political act of protest? How can environmentally-aware kinship reckon with the racist histories associated with the concept of population?

### **(ITD4) Experiences in the Cyber-Field**

Tuesday June 04 @ 3:00 pm to 4:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Internet, Technology, and Digital Sociology Research Cluster

This session offers researcher reflections on their experiences in the “cyber-field”, including insights on the methodological and ethical challenges or dilemmas that emerge during the course of collecting, analyzing, and reporting on digital data associated with ethnographic, interview, and discourse analytic approaches.

*Organizers: Michael Adorjan, University of Calgary, Andrew Nevin, University of Massachusetts Boston*

*Chair: Michael Adorjan, University of Calgary*

#### **Presentations:**

1. Kara Brisson-Boivin, MediaSmarts/Carleton University; Khadija Baig, MediaSmarts/Carleton University

*Empowering Youth Voices: Reflections on Designing and Facilitating Youth-Engaged Online Research Studies*

At MediaSmarts, Canada's non-profit centre for digital media literacy, we position youth as experts in their own lives and design research studies that create safe spaces for them to share their experiences and strategies related to the internet and digital technology. For over 25 years, MediaSmarts has been conducting mixed-methods (qualitative and quantitative) research studies with and for Canadian youth to counter adultism and centre the online lives and experiences of participants. Recent qualitative projects, in particular, have allowed us to meaningfully engage with young people regarding their attitudes, behaviours, and concerns about the online information ecosystem through creative and interactive online focus groups. In this presentation, we will share reflections and lessons learned from our experience designing and conducting digital sociology studies with Canadian youth. For instance, at MediaSmarts we believe that meaningful research with youth necessarily blurs the lines between pedagogy, methodology, and advocacy. However, this is not at the cost of ethical research or prefiguring desired outcomes through the research process. We design our research projects to ensure engagement with youth from the start to the end of a project – to empower youth and provide them with knowledge and skills that they can take with them as they continue to navigate the online world and digital technology. However, youth-led research, especially in the online context, presents unique methodological and ethical challenges including: the need to remain flexible, the ability to adapt recruitment strategies, data collection, and methodologies, as well as difficulties in presenting new and/or unique research approaches to research ethics boards. We will ground this discussion in our recent qualitative project: Reporting Platforms: Young Canadians Evaluate Efforts to Counter Disinformation [1] in which we facilitated interactive online focus groups with youth ages 16 to 29 to examine and assess reporting processes on popular apps (Instagram, TikTok, Twitter, and YouTube). This research

highlights how young Canadians feel about current efforts to counter misinformation and disinformation online and what solutions they have regarding the problems and concerns they experience while navigating online information ecosystems and communities. Participants developed both platform-specific and general recommendations for countering mis- and disinformation which we mobilize with other researchers, policy- and decision-makers, and educators. Finally, we will discuss the benefits of merging methodology with pedagogy and share promising practices for designing and facilitating youth-engaged online research studies that position youth as experts within the field of digital sociology.

2. Olivia Peters, University of Guelph

*Ethical Considerations for Stalking Research: Mitigating "Imposter Participant" Risk During Social Media Recruitment*

Digital technologies can greatly facilitate recruitment and participation in qualitative research. However, little is known about the experiences of qualitative researchers when faced with "imposter participants". This presentation discusses ethical considerations of using social media recruitment for intimate partner stalking research, engaging in reflection on dedicated attempts from an international scam organization. I assert that, 1. the current state of and reliance on digital technology in scholarship necessitates that researchers account for the dynamic risks associated with online recruitment, 2. risks must be acknowledged and supported by institutional infrastructures, including research ethics boards and information technology departments, so that researchers are supported when faced with imposter participants, and 3. without support, researchers and their work are vulnerable to scams and falsified data. This presentation provides suggestions for identifying and mitigating risks during social media recruitment as well as managing modifications during data collection. The intent of this presentation is to facilitate discussion on future considerations for social media recruitment.

3. Méлина Poulin, Carleton University

*Examining Critical Approaches to Social Media Research and Literacy in Canada*

Social media platforms accompany most Canadians in their daily lives. On the one hand, they constitute valuable tools enabling commercial, informative and entertaining functions, as well as open civic spaces that can initiate large-scale social trends and political engagement. On the other hand, major social media platforms are designed for and fueled by the extraction and commodification of personal data. They incorporate algorithmic systems that are criticized for breaching privacy, enforcing or suppressing discourses, and sustaining misinformation or ideological polarization. Canadians are becoming increasingly concerned about the challenges of navigating social media platforms. However, most of them have not received any proper education on the subject. The learning opportunities that do exist are often scattered and designed for young people in a classroom setting, meaning most people rely on uncritical know-how skills gained from their own experiences. Without a proper understanding of the socio-technological implications of using social media, people may not be aware of how their ability to engage in safe, informed and meaningful online interactions is compromised. In light of these concerns, I explored existing

options for advancing knowledge-making and education relating to social media in Canada. Social media research and digital/media literacy initiatives share the long-term goal of making new perspectives and knowledge about social media accessible, all the while advocating for safer and more empowering online practices. What had yet to be explored were the contrasts and similarities as well as strengths and gaps that characterize these interconnected fields. Therefore, I designed a multilayered qualitative study inspired by LeGreco and Tracy's (2009) discourse tracing approach that allows for the assessment of a case study at micro, meso, and macro levels of manifestation in society. I first conducted interviews with digital or media literacy experts working in Canadian-based organizations. Their experiences in working with schools and various communities shed light on the challenges and conditions of educating about social media at local and organizational levels. In turn, I completed a narrative review of academic literature comprising social media and education research from the last 15 years. This review allowed me to compare and assess knowledge-making practices relating to social media across communities of knowledge in Canada and beyond. Finally, the broader themes that emerged from interviews and the narrative review were analyzed in conjunction, ultimately reflecting macro discourses on public and institutional responses to social media literacy in Canada. One of the key findings of this study pertains to the multifaceted challenges of accessibility of social media literacy in Canada. Interviewed experts have noted how educational materials and academic research do not consistently translate into inclusive or practical resources for educators and various audiences. Inequalities also exist when it comes to affording material and having access to learning settings. At last, a recurring concern is the scarcity and competition when it comes to securing resources and funding for educative projects. Another key aspect relating to social media research is how studies that received the most attention in recent years tend to put forward large-scale data analytics, techno-deterministic assumptions and limited conceptions of users agency, thus raising concerns about how such emerging knowledge informs state decisions, policy and education (Lim, 2022). Arguably, these challenges in education and research are indicative of a neoliberal society that upholds individualism, performativity, exclusion, and laissez-faire, which ironically mirrors the underlying motives of social media platforms. Conversely, I discuss promising alternatives and noteworthy approaches that promote critical self-awareness and social justice, as well as pedagogies and practices that depart from hegemonic modes of thinking. In sum, this research contributes to highlighting the challenges and promising avenues for advancing social media education as it fundamentally impacts our ability to deploy our political voice and agency in Canada today.

#### 4. Yijia Zhang, University of British Columbia

##### *Ethnic Platforms: Ethnicity as Base or Barrier?*

There is growing research examining the disparate impacts of technology on racialized groups. In the context of the platform economy, researchers find that allegedly liberating platforms could exacerbate inequalities and discrimination experienced by people of color, who are disproportionately dependent on platforms. In contrast, the same platforms afford opportunities for affluent white families to profit from their assets. Less attention has been devoted to the impacts of digital technology on ethnic groups where entrepreneurial, professional, and gig work associated with platforms is performed by members of the same racial/ethnic community. For example, in recent years, Vancouver, Canada has seen a growing network of Chinese-language platforms

offering services such as food delivery and ride-hailing. Most of these platforms started in alternative forms, such as websites, chat groups, or subscription accounts in the Chinese all-in-one platform WeChat. Even when in the form of applications, participants in fieldwork note that the platform design strongly reflects Chinese-ness. Drawing on my ongoing dissertation fieldwork following these ethnic Chinese platforms in Metro Vancouver, this paper examines how Chinese migrants and other stakeholders perceive ethnicity around these platforms, and how such perceived ethnicity shapes the growth, or barriers to growth, of these platforms. I have interviewed over 70 entrepreneurs, employees, gig workers, users, and clients engaging with ethnic Chinese platforms. In addition to tracing how these platforms surface in urban spaces, I conducted digital ethnography, exploring the virtual spaces these platforms created and tracing their design evolution over time. To contextualize the findings in broader Canadian society, I have also tracked local and national coverage of these ethnic platforms, documenting the discursive contexts where these platforms operate, start off, and, for some, disappear. Preliminary results show that, for these platforms in Vancouver's Chinese community, ethnicity defines them in salient and nuanced ways. Entrepreneurs transplant what they believe to be the best innovations from their home country to Canada, supporting transnational migrants and bringing convenience to everyday life in Canada. However, at times, such transnational, entrepreneurial spirit may be checked by local regulations. For users, although language and the ethnicity of the majority user base define the ethnic character of these platforms, ethnicity gives away at less expected moments, such as flashy promotion announcements. It is these less visible moments that reveal the platforms' ethnicity. Depending on co-ethnic users and gig workers familiar with the platform business model before it was available in the host country, these ethnic platforms witnessed fast and strong initial growth. Some platforms even expanded into other Chinese communities in Canada, the United States, and other high-income countries. The strong ethnic character that vitalizes these community initiatives, however, may also inhibit them from further fruition. For example, when leading ethnic platforms attempted to move beyond the Chinese community, they encountered immense difficulties. The platforms tailored their interface design to the aesthetics of a particular group of translocal users, which local users not exposed to that culture-specific interface found challenging to navigate. The ethnic reputation of these platforms also produces assumptions that they do not come with official-language options. The social imaginations of these ethnic platforms prevent them from being less centered around a particular ethnic community. By bringing together platform research and sociological scholarship on ethnic economy, this paper aims to contribute to the ongoing discussion on how race/ethnicity is interwoven in the production, consumption, and communication of everyday technologies such as platforms.

### **(WPO7a) Cultural Sensitivity and Equity in Healthcare Delivery I**

Tuesday June 04 @ 3:00 pm to 4:30 pm (Eastern Daylight Time)

Session Code: WPO7a

Session Format: Paper Presentations

Affiliation: Work, Professions, and Occupations Research Cluster

Presenters in this session will share their research on the barriers, challenges and complexities of the healthcare system in a wider global context and why it is critical to integrate medical humanism

in medical education to foster culturally-sensitive and patient-centered care equity in a growing diverse world.

*Session Organizer and Chair: Cindy Sinclair, University of Toronto*

**Presentations:**

1. Krithika Subbiah, University of Waterloo

Non-presenting authors: Elena Neiterman, University of Waterloo

*"Even if we want help, there is no help": Exploring Perceptions and Barriers in Home Care Services within the South Asian Communities*

In Canada, the demand for home care services continues to increase due to the ongoing growth of the aging population. This aging population is marked not only by the increase in the number of older adults but also by its significant diversity (National Advisory Council on Aging, 2005). There is a growing need to address disparities in the utilization of home care services among immigrant older adults (Wellesley Institute, 2016). Despite the importance of home care services, little is known about how ethnic minorities perceive home care services in Ontario, specifically South Asian communities – who are the largest minority in Canada. Therefore, recognizing this overarching context, my research aimed to explore South Asian communities' nuanced perceptions about home care services in Ontario, barriers they face when accessing these services and recommendations on how home care services in Ontario can be structured to address their unique needs. The study aimed to explore South Asian communities nuanced perceptions about home care services in Ontario and the barriers they experience when they access home care services. Additionally, it sought recommendations from these communities on how to enhance home care services for older adults, aiming to improve the provision of culturally aligned home care services for South Asian communities in Ontario. Methods: This study employed an exploratory qualitative research design to investigate the nuanced perceptions about home care services in Ontario, barriers they face when accessing these services and recommendations on how home care services in Ontario can be structured to address their unique needs. Thirteen participants, including seven care partners, three South Asian older adults, and three social workers who engaged with South Asian older adults, contributed to the study. A Reflexive Thematic Analysis (RTA) was utilized to engage with the data and generate themes for the study. iv This method facilitated a rigorous and reflexive examination of participants narratives, enhancing the depth and richness of the study findings. The participants emphasized a significant demand for home care services within South Asian communities. In shedding light on the barriers faced by these communities in accessing home care services, various challenges experienced by care partners and older adults in Ontario were revealed. The findings also revealed the impact of duration of residency in Canada on openness to formal home care, the presence of stigma hindering care-seeking, and a lack of awareness about available home care services. Evolving gender roles and care partner burdens were discussed, emphasizing the necessity of culturally tailored support services. Preferences for culturally competent and humble care, language concordance, and alignment with care providers gender and ethnicity emerged as significant themes. Additionally, the study participants offered valuable recommendations to improve home care services for South Asian communities. These suggestions, ranging from enhancing accessibility to customizing services, aim to align with the cultural needs of the South



Asian communities. The study reinforced the notion that the South Asian communities are a diverse and heterogeneous group. Perceptions of home care services differed based on the extent of Western cultural adaptation and lived experiences. The research also underscored that while the general population faces obstacles in accessing home care, these challenges are more pronounced within the South Asian communities due to factors like cultural expectations, language barriers, and financial constraints. Additionally, it highlighted the need for culturally tailored home care services to meet the specific needs of an increasingly diverse aging population. This study significantly contributed to ethnogerontological knowledge by examining South Asian communities nuanced perceptions about home care services in Ontario, barriers they v faced when accessing these services and recommendations on how home care services in Ontario can be structured to address their unique needs. Recommendations included targeted awareness strategies and culturally sensitive services for South Asian communities. The study advocated for a holistic home care model, patient-centered care, and cautioning against reliance on cultural stereotypes. Future research suggestions included exploring perceptions among recent immigrants, those with dementia, and an intersectional analysis. Additionally, investigating cultural factors like filial piety and their impact on long-term care decisions within the South Asian communities is recommended.

2. Anila Zainub, HE Solutions, Inc.

### *Immigrants' Health and Socio-Economic Integration in Canada*

Muslim high skilled immigrant population in Canada has been steadily increasing in the past few decades. They continue to join the previous high skilled cohorts in facing the tribulations of economic and social settlement. Research shows that high skilled Muslim immigrants are a young, likely to be underemployed/unemployed, and a visibly racialized minority in Canada. Upon arrival they face many obstacles in their integration process. The obstacles to successful socio-economic integration include but are not limited to non-recognition of credentials, occupational downgrading, demands for Canadian experience, and discrimination in hiring and retention (Banerjee et. al., 2021; Ellis, 2019; Guo, 2013; Lightman and Gingrich, 2018), all of which can have a significant impact on immigrants health (Zainub, 2023). Previous research (Dean and Wilson, 2009; Premji and Shakya, 2017) shows a link between under/unemployment and health as well as fields which are highly feminized and racialized can expose immigrants to precarity and poor working conditions. The existing literature review shows that there is a dearth of qualitative research examining the lived experiences of high skilled Muslim immigrants and their health as it pertains to their socio-economic integration. The data for this work is extracted from my doctoral study which explored the social and economic integration outcomes and lived experiences of highly skilled Muslim immigrants in Canada. My doctoral study investigated the effect of race and religion on their experiences of socio-economic integration and examines their strategies of resistance in response to the challenges. I conducted twenty-one qualitative, semi-structured interviews and applied the theoretical perspectives of Muhammad Iqbals concept of Khudi (Self) and Anti-colonial Discursive framework. My study found that Muslim immigrants experience acute disadvantages socially and economically and face Islamophobia and racism in the labour market. This leads to low socio-economic integration, poor physical and mental health which is rooted in not only the tribulations of the migration process but more significantly to credential/skill mismatch, occupational downgrading, and Islamophobia in the labour market. I present these findings along with recommendations for

addressing these health concerns, among them are the role of health care practitioners and policymakers. This presentation argues that connections between the integration process and its influence on Muslim immigrants health must be better understood by medical practitioners. Furthermore, policy makers must also address the non-recognition of foreign credentials/ skills as well as the rise in discrimination and Islamophobia in the Canadian labour market.

3. Zahid Zulfiqar, National College of Business Administration & Economics Multan Sub Campus; Kamran Ishfaq, Bahauddin Zakariya University Multan, Pakistan

*Mothers Experiences Having a Thalassemia Major Child: An Evidence From District Multan, Pakistan*

Thalassemia is an inherited blood disorder that is passed from parents to their children. It is a major health problem in Pakistan and South Asian countries. About 6-8 % population of Pakistanis are thalassemia carriers traits, thus more than 10 million thalassemia carriers are in Pakistan and every year 5000 children are born with the disease of thalassemia major. Thalassemia major patients require regular blood transfusions and medicines throughout their whole life that impact patients and their families, particularly mothers. The objective of the present study was to know the lived experiences of mothers having thalassemia major children and to dig out the effects of Thalassemia major on the mothers of the patients. This qualitative study explored the lived experience of 20 mothers of children with thalassemia major by conducting semi-structured interviews. The present study was conducted at the Thalassemia Centre of the Children's Hospital and the Institute of Child Health Multan, Pakistan and data were analyzed by using content analysis. Ethical approval was obtained for the interviews from the ethics committee of the Hospital. The study reported that thalassemia major child disease that affects the mother's life socially, psychologically, and economically. Mothers were stressed because of their children's sickness. The study reported that the majority of the mothers had inadequate knowledge about the genetic disorders. Mothers were worried about their children's frequent transfusions of blood and their behavioral changes. They were concerned about their child's present status and their future. Most mothers had no sufficient knowledge about thalassemia disease, prevention, and management. They were worried about the child's appearance, education and difficulties, repeated blood transfusions, and costly medicines. Most mothers identified the effects of illness on their children's school attendance. The study recommended that healthcare professionals including social workers should educate and inform the mothers clearly about the thalassemia disease, its management, and prevention. Community support programs must be started for the thalassemia patients' parents. Thalassemia support groups should be established officially to provide social, psychological, emotional, and economic support to thalassemia patients and their mothers in addition to their basic knowledge of thalassemia.

4. Kawalpreet Kaur, Newcomer Women's Services Toronto; Neethu Varghese, University of Toronto; Cindy Sinclair, University of Toronto

*Why Engage Medical Residents in Humanism Conversations?*

Sir William Osler, considered the Father of Modern Medicine, was a renowned Canadian physician and a dedicated humanist. His enduring words, "the good physician treats the disease; the great

physician treats the patient who has the disease”, carry the same profound significance a century later in contemporary medical practice. Recent concerns regarding the disconnect between patients and doctors, particularly due to a growing shortage of doctors in Canada, have been disturbing. Presently, over six million people in Canada do not have access to a family doctor, whose role is paramount to the comprehensive health and well-being of an individual. The increasing influx of newcomer immigrants and refugees from vastly diverse ethnic and social backgrounds, has created a unique demand for a more culturally sensitive patient-care services. The Canadian patient population has become increasingly diverse in terms of multicultural and ethnic backgrounds over the past few decades, particularly in larger cities like Toronto. In Toronto, more than 50% of the population consists of patients from visible minorities and cultural backgrounds. Evidence indicates that marginalized ethnic minority individuals bear the most significant consequences in the face of a shortage of doctors. For instance, the province of Ontario, which attracts a higher number of newcomer immigrants and refugees, is experiencing a critical shortage of doctors, and this scarcity disproportionately affects visible minority patient population. Currently, 1.4 million Ontarians lack access to a family doctor, and this is exacerbated by the challenges faced by practicing family doctors, including burnout, retirement, or pursuing alternative career paths, contributing to increased healthcare risks for visible minority and marginalized communities. As the medical profession grapples with the overwhelming number of patient inflow and strives to meet the healthcare needs of the population, there is a risk of overlooking the individuality of each patient. This shift contributes to reducing patients from being unique individuals with personal concerns and stories to mere medical cases or statistics. In order to counteract this shift, it is essential to promote a patient-centered approach by considering individuals as human beings, emphasizing on the person who has the disease rather than solely being disease-oriented. This approach aligns with Sir William Osler’s humanistic philosophy of the patient-doctor relationship. The objectives of this presentation are to address the critical need for human-centered medical teaching in residency education and to explore the utilization of the medical skills and expertise of Immigrant Medical Graduates (IMGs) to support interactive learning and preparation of doctors for the future of medicine in a multicultural Canada. This presentation also discusses how humanistic medicine can bridge the gap between visible minority patients and physicians, by fostering a culturally sensitive patient-centered care. The theoretical framework that underpins the objectives of this presentation is Sir William Osler’s humanistic philosophy which emphasizes focusing on the patient as an individual human being, thus contributing toward a patient-centered care. The humanistic interaction between the patient and the physician plays a critical role in patient care and the patient-doctor relationship. Several countries have integrated medical humanities into their medical curricula. Different approaches and modalities such as interdisciplinary teaching teams, recording student reflections, publishing student narratives, role modeling, lectures, dialogical teaching, humanism roundtables, mortality and morbidity meetings, training in interpersonal skills, reviewing video recordings of patient encounters, and small group teaching using standardized patients, are utilized to foster humanism in medical residency education. With increasingly diverse patient population in Canada, there is a call for culturally sensitive patient-centered care, underpinned by Sir William Osler’s humanistic philosophy. This presentation discusses the need for the integration of medical humanism in medical residency education, and the utilization of the medical expertise of immigrant medical graduates, to foster a culturally sensitive patient-centered care in multicultural Canada.

### **(ITD-RC) Internet, Technology, and Digital Sociology Research Cluster Meeting**

Tuesday June 04 @ 5:00 pm - 6:00 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: Internet, Technology and Digital Sociology Research Cluster

We would like to invite interested delegates to attend the annual business meeting of the *Internet, Technology, and Digital Sociology* research cluster. At this meeting we aim to facilitate networking and collaboration among those who share research and teaching interests related to the social implications of the Internet and digital technologies, broadly defined. It will provide an opportunity to connect like-minded sociologists and to set our agenda and directions for future initiatives and CSA conferences. This meeting is open to anyone interested in joining our membership or just learning more about the cluster. While this is a virtual meeting, we also plan to organize a social event during the in-person conference at McGill University.

*Organizers: Michael Adorjan, University of Calgary; Andrew Nevin, University of Massachusetts*

### **(SCY-RC) Sociology of Childhood and Youth Research Cluster Meeting**

Tuesday June 04 @ 5:00 pm - 6:00 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: Sociology of Childhood and Youth Research Cluster

Please join us online to review the past year and to plan ahead for the Sociology of Childhood and Youth Research Cluster. This meeting is open to current members and those interested in learning more about our cluster activities. This is a great opportunity to learn about the cluster, shape the cluster, and build connections. Looking forward to seeing you!

*Organizers: Rebecca Raby, Brock University; Hunter Knight, Brock University*

### **(DEA1) Sharing Grief: Stories for Urgent Times**

Wednesday June 05 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Grief is both emotion and construction, arriving in our bodyminds as a deeply felt shift in how we move through the world and as an affect mediated by contemporary understandings of loss. Much recent scholarship asserts that grief currently occupies a central role in western societies (Head, 2016; Poole & Galvan, 2021; Kumar, 2021; Frantzen, 2022). A constellation of emotions including, anger, anxiety, fear, confusion and despair, grief is often suppressed, individualized and medicalized in North America as evidenced through the recent inclusion of prolonged grief disorder in the Diagnostic and Statistical Manual of Mental Disorders and the neoliberal imperative of happiness and its equation with health (Davies, 2016; Hill et al., 2019). Entangled with systems and structures

of power, such as white supremacy and settler colonialism, grief has become politicized (Granek, 2014) and medicalized (Lund, 2021) which curtails emotive responses to some forms of human and more-than-human loss. This session considers how the emotional and affective terrain of grief is intertwined with the educational, political and social structures which shape and sustain our present and collective futures. Taking up grief from four different vantage points; the theorizing ecological grief, critical grief pedagogy, grief, justice and policy, and activist-artist representations of disenfranchised grief during COVID-19, the session asks how might grief highlight alternative ways of being and knowing in the world together, how we might welcome and contend with grief in the classroom and how the arts can work to resist grief's disenfranchisement. Following the presentations, space for audience and panel reflection via arts-based responses, such as drawing or writing, will be offered. In sum, this session will posit that grief is one way of highlighting the interconnectedness of human (and more-than-human) existence and is essential to addressing the intertwined crises of our times.

*Session Organizers and Chairs: Kim Collins, University of Toronto; Chelsea Jones, Brock University*

**Presentations:**

1. Chelsea Jones, Brock University; Sarah Pierson, Brock University

*The Need for Deep Rest: Stories of Critical Grief Pedagogy*

This presentation is a gathering of critical grief pedagogy narratives by [TK] students, one faculty, and a doctoral candidate who met regularly to write following a digital death cafe that centered grief as a topic of teaching and learning in a Masters-level course about disability justice. As a method of gathering death in a justice-oriented way, the death cafe was a departure from our usual in-person seminar classes, largely because Jones was teaching from bed as she recovered from surgery. Being a course on disability justice, students were well versed in Leah Lakshmi Piepzna-Samarasinha's (2018) argument that sometimes community is made and work is done from bed, "and it counts just as much" (p. 200). Our narratives emerged following the tenets of critical grief pedagogy, including de-medicalizing grief and resisting its pathologization, as well as recognizing grief as a result of systems of power that "affect and reflect rules for grieving" such as ableism, white supremacy, and heteropatriarchy among others (Poole et al., 2022, p. 30). The third and fourth tenants call for embodied witnessing of grief narratives, and practicing compassionate communication in response rather than reproducing "proper" responses that uphold systems of power that stifle the unruliness of grief (p. 31). Through these narrative experiences, we engage in a mode of collaborative exploration and composition that follows both traditional and crip modes of co-creation, and we explore what it means to take teaching and learning as a "grief-facing" praxis that changes how we engage with embodiment in higher education, including by suggesting a fifth tenant: the deep need for rest. In this presentation, we offer our stories to demonstrate the entangled nature of critical grief pedagogy—from deeply personal experiences to wider conversations about shared experiences of ecological grief. Our entwined responses to the death cafe remind us that grief is ubiquitous and expansive in academic spaces, and that rest is essential and political.

2. Jennifer Poole, Toronto Metropolitan University

*Towards grief justice: Making meaning 'when grief comes to class'*

We are living in grief-saturated times (Perreault et al, 2010), intensified by pandemics, conflict, disaster and the weaponization of white, capitalist and human supremacies. Those who do not serve these supremacies are disenfranchised, as is any grief for their loss. In this so-called country of Canada, we are not supposed to grieve that which does not perpetuate colonialism and its related projects of domination, but we do, and we carry that grief with us wherever we go. This kind of disenfranchised grief (Doka, 1999), produced in part by what we have previously named as grief supremacy (Poole & Galvan, 2021), predominates in so-called higher education, where grief is often ignored, refused or disciplined. In 2022, we began an inquiry into these practices called, 'When grief comes to class', inviting learners, staff and educators at Toronto Metropolitan University to story the grief they carried on campus. Grounded in a decolonizing approach to re-Search (Absolon, 2022), we created spaces for grief story sharing and then, instead of coding, invited story tellers to highlight messages they wanted us to share more widely. Those messages are both practical and pressing, the stuff of policy, research and curriculum change. Those messages also shaped what we are calling grief justice. In this session, we share our theorizing so far, outlining the meaning making that brought us to grief justice. We share how we are connecting it to disability justice. We detail how it is both a call for a conversation about grief in all forms of justice work as well as a call for justice in grief work. Indeed, much of grief 'education' and literacy is often apolitical, another white space (Anderson, 2015) saturated with various forms of grief supremacy. By sharing our understanding so far, we invite a collective and just reimagining of grief practice, policy and education and a grief activism that makes space for it all.

3. Kim Collins, University of Toronto

*Onto-epistemic entanglements and ecological grief: Toward a Theory of Crip Posthumanism*

Climate change is a systemic set of issues challenging humans to rethink relationality and emotionality. The unrelenting urgency of these systemic issues can elicit emotional, embodied, and affective reactions. While there is an ever-growing lexicon of ecological emotions, experiences of loss and grief are central. This presentation posits that entangling crip theory and critical posthumanism offers a generative framework for rethinking ecological grief and radical relationality in the wake of environmental degradation and climate change. Grounded in a politics of location, a rejection of compulsory able-bodiedness/able-mindedness, crip posthumanism, offers possibilities for interdependent and relational ways of being and knowing in the world together. Emerging from the convergence of these theoretical traditions, crip posthumanism challenges humanistic traditions, is attentive to difference and understands the dynamic co-constituted emotion of relationality. Through this framing, crip posthumanism enables a consideration of the felt aspect of becoming as a needed and necessary disruption rather than a medicalized, pathologized, or disenfranchised emotional state. This argument is made in three parts: first a discussion of politicization and medicalization of grief is offered followed by linkages to ecological grief. Next, cartographies of critical posthumanism and crip theory are entangled and applied as a generative theoretical framework for rethinking ecological grief. Lastly, crip posthumanism is employed to offer

a reframing—or a crippling—of ecological grief. As we—humans and more-than-humans—are currently living through and are differentially implicated in the climate crisis, research on ecological grief as an emotional and affective response to climate change requires attention to emotionality without defaulting to pathologization or medicalization. Crip posthumanism offers a novel approach through which to explore emotional and affective responses to climate change. In sum, applying crip posthumanism as a framework for understanding ecological grief works across scales and offers possibilities for engaging with human-more-than-human relationality through the generative disruption that affective intra-actions engender.

4. Hannah Fowlie, University of Guelph

*Grief Refracted: Digital Storytelling as Liberatory Praxis*

This presentation emerges from a research inquiry into the ways collaborative story-making about grief and loss illuminate possibilities for liberatory praxis. Rather than the traditional scholarly form of a book-length dissertation, this dissertation centres a feature-length film, weaving together the digital stories and interviews with poetic, visual, and sonic explorations of grief and loss. Part of the film's title, "Grief Refracted," was a gift from a storyteller, in conversation about the process. The storyteller spoke about digital storytelling as a prism for grief, a refraction that reveals a spectrum of colour. Grief is not a monolithic entity; it is highly nuanced and contextual. The myriad of emotional experiences that accompany grief, death, and dying are ineffable, and as our colonial, capitalistic society demands maximum productivity—and a quick return to work—grief is often obliterated, leaving us truly bereft. Although many of us may have our own traditions when it comes to grieving, we are living "within a broader culture whose mainstream norms impact their own subjectivity and understanding of the grieving process" (Granek, 2008, p. 3). We are further alienated from our expressions of grief by the psychological professions with their categorizing and pathologizing, such as the diagnosis of Complicated Grief and other Diagnostic and Statistical Manual (DSM) classifications, and social practices that hide grief away, and socialize us to express ourselves mainly in private or professional settings (Granek, 2008; Poole & Galvan, 2021; Willer et al., 2021). This presentation includes a clip from the film exploring grief and loss during the COVID-19 pandemic and beyond. Collective storytelling strives to resist the neo-liberal denial of grief and loss and bear witness to experiences that are typically hidden away or ignored. This presentation interrogates why some lives are grieved and others ignored, integrates mourning back into life to properly acknowledge grief and loss, and contributes to advancing knowledge and praxis in the emergent field of social practice and transformational change.

**(HOU3) Contemporary Issues in Housing and Homelessness**

Wednesday June 05 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Housing Research Cluster

This session explores the meaning of and contemporary challenges in achieving homeownership. Presentations will consider the relationship between housing, housing development, and

neighbourhood communities and explore how various social institutions, such as the criminal justice system, respond to members of society who find themselves without stable housing in Canadian society.

*Organizers: Annette Tézli, University of Calgary, Mervyn Horgan, University of Guelph*  
*Chair: Katie MacDonald, Athabasca University*

**Presentations:**

1. Sara Rodriguez, Birkbeck, University of London

*Wembley Park: Experiences of Community and Belonging*

In an era of third-way governance, private housing developers are increasingly tasked with the construction of core social and community services. Contracts between local governments and developers frequently stipulate delivery of key social impact indicators, such as greater employment, health services, educational institutions, and community centres. Amenities previously provided by state agencies are now outsourced to developers. In certain cases, these same developers continue on as managers - directly or indirectly – exercising control over services types and terms of access. Where developers’ interests shape the provision of services, barriers to social engagement can arise, calling into question how and for whom social goods are provided. This presentation will consider the presence and absence of social engagement in the neighbourhood of Wembley Park, London. Wembley Park is the UK’s largest new-build housing development. To date, a single majority landowner is responsible for nearly all key services and amenities in the area, including the sole community centre and the majority of build-to-rent housing. This exploratory research will provide an overview of the Wembley Park redevelopment project and present findings from interviews with local residents and business owners. This research involved traditional, semi-structured interviews and walk-along interviews with residents and service providers. Adopting a Lefebvrian positionality, the aim of this presentation is to identify patterns of amenity and service provision by interrogating systematic and systemic barriers to social engagement, including between insiders (those with access to ‘club goods’) and outsiders (existing community members and non-residents). Whether physical or technological, access conditions put in place during the redevelopment process are shown to at best hinder and at worst prohibit belonging, community organisation, and involvement. Physical as well as social disjunctions exist, whether through resident selection (imposed or self), or through the construction of barriers between the new development and the existing neighbourhood. In turn, by conspicuous absence, developer-directed engagement illuminates the disjunction between the agenda of planners and developers and the nuanced needs of everyday communities. Whilst housing contacts are available on-site, resident-provider communication occurs primarily through mobile app-mediated interactions. Whilst London guidelines require a minimum percentage of low-cost housing, new build developments are not held to account and post-construction audits are not conducted. Furthermore, the Wembley Park research area presents an ideal case study to assess the inclusivity of current affordable homes policy. Situated in a low- to medium-income area, new-build ‘affordable’ housing exceeds local incomes, challenging standard definitions of affordability. Reduced tenure and market tenure homes are fully-mixed, yet social housing is not. Given the above conditions, this presentation will



cover much ground, offering insights into both the cultural and policy agendas. As this is a PhD presentation, this work is in progress. Preliminary findings will be provided as well as plans for future analysis.

2. Chante Barnwell, York University, Toronto

*Unpacking The "Pre-Event" in By-Stander Video of Police Militarization Tactics on Un-Housed Communities.*

Exposed amongst the multiple waves of the COVID-19 pandemic was the proliferation of videos depicting the removal of encampments containing unhoused people in large cities across Canada. The Canadian Human Rights Commission defines Homeless encampments as “temporary outdoor campsites on public property or privately-owned land... [which] result from a lack of accessible, affordable housing”(Flynn et al., 2022,p.10). They further attest that Homeless encampments in Canada are not new, and exist at the axis of various policy failures and crises, including “the opioid crisis, racial injustice, police misconduct, and ongoing colonization”(Flynn et al., 2022,p.10). The video documentation of encampment dismantling and removal, taken by various community members and shared in the digital sphere, has called attention to the role video activism plays when acts of violence are unleashed on vulnerable populations by law enforcement bodies who utilize military-centric tactics. Military-centric law enforcement rose amidst domestic unrest and rioting within North America and beyond, where policing bodies became an “extension of intelligence gathering”(Robé, 2016,p. 163).Furthermore, this change provided the space for protests and their participants, to be seen as a direct threat to law enforcement, grouping it into a larger category that includes “terrorism, war, and violent crime”(Robé,2016, p. 163). Further, it has been said that video activism connects the “discursive topoi of counter-surveillance with counter-publics,” ultimately distorting the division between “witnessing and political action”(Simons, 2019, p. 23). Therefore, in my presentation, I will examine the video and social media activism of an organization that advocates for unhoused communities in Toronto, Canada. The video and case study at the center of my presentation captures the pre-event, not the event or the post-event, in the process of an encampment clearing by various state actors in the summer of 2021 at Lampion Stadium Park encampment in Toronto. I chose to explore the significance of video footage that captures the pre-events of police militarization intimidation tactics on vulnerable populations instead of the main event or the post-event because the latter events usually depict the active application of various levels of force by law enforcement and more the after-effects of this violence on vulnerable communities and their allies. I argue that video footage of the pre-event needs to be unpacked within Socio-Legal scopes and plays a critical role in contextualizing and understanding the main event and post-event. Moreover, the juxtaposition of daunting performative gestures of law enforcement against the affective intervention of community members’ publicly ridiculing law enforcement’s actions before contact contributes to a more nuanced analysis of the relationship between militaristic performances, community intervention and digital activism. This triangulation of elements directly speaks to scholar Ben Brucato’s arguments around chanting as a “shaming technique”(Brucato, 2016, p.14) and bystander watching as “an intercession”(Brucato, 2016, p. 2). To conduct my analysis, I utilized methodological approaches adapted from visual and sensory criminology frameworks to flesh out the nuances associated with the pre-event images of encampment clearing in this case study. Visual criminology is said to offer “a new center of

analytical, theoretical, and methodological approaches from which to understand the power of the image of crime and punishment beyond the written and numeric”(Rafter and Brown, 2018). Similarly, sensory criminology expands on the notion of criminological analysis, grappling with “the totality of our sensory perception as crime and power routinely materialize in the senses”(McClanahan and South, 2020, p.17). Ultimately, I contend that videos capturing the pre-event of militarized law enforcement tactics on vulnerable communities in the digital sphere become a catalyst of accountability and a public forewarning of asymmetrical power hierarchies in community law enforcement interactions.

#### **(RAE4) Racism in Place**

Wednesday June 05 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Race and Ethnicity Research Cluster

There are multiple contexts for encounters between workers and employers, minority and dominant group members, and co-ethnic community members. This session will examine these settings or places which should promote cohesion, connection, and belonging, and investigate the dynamics of racial conflict, tension, and struggle. In keeping with the Congress theme of challenging hate, we aim to highlight the ways in which people challenge and foster awareness of divisive ideas, policies, and practices, whether at work, in a city, or in a community.

*Session Organizer: Ann Kim, York University*

*Chair: Monisha Poojary, York University*

#### **Presentations:**

1. Sanaa Ali-Mohammed, Toronto Metropolitan University

*Behind the benevolent veneer: Exploring experiences of invisibilized racial discrimination in Ontario charities and philanthropic foundations*

Contrary to prevailing knowledge about the public value of Canadian charities and philanthropic foundations, theoretical work suggests racialized employees of these organizations often face white-dominant and masculine practices which shape their employment experiences (Heckler, 2019; Nickels and Leach, 2021). Yet charities and philanthropic foundations also offer numerous programs directed at racialized communities, and disproportionately employ racialized and women employees (Saifer, 2023; Jensen, 2022). While some of the inequalities that employees experience in Canadian charities have been studied qualitatively, these accounts do not explore racialization or racial discrimination (Baines et al., 2014; 2017; Cunningham et al., 2017). Yet anecdotal data shows the phenomenon is widespread within these organizations (Gokool, 2020; Bahubeshi, 2021). Given the impact racial discrimination can have on the efficacy of organizations and their programs, this paper asks whether employees of Ontario charities and philanthropic foundations experience racial discrimination within these organizations, and if so, how this discrimination appears. This research

interrogates how organizations reinforce social relations of inequality, by bringing to the fore the knowledges of historically subjugated social groups (Zanetti, 1997; Diem et al., 2014). As a framework which prioritizes racialized people's knowledges and exposes the ostensibly "race neutral" policies and practices that subordinate them, this paper will use critical race theory (CRT) to interrogate social relations within these organizations (Bonilla-Silva, 2022; Riccucci, 2022; Omi and Winant, 2014). Following Sandberg et al. (2020) and Saifer (2019), this will involve case studies of select organizations. Because discourse is a function of power, and shapes social relations (Foucault, 1984; van Dijk 1993), like Smith-Carrier (2020), and Trimble (2021), this paper will further utilize critical discourse analysis (CDA) to explore social processes that racialize and organize groups of employees within organizations hierarchically. To consider these processes, this research will draw on internal and external reports about selected organizations. These may include job descriptions, equity reports, strategic plans, and mission statements, as well as newspapers, legal cases, and other sector-specific sources. The paper hypothesizes that racial discrimination within charities and philanthropic foundations operates in invisible ways, giving the appearance of colour-blindness and neutrality. It also argues that racialized leaders within these organizations may facilitate and promote the racialization of less powerful employees. This research has implications for practitioners within charities and philanthropy seeking to foster racially inclusive workplaces. This is especially important when the racialized component of the Canadian labour force is projected to grow (Statistics Canada, 2022) and there is a growing chorus of voices advocating for "decent work" across the nonprofit sector (Ontario Nonprofit Network, n.d). The paper makes contributions to the fields of race and ethnic studies, policy studies, public administration, management, and nonprofit studies.

## 2. Atinuke Tiamiyu, Memorial University

### *Dual Skepticism amidst the Covid-19 pandemic: unravelling the social connection struggles and adaptation techniques of African newcomer immigrants in St. John's NL*

Social connections undergo significant changes, disruptions, and expansions during migration to a new country. Establishing social connections is crucial for African immigrants in Canada to successfully integrate into their new community. However, the onset of the COVID-19 pandemic had an impact on African newcomer immigrant's ability to forge social relationships in Canada. This study examines the difficulties in forming social ties with White people and Newfoundlanders during the Covid-19 pandemic, from 2020 to 2022, and the approaches used to overcome these difficulties in St. Johns, Newfoundland. Drawing on insights from 17 semi-structured interviews conducted with African newcomers who migrated between 2018 and 2022, currently residing in St. Johns, NL, the research reveals that establishing social connections presented considerable challenges. These challenges are deeply rooted in cultural ideologies, social dynamics, and historical factors. Different worldviews and socialization, reliance on technology and social media, dual skepticism, the predominance of close-knit friendship networks, age differences, and subtle racism were among their noteworthy difficulties. In the face of these difficulties, African newcomers learned to cope by fostering a mindset that thrives independently of social connections, overcoming predefined labels, forming friendships with older individuals, normalizing covert racism, and embracing their status as strangers and second-class citizens. These findings have implications for policy regarding the

recruitment and retention of immigrants in Newfoundland and Labrador, as well as highlighting the importance of social connections in the early stages of post-migration integration.

3. Kim Lynette Abella, York University

*Negotiation of 1.5 and Second Generation Filipino Canadian Identity: Language, Internalized Racial Oppression and Ethnic Identity*

Feelings of belonging within racial and ethnic communities can come with complicated, sometimes ambivalent sentiments that are influenced by overarching structures (e.g. whiteness, internalized racism, and colonialism) that affect one's connectedness to their racial or ethnic identity. This presentation draws from findings of my MA thesis, which explores the dis/connection and belonging within Filipino communities in Canada. Focusing on 1.5 and second generation Filipino Canadians, I employ a theoretical framework using a transnational feminist lens, integrating the concepts of internalized racial oppression (IRO) (Pyke, 2010), and emotional transnationalism (Wolf, 1997) to examine their experiences growing up in Canada through qualitative semi-structured interviewing. This approach takes into consideration global processes and transcends borders in order to better understand the interconnected characteristic of subjectivity formation. This study closely aligns with the subject of this session, which explores the different feelings of dis/association, dis/connection, liminality, and ambivalence to varying degrees in relation to ethnic and racial ties. This work underscores that ethnic identity is a dynamic, evolving process, especially during the pivotal years of young adulthood. It focuses particularly on the nuanced identity and experiences of Filipino Canadians, contributing to the growing literature on Filipino Canadians, especially of later generations. Through qualitative interviews, this study explores how Filipino Canadian young adults negotiate their ethnic identity, encompassing their perceptions of Filipino identity in Canada, feelings of liminality, and the authenticity of their ethnic identity. I argue that heritage language and internalized racial oppression significantly impact the authenticity of laying claim to a Filipino identity, influenced by both internal and external pressures. This work underscores the agency required to navigate and shape the negotiation of Filipino identity in the face of such pressures. I ask the research questions: "how do Filipino Canadian young adults negotiate their ethnic identity?" and "what factors and expectations influence the level of connectedness of these young adults to their heritage?" Some conclusions from this study reflected that heritage language proficiency was the most common factor for participants' feelings of disconnection from their Filipino identities. The notably low levels of heritage language retention among 1.5 and second generation Filipino Canadians are influenced not only by opportunities to learn their heritage language(s), but also the internal motivations and the ambivalent feelings associated with Filipino heritage. This study examines the relationship between language and ethnicity through the influences of IRO and finds that although IRO plays a significant role in their ambivalent feelings, these Filipino Canadians desire a sense of belonging among coethnics. Some commonalities among participants reveals that negative experiences with Filipinos led to a stigma towards their coethnic community resulting in self-isolation and an expressed dislike for Filipinos by attributing negative characteristics to the culture and community. Additionally, the reinforcement of gender dynamics by family members (especially mothers) also suggests the internalization of gendered racial oppression. Participants would engage in intraethnic othering by distinguishing themselves from those who appeared to be 'more Filipino' than them (predicated on the stigmatization of being Filipino) yet simultaneously

desired to be included and recognized as Filipino. Many participants minimized their ethnic identity to fit into homogenized environments, evade additional discrimination, or regain opportunities within structures of racism. Experiences with racism affected their perception of themselves and their image of Filipinos as well as structured their interactions (i.e. through intraethnic othering). Ultimately, stories shared by participants emphasize the work and emotional resilience involved in forging their own identities while others have different conceptions and expectations of what being “Filipino enough” looks like.

### **(THE5a) Classical Social Theory I**

Wednesday June 05 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Social Theory Research Cluster

This session aims to provide a space for the engagement with a wide range of 'classical' social theory, including not only the typical classics such as Marx, Durkheim, and Weber, but a wider range of interdisciplinary influences in what has developed over time into contemporary sociology, ranging from Plato and Aristotle, to Ibn Sina and Ibn Khaldun, to Smith and Kant, to Saint-Simon and Comte, to Hegel and Nietzsche, to Wollstonecraft, Cooley, Simmel, DuBois, and beyond! This session seeks to critically revive engagement with sociology's interdisciplinary past, both challenging narrow assumptions many have in their readings of the classics and allowing for the redeployment of 'living theory,' from the past to the present, and into the future.

*Session Organizer and Chair: Reiss Kruger, York University*

*Discussant: Dean Curran, University of Calgary*

#### **Presentations:**

1. Valerie Haines, University of Calgary

#### *Spencer's Social Theory Revisited*

The social theory of Herbert Spencer has long been the subject of ongoing debate. After a gap of more than 30 years, the publication of three general books on Herbert Spencer and two books reassessing the Spencerian legacy suggests that now is an opportune time to revisit Spencer's social theory. This paper responds to this suggestion. Because it is situated at the intersection of the fields of classical social theory and the history of sociology, its objectives are substantive and methodological. Substantively, it explores whether this resurgence of interest in Spencer's social theory has resolved ongoing disputes about what Spencer actually believed, wrote and accomplished. Methodologically, it explores the value of double contextualizing in the history of sociology by offering properly contextualized analyses of both Spencer's social theory and rival interpretations of this theory. It focuses on two questions that my reading of Spencer's social theory argues help structure the form and content of this theory and its subsequent fate. The first question is: Does Spencer bring biology into his social theory and if so, then how? The second question is: Is

Spencer's social theory "evolutionary" in the modern biological sense of the term evolution or is it teleological by virtue of Spencer's progressive deism, metaphysics, or biological borrowings? To answer these questions, I conduct a detailed textual analysis of each book that gives close attention to (1) how each interpretation contextualized Spencer's social theory, (2) what each interpretation took from Spencer and what it left behind, (3) what textual evidence from Spencer's writings was used to support each interpretation and what textual evidence was set aside when this evidence contested this interpretation, and (4) where, why and how each interpretation engaged with rival interpretations. To ensure an accurate assessment of the extent and nature of these engagements I bring in earlier publications by authors of the five books and reviews by these authors of each other's books. I begin with my answers to the two questions that frame this paper: first, Spencer developed his social theory by participating in nineteenth century debates about the fact and mechanism of biological evolution, making it hard to overstate the importance of his biology for his sociology and second, Spencer's social theory is evolutionary in the modern biological sense of the term evolution. Then I use these answers to anchor my engagements with the interpretations of Spencer's social theory set out in the books that prompted this paper. None of these interpretations engages systematically with these answers, the way in which they are contextualized, the textual evidence that supports them, or the arguments for their structuring role—even where an interpretation is highly critical of my reading of Spencer's social theory. Nor do any of these recent contributions to the scholarship on Spencer engage systematically with the others or with earlier publications that had already adumbrated core features of these interpretations. Despite the recent resurgence of interest in Spencer and his ideas, then, disputes about the role of biology in Spencer's social theory, the evolutionary status of this theory and theoretical implications of both for the place of this theory in the development of sociology remain unresolved. When it comes to producing a better understanding of Spencer's social theory and the Spencerian legacy, the critical question is not "Who now reads Spencer?" but rather "How do we read Spencer?"

2. Jeffrey Stepnisky, MacEwan University; Danylo Sudyn, Ukrainian Catholic University

### *Mykhailo Drahomanov's proto-sociology*

In this paper we present research from an ongoing project on the history of sociological theory in Ukraine. Here we focus on the work of Mykhailo Drahomanov (1841-1895). Though his formal training was in ancient history and folklore, typically Drahomanov is presented as a political philosopher. That said, in his writing he frequently refers to classical social theorists including Spencer, Comte, Tocqueville, and Marx, and his ideas were featured prominently in Max Weber's (1995) essays on the "Russian Revolutions." In addition, in his introduction to Drahomanov's 1880 essay "Political and social ideas in Ukrainian folk songs" historian and Drahomanov scholar Ivan Rudnytsky says "we hope that this fragment will characterize Drahomanov's scientific methods, in which studies of folklore merge into sociology." Though Drahomanov does not develop a systemic social theory, we argue that a set of coherent sociological ideas underlies his political and cultural writings. We break the argument into five components. First, we argue that Drahomanov is a relational thinker. This view, we suggest, is a product of Ukraine's history as a multi-ethnic nation with constantly shifting borders. Here, Drahomanov challenges essentialist views of social identity and emphasizes that identity is created through interactions that include cultural borrowing and mixture. Second, Drahomanov's sociology emphasizes social practices, or "zvychai," rather than

essential social substances. Zvichai is a Ukrainian word often translated as “customs” though we offer a more technical sociological interpretation of the term. Drahomanov says that zvichai are local ways of “doing” and “thinking.” A society is defined by its history of zvichai – it’s ways of doing and thinking. Though zvichai resemble one another over time and place, constructing a homogenous nation, they also vary and change. As such, we suggest that rather than searching for essences (as was common in the era of nation-building), Drahomanov lays the foundation for a sociology based in the process of identity construction through shared practice. Third, consistent with his view on local practices Drahomanov’s theory of social organization is expressed through the concept of hromada. Hromada is a widely used term in Ukrainian politics, culture, and scholarship. In general, it means “community” but also refers to 19th century Ukrainian political, cultural, and intellectual societies that advocated for Ukrainian culture and opposed Russian Imperialism. We argue that hromada is a useful term to describe Drahomanov’s emphasis on small-scale social organizations connected to local practices. To be meaningful and just, social organizations must be connected to local practices. Fourth, Drahomanov offers a powerful critique of centralized, Russian Imperial bureaucracy and consequently the abstractions of modern mass society. This idea complements his attention to small scale social organization. World views, social structures, and practices imposed from above are at odds with local ways of doing and thinking, and therefore alienating. This view is also consistent with Weber’s more famous critique of rationalization. For Drahomanov, centralized bureaucracy was a source of Imperial violence and power that alienated people from local ways of life and thereby authentic forms of social organization. For this reason, centralized bureaucracy will always meet resistance and fail as a means of organizing social life. We conclude with the idea that Drahomanov offers a “dual ontology.” By dual ontology we mean that the source of authentic and valuable human being is grounded in two sources. First, consistent with Enlightenment Europe, Drahomanov advocates for individual human rights and the use of reason in organizing social life. For this reason, he is often referred to as a cosmopolitan thinker. Second, individual rights are best exercised within small-scale, self-organizing communities – hromada – that are grounded in local practices. As such, Drahomanov offers an alternative to both large-scale bureaucratic concepts of mass society and individualistic, utilitarian conceptions of society.

### 3. Clayton Fordahl, University of Akureryi

#### *Is Time a Flat Circle? On the Varieties of Cyclical Analysis in Sociological Theory*

In the beginning, sociology was an obviously historical discipline. Foundational works in sociology, produced in the late 19th and early 20th century, were focused on grand historical processes and often deployed historical methodologies. This is true of the canonical works of Weber, Marx, and Durkheim, but also of those influential thinkers, like W.E.B. Du Bois and Jane Addams, who have been marginalized and neglected. Whether they were concerned with the rise of capitalism, the character of industrial society, or the nature of racism, these works all compared. The grand historical narrative remained relevant into the 20th century through the work of thinkers like Elias and Habermas and continues to have an indirect influence over the discipline given the prominence of works like *The Protestant Ethic and the Spirit of Capitalism* in sociological syllabi the world over. But if sociology remains a historically-oriented discipline today, it is in a form divergent and in many ways opposed to the historical vision of the discipline’s early practitioners. Historical sociologists today are varied in their empirical interests and theoretical orientations. But, from sociologists who

practice genealogical critique to those who study path dependencies, one tendency seems to mark all contemporary historical sociology: contingency. Where once history was seen as a grand story, one which featured a definite narrative arc, today history is viewed as a matter of chance, a collection of random events that accumulate to form the present. In the first decades of the 21st century, the consensus on contingency as the animating force in history seemed near-universal and all but unassailable. That is, until the emergence of the upstart discipline of cliodynamics. Approaching history from the perspective of natural science and drawing on the proliferation of historical data in the internet age, practitioners of cliodynamics have challenged a contingent approach to historical analysis, arguing that recurring patterns in social life can be identified and specified to such a degree that the seemingly chaotic processes in politics, economics, and culture can now be subject to all-but-unassailable prediction. In their scientism and their emphasis on recurring historical patterns, the advocates of cliodynamics unconsciously resemble one of sociology's great "black sheep", the 20th century Italian polymath Vilfredo Pareto. Pareto is often consigned to the footnotes of sociological theory, but when he is discussed, it is often as a theorist of historical cycles. His work on elite cycles, captured by the striking bestial image of "lions" and "foxes", has had a minor influence on contemporary elite theory and a more obvious, if often unstated, influence on cliodynamics. To what extent do the perspectives on history developed by cliodynamics and Pareto constitute a theoretical school or tradition? How does the cyclical approach to history vary—in both its core concepts and its normative implications—from both the grand narrative approach of earlier sociologists and the contingent methods of contemporary practitioners? In answering these questions, this article traces connections between a range of thinkers who have advocated cyclical approaches to history, including ancient thinkers like Polybius, "classical" thinkers like Marx and Pareto, modern thinkers like Eisenstadt, and contemporary movements like cliodynamics. The article demonstrates that there have been two divergent and competing approaches to cyclical history in social theory: one a fatalist vision based on a cynical reading of human nature, the other an optimistic and rationalist approach which pursues historical knowledge for technocratic ends.

### **(FEM6) Transnational Feminist Solidarities: Imagining and Demanding Shared Futures**

Wednesday June 05 @ 1:00 pm to 2:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Feminist Sociology and South Asia Research Clusters

Amidst the evolving geopolitical landscape, marked by the Taliban's ascendancy in Afghanistan, the "Woman, Life, Freedom" movement in Iran, escalating femicides in Turkey, the increasing gender-based violence in Sudan amidst war, the genocide in Gaza coupled with criminalization of solidarity with Palestine, and gender-related adversities from the Arab region to Pakistan and India, there is an emerging paradigm shift in feminist alliances. A proactive younger generation is envisioning a progressive future, underpinned by collective mobilization against state-sanctioned gender violence. In the context of "Challenging Hate: Sustaining Shared Futures," in this session we focus on understanding the nature of solidarity, particularly where human rights violations intersect with gender inequalities.



*Session Organizers: Rezvaneh Erfani, University of Alberta, Hajar Soltan, University of Guelph, Benazir Shah, York University, Areej Alshammiry, York University*

*Chair: Hajar Soltan, University of Guelph*

**Presentations:**

1. Jinman Zhang, Western University

Non-presenting author: Anabel Quan-Haase, University of Western Ontario

*Investigating stress, appraisal, and coping in Chinese anti-sexual violence feminist activism on social media: A platform comparison of Weibo and Zhihu*

Feminist activists employ social media to advocate for various feminist causes and to foster solidarity (Mendes, Ringrose, Keller, 2019; Tan, 2017). Feminist activists have benefitted from the affordances of social media, yet research demonstrates that there are negative impacts resulting from trolling, hateful comments, and misogyny. These negative experiences together lead to high levels of stress, burnout, and emotional labor, which previous research has shown as prevalent among feminist activists on social media (Swanson and Szymanski, 2020; Blais, 2023). Past studies have examined feminist activists' experiences of stress and their coping mechanisms in the Global North context. However, the stress resulting from feminist activism is not well understood in other regions of the world. Social, historical, religious, and political contexts shape the experiences of feminist activists, underscoring the need to expand research to encompass diverse perspectives. In China, paralleling the rise of anti-sexual violence activism globally, feminist activists have used social media to raise awareness of the pervasiveness of sexual violence in Chinese society and advocate for social change (Zeng, 2020). Their engagement has met resistance with platforms censoring activist-related posts and activists often targeted with misogynistic messages. Because of the range of negative experiences that Chinese feminist activists have on social media, there is a need to investigate the types of stressors, the appraisal of those stressors, and the coping strategies. The present study has several objectives. It proposes to develop a theoretical framework of how feminist activists appraise and experience stressors resulting from their feminist activism on social media. The framework builds on the transactional model of stress and coping (Lazarus and Folkman, 1984). Another objective is to understand stress in the historical and political context of feminist activism in China following calls to expand our understanding of feminist activism to non-Western contexts (Quan-Haase, et al., 2021). Finally, the study examines not only stress appraisal, but also the coping strategies activists develop. We conducted 19 in-depth interviews lasting 40 – 90 minutes with Chinese feminist activists. Activists were recruited from China's two most popular social media platforms: Weibo and Zhihu. We also used a comparative approach that considers the nuanced characteristics and affordances of each social media platform (Matassi and Boczkowski, 2023). Data analysis consisted of qualitative content analysis of interview transcripts using NVivo 12. In alignment with the research objectives, we examined the range of stress experiences and stress appraisals. We found that feminist activists encounter an array of stressors. We found that activists' appraisals of a stressor were not static, but rather adapt. In addition, we found that secondary appraisals played a crucial mediating role between identifying stressors and developing effective coping strategies. Feminist activists engaged in secondary appraisals, consisting of evaluating

external conditions and self-efficacy. Lastly, we identified two main types of coping strategies: emotion focused coping and problem focused coping. Our comparative analysis showed that the number of participants reporting experiences of stress and developing coping strategies was greater on Weibo than on Zhihu. Our findings suggest that feminist activists may be adopting a more tempered advocacy approach to proactively mitigate the elevated risks of stressful encounters on Zhihu. This suggests that Zhihu is less conducive to feminist activism than Weibo. Our analysis identified platform-specific features that facilitate more effective coping strategies. In conclusion, the study shows agency is central to understanding how feminist activists cope with stress: spanning from how they appraise stressors, evaluate various coping options, to how they develop new coping strategies. In the interviews, there was an absence of collective coping strategies. We hypothesize that collective engagement is constrained due to the digital surveillance in China directed at identifying and suppressing collective action, wherein feminist collective action is a prime target.

2. Laisa Massarenti Hosoya, University of Windsor

Non-presenting author: Alessandra De Sant'Anna, Universidade Federal do Rio de Janeiro

*From Earth to Spirit: The Body-Territory in the Journey of the Indigenous Women's Association Kaingang from the Apucarantina Indigenous Land in Northern Paraná, Brazil*

This study addresses the dynamics of the Kaingang indigenous women's movement, focusing on the protection and defence of their territory in northern Paraná, Brazil, particularly the emergence of the Association of Indigenous Women from the Apucarantina Indigenous Land (AMOTIA). The demarcation of indigenous land in Brazil remains a complex and contentious issue, navigating between constitutional protections and challenges posed by political, economic, and social pressures. Brazil has a primary export-oriented trajectory, and as a result, sectors such as agriculture, mining, and energy exert pressure, creating political, social, and normative mechanisms that aim to restrain the recognition and protection of indigenous lands. The environmental conflict between indigenous peoples and large investment projects is the result of the clash between two distinct rationalities: in the indigenous worldview, nature is an extension of the body, while for neo-extractivism, it is a resource and, consequently, a factor of production. As a result, land and territory are at the center of the disputes between neo-extractivism and traditional communities, as is the case with the Kaingang people in the Apucarantina Indigenous Land. The study analyzes how indigenous women organize themselves for the protection and defence of their territory while they create the Association of Indigenous Women from the Apucarantina Indigenous Land (AMOTIA) in Paraná. Central to this study is the concept of "Body-Territory" (Corpo-Território) that highlights a relationship of belonging with the territory and its collective, establishing a meaningful space for lived experiences that unfold through continuous learning, both about oneself and others and emphasizes a profound connection with nature and the Sacred. The paper then delves into the genesis and formalization of AMOTIA, shedding light on its ideation and development through dialogues within the community and aligns with the objectives and guidelines discussed and established by indigenous women throughout Brazil, endorsed by the National Association of Indigenous Women (ANMIGA). Therefore, the methodology employs a brief literature review based on the categories body-territory and land regularization, which ultimately serve as crucial elements for comprehending the territory, as well as the power dynamics established within it. The research concludes that despite the adversities and economic challenges faced by Kaingang women in

Apucarantina, they overcame obstacles and, with community-based organization, were able to create and officialize their womens association. They are focused on defending territory and revitalizing indigenous culture; the organization prioritizes the preservation of both the physical and cultural aspects of their land, and the community strives to strike a harmonious balance between environmental sustainability and cultural heritage. They recognize the fractures within existing power structures, and efforts are made to redefine and re-establish power dynamics, promoting inclusivity and empowerment within the community. The contact with the community highlighted two major issues for the Kaingang community in the Apucarantina Indigenous Land: the lack of shamanic practices - the presence of Kujá (spiritual leader) - and the loss of their traditional language – (indigenous women who do not speak the Kaingang language and a significant number who do not have their original name on their identity documents). Based on these reflections, AMOTIA (Association of Indigenous Women) emphasizes indigenous knowledge and underscores its importance amid social dynamics. In its statute, it sought to preserve traditional knowledge while navigating the complexity of the contemporary scenario. Therefore, it materializes in the proposal for community-based territorial planning and in the pillars advocated by the plan, which simultaneously recognizes the need to preserve enduring elements while accessing windows of opportunity, especially concerning productive chains driven by public policies.

### **(HOU-RC) Sociology of Housing Research Cluster Meeting**

Wednesday June 05 @ 1:00 pm - 2:00 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: Sociology of Housing Research Cluster

The Sociology of Housing Research Cluster meeting is open to current members and those interested in learning more about our cluster activities. Attendees will have an opportunity to network with others working in this field of research and/or teaching. We welcome feedback on our current activities and encourage suggestions for future initiatives.

*Organizer: Katie MacDonald, Athabasca University*

### **(RAE3) Utilizing the Barbershop Setting to Discuss and Challenge Anti-Blackness**

Wednesday June 05 @ 1:00 pm - 2:30 pm (Eastern Daylight Time)

Session Format: Roundtable

Affiliation: Race and Ethnicity Research Cluster

The Barbershop Talk Series will host both in-person and online. This event will encourage our Canadian and international Black community and non-Black communities to speak with one another while creating a space to appreciate and learn about impact of anti-Blackness among Black men and boys. The ask from everyone is to establish and maintain solidarity among people in our communities with those of different races, ethnicities, sexualities, genders, ages, and any social characteristics a person subscribes with.

*Organizer: Warren Clarke, University of Manitoba*

**(THE4a) Open Social Theory I**

Wednesday June 05 @ 1:00 pm to 2:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Social Theory Research Cluster

This session invited a range of research which addresses issues in sociological and wider social theory, broadly defined.

*Session Organizer and Chair: Reiss Kruger, York University*

*Discussant: Athena Elafros, University of Lethbridge*

**Presentations:**

1. Valerie Haines, University of Calgary

*Social capital theorizing and the holism-individualism debate in the study of health in social context*

Social capital theorizing offers a powerful tool for moving away from individualist approaches that treat individuals as the single important level of analysis and their attributes as the only explanatory variables. It is no surprise, then, that it has made significant inroads into the study of health in social context, despite an ongoing controversy about the proper referent of social capital centered on the question of whether social capital inheres at the individual level, is a property of collectives or resides at both levels. The persistence of this controversy and widespread agreement that resolving it is key to realizing the promise of social capital theorizing in health research suggest that now is an opportune time to explore two questions. Why have participants in the controversy yet to reach a satisfactory resolution? What might such a resolution look like? I approach these questions by shifting to the metatheoretical level, using the relationship between individual and society, agency and structure to problematize the terms in which the controversy about the proper referent of social capital is set. I begin by returning to the holism-individualism debate in the philosophy of social science: first, to identify reductionist/atomistic individualism as the “individualism” targeted by participants in the controversy and second, to outline key elements of three competing metatheories that challenge this way of understanding social life—nonreductionist/nonatomistic individualism, holism and relational thinking. Because the focus of the controversy about the proper referent of social capital is the causal significance of social structures, I deploy Giddens’ strategy of methodological bracketing and hold agency in suspension. Next, I offer outline accounts of appropriated social capital theories, grouped by the metatheories they instantiate. These accounts prepare the way for the main part of my paper where I reconstruct the controversy as a succession of resolutions reached by working within terms set in a false individualism-holism dichotomy. The first resolution theorizes social capital solely as properties of collectivities understood as entities sui generis that have emergent properties and causal influence that cannot (in principle) be explained by individuals and their social relations. The second resolution expands the reach of the concept to the very thing appropriated social capital theories agree that social capital is not: an attribute of individuals. The third and now dominant resolution further expands the reach of the concept to properties of personal networks to recognize two distinct schools of social capital. The social

cohesion school integrates the first two resolutions by studying social capital that inheres in collectivities and attributes of individuals that reference social cohesion. The network school studies social capital that inheres in personal networks. But because the individualism-holism dichotomy is in play, social capital that is not a property of collectivities must inhere at the individual level and this includes social capital that inheres in personal networks. Like earlier resolutions, the two distinct schools resolution does not align with appropriated social capital theorizing on what social capital is and what social capital is not. As a result, it too is an unsatisfactory resolution of the controversy about the proper referent of social capital. To suggest what a satisfactory resolution might look like I take the false dichotomy out of play by bringing in the relationist alternative to both reductionist/atomistic individualism and holism. I distinguish “property of personal social network” from “attribute of individual” and “weak/relational emergence” from “strong emergence” to theorize properties of personal networks as always constraining and enabling but never autonomous or determining. The result is a way of reconfiguring the terms of the controversy about the proper referent of social capital that narrows the referent of the concept of social capital to properties of collectivities and properties of personal networks. I use my conclusion to suggest that at the same time returning to the holism-individualism debate helps resolve the controversy that motivated this paper, it raises issues of microfoundations and what addressing microfoundations may mean for when to take agency out of suspension in the search for mechanisms explaining health effects of social capital that inheres in collectivities and personal networks.

## 2. Kevin Naimi, Université Laval

### *Creativity as intra-action: theorizing creativity as relational becoming*

The purpose of this paper is to theorize creativity as a relational process of becoming. Using Barad’s concept of intra-action (Barad, 2007), I will argue for an understanding of creativity as an affective intra-active relation. The concept of intra-action was coined by Barad to highlight the ways in which entangled agencies co-construct one another in the process of becoming. In this paper, I will adapt Barad’s concept to argue for a relational understanding of creativity highlighting the mutual constitution between human and nonhuman actants in processes of creation. An intra-active view understands creativity as central to everyday life and everyday process of becoming. In advancing this argument, my goal is to challenge an individualized and individualistic understanding of creativity that views creativity principally as an elite property or gift of individual minds. This individualized view of creativity serves to generate a theoretical inattention to the constitutive and cumulative processes that are central to creation but that often remain veiled under the labels of talent and giftedness. From a relational approach to creativity the focus is displaced from the individual and their internal processes, to focus instead on the ways in which creativity emerges from the affective intra-active constitution of human and nonhuman actants. This transition from an internalist to a relational theorizing of creativity can be understood as part of the shift from a psychological to a sociological theorizing of creativity. By focusing more overtly on the mutual constitution of the person and the material/discursive mediums within which creative action takes place we are given the ability to more fully understand how creativity emerges through ongoing and sustained affective relations that are not necessarily driven by human intention alone. To make this argument, this paper will start by outlining key elements of new materialism and posthumanism and their important implications for reconceptualizing creativity. Working from an animate ontology

(Ingold 2006, Sheets-Johnstone, 2009), I will argue for a reconceptualization of materiality as active and forceful, a reconceptualization which seeks to restore the nonhuman as a forceful and central actant in processes of creation and becoming. This reconceptualization of materiality entails an equally significant repositioning of the human and a reimagining of the nature of the relationship between human and nonhuman. Building on these theoretical preliminaries, I will develop, using Barad's concept of intra-action, a thoroughly relational understanding of creativity. I will argue that from an intra-active perspective, creativity takes place as a process of affective attunement between a person and a structured medium (or materiality). Significantly, this process of attunement works both ways in the creative intra-action meaning that both the person and the material medium actively and forcefully fashion one another. This relational and intra-active approach to creativity therefore entails a radical reconceptualization of the affective force of materiality in the creative process as well as a displacement of the individual as the sole 'agent' of creation. Ultimately, by foregrounding processes of attunement and accommodation, this relational approach to creativity sheds a clarifying and correcting light on the conventional black box theories that otherwise explain creativity in terms of some inborn and ineffable gift or talent. Creativity, I argue is not principally a gift or an ability localized in individualities, but rather an intra-actional relation of attention, attunement, and becoming that implicates human and nonhuman in a constitutive relation. This view cast creation in a very different light that that prominent in the modernist view which situates creativity as an elite ability.

3. Yanki Doruk Doganay, York University

*4 Lacanian Discourses: Feminist Contentions within the Dichotomy between Theoretical and Empirical Agents*

The contemporary debates within the left academia and politics revolve around the debates of identity, emancipation, universality, and contingency. One of the roots of this debate can be found in the book *Feminist Contentions: A Philosophical Exchange* [1], which includes discussions between Butler, Benhabib, Cornell, and Fraser. Although many reviews and interpretations of this book exist, I approach it not as a philosophical text but as a social phenomenon. By adopting a Lacanian psychoanalytic perspective, I aim to show common governing principles and shared themes in the authors' seemingly antagonistic texts. All of the four authors present a meticulous critique of the contemporary patriarchal and capitalist structures. However, I argue that these authors also reproduce certain dichotomies anchored in these structures. I argue they reproduce the Cartesian dichotomy in the guise of the dichotomy between the theoretical or political agent and the empirical agent. The dichotomy is based on the one between the theorizing subject, namely the feminist theory, and the theorized object, the oppressed subjects waiting to be included by the feminist theory. The main motor behind the debate is based on the question of which theory is more inclusionary for the subjects who wait out there. In other words, I argue that, in the text, the struggle of women is assumed to be simply there, and the only aim of the feminist theory is to include this struggle. To demonstrate my argument, I employ Lacanian understanding of four discourses and show the coexistence of the discourse of the university and the discourse of the hysteric in all of the texts. Both the discourse of the hysteric and the discourse of the university cofunction in the debate between Butler, Benhabib, Fraser, and Cornell. Within the discourse of the hysteric, I argue that feminist theory constitutes the agent of hysteric (the barred subject) either in the form of

universality (Behabib and Fraser) or contingency (Butler and Cornell). The feminist theory defines women as the agents of theory and political struggle either by identifying them with contingency or with universalist attributes like autonomy. The position of truth within the hysteric's discourse (object a), on the other hand, is occupied by feminist theories reformation of the existing structure by way of the inclusion of empirical women as such, which is supposed to exist in empirical reality. Within the discourse of the university, I assert that the agent (knowledge or signifying chain) of feminist theory is the dichotomy between the entities and their attributes. In the case of Butler and Cornell, these entities refer to subjects with different identities. In the case of Benhabib and Fraser, the entities refer to women as political subjects and their various political attributes like autonomy, agency, and emancipatory potential. The truth of the discourse is that this dichotomy is based on the one between the theorizing subject, namely the feminist theory, and the theorized object, the oppressed subjects waiting to be included by the feminist theory. I conceptualize this dichotomy as the one between women as a theoretical or political category and the empirical existence of women as such. The debate revolves around the correspondence between the former and the latter. To summarize, I argue that this debate between the four theorists aims not to revolutionize the system but instead calls for the reformation of it from the perspective of the hysteric. This reformation necessitates a correspondence between the political category of women and empirical women. This urge to reform does not overthrow the system. Instead, it contributes to the Master signifier in the manner of solidification of Cartesian cogito toward strengthening the dichotomy between the empirical women as such and the theoretical conceptualization of women as political agents.

#### 4. Mariana Pinzon-Caicedo, Simon Fraser University

##### *Realignment, Calibration and Exclusion Following Familial Crises*

Nearly every household and individual encounter family crises at some point in life, yet the study of the social implications of these events has been lacking. We know from extensive research in social sciences and economics that familial crises (e.g. death of a parent, divorce/separation of parents, severe life-threatening illness/accident, job/income loss) can have long-lasting effects on households' economic prospects and subjective well-being. We know from extensive research in social sciences and economics that familial crises (e.g. death of a parent, divorce/separation of parents, severe life-threatening illness/accident, job/income loss) can have long-lasting effects on households' economic prospects and subjective well-being. On one hand, public policy and poverty scholars agree that the strategies used to mitigate the economic hardships derived from these shocks may deplete assets, worsen health and nutritional conditions, and increase rates of school drop-outs (Dercon 2002; Brown and Churchill 1999; Fiszbein, Giovagnoli, and Aduriz 2010; Kochar 1995; Pradhan and Mukherjee 2018), many times leading households to chronic poverty (Hallegatte et al. 2020). Additionally, social scientists have shown that these types of crises increase stress, reduce happiness, and affect overall subjective well-being (Harriss-White et al. 2013; Leopold and Lechner 2015; Ronen et al. 2016; Kuhn et al. 2021), leading to a downward trajectory that is difficult to recover from (Amato 2000). Within this research, some scholars have come to recognize that access to strong social support can cushion the negative effects of these crises on people's lives (Reeskens and Vandecasteele 2017; Ronen et al. 2016). Previous research, however, assumes that group participation and social relations remain unchanged in the event of familial crises. Conceptualizing familial crises as disruptions to social interactions, I propose that these unforeseen

events cause interaction disruptions affecting small-group dynamics, starting a relational reaction chain that culminates in group exclusion. Familial crises alter the resources available to the person/household for engagement in collective activities (e.g. church events, sports teams, local political groups). In small groups, participants are expected to contribute economic, physical and human resources (Wynn 2016) in order to organize and carry-on the activities that maintain the bond between members (Lawler 2002; Collins 2004; Lawler, Thye, and Yoon 2008; Fine 2010). Sudden events, thus, force changes in the ways those affected interact with the group. Shortly after the occurrence of the event, affected group members will attempt to maintain social relationships employing three techniques of realignment: withdrawal, concealment, and rearrangement. Realigning group participation in the face of disruptions, however, does not solely depend on the actions performed by the individual affected by the crisis. The stabilization of the new relationship requires, not only that the affected person reacts appropriately given group dynamics, but also that other group members deem the proposed error-correction satisfactory. Realignment in the social relations requires a calibration process in which the reaction to the disruption is appraised by others, granting them the opportunity to demand modifications when appropriate. Failures in these realignment processes will lead to member exclusion, either as a sanctioning tool for group survival or as a self-sanctioning mechanism to avoid shame and embarrassment. The shock-to-reaction-to-exclusion chain exposed helps to conceptualize the impact of external shocks on the maintenance of social ties. This paper highlights that unforeseen events not only deplete economic resources and affect emotional well-being but also have an impact on social relationships within small-groups.

## **(ANS2) Animals in Society**

Wednesday June 05 @ 3:00 pm to 4:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Animals in Society Research Cluster

Embracing an interdisciplinary perspective, this session seeks to expand current interpretations of societal structures and institutions, social norms, practices, policies, and relations that involve humans and other beings.

*Session Organizers and Chairs: Sarah May Lindsay, Trent University; Rochelle Stevenson, Thompson Rivers University*

### **Presentations:**

1. Abu-Hena Mostofa Kamal, University of Saskatchewan

Non-presenting authors: Colleen Anne Dell, University of Saskatchewan; Timothy Kang, University of Saskatchewan

### *Recognizing Zooeyia to Promote Companion Animal Welfare in Urban Bangladesh*

The One Health concept of zooeyia refers to the benefits of companion animals in human health and is gaining global research attention (Hodgson and Darling, 2011). The One Health framework



situates the health of humans, animals and the planet as intertwined. We know within sociology this is equally understood; for example, there is an established 'link' between human and animal abuse. Since cruelty towards companion animals is a serious global concern, there is an increased need to focus on companion animal welfare (Cardoso et al., 2017). Research shows that thousands of companion animals are abused each day, although most abuse remains undetected because it occurs in private spaces (Hrubenja, 2022). Additionally, the types of abuse against companion animals and the reasoning behind it varies across demographics and countries. Asian countries have a storied history of companion animal abuse, with much of it unreported (Laybourne, 2023). There is no exact statistics available on the companion animal population in Bangladesh in particular, but it appears to have increased in the past few decades (Haroon, 2022). There is also no accurate statistics associated with companion animal abuse or welfare in Bangladesh. Therefore, this exploratory study was undertaken to understand the current status of companion animals' welfare in Bangladesh through understanding the lived experiences and perceptions of people living with companion animal(s) in urban Bangladesh. Thirty-five qualitative interviews were conducted with companion animal owners (20), animal sellers (10), and livestock service department officers (5) from two major cities in Bangladesh, Dhaka and Khulna. We purposively selected Dhaka and Khulna—both metropolitan areas of Bangladesh—for this study given that the international literature suggests there is a high prevalence of loneliness and fragile social interactions among people living in densely populated cities, which may result in a greater desire for animal companionship (Tan, 2021; Wang, 2018). We applied a combination of snowball and purposive sampling techniques to recruit the participants. The inclusion criteria for companion animal owners were: having an animal in their care for at least one year, living in Dhaka or Khulna during the data collection period, being a Bangladeshi citizen, and being at least 18 years of age. Animal sellers included either owners or employees of a pet animal store and professional companion animal breeding farm owners. All animal seller participants had at least one year of experience selling companion animals. Livestock service department officers had to have been in their employment positions for at least one year. Semi-structured interview guidelines were used to gather information from the participants. Data analysis was guided by Braun and Clarke's (2006) six-phase framework for thematic analysis, including familiarization, coding, generating themes, reviewing themes, defining and naming themes, and writing up. An open coding approach was applied to analyze the data, with no prior code list identified. Rather, the codes were developed based on the research focus, and as we worked through the coding process. Thematic analysis found that historically, animals had a utilitarian purpose, such as livestock for food and dogs for security. The role and perceptions of companion animals began to change for some around the turn of the century. Today, companion animal caretakers report social, psychological, and physical health benefits from integrating companion animals into their lives. They also report that companion animal ownership can contribute to social problems due to the prevailing stigma against companion animals. This is rooted in the continued utilitarian role attached to companion animals by the majority of the Bangladesh population as well as religious-based non-acceptance. As a result, the Animal Welfare Act (2019) is not well implemented, posing a key concern for companion animal welfare. To tackle this, we propose various ways, such as implementing the Animal Welfare Act, updating the Animal Welfare Act where necessary, introducing animal-assisted intervention to promote patient health, and raising awareness about animals' rights, in which the emerging concept of zooeyia can help promote the welfare of companion animals by challenging the stigma associated with them in Bangladesh. Ultimately, this would help to improve human health as well.

2. Aliya Khalid, University of Saskatchewan

Non-presenting authors: Jennifer Vonk, Oakland University; Amy Johnson, School of Nursing, Oakland University; Patricia Cameron, School of Nursing, Oakland University; Kar Tat Eddie Lee, Hong Kong Institute of Animal Assisted Interventions

*Avoidant Attachment Mediates Cultural Differences in Likelihood to Surrender Pets*

Many people around the globe consider pets as family members and many pet owners report high levels of satisfaction with their pets, particularly dogs, given their unconditional love, support, and lack of judgement. However, despite the recognition of significance of pets, an estimated 3.3 million pet or stray dogs are annually surrendered to animal shelters in the USA. Similarly, the annual rates of euthanized shelter animals are high in the USA and Australia. When considering factors related to animal surrender, most studies to date have focused on pet-related factors and associated behavioral concerns. In this paper, we investigated the associations among several pet-related as well as owner-related variables/characteristics and the likelihood of surrendering pets by owners in the future in Western (USA, Canada, UK, and Netherlands) and Eastern (Hong Kong and Pakistan) countries across two studies. Taking into consideration the Attachment Theory and types of attachments between owners and pets, we explored both the strength and style of attachment to pets (CENSHARE Pet Attachment Scale; The Pet Attachment Questionnaire), attitudes toward pets (Pet Attitude Scale), and belief in animal mind as predictors of likelihood to surrender a particular pet. Study one included dog owners from the USA, Pakistan, and Hong Kong ( n = 266). Study two included dog as well as cat owners from the countries in first study as well as Canada, the UK, and the Netherlands ( n = 236). The sample for these studies was recruited through an online survey by using snowball sampling through several social media platforms (Facebook, LinkedIn, Twitter) and through email lists requesting dog owners to participate in the study. The survey was also distributed by the authors to their own networks in the USA, Pakistan, and Hong Kong. For analysis, only those respondents were included who filled out the survey about a pet dog (or a pet cat for Study two) and who indicated their area of residence. Participants were then designated as part of the larger Western (USA, Canada, UK, Netherlands) or Eastern (Hong Kong, Pakistan) sample. Across the samples, results were for the most part replicated. In Eastern countries, participants reported a greater likelihood to relinquish their preferred pet as compared to the Western countries' sample. The two samples also differed on certain variables, such as the number of reported problem behaviors and concerns for their pets, attachment styles, and belief in animal mind. However, the avoidant attachment style significantly mediated the greater likelihood to surrender a pet across both studies. Furthermore, participants from Eastern cultures were more likely to display anxious and avoidant attachment styles as compared to participants from Western cultures, and this avoidant attachment style was linked to a greater likelihood to relinquish a pet. While this study shed light on cultural differences for the study variables under investigation, future studies should explore reasons for the attachment style differences among pet owners in Western and Eastern countries. Moreover, this study focused on the future likelihood of surrendering pets, which distinguished it from previous studies by allowing for identifying the pet- and owner-related characteristics that could predict future likelihood to surrender, irrespective of whether pets had been surrendered already. This study has further implications for a sustainable and welfare-informed future, given that it is important to explore, identify, and consequently address societal and personal factors contributing to animal surrender, which not only places pressure on shelters

and government organizations but also causes significant physical and emotional harm to the pets that are surrendered. Furthermore, identifying factors that contribute significantly to this high rate of surrender may help identify venues of education, interventions, and tangible support which may help reduce surrender rates in the future.

3. Serena Girard, Thompson Rivers University

Non-presenting authors: Michael Mehta, Thompson Rivers University; Rochelle Stevenson, Thompson Rivers University

*Plant-based Foods and Sustainability: Perceptions of Farmers Market Consumers*

Anthropocentrism tends to be at the center of human perceptions of food, which neglects the needs of nonhuman living beings. When considering impacts on humans, animals, and the environment (e.g., greenhouse gas emissions, land use, and water use), plant-based (PB) foods tend to be more sustainable than animal-based (AB) foods (Poore and Nemecek, 2019; Van Kernebeek et al., 2014; Van Mierlo et al., 2017; Wickramasinghe et al., 2021). The solution might appear to be simple: Minimizing harm from food may be done by reducing AB food consumption and increasing PB food consumption. Both micro- and macro-level factors need to be considered. As there are various barriers for consumers 'choosing' more sustainable foods, the onus to simply 'do better' cannot only fall on individual consumers. However, the challenge of transparency being in question at a macro-institutional level, including on sustainable foods, complicates the issue. Alternative foods, including PB foods and lab-grown (LG) meats, tend to lack a degree of consumer acceptance for numerous reasons related to concerns and skepticism about taste, texture, health, and social norms, amongst other factors (Arango et al., 2023; Onwezen et al., 2021). Typically, those consumers who identify as women, are younger in age, have more education, live in urban spaces, are left-leaning politically, and are already PB tend to be most acceptant of PB foods (Bryant and Sanctorem, 2021; Deliens et al., 2022; Onwezen et al., 2021). Exploring consumer reasons for consuming or not consuming certain foods may help address how sustainable foods can be better promoted. Consumers at a farmers market (n = 94) were surveyed to determine their perceptions of PB foods, AB foods, and LG meats. The survey included both quantitative and qualitative sections. The goals were to determine (1) consumer respondent relationships with and differences in food perceptions based on sociodemographic factors; and (2) what consumer respondents think of and how they feel about different foods. The aims are to provide (1) ways to challenge food consumption-related hate and discrimination based on intersectional factors (e.g., species, socioeconomic status, gender, and education) and related social norms (e.g., animal consumption and toxic masculinity); and (2) policy implications to help increase the acceptance of, consumption of, and access to sustainable foods, including PB foods. This study's implications on sustainable foods takes an ecocentric and power-relation-informed perspective. Macro-level actors (e.g., stakeholders, organizations, governments, and educational institutions) have the responsibility to promote and educate the public on sustainable foods. Micro-level actors (e.g., consumers) may face food-related barriers based on various intersectional factors. Considering the power dynamic between institutions and individuals, it is imperative that both micro- and macro-level actors collaborate in order to move toward the acceptance, consumption, and availability of sustainable foods. Policy reform (e.g., in terms of legislation and education), is needed for the well-being of humans, animals, and the environment which are all interconnected. As the planet does not belong

only to humans, we must collectively move toward sustaining our shared planet for not only current generations of human and nonhuman beings, but also for future generations.

4. Annette Louise Bickford, York University

*Challenging human exceptionalism: What can we learn about emotional thinking from orca biopsychology?*

The emotion-processing area in all mammal brains is found in the limbic system. MRI results of orca brain matter shows a paralimbic lobe that enables them to process emotions, memory, abstract thinking and problem solving—not in parallel or in sequence like humans, but simultaneously. We can we infer from neuroscientists' research that orcas process emotions with facility, and they may well be capable of more emotional depth than humans. Orca behavior in the wild demonstrates compulsive sharing and social cohesion unmatched in humans and other mammals, including ungulates or other herd-like animals. Observations of orcas' communication amongst themselves suggests group-dependent identity, even, and perhaps especially, in the face of danger. How might orcas' empathic collective cultural organization inform our ways of looking at ourselves and Nature that have proven disastrous? I am interested in what we can learn from orcas' empathic collective cultural organization, and how analyses of histories of consciousness can inform a better understanding of how we might move beyond human exceptionalism.

5. Asiya Khalid, University of Regina

Non-presenting authors: Pim Martens, University College Venlo, Maastricht University; Aliya Khalid, University of Saskatchewan

*Impact of Ethical Ideologies on Students' Attitude toward Animals -A Pakistani Perspective*

Animals play various crucial roles in Pakistan, including as pets, food animals, transport animals, and working animals. However, very little is empirically explored and understood regarding how people view and treat animals in general and how these views affect perceptions and attitudes of animal welfare. The beliefs and cultural norms of a country can influence considerations regarding animal welfare. Among these beliefs, ethical ideologies can have a significant impact on the moral reasoning and decision-making of individuals and their concern for animal welfare. Young adults especially are at a fundamental stage of transitioning into adulthood while also occupying an essential role in the future of their society. This study explored how two components of ethical ideologies, idealism (universal principles for making moral decisions) and relativism (variation in ethical decision-making based on different situations), influenced attitude toward animals' welfare among undergraduate students. The study used a cross-sectional correlational research design. The study variables were explored through a demographic sheet, Ethics Position Questionnaire (EPQ), the Animal Attitude Scale—10-Item Version (AAS-10), and Animal Issue Scale (AIS). By using stratified random sampling, the study recruited 450 students from both private and public sector universities in Pakistan. The data was analyzed by using Pearson Product Moment Correlation, independent sample t-test, ANOVA, and linear regression. Results indicated a significant positive relationship between idealism and relativism components of ethical ideologies and positive attitude toward animals. Further, students who less frequently consumed meat reported higher levels of

relativism. Students in later years of their program had more idealistic tendencies regarding animal welfare as compared to newer students. Lastly, idealism positively predicted concern for animal welfare among study participants. The current study shed light on how ethical ideologies shaped and influenced concern for animal welfare among students. Previous studies in the US and China showed relativism was negatively correlated with positive attitudes toward animals, which was not found to be the case in the present study. The collectivist culture of Pakistan may account for this difference, given that the collective good was preferred on the whole and situational factors were less accounted for in overall decision-making processes. Beliefs, ethical practices, and culture of a country, especially amongst its emerging young adults, can have a great impact on the treatment extended to animals in various roles, so further research could be beneficial for exploring this domain, with findings of the current study being a starting point in this direction. This understanding, and consequently implementation for change, is crucial for promoting educational awareness and concern for animal welfare, including 'decision-making competence' in the future. Further, using ethical ideologies to address sustainability problems and promote a more environmentally conscious society will ensure that all voices are accounted for, especially those that are more likely to be marginalized or ignored, such as those of animals and the future generations.

### **(PSM3a) Political Sociology and Social Movements I: Dynamics of Activism**

Wednesday June 05 @ 3:00 pm to 4:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Political Sociology and Social Movements Research Cluster

This panel brings together fascinating analyses of the dynamics of social movements/political mobilizations by focusing on a wide range of issues such as environmental mobilization, LGBT activism, institutional activism, and populist mobilization. The papers present empirical cases from Canada, China, and Africa, and examine structural and cultural factors shaping pro-environmental actions, marginalized activists' negotiating power and capacities in a political context characterized by conservative-leaning nationalism, the strategic responses of higher education institutions to social movement demands vis-à-vis equity, diversity, and inclusion, and postcolonial political mobilization igniting racial and ethnic divide.

*Session Organizers: Marie-Lise Drapeau-Bisson, Carleton University, Omar Faruque, University of New Brunswick Fredericton*

*Chair: Rezvaneh Erfani, University of Alberta*

#### **Presentations:**

1. Jian Fu, Memorial University

*Dancing with filial nationalism: strategic deployment of family values and parental authority in LGBT activism in Chin*

This research explores how LGBT activists negotiate sexual rights within the context of nationalism. While existing scholarship has documented the deployment of sexual nationalism by conservative

and authoritarian forces, there is a dearth of studies examining how progressive actors, such as LGBT activists, interact with conservative-leaning nationalism. Addressing this gap, this study examines the strategic utilization of filial nationalism in the discourses and strategies of NGO X, a grassroots organization in China, in response to the exclusion of sexual minorities in the nation-building process by the patriarchal state. By framing its discourse within the framework of family values and mobilizing actions under the guise of parental authority, NGO X ensures its survival amidst state repression. Specifically, by portraying its familial coming-out services as contributions to social stability, NGO X bridges the gap between homosexual children and the state through the narrative of "family values." Through the strategic use of parental authority, NGO X mitigates the risk of direct repression in its advocacy activities. However, this strategic engagement with official ideology in rightful resistance creates a fragile and volatile relationship with the state, as the state may both affirm NGO Xs advocacy for the sake of social stability and crackdown on it to compel changes in the organizations name and operations. This analysis contributes to our understanding of the intersectionality of nationalism and sexuality in rightful resistance, shedding light on the praxis of LGBT activism in challenging circumstances.

## 2. Yena Lee, McMaster University

### *EDI as a Form of Institutional Activism: Canadian Universities' Fight Against Inequality and Discrimination.*

The question of eradicating inequalities has been at the centre of socio-political issues from varying aspects of our society in the last few decades. In the recent years, universities have been at the centre of eradicating inequalities as they tend to uphold an image of institutions that are progressive and leading changes. Following this trend, Canadian universities have adopted the notion of EDI (Equity, Diversity, and Inclusion) more rigorously in the last few years, especially in the wake of the proliferation of protest actions in support of Black Lives Matter (BLM) and #StopAsianHate. As universities began to show support for these social movements by providing official statements to the public, as well as introducing policies that undermine barriers to racism and gender equality, these maneuvers should be examined to see whether they hold meaningful values. In the process of institutionalizing social changes, organizations like universities respond to contexts, but create constraints as well. As institutions operate within a long history of racism and colonialism in settings like Canada, there are unspoken rules and established status quo that play a significant role in shaping policies and practices. Therefore, in this research, I will be using examples of higher education to analyze responses to the 2020 social movements against racism by top Canadian universities by focusing on English speaking U15 universities. In this research, data driven from online publications by universities as well as interviews with the heads of EDI offices will be examined to provide better understanding of the topic. Overall, this research will contribute to the literature within the fields of social movement theory and the sociology of education. This will be done through the examination of the potential for social movements to produce social change within higher education by examining the strategic responses to the opportunities produced by social movement activity and the constraints within institutions that prevent social change.

3. Christi van der Westhuizen, Nelson Mandela University

*Afrophobia and Populism in South Africa*

Africa is largely absent from analyses of radical right populism, despite decades of authoritarianism, at times fuelled by populism. In the 2000s, anti-democratic populism is again a political feature in Africa, but the literature on African populism remains notably scant. How to understand postcolonial political mobilizations that sharpen racial and ethnic divisions, including through what has been termed Afrophobic politics directed at migrants from other African states? Particularly, how should the rise of populist Afrophobia in South Africa be understood? Since the transition from apartheid to democracy in 1994, tens of thousands of Africans have been killed, injured, intimidated, displaced and robbed because they were stigmatized as foreign migrants. Thousands have fled South Africa. On the face of it, against the background of persistently high socio-economic inequality, the clamour of a section of South Africans for greater inclusion has taken a xenophobic form, that is, their inclusion seems reliant on the violent excision of another group of socio-economically excluded people on the grounds of the latter's 'foreignness'. However, what complicates matters, is that the language of xenophobia is also used to ethnically and racially mark certain South Africans as different to 'locals'. Nationality, ethnicity and race are converged through what emerges as Afrophobic othering in which a discourse about migrancy is applied to both foreigners and certain South Africans to signal outsider status. The article pursues the following questions: Is this populist xenophobia/Afrophobia a creation of political elites, effectively pitching poor sections of the population against one another with an autochthonous framing of certain black people as 'not belonging' and hence abject? Or is it the other way around, in which mass-driven populist xenophobia/Afrophobia is a bottom-up version of burgeoning patronage-clientelist relations in which otherwise excluded poor sections of the population access resources through claims of indigeneity that political elites meet, based on an Afrophobic convergence between the led and the leader? Lastly, can populist Afrophobia be read as rightwing or even as radical right?

**(WPO-RC) Work, Professions, and Occupations Research Cluster Meeting**

Wednesday June 05 @ 3:00 pm - 4:00 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: Work, Professions, and Occupations Research Cluster

The Work, Professions, and Occupations Research Cluster meeting is open to current members and those interested in learning more about our cluster activities. Attendees will have an opportunity to network with others working in this field of research and/or teaching. We welcome feedback on our current activities and encourage suggestions for future initiatives.

*Organizer: Vivian Shalla, University of Guelph*

## **(VLS7) Gender-Based Violence in the Global South**

Wednesday June 05 @ 3:00 pm to 4:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Violence and Society

Gender-based violence (GBV) is a global social problem, but it is more pronounced in many countries in the global south. Although rooted in socio-economic and gender inequities, several factors relating to weak implementation of domestic violence laws and lack of professional help contribute to entrenching GBV against marginalized populations. This session will accept papers that focus on the intersections of socio-economic, political, and cultural factors influencing GBV in the global south. Specifically, we seek studies that demonstrate how expectations of femininity and masculinity contribute to GBV, how weak implementation of domestic violence laws and lack of professional help legitimize GBV, and how the socio-economic factors and lineage identities shape the experiences of survivors of GBV. Consistent with the theme of the conference, we are equally open to papers that examine local resistances to GBV.

*Organizers: Alice Pearl Sedziafa, York University, Eric Tenkorang, Memorial University*

*Chair: Alice Pearl Sedziafa, York University*

### **Presentations:**

1. Victor Agyei-Yeboah, Memorial University

Non-presenting author: Eric Tenkorang, Memorial University

*"... he has suffered a lot to pay my bride price so he can do whatever he wants with me...": bride price and Intimate Partner Violence among women across kin groups in Ghana.*

In Ghana, as in much of the rest of Africa, the payment of the bride price is central to the marriage process. The bride price is the transfer of items and in some cases, money, from the groom's family to the bride's family to consolidate the conjugal union. In recent years, however, some scholars have argued that the institution of bride price has lost its cultural relevance, suggesting that the practice is contributing to women's experiences of Intimate Partner Violence (IPV) in Ghana. While these studies offer some insights on bride price payment and IPV, none have examined how lineage influences such marriage payment arrangements across kin groups, and its implication on women's experiences of IPV. The studies thus far, provide a generic understanding of bride price and IPV and have failed to discuss how, and in what ways lineage is likely to influence or interact with other existing social conditions to exacerbate IPV. This study fills this gap. This is particularly important given that lineage is the foundation upon which social relationships are organized, such as the payment of bride price and the performance of marital unions. Bride price payment culturally shapes women's rights and responsibilities in marital unions which has implications for their experiences of IPV. Moreover, even though the payment of bride price is a common cultural practice across kin groups, its performance, meanings, and interpretations may differ across these groups owing to varied socio-cultural contexts. It is thus reasonable to surmise that the variations in the practice of bride price payment across kin groups could influence women's varying experiences of



IPV in these groups. This study draws attention to the linkages between bride price and IPV, particularly how the different meanings and payments of bride price across kin groups might influence women's experiences of IPV. Drawing on the cultural, feminist, and power theories, and based on in-depth interviews with twenty (22) ever-married women from matrilineal, patrilineal, and bilateral kin groups in Ghana, this study explored the influence of bride price payment on IPV. Data was analyzed thematically. The findings show that IPV occurred across all kin groups. Women in patrilineal societies narrated frequent incidents of emotional IPV which occurred as a result of verbal abuse from their partners; economic IPV as most of them reported being denied resources from their partners, and physical IPV. Women in matrilineal societies, on the other hand, recounted frequent forms of emotional IPV which were linked to non-consensual sex with their partners, which also resulted in economic IPV. In bilateral societies, women reported repeated patterns of emotional IPV, which was triggered by physical IPV, and accompanied by economic IPV. The expensive nature of the bride price particularly in patrilineal and bilateral societies was constructed as "wife ownership", creating unequal gender power relations with implications for women's IPV experience. Unpaid bride prices, according to some women in matrilineal societies, contributed to their experiences of IPV as this meant their partners had no direct responsibility for their wellbeing, hence the abuse. Thus, the payment of the bride price coupled with strong gendered norms in patrilineal groups served as a conduit for male authority, power and female subordination and subservience. Bride price is thus a powerful site for the (re) construction of male control and dominance to keep women subservient and to guarantee they adhere to patriarchal standards of male supremacy in patrilineal societies. The findings suggest that policymakers must pay critical attention to the nuanced meanings of bride price across kin groups and intensify public education on its cultural relevance to mitigate its negative consequences for women in intimate relationships. Consistent with the theme of this session, this paper explores how lineage norms, specifically bride price payment contribute to IPV or Gender-Based Violence (GBV) in the Global South (Ghana). By exploring how bride price influences IPV across kin groups, this paper brings a new and different dimension to the discourse on gendered norms, lineage identities, and IPV in Ghana and Sub-Saharan Africa.

2. Lydia Makaga, Memorial University

Non-presenting author: Eric Tenkorang, Memorial University

*Tanzania's hidden pandemic; Understanding the importance of regional variations in women's experiences of IPV in Tanzania.*

Intimate Partner Violence (IPV) remains a serious public health problem and a development concern. The lifetime rates of physical and/or sexual IPV are the highest in sub-Saharan Africa. In Tanzania, IPV remains a significant problem with implications on gender equality. Approximately 40% of Tanzanian women aged 15 to 49 years experienced physical violence, and 17% of women experienced sexual violence at some point in their lives. Although previous studies confirm a high prevalence of IPV in Tanzania, scholarly research on this epidemic remains scant. Similar to other countries on the African continent, Tanzania is divided into several regional zones. These regions are further categorized into seven ecological/geographical zones: the Central, Western, Northern, Eastern, Lake, Southern, and Zanzibar. Besides ecology, Tanzania's zonal/regional classifications are also based on linguistic and cultural similarities and differences. Although limited, previous research

on IPV in sub-Saharan Africa shows ethnic and regional differences in the experiences of women. At the moment, no study has comprehensively examined regional differences in women's experiences of IPV in Tanzania. This study fills a significant gap by using nationally representative survey data to examine regional variations in IPV in Tanzania and potential reasons for the differences. Feminist and cultural theories were used as frameworks for this work. Feminist theories view IPV as a social by-product of gender and power disparity between men and women in society. Cultural theories underline the importance of examining a groups beliefs, customs, and practices and how they relate to violence against women. This study used the 2015/16 Tanzania Demographic Health survey that interviewed a sample of 7597 ever-partnered women; and employed binary logistic regression techniques for analysis. Situated within feminist and cultural frameworks, we examined regional variations in IPV among Tanzanian women controlling for socioeconomic (employment status, educational background, and age), gender norms and life course characteristics ( husband's controlling attitudes, justification for wife-beating, and husbands' alcohol consumption). Descriptive results indicate women were about 32 years old when surveyed. Approximately, 36% of respondents reported physical violence, and 32% and 12% experienced emotional and sexual violence, respectively. Results show women do support patriarchal gender norms; they also thought their husbands were controlling (71%) and justified wife-beating (58%). The multivariate results showed that women in the Western and Lake zone were more likely to experience physical, emotional, and sexual violence compared to women in the central zone of Tanzania. Not surprising, women in the Lake Zone were very strong in supporting patriarchal gender norms and in justifying wife beating. Furthermore, the risk for IPV for Lake Zone women was exacerbated by their lower socio-economic status and they indicated their husbands were the most controlling. This might explain their increased susceptibility to IPV compared to women from other regional zones in Tanzania. Policymakers should emphasize cultural and linguistic factors when addressing and implementing IPV policies on IPV in Tanzania.

**(ANS-RC) Animals in Society Research Cluster Meeting**

Wednesday June 05 @ 5:00 pm - 6:00 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: Animals in Society Research Cluster

Embracing interdisciplinary approaches, the Animals in Society Research Cluster recognizes and respects that we are all animals in a shared society. We welcome all who are interested in learning more about our cluster activities, the teaching and research that is ongoing in this area, or are just curious about Animals in Society! The meeting will provide opportunities to connect with other scholars, space for feedback on our current activities, and discussions about future initiatives.

*Organizers: Rochelle Stevenson, Thompson Rivers University, Sarah May Lindsay, Trent University*

**(PSM-RC) Political Sociology and Social Movements Research Cluster Meeting**

Wednesday June 05 @ 5:00 pm - 6:00 pm (Eastern Daylight Time)

Session Format: Meeting

Session Language: English, French

Affiliation: Political Sociology and Social Movements Research Cluster

The Political Sociology and Social Movements Research Cluster meeting is open to current members and those interested in learning more about our cluster activities. Attendees will have an opportunity to network with others working in this field of research and/or teaching. We welcome feedback on our current activities and encourage suggestions for future initiatives.

*Organizers: Marie-Lise Drapeau-Bisson, Carleton University; Omar Faruque, University of New Brunswick Fredericton*

**(FEM5) Women's Caucus**

Wednesday June 05 @ 7:00 pm - 8:00 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: Feminist Sociology Research Cluster

The CSA-SCS Women's Caucus is an opportunity for women to reflect together on diverse and shared features of our lives and professional work that are shaped by contemporary EuroPatriarchy and women's movements for change. The grounded and collaborative thinking of the Caucus helps to identify emergent issues and action priorities to change discriminatory and/or biased practices, especially within Congress and scholarly institutions.

*Organizers: Linda Christiansen-Ruffman, Saint Mary's University; Ronnie Joy Leah, Athabasca University; Sonia D'Angelo, York University; Rashmee Karnad-Jani, Public Scholar*

**(DIS4a) Sociology of Disability I**

Thursday June 06 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Disability Research Cluster

This session broadly explores the sociology of disability.

*Session Organizers and Chairs: Chris Churchill, University of Lethbridge; Yiyang Li, University of Toronto*

**Presentations:**

1. Nathan Viktor Fawaz, University of Alberta; Danielle Peers, University of Alberta

*Access as praxis: Pedagogies to nourish just imaginations*

This session opens us to the question: What does it mean to be disabled in and by the higher education system? In mixed-ability settings – particularly institutions imagined around and for non-disabled people and normative rituals of acting and interacting, co-crafting an uncompromisingly disability affirming experience often does not include affirming the needs of the disabled leaders who are holding space for institutional access. Yet, we often find ourselves in positions of leadership in mixed ability spaces, not only because our arts and sciences of survival equip us with skill-sets for leadership, but —and most often because— if we are not leading, not holding the space with skill and precision we will not have access to these spaces at all, let alone to access with dignity, let alone access to space that has the chance to be affirming. Over the past three years, our professional collaboration has taken many forms: supervisor, doctoral student; co-developers and co-instructors of a graduate level course which takes a Disability Justice approach to integrating disability perspectives into adapted physical activity (APA) practice; as well Intern and Academic Lead, Equity Praxis and Systemic Ableism in the Office of the Vice Provost: Equity, Diversity, and Inclusion who, along with other members of the Council on Systemic Ableism are tasked with imagining the university’s new Disability Access Hub. Which is to say, as people with lived experience of disability and members of disability communities within and beyond the academy, we find ourselves in a constellation of leadership opportunities within the university to support individuals and institutions poised to interact with members of our community who historically and in an ongoing way determine or delimit our access to “life chances” (Spade, 2015). Throughout this time, we have had opportunities to think deeply about and within the scholarship of critical disability and critical Mad studies. As well, we have had opportunities to think broadly about access practices which may be enacted in a range of settings, with a range of resources available, toward a range of desired harm-reductive and transformative ends. And, we have had the chance to consider and to follow several pedagogical impulses (Springgay and Rotas, 2015; Springgay and Truman, 2019) toward supporting the alignment of individual and institutional best intentions with the capacity to act, react, and interact in accessible and affirming ways. It has been our experience that teaching in favour of axiological articulations that can support Disability-Justice informed action to arise in novel contexts by non-disabled students, practitioners, and institutional leaders requires outlining and intervening in several of what we have come to refer to as ‘technologies of dehumanization’. These technologies of dehumanization each come through a historical context into modern articulations which are identifiable and can be countered, deflected, refused, and resisted in multiple ways. We would like to share some of what we have learned so far, particularly related to pedagogy as a promising site of intervention toward collective flourishing and to learn from others who are doing this work in other institutional and community contexts.

2. Carla DiGiorgio, University of Prince Edward Island

*Inclusive education in the global economy*

Inclusion is now part of global approaches to cooperation, protection, and care for countries that have been colonized in the past and are building capacity in their educational approaches (Graham et al., 2023). The session aims to focus on inclusive education as it relates to disabilities. This session provides an overview of the issues and approaches that have been taken in various parts of the world and aims to provide an understanding of how inclusion is interpreted differently depending on the culture, history, and current political, economic, and social educational approaches of the day.

3. Katie Aubrecht, St. Francis Xavier University

Non-presenting authors: Susan Hardie, Eviance; Mia Landi, St. Francis Xavier University; Tatianna Beresford, Dalhousie University

*University Student Mental Health Advocacy: A Human Rights and Equity Based Approach*

A critical disability studies (Goodley, 2014) perspective recognizes that internal mental hardships are influenced by external structures, processes, and interactions. To provide useful supports for people experiencing mental distress, knowledge of the interactions between social and mental life is needed (Horwitz, 2003). When people have more valued social networks, they are less likely to report feelings of being mentally unwell (Horwitz, 2003). To date, much of the literature on student mental health in postsecondary education has focused on relationships between students and their friends and families (Yubero et al., 2018), or students and professors (Allen, Lilly, Green, Kerry, Zanjani, Vincent, and Arria, 2020). Less is known about the social networks among students with lived experiences of mental health with other students who have shared experiences. This may be attributed, in part, to the readiness with which mental health is understood as an individual problem, and a failure to consider student mental health as the product of inequitable social structures and institutionalized values and ways of knowing. Recently, researchers have begun to consider whether and how civic participation, and/or participation in collective advocacy efforts on postsecondary campuses could be understood as a determinant of mental and emotional health and well-being (Mitchell, Reason and Finley, 2019). Indeed, advocacy is widely understood as crucial to ensuring the rights of people with mental health experiences and identities are maintained (Stomski, Morrison, Whitely, and Brennan, 2018). What student mental health advocacy looks like differs across campuses but also within and across student populations. While students with disabilities groups are growing on some campuses, students with psychosocial disabilities do not always feel seen or fully represented in and by such groups (Kain, Chin-Newman, and Smith, 2019). At the same time as such questions are being posed, there is also growing awareness of the 'extra work' student advocates do, and the consequences of this labour for students mental and emotional health and well-being, with attention to the disproportionate impacts on students from equity-deserving groups (Linder, Quaye, Lange, Roberts, Lacy, and Okello, 2019). We seem then, at an impasse – how to understand and support positive experiences and outcomes of student advocacy for diverse students with lived experience? Addressing this question is crucial to supporting equitable and inclusive postsecondary environments and experiences. Postsecondary student

mental health is a significant challenge in Canadian society that has been intensified by COVID-19 (Statistics Canada, 2020). This presentation describes a university-community partnered study that examined the relationship between participation in campus-based mental health advocacy and inclusive and equitable experiences of university education in Atlantic Canada. The research design was framed by an intersectional disability studies analytical approach and involved multiple methods – a scan of publicly available information related to mental health student advocacy at universities in Atlantic Canada, a review of current literature, and focus groups with student leaders and advocates with lived experiences to understand and center First Voice perspectives. Study results emphasize the importance of students’ perceptions of professors’ support to positive experiences and outcomes of student advocacy for diverse students with lived experiences.

4. Eliza Chandler, Toronto Metropolitan University; Megan Johnson, University of Guelph; Carla Rice, ReVision Centre for Art and Social Justice; Elisabeth Harrison, ReVision Centre for Art and Social Justice

*Enacting reciprocity and solidarity: critical access as methodology*

This presentation explores how disability studies research can mobilize critical approaches to access through methodology to carry out projects that disrupt “academic ableism” and create physical and digital spaces that anticipated non-normative scholars and co-researchers at the centre of knowledge exchange. Working with critical access studies, we offer three examples from our shared research programs. We discuss how we build research designs through an approach to access that moves beyond logistics to foster “cultures of desirability,” respond to “access frictions” which inevitably arise, challenge notions that researchers can and should be seeking out verifiable truths, and build towards crip-feminist futures.

5. Kamran Ishfaq, Bahauddin Zakariya University Multan, Pakistan; Zahid Zulfiqar, National College of Business Administration & Economics Multan Sub Campus

Non-presenting authors: Asfa Ashraf, Bahauddin Zakariya University Multan, Pakistan; Shazia Sarwar, Doaba Foundation, Pakistan for Women with Disabilities and their Families in the Face of Floods 2022- Pakistan

*Socioeconomic Vulnerabilities, Capacities and Solution for Women with Disabilities and their Families in the Face of Floods 2022- Pakistan*

Flood has disastrous effects on the lives of all human beings and considered as a curse especially for women with disabilities because they face greater challenges for their survival. The objective of the study was to investigate the socio-economic vulnerabilities faced by the women with disability during flood in Muzafargarh. Responses were collected through two focus group discussions. Acquired responses of FGDs were analyzed through thematic analysis. In the focus group discussion six themes were selected (i) Knowledge and faith about flood (ii) Social issues of disabled women and social isolation (iii) Economic Problems of disabled women (iv) Receiving help pre-flood (v) Receiving help post-Flood (vi) Suggestions to overcome the issues in future. The study reported that the majority of the respondents strongly believed that no one could control floods because it is natural and the will of God but some of the respondents stated that India, feudal lords, and

negligence of management are responsible for flood in Pakistan. One respondent expressed that feudal always save their crops, homes and animals on priority and cannot care about their poor people. They used their political influence and use their authority and break the connection of water towards poor people living. The majority of the respondents were socially excluded, and victims of social isolation. The respondents were facing an underprivileged life due to economic dependency on their families and the flood made it more severe. It was also found that none of the respondents receive any aid pre-flood and post-flood from any government or non-government organization and they managed the things by mutual cooperation. It was also found that they faced the destruction of crops, animals, homes, and social setups in the studied area. One respondent said that if people disobedient to Allah then Allah give punishment in the shape of Floods, earth quick's etc. One of the respondent said that disabled people faced mental dissatisfaction and the feeling of useless among them. It was found during focus group discussion that majority of the respondents were facing social isolation. Majority of the respondents faced health issues (influenza, Dengue, high fever) during flood. Grater part of the respondents reported that they did not receive any help from the medical camp. It was also found that all the respondents were totally economically dependent on their families. Respondents furthermore said that they were facing food insecurity due to the climate changes because flood destroyed their crops and livestock. The respondents reported that none of the government official informed them about the flood in 2022 but they were informed by the army officials in the flood of 2010. Respondents further shared that the politicians are not bothering the flood and flood affected people; they have their personal concern. They further said that government did not facilitate them in an appropriate way; even one respondent claimed that they only receive one time meal in the camps and the meal was so limited that did not finish their hunger. The study recommended that Government should have to do planning to control flood, they have to make new dams to save the water". The state should have to fulfill the basic necessities of life of the flood-affected people. Government should establish special schools, scholarship and jobs for the disabled people.

### **(RES1) Relational Sociology I**

Thursday June 06 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Relational Sociology Research Cluster

Relational sociology is a broad family of ontological and epistemological approaches characterized by a common tendency to shift or reconceptualize the objects of sociological analysis from 'things' to relations. Relational thinking can be found in a very wide range of theoretical projects — from Marx, Simmel, Elias to Foucault, Derrida, Latour, and Butler, to Dorothy Smith, Harrison White, and Karen Barad. Within sociology, Emirbayer's "Manifesto for Relational Sociology" as well as recent work by Crossley, Donati, Archer, and Dépelteau has established a conscious relational turn in theoretical and empirical inquiry. Relational sociology has the potential to re-imagine what the social world is made of, how we know it, and how we act within it. Researchers coming from different theoretical backgrounds and studying different empirical objects are therefore invited to engage in a dialog with each other to explore the dynamic, fluid and processual aspects of social life.

*Organizers: Mónica Sánchez-Flores, Thompson Rivers University, Christopher Powell, Toronto Metropolitan University*

*Chair: Christopher Powell, Toronto Metropolitan University*

**Presentations:**

1. Peeter Selg, Tallinn University; Joonatan Nõgisto, Tallinn University

*What is relational explanation?*

Relational sociologists are united in emphasizing the special role that social relations play in illuminating the social world. However, there has been little explicit attention to how a relational perspective fits with and enables specific kinds of social scientific achievement, such as description, interpretation, or explanation. Methodological development within relational sociology requires greater clarity on scientific objectives along with criteria for success and failure. This paper focuses on explanation as a goal within relational sociology. How can relational sociology offer novel and insightful explanatory knowledge on the why of social phenomena? What characterizes the explanatory commitments of relational sociology and distinguishes explanatory success from failure? This paper explicates a concept of relational explanation – a distinctive form of social scientific constitutive explanation that is characteristic of the research programme of relational sociology. Recent developments on metaphysical grounding and constitutive explanation in analytic metaphysics and philosophy of science are used to construct a concept of relational explanation as explaining interdependent social phenomena through abductive inference to their common ground in features of dynamic and unfolding social relations. Focusing on the inherently abductive nature of relational explanation, the specificity of abduction is then clarified in view of the two prevalent logics in scientific thinking – induction and deduction – to demonstrate the essentially processual and relational character of abduction. Abduction is a processual movement from puzzling empirical phenomenon to theoretical propositions and other observations making it intelligible and then back to the phenomenon through which both the identity of the phenomenon as well as the corresponding theoretical premises and statuses of other observations can change, and the process is never completely final, since the “final” result itself is a part of the process. “Constitutive explanation” is distinct from the more usual “causal explanation,” since it presumes that both the explanans and the explanandum “can be considered separately, but not as being separate,” to use Norbert Elias’s phrase. What makes relational explanation especially challenging, however, is that, it must consider both the explanans and the explanandum as unfolding dynamic processes, not as given “explanatory factors” or “independent variables”, or “dependent variables” or “outcomes”. Thus, relational explanation is temporal and dynamic throughout, and that not only in the more usual “diachronic” sense, but also in the “synchronic” sense: it has to take seriously the ontological presumption of relationalism that every “moment” in the existence of social processes is “synchronously” constituted by its past, present, and future. We base our argument on recent analyses of “outcomes” in processual-relational sociology, and introduce relational explanation as “unfolding” (in the transitive (!) sense of the word) of explanandum, of social phenomena into their constitutive processes that can be considered separately, but not as being separate. We contrast our notion of relational explanation from structuralism, individualism and variable-centered explanations in the social sciences. We also consider its working in classical explanations of social



phenomena (e. g. Marx's explanation of commodity fetishism), and contemporary examples (such as Mark Granovetter's explanation of embeddedness of economic relations in social relations and Abbott's use of "linked ecologies" in explaining social phenomena.)

2. iowyth hezel ulthiin, Toronto Metropolitan University

*Whispering to Hamburgers: A ritual of animist liberation from the instrumental object*

This presentation is a sustained meditation on eating that draws evidence from a situated analysis in conversation with popular culture, using an episode of Bobs Burgers and an encounter with a bear, as texts provoking this mediation. I tell a story about eating that situates me among others who are also trying to eat me. In the attempt to engage in ethical eating practices, and to recognize the interdependencies respectfully integrated by Indigenous ways of being, I discuss the ways that people could be seen to eat other people and, crucially, that a regularized form of eating requires one to deny the instantaneous recognition of mutually perceiving intelligence in one's food. In this, I argue that rituals of transubstantiation organize the processes of enclosure that turn living vitality from personhood into abstract (instrumental) matter. In making meat, I argue that such rituals allow instrumentalization to become a process that may become untethered from eating, becoming engaged in various sites as a tool of perception, where the transformation of a person into an object only requires the appropriate perceptual frame to become engaged. Whispering to hamburgers attempts to integrate intimate encounters with personhood within the act of eating. In drawing close the intimacies held between subjects and objects, I seek to bring forward the potential for personhood to emerge during such moments of recognition, allowing for the potential to regularize such encounters. Here, one may attend to the agential experience of one's food, as wavering into and out of the recognition of its potential histories (and interrupted futures). In seriously contemplating Indigenous ways of knowing, one may create space for greater compassionate awareness of those subjectivities that fail to cohere according to the standards proposed by supremacist modes of ranking and categorization. As such, a relational and ecological awareness of one's body also draws one into a space of interpersonal intimacy which necessitates mutual recognition, allowing for a body-full negotiation of one's encounters in ways that allow for the suffering, desire, and attentiveness of one's food (through being potential food oneself). As such, I attempt to draw attention to rituals of transubstantiation that may equally make people into objects or objects into people. This process attempts to manage encounters provoking thanatophany. These instances of relation offer a dark reflection of one's meatness and thus morality that must be continually contested if one wishes to remain other to one's other. Yet, I argue that to recognize the horror of eating is to enable oneself to engage seriously with the relation of a biological entity requiring fuel to live. In this interdependency, rightful relations emerge from attuned attention to the insecurities of contact. I argue that in the acknowledgment that people are meat too, one can enter into encounters with food more profoundly grounded in the recognition of the vulnerability of reliance. More so than even this, I believe that in the continual encounters with persons who may be located everywhere and anywhere, individuals may come to recognize the vitality of the world around them, thereby recognizing the terrain itself as supporting one's existence, in the air, water, and food, but even in the ground which supports the body, the floor, the walls, the lightbulbs reveal the vulnerability of one's dependence on the world, for existence.

3. Benjamin Klasche, Tallinn University

*A critical relational perspective on peace & security in CEE*

Russia's war against Ukraine has alerted us to the need to think about security in a more holistic, intersectional and in a deeply relational way. The war is primarily told and analyzed from the perspective of the great powers and the West and in terms of military security. To the extent that other voices are included, they typically link up to these dominant discourses. This creates a blind spot for what the story would be if told from the perspective of small states, Central and Eastern Europe (CEE), and non-military security. The effect is an unfortunate polarization and dichotomization of political and academic debates. This project aims to (re)discover the marginalized voices and to unpack the agency of the actors behind these voices in order to reconstruct academic and practical political middle grounds with important implications for understanding the prospects for peaceful change in Europe and a viable European security architecture. Our starting point is to acknowledge the fundamental connectedness of two questions typically siloed and kept apart in both mainstream security research and policy-making: whose security matters and who can speak security in regional and global politics. These questions, as noted by scholars of critical security studies (CSS) in the plural, identify the key security problematique in Russia's war in Ukraine as well as in regional and global politics in general: the present international security thinking has relegated the majority world, and marginalised groups in the Global North (GN) to a perpetual state of insecurity.

4. Mónica Sánchez-Flores, Thompson Rivers University

*Radical Relational Individuality: Expansiveness and Freedom*

Enlightenment ideas such as the notions of human individuality, human rights and cosmopolitanism conceal their coloniality in the name of a modern civilization that has become planetary. Maldonado-Torres (2007) defines coloniality as "long-standing patterns of power that emerged as a result of colonialism, but that define culture, labor, intersubjective relations, and knowledge production well beyond the strict limits of colonial administrations" (p. 243). Coloniality is rooted in the colonial history of Europeans kidnapping people from Africa to enslave them as they dispossessed and exploited Indigenous Peoples and racialized non-Europeans. People all over the world today experience coloniality within the colonial matrix of power (CMP) conceptualized by Quijano (1999). Decolonial scholars tell us that the notion of universal humanity conceals the dark side of the double reality and inseparable genesis of modernity/coloniality. This means that modernity's impulse and major achievements rest and are dependent on the simultaneous and ongoing violence of colonialism and the invention of otherness in racial classifications for the purposes of destitution and exploitation. To this day, this coloniality influences approaches to human rights, social justice and cosmopolitanism in spite of their emancipatory potential. This makes it harder to respond to the needs of the most vulnerable relational subjects and conceals processes of racialization within modern social and political theories that rely on the traditional liberal notion of individuality. Walter Mignolo (2021) says that a "decolonial cosmopolitan localism" discloses a pluriverse of possibilities for being human. I argue that cosmopolitan localism can yield a viable approach to decolonial social and political justice when using the notion of a Radical

Relational Individuality that is embedded/expansive and framed within radical relational theory (Powell 2013). In this pragmatic approach, I use John Dewey's notions of trans-action, inter-action and self-action to conceptualize Radical Relational Individuality both as embedded in its environment (social and biological) as well as a substantive option that is morally expansive (see Sanchez-Flores 2010). Radical Relational Individuality allows for simultaneous recognition of people inserted in their specific human and natural environments and a compassionate and moral approach to their absolute uniqueness. In this presentation, I contrast modern hyper-individuality with a radically relational form of individuality that can access an expansive form of ethics and refuses to be anthropocentric. This expansiveness ideally encompass everybody and everything in the form of compassion and points to a type of freedom based on love (hooks) that is different from the liberal kind that is already an organizing principle in modern society. This approach considers that modernity is inextricably linked to the experience of coloniality and presents itself as the paradoxical relationship between the emancipatory energies of modernity and its colonial impulse to subjugation and exploitation. Radical Relational Individuality is aware of its relationships with other persons and with its natural environment and I discuss why these are two necessary milieus to make sense of a broader perspective on the non-anthropocentric ethical standing for decolonial lessons on globalization, knowledge production and shared humanity. This perspective ultimately opens up to an ethical commitment to humility in knowledge production and discovery and rejects universalistic approaches to knowledge as colonial. Because of this, it can be seen as congenial with the vast plurality of ways of knowing in the world today and can effectively embrace anti-oppression and a more genuine relational type of freedom.

### **(DIS3) Decolonial and Transnational Disability Justice**

Thursday June 06 @ 1:00 pm to 2:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Disability Research Cluster

In "Decolonising Disability," Helen Meekosha has challenged the domination of the Global North in Disability Studies. What are the alternatives now?

*Session Organizers: Chris Churchill, University of Lethbridge; Yiyang Li, University of Toronto*

*Chair: Chris Churchill, University of Lethbridge*

#### **Presentations:**

1. Carly Christensen, University of British Columbia; Leyton Schnellert, University of British Columbia

Non-presenting authors: Hazel Ryan Sheehan, University of British Columbia; Andrea Kellaway, University of British Columbia; Joann Anokwuru, University of British Columbia; Shelley Moore, University of British Columbia

*Shaping teacher education: Identity circles and disability justice*

Often within university settings, specifically teacher education programs, disabled identities become decontextualized and considered from a deficit perspective (Purach et al., 2021). Within teacher education, a focus on social justice is gaining prominence, yet disabled identities often remain excluded. Considering disability to be a valued and intersectional identity essential to humankind involves a paradigm shift in teacher education (Ashby, 2012). There is a general lack of research concerning disabled teacher candidates' experiences in teacher education programs, courses, and practicums (Strimel et al., 2023). Our research seeks to create more equitable teacher education guided by the principles of disability justice and insights of disabled teacher candidates. This research involves the University of British Columbia's Rural and Remote Teacher Education (RRED) program, a pioneering hybrid model in British Columbia which enables candidates to remain in their communities for online coursework and practicums. The current cohort includes 25 teacher candidates who co-create the program alongside course instructors through iterative engagement in meetings, classes, and forums, offering both verbal and written feedback. This paper involves initial, ongoing, small-scale research that focuses on the experiences of a select number of teacher candidates self-identifying as disabled. We employed a Design-Based Research (DBR) approach (Rusek, et al., 2021), which is particularly effective for investigating educational practices within real-world settings. DBR is based on iterative design and feedback processes that deeply engage with social and contextual factors. We gathered data from teacher candidates through term-end focus groups, written reflections, and the curation of student portfolios. Using identity circles, the teacher candidates from equity-deserving groups in the rural and remote teacher education program contributed to the co-creation of inclusive design principles. In one of these identity circles disabled teacher candidates, faculty, and graduate students shared their experiences and ideas informed by disability justice. Equity-oriented design principles derived from the first iteration of this designed based research included: multimodality, accessibility, community, pedagogy and practice, predictability, and differentiation. In our second iteration of data collection after a semester striving to implement these principles, teacher candidates reported some success and the increased need for five themes in their coursework, program experience, and K-12 education. These themes were: removing barriers, taking a strengths-based approach, the social model of disability, student voice and use of language, and Universal Design for Learning. This research facilitates a more nuanced understandings of what it means to be a disabled teacher candidate and how teacher education can align with the principles of disability justice. Ultimately, this research contributes to a deeper understanding of inclusivity and equity in teacher education. It underscores the importance of recognizing disabled teacher candidates as key stakeholders in the discourse on educational diversity and justice. The insights gained here will inform future iterations of the RRED program, and UBC's larger teacher education program, ideally paving the way for a more inclusive and equitable teacher education framework that recognized disability as a valued identity within the academy and profession.

2. Erin Tichenor, University of Alberta

Non-presenting author: Tim Barlott, University of Alberta

*What does borderline do? For whom, in which contexts, and towards what ends?*

Reclamation movements such as queer and disability pride have importantly shifted discourses about difference, and have pushed states to grant rights and accommodations. Still, people have

been incorporated along lines of racial, citizenship, class, and gender advantage, into colonial states and neoliberal markets that rely upon the mass disablement of specific populations. The Euro-American nations that grants rights, while professing their progressive exceptionalism, are the same nations that debilitate populations through the endemic violence of racial capitalism and (settler) colonialism. These contradictions lead us to ask, what do rights-based movements do, and for whom? How are these movements co-opted, and on whose backs? This presentation builds upon Southern Disability and Mad scholarship to interrogate neoliberal reclamation, the “ascendency of whiteness” (Chow 2002) and the obscuring of structural violence in the context of ‘borderline personality disorder (BPD).’ Mainstream (white, elite) feminists have long denounced this highly contested psychiatric construct due to its misogynistic origins, gendered deployment, and rampant stigmatization. Mad-affirmative scholars have offered more nuanced accounts, reminding that borderline can be uniquely resonant and relieving, despite psychiatry’s harmful pathologization of ‘personality.’ Furthermore, borderline affects and worldviews can be valuable and insightful. Simultaneously, influencers are using social media to destigmatize, build awareness about, and even reclaim ‘BPD,’ albeit through psychiatric frames that emphasize the need for greater access to diagnosis and treatment. These destigmatizing movements are very different, and yet both seem to be located in elite spaces that often neglect analysis of how racial capitalism and (settler) colonialism produce psychological debilitation - including that which is pathologized as ‘BPD’ and treated by the psychiatric industrial complex. Universalizing assertions about “what should be done” with ‘BPD’ neglect the fact that ‘BPD’ seems to be a swift mechanism of social control for some, and a pathway to care, or even a neoliberal identity for others. Reclaiming borderline or ‘BPD’ without a geopolitical and intersectional analysis of how psychological debilitation and psychiatric labelling move disparately across the world risks propping up “acceptable” borderlines, while continuing to criminalize, pathologize, and/or neglect structurally vulnerable borderlines This presentation explores how we might affirm borderline subjectivities, while responding to distress with greater socio-political nuance. To do so, I conduct an ethology of borderline and ‘BPD,’ an analytical method I take up from French philosopher Gilles Deleuze. Rather than asking what these terms are, I ask what they do, for whom, in which contexts, and towards what ends. I draw in particular upon transnational theorist Jasbir Puar’s (2017) work on intersectionality, Deleuzian theory, and American Empire in the context of what she calls “assemblages of debility, capacity, and disability.” This presentation foregrounds her work to interrogate the relationship between affirming borderline and the limits of neoliberal analytics for ‘BPD.’ For Puar, debility is that which is naturalized and made endemic for precaritized populations. Debilitation is an built-in mechanism of the neoliberal, colonial state, which makes specific populations “available for injury” while extracting their labor and targeting them for injury (and sometimes (re)capacitation). The problem is not capacitation, but who is capacitated, who is debilitated, and who is made to undergo repeated cycles of debilitation and capacitation, where the neoliberal state “produce[s], sustain[s], and profit[s] out of disability (Meekosha 2011:668). Reclaiming borderline must not obscure the psychological debilitation perpetuated by Euro-American powers whose power relies on the continuous traumatizing of subjugated populations, and the under- and over- treating of mental distress based on specific calculations of extractability, profitability, and disposability. Am I suggesting that we “prevent” borderline? Or that we prevent the debilitation caused by the invalidation of borderline affects and worldviews, psychiatric violence, and structural oppression? I ultimately argue that we can de-pathologize neuro- and physical- diversity from European humanist norms, while preventing widespread corporate and state violence. Borderline does not have to be

doomed to the trope of the “crazy ex-girlfriend,” but affirming borderline cannot be separated from preventing the psychological debilitation of overexploited populations - many of whom never get diagnosed, or only do so for corporate benefit. These arguments have implications for how we respond to borderline and madness more broadly and for how borderlines, particularly elite ‘BPD’ activists, might mobilize against debilitation and neo-colonial calls in global mental health agendas.

3. Freda Okoma, University of Calgary

Non-presenting authors: Alan Santinele Martino, University of Calgary; Katrina Milaney, University of Calgary

*Shifting Paradigms: Exploring the Evolution of Canada's Immigration Policies for Disabled Immigrants*

This paper aims to investigate recent updates in Canada’s federal immigration policies regarding their inclusivity towards immigrants with disabilities. Context: Historically, Canadian immigration policies have often excluded people with disabilities (El-sahib and Wehbi, 2012; Hanes, 2009; Wong, 2011). However, recent reforms, including the increase in the threshold for medical inadmissibility, signify a shift towards greater inclusivity (Government of Canada, 2018; Moving2canada, 2024). This paper seeks to answer two key questions: what changes have been made in the most recent updates to Canada’s immigration eligibility criteria, and how do these changes address the historical exclusion of immigrants with a disability? Method: The research will involve a policy analysis of key government documents detailing these updates, particularly the Canada Immigration Act. For instance, Immigration, Refugees and Citizenship Canada (IRCC) has noted that a balance is in the works to both protect publicly funded health and social services by increasing the cost threshold for medical inadmissibility to three times the prior level as well as amending the definition of social and vocational services and personal (Moving2Canada, 2024). NVivo will be used for data analysis, applying a critical lens informed by disability and race studies. This approach is selected to comprehensively understand the intersectionality of the policies and their real-world implications. Implications: This paper contributes to the scholarly understanding of disability within the context of immigration. It holds significant implications for policymaking and advocacy, focusing on creating more inclusive and equitable policies. By emphasizing the complexity of experiences at the intersection of disability and race, the chapter adds a critical voice to the discourse on disability rights and immigration. This analysis aims to offer insights into the evolving landscape of immigration policies, advocating for a nuanced approach that acknowledges and accommodates the diversity of individuals seeking to make Canada their home.

4. Valérie Grand'Maison, University of Guelph

*Transnational Sphere of Feminist Disability Advocacy: Human Rights, Information, and Invisibility*

I draw from Keck and Sikkink’s (1998) transnational advocacy networks to understand how groups of women with disabilities negotiate meanings and strategies related to the eradication of violence against women with disabilities with differently situated actors. Informed by transnational feminist scholars, a transnational lens signals a recognition of the heterogeneity of the conditions in which differently situated women live and advocate for justice and rights, shaped by historical and ongoing

global processes of capitalism and colonialism, which leads to uneven power dynamics across civil society organizations. As such, I examine if, how, and why groups of women with disabilities build relationships across nations and how they broker power relations with various stakeholders in order to construct the transnational sphere of feminist disability advocacy. Given the centrality of information generation and dissemination among transnational advocacy networks, a transnational analysis reveals how the conditions in which differently situated women with disabilities, as well as their lived experiences, knowledges, and needs, inform their strategies of mobilization against gendered violence and towards justice for women with disabilities. In this paper, I conducted a literature review of academic, civil society, and international organizations' literature to map the construct of the transnational sphere of feminist disability advocacy. Disabled women and their organizations collaborate to promote their rights and justice at international events, including those organized by the UN, regional or global conferences on disability and/or women's issues, and policy forums. These events are an opportunity to create alliances with other disabled women's organizations, disability and/or women's organizations, as well as network with government officials, academics, human rights advocates, etc. These transnational advocacy networks allow disabled women to not only share information about their lives to various stakeholders (government agencies and international institutions), they influence the agenda and commitments of these policy-makers (Keck and Sikkink 1998). These spaces include side events at the Conference of State Parties to the Convention on the Rights of People with Disabilities (CRPD), where civil society organizations, governments, and UN institutions come together to raise awareness, share knowledges and strategies, and build capacity to promote the rights and justice of diverse women with disabilities. Scholarly research illustrate that many disabled women's organizations at the national and transnational levels rely heavily on human rights instruments and related processes, such as the CRPD and CEDAW, to put pressure on their nation-states to protect the rights of women with disabilities. Soldatic (2015) notes that this type of transnational activism reifies nation-states and fails to challenge the transnational processes that affect marginalized groups. This argument negates the sharing of ideas, skills, and knowledges between disabled women that takes place in these processes and can have significant impacts in their lives, as well as local, national, and transnational advocacy. Indeed, Sally Merry examines how human rights related to violence against women shape individual and collective identities (2003) and local claims for justice (2006). This project contributes to expanding understandings of transnational disability justice, especially related to the mobilization of human rights, and the exchange of information.

5. Alfiya Battalova, Royal Roads University

*Crippling disability engagement: a path forward for accessibility advisory committees*

Historically, the municipal spaces have been sites of colonial practices characterized by the erasure of the bodyminds that were deemed unfit for the emerging urban environment. The principle of Nothing About Us Without Us (Charlton, 2000) has recently become more prevalent in the discussions of including the expertise and the lived experiences of people with disabilities. Similarly, planning and municipal governance have started acknowledging that our cities are on Indigenous lands, but beyond that basic recognition, municipalities still do a poor job of making space for Indigenous sovereignty, worldviews, processes, and protocols in the shared space of the city (Bouvier and Walker, 2018). The engagement is often tokenistic and restricted by the institutional

frameworks of the municipal governance. The similar restrictions apply to disabled people who have been denied the right to the city. The introduction of the provincial accessibility legislation in British Columbia in 2021 has mandated the creation of accessibility advisory committees in municipalities. But the structures set up to promote participation create an illusion of inviting citizens with disabilities to participate in decision-making, but the range of participants and level of participation is limited by policymakers (Joiner, 2006). In a context where participation operates within policy prescription, the systemic barriers to meaningful participation are perpetuated (Edwards, 2008). People with disabilities express the importance of not only being able to articulate what matters to them but also whether the processes in place are meaningful, what their experiences being in these public spaces feel like, and whether they promote a sense of belonging (Milner and Kelly, 2009; Restall and Kaufert, 2011). Using the critical perspectives from disability studies, urban studies, and Indigenous studies, and an abductive analysis of 32 qualitative interviews with disabled committee members and city staff, this paper will unpack what meaningful engagement and participation mean using the critical disability and decolonial approaches (e.g., storytelling) in urban planning. For example, one of the aspects of deliberative process is the presence of emotion and affect. Looking at emotions in deliberation enables us to see the tension between the individual and the collective dimension of emotional experience, which becomes reflected both in how knowledge is produced and in what qualifies this knowledge as relevant (Durnová, 2015). In addition, when working to understand and support the most vulnerable members in the communities, organizations must put in the labor of listening to reduce power differentials. By providing systematic approaches to listening for discord, dissent, and other potentially hard-to-hear perspectives, civic listening has the potential to help organizations begin difficult conversations rather than avoid them - to face realities they may have shied away from in the past (Capizzo and Feinman, 2022). As well, storytelling as a research method contributes to capturing the polyphony of different voices in the planning processes (Ortiz, 2023). In the context of disability, understanding better the role of spatial design in the production of ability/ disability means the everyday expertise of people with disabilities should be recognized as knowledge that goes beyond generalizing the experiences of disability through codes, guidelines, models and checklists and towards inhabiting spaces with people with disabilities in order to design with them (Rieger, 2023).

### **(GAS1b) Open Session on Gender II: Masculinities and Femininities**

Thursday June 06 @ 1:00 pm to 2:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Gender and Sexuality Research Cluster

This is an open session on gender. It invites papers that make theoretical and/or empirical contributions to the sociological study of gender.

*Session Organizers and Chairs: Chris Tatham, University of Guelph, Toby Anne Finlay, York University*



**Presentations:**

1. Dina Taha, Doha Institute for Graduate Studies

*A Dance of Honor and Protection: Tracing Arab Masculinity and Femininity through Egyptian-Syrian Marriage Dynamics*

In past and even recent sociological and anthropological research on masculinity and femininity in the Middle East, men and women were almost always studied separately or in one another's distant backgrounds, rarely portrayed as parents and children, brothers and sisters, husband and wife, or lovers (Isidoros and Inhorn 2022). This left little sense in understanding wider inter-gender relations and interconnections within the family and intimate relationships (Isidoros and Inhorn 2022). Such an approach further enforced an implicit white liberal feminist stereotypical and Orientalist portrayal that all Arab men are oppressors, and all Arab women are oppressed and, hence need saving (Isidoros and Inhorn 2022; Razzack 2004, Abu Lughod 2002). This reductionist perspective overlooks the intricate interconnections between gendered social constructs. Building upon qualitative interviews with Egyptian husbands and Syrian refugee wives who married post-displacement, I explore the influence of perceptions of ideal masculinity and femininity on their union. By delving into these dynamics, I outline ways where Arab femininities and masculinities are interconnected, not solely in adversarial ways but also in complementary, reconciliatory, and sometimes reinforcing manners. This research focuses on the often-overlooked aspect of interconnectedness, shedding light on how these dynamics operate in real-world scenarios. Examining how women conceptualize 'desirable' masculinity and men envision 'desirable' femininity offers deeper insights into the meanings, embodiment, and societal pressures shaping these constructs in the Orientalized context of the Arab world (Said 1978; Ahmed 1992; Abu Lughod 2013). This sheds light on how femininity and masculinity mutually shape and influence each other, moving beyond the traditional isolation of men and women in the study of Gender in the Arab world (Isidoros and Inhorn 2022). During fieldwork, the image of the Syrian wife confined to the private sphere contrasted with the stereotyped Egyptian wife as too independent. I peel back the layers of this perceived Syrian femininity within the Egyptian collective consciousness, aiming to understand how it motivates and shapes these unions and what it tells us about Arab masculinities. The exploration of Syrian-Egyptian marriage dynamics reveals a fundamental premise: the core of masculinity revolves around protection and provision, contrasted with women's expectations to uphold honor through modesty and respect, shaping the essence of ideal femininity. The narratives highlight men's struggle to meet idealized masculine images and women's discreet influence in guiding and reinforcing their spouses' masculinity. A central piece in understanding the Egyptian patriarchy is that desirable femininity does not threaten masculinity. Respondents strategically utilized assertive femininity, strategic conformity, or pragmatic compromises. I refer to this negotiation as a "dance of honor and protection," illustrating a nuanced gender dynamic beyond the typical oppressive men and oppressed women narrative. This rhythmic dynamic is characterized by a clear division of labor while leaving organic space for negotiation and occasional role interchange to uphold gendered expectations, resulting in mutual benefits to both parties. This paper contributes to understanding Arab masculinities by bridging the gap between masculinity and femininity research, unveiling the active role women play in shaping masculine identities through their interactions. This deeper understanding emphasizes the need to move beyond rigid gender

segregation, acknowledging intricate interactions and influences between men and women in shaping societal norms and gendered expectations while striving to maximize personal gains.

2. Jiangyuan Lin, University of Toronto

*Masculinity in Cross-Gender Friendships: Dynamics, Privilege, and Intimacies*

This paper delves into the intricate dynamics of masculinity within heterosexual cross-gender friendships among middle-class Chinese international students in Canada. Employing hegemonic masculinity as a theoretical lens, the study explores how masculinity is articulated and how it shapes the contours of cross-gender interactions, using an ethnographic approach over a nine-week period. This research utilizes hegemonic masculinity and heteronormativity as its core theoretical framework. Connells concept of hegemonic masculinity ([1995] 2005) suggests that certain masculine practices are culturally exalted, maintaining the dominance of men and the subordination of women. Specifically, hegemonic conceptualization of masculinity can be demonstrated in the following four aspects: (1) conceptualization of ideal type men, (2) the active ranking of self and other men in relation to ideal type, (3) the support of subordination of women, and (4) the support of subordination of any femininity expressed by men. This framework is instrumental in understanding how men, through their actions and interactions, reinforce or challenge traditional gender norms within cross-gender friendships. Additionally, Judith Butlers (1990) ideas on heteronormativity are employed to examine how societal norms regarding heterosexuality and gender roles shape these friendships. The research employs an ethnographic approach, conducted over a nine-week period among middle-class Chinese international students in Canada. This method involves participant observation and digital ethnography, allowing for a comprehensive exploration of the social dynamics in different settings. Participant observation was carried out in both public and private settings, capturing a range of interactions among these students. Digital ethnography complemented this by analyzing online interactions and social media behaviors, providing insights into how masculinity is expressed and perceived in digital contexts. The studys primary argument revolves around the idea that hegemonic masculinity manifests distinctively in cross-gender friendships. It was observed that men in cross-gender friendships often engage in manhood acts (Schrock and Schwalbe, 2009) to assert their knowledge and superiority. This phenomenon was evident in men teaching their women friends new concepts or showcasing their learning, subtly reinforcing their authority. These interactions reflect a nuanced performance of hegemonic masculinity, where men assert their status and knowledge, subtly objectifying women without overt dominance. Another significant finding is the mens approach to their romantic partners in cross-gender social settings. The men would often bring their girlfriends to social events, subtly asserting dominance by relegating domestic chores to them, thus reinforcing traditional gender roles. Despite projecting an egalitarian image, these behaviors subtly underscore men's privilege and the subordination of women. This pattern aligns with Lamont's (2014) concept of egalitarian narratives used by men to uphold a façade of gender equality while maintaining traditional gender hierarchies. Interestingly, the dynamics shift in dyadic settings where emotional intimacy and self-disclosure are more prominent. In these one-to-one interactions, men displayed more vulnerability and openness to women, deviating from the traditional scripts of hegemonic masculinity. This finding suggests that the influence of hegemonic masculinity may be less rigid in private, intimate settings, allowing for a broader range of emotional expressions. The paper concludes that while there are signs of

progressive change in men's emotional expressiveness in same-gender friendships, cross-gender friendships continue to be influenced by hegemonic masculinity and heteronormative ideals. This research contributes to the sociological understanding of masculinity, highlighting the complexities and contradictions within cross-gender friendships. It also underscores the need for a nuanced understanding of how gender norms and societal expectations shape interpersonal relationships.

3. Meaghan Furlano, Western University; Kaitlynn Mendes, Western University

*"You will bloom if you take the time to water yourself": A content and thematic analysis of #instagramvsreality images and captions on Instagram*

In 2017, a new trend emerged on social media called "Instagram vs. Reality." To participate, Instagram users were encouraged to post side-by-side photos of themselves, one side being an idealized Instagram depiction and the other a more 'realistic' one. Using a qualitative content and thematic analysis, we asked: How does a trend like Instagram vs. Reality fit within a context of popular feminism and confidence culture? Mindful of the ways that popular feminist campaigns privilege dominant feminine representations, we also asked who is contributing to the trend, and what messages these contributors are spreading? The results indicated two things. First, we argue that the trend is a neoliberal project emphasizing individual psychological change via developing media literacy, rather than efforts aimed at social transformation. Second, we discovered that the trend fits within popular feminist media representations because it privileges and makes visible young, slim, conventionally attractive white women, at the expense of more diverse body types, ages, and non-normative beauty standards. We conclude by taking a stand against arguments situating media literacy as the best solution to combating social ills, arguing instead that media literacy is a neoliberal harm reduction strategy that best fits within the ideology of confidence culture.

### **(RES-RC) Relational Sociology Research Cluster Meeting**

Thursday June 06 @ 1:00 pm - 2:00 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: Relational Sociology Research Cluster

This Relational Sociology Research Cluster meeting is open to current members and those interested in learning more about our cluster activities. In our 2024 meeting, we will discuss the identity and aims of our cluster group within an inclusive, transformative and broadly critical orientation. We seek to expand our network and activities and discuss the structure and roles of our Relational Sociology research cluster. This will also be an opportunity to introduce participants to our ongoing International Online Seminar on Relational Research and share conference and publication opportunities, as well as membership expansion and engagement.

*Chair: Christopher Powell, Toronto Metropolitan University*

**(EDU-RC) Sociology of Education Research Cluster Meeting**

Thursday June 06 @ 3:00 pm - 4:00 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: Sociology of Education Research Cluster

Sociology of education covers a wide methodological, theoretical and conceptual terrain. While research in this area is most associated with examinations of schools, inequality, and economic development, this scholarship intersects with a variety of research including studies of early child development, parenting, childhood and adolescence, and health. The Sociology of Education Research Cluster will serve to enhance dialogue and networking among sociologists of education in Canada. Our meeting will more comprehensively envision the goals and priorities of the cluster.

*Organizers: Cathlene Hillier, Crandall University, Maria Brisbane, University of Waterloo*

**(GAS2b) Public Sociology of Gender and Sexuality II: Activism and Advocacy**

Thursday June 06 @ 3:00 pm to 4:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Gender and Sexuality Research Cluster

This session responds to Michael Burawoy's (2005) call for a public sociology that engages audiences outside academia in conversations about gender and sexuality. The sociology of gender and sexuality has long participated in publicly-engaged scholarship informed by and contributing to feminist, queer, and transgender social movements. Drawing on these rich intellectual traditions this session explores how the empirical and theoretical tools of sociological inquiry can be used to make power relations visible, address issues of public concern, and contribute to social change. We encouraged submissions that engage conceptually with public sociology and examine the ways that publics and counter-publics are constituted in sociological research, along with presentations of empirical research that propose novel strategies for engaging diverse publics in knowledge production and dissemination.

*Session Organizers and Chairs: Toby Anne Finlay, York University; Chris Tatham, University of Guelph*

**Presentations:**

1. A. Travers, Simon Fraser University; Dominique Falls, Douglas College

Non-presenting authors: Nerida Bullock, Simon Fraser University

*Barriers to Gender+ Equity in Youth Baseball*

Youth baseball remains a masculine domain in Canada and the USA. The overall participation of girls lags far behind that of boys, and adult leadership is also highly gendered and inequitable. The vast

majority of on-field volunteer roles related to coaching and player instruction, particularly at the upper, most prestigious levels, are filled by men while women continue to be concentrated in behind-the-scenes organizational and administrative work. Taken-for-granted assumptions that unequal participation and this gendered division of labour reflect 'natural' sex differences and individual inclinations are widely shared. While always a numerical minority, the percentage of girls who play youth baseball at the youngest levels is much higher than in subsequent years, when girls either switch to softball or drop out of bat-and-ball sports entirely. Such gendered attrition is an indicator that youth baseball environments are unwelcoming for girls. Some girls and women do continue to play baseball but typically in male-dominated environments where they often contend with isolation and/or hostility. Amateur baseball opportunities beyond youth baseball in Canada and the USA are scarce for girls. Feminist sport studies scholarship has documented the deliberate ways in which men and boys keep girls out of baseball, at first through formal prohibitions and then through cultural environments that are unwelcoming to girls, and by constructing softball as the only appropriate bat-and-ball sport for girls and women. Major League Baseball (MLB), the highest level at which the sport is played in the USA and Canada, continues to be a male-only, sex segregated sport and has yet to have an umpire or Manager (head coach) who is not a man. While youth baseball itself is no longer a formally masculine realm, the invisibility of women who play baseball professionally or on (women-only) national teams, for example, may combine with the all-male character of professional baseball to shape the masculine culture of the sport and the experience of youth players and adult volunteers. Our research examines the ways in which participants, organizations, and leaders "do gender" (West and Zimmerman, 1987) in youth baseball leagues to produce unwelcoming "climates" (Hall and Sandler, 1986) not only for girls and women but for LGBT youth and adults, as well as boys and men who do not relate to masculine gender norms. In this paper we identify the social processes that produce gender inequities in youth baseball environments and propose appropriate strategies for transforming youth baseball to be more gender inclusive. Our project utilized a mixed methods feminist research approach to develop an evidence-based account of everyday social processes that generate gender+ inequity within youth baseball environments. Methods included a survey of youth baseball association executives and coaches in Canada, interviews with both girls who play baseball and girls and young women who have switched to softball in the Greater Vancouver Area, interviews with league executives and coaches in Canada, participant observation by Travers as coach of elite youth baseball teams, and a scoping review of existing research on gender and youth baseball. In this paper, we present findings from our data related to 3 key themes. First, why girls don't sign up for baseball? Second, why girls and young women who play baseball leave the sport? And third, what is necessary to create a more gender-inclusive experience for girls, young women and gender diverse people of all ages in baseball.

2. Courtney Pyrke, University of New Brunswick; Void Clark-Nason, University of New Brunswick; Katherine (KD) Merritt, University of New Brunswick

"If a parent...would prefer for them to be referred to as she or he...that's a parent's right": A Critical Discourse Analysis of CBC New Brunswick's Heteronormative Media Bias in the Coverage of Policy 713 Changes

In Canada there is a long history of mainstream media bias when covering stories about 2SLGBTQIA+ communities (Morrison et al., 2021; Tompkins, 2020; Craig et al., 2015; Herriot, 2011). This bias can shape public opinion, education, and perception about important topics, such as New Brunswick's (NB) Policy 713: Sexual Orientation and Gender Identity (Policy 713), an educational policy meant to create a safe and welcoming space for transgender and gender diverse students (Department of Education and Early Childhood Development, 2020). This media bias can exert negatively upon the health and well-being of 2SLGBTQIA+ people, specifically children whose sense of personal and sexual identity is still in development and are particularly vulnerable. In May 2023 NB's Progressive Conservative government pulled back protections for 2SLGBTQIA+ students through controversial edits to Policy 713. As a result, the 2SLGBTQIA+ community in NB faced a significant rise in anti-2SLGBTQIA+ rhetoric and violence from the public and local politicians. NB Premier Blaine Higgs and his education minister fanned the flames of this discursive framing by joining protestors on the legislative lawn and shaking the hands of people carrying signs denouncing sex education and 2SLGBTQIA+ rights. Premier Blaine Higgs and the education minister both chose to ignore the group of pro-2SLGBTQIA+ protesters situated across the street. Before, during, and in the aftermath of NB's changes to Policy 713, news organizations both locally and nationally covered the situation, including Canada's largest news organization, the Canadian Broadcast Corporation (CBC). We draw from critical discourse analysis (CDA) to explore CBC New Brunswick's (CBC NB) handling of rising queerphobia and transphobia in New Brunswick. In total, we analyzed 75 CBC NB news articles published from May 2023 to December 2023 which report directly on Policy 713. CDA enables us to contextualise these news reports and understand the relationships between the discursive practices in CBC NBs reporting to broader social relations, structures, culture, and processes. Drawing from Fairclough's (1993; 2010; 2013) understanding of CDA we work to uncover how these discourses connect to ideology and power relations. Through our CDA analysis, we bring to light the patterns involved in CBC NBs reporting on 2SLGBTQIA+ issue in NB and reveal how CBC NB functions as a key site in the (re)production of ideology in promoting narratives of power and heteronormativity in media discussions of Policy 713. Through our research, we found that CBC NB's coverage of the Policy 713 situation involved the spreading of disinformation, evangelical bias, and heteronormative discourses. As both academics and members of the 2SLGBTQIA+ community, we believe it paramount to engage the public in conversations about the uninformed and uneducated ways journalists in NB frequently write about 2SLGBTQIA+ issues. Mobilizing the strategies discussed by Buroway (2005), these research findings will inform an open public discussion facilitated on Instagram live – which enables us to meet the public where they are at – detailing our findings and outlining strategies for critical digital literacy when engaging with media. As a multi-disciplinary group of researchers, we understand the importance of collaborative knowledge that transcends arbitrary boundaries. Our research findings allow for dialogue between academics and the public about not only the way Policy 713 topics were reported, but how NBs mainstream media more broadly writes about 2SLGBTQIA+ topics to empower individuals with the necessary tools needed to critically analyze the news articles they consume.

3. Jian Fu, Memorial University

*Navigating external support: Strategies for LGBT advocacy in nationalist China*

The international human rights system has played a pivotal role in disseminating LGBT rights norms and empowering local LGBT communities. However, the rise of far-right nationalism worldwide has significantly weakened the efficacy of international pressure on LGBT rights. China, characterized by its authoritarian regime and surging nationalism, has strategically portrayed external human rights pressure as stemming from hostile foreign forces with the aim of undermining and destabilizing the country. In this context, navigating cooperation with the international human rights system while avoiding government repression becomes a challenge for indigenous LGBT activists in China. Drawing from fieldwork comprising 13 observations and 9 interviews, alongside news media research, this study identifies three strategies that have proven effective in facilitating collaboration with external support for local LGBT activism. At the individual level, Chinese local LGBT activists can leverage the privileged status of foreigners to mitigate risks in local activism. At the organizational level, they can engage with transnational corporations operating in China to advocate for workplace equality. Finally, at the national level, Chinese local LGBT activists can utilize embassy support and leverage UN human rights mechanisms to exert pressure on the Chinese government. All these strategies demonstrate that Chinese local LGBT activists remain innovative despite unfavorable conditions.

4. Faria Sultana, American International University-Bangladesh; Mahir Abrar, University of Prince Edward Island

*Unveiling Identities: A Qualitative Exploration of the 2SLGBTQ+ Community in Bangladesh*

In recent years, the discourse surrounding sexual orientation and gender identity has gained momentum globally. This qualitative literature review delves into the lived experiences, challenges, and resilience of the 2SLGBTQ+ (Two-Spirit, Lesbian, Gay, Bisexual, Transgender, Queer/Questioning, and others) community in Bangladesh. Through a comprehensive exploration of existing academic works and grey literature, this research aims to contribute nuanced insights into the multifaceted dimensions of 2SLGBTQ+ identities within the cultural context of Bangladesh. The study employs a qualitative approach to synthesise and analyse diverse scholarly perspectives, shedding light on the historical, social, and legal frameworks that shape the experiences of the 2SLGBTQ+ individuals in Bangladesh. By examining local and international literature, we seek to identify recurring themes, challenges, and emerging narratives that characterise the intersectionality of identities within this community. Key areas of focus include social acceptance, legal rights, healthcare access, and the role of cultural and religious factors in influencing the experiences of 2SLGBTQ+ individuals, in addition to that the paper would like to accentuate the socio-economic challenges of the community in Bangladesh. Additionally, the review investigates the evolving nature of activism and support networks that have emerged to address the unique challenges faced by this community. Ibtisam Ahmed, Doctoral Researcher at the University of Nottingham, writes “ Colonialism and Western identity politics outlawed queerness in the first place and the early attempts at rights failed largely due to its association with globalisation ”. Homosexuality is criminalised in Bangladesh under Section 377 of the penal code, which bans

“unnatural sexual activity”. This refers to anal and oral sex and would theoretically include heterosexual acts. The law was created during the British rule of India and has never been used in independent Bangladesh. It is one of many acts criminalising and stigmatising homosexuality introduced during colonial rule. Opposition to this law often includes a decolonization perspective. In the early 2010s, the 2SLGBTQ+ community published a magazine, *Roopbaan*, and held the first pride rally in Dhaka. It was able to carve out a niche space for itself. These activities were driven underground after the editor and publisher of the magazine, Xulhaaz Mannan, was assassinated by Ansar al-Islam, an Al-Qaida affiliate. The murder has a chilling effect on the community, reducing visibility and discouraging support for the community. Bangladesh is a Muslim-majority country, with about 90 per cent of the population being Muslim. It is a conservative country where non-heteronormative relationships are generally not accepted. Events at universities featuring speakers of the 2SLGBTQ+ community have been targeted for protests and forced to close. Bangladesh government rejected a recommendation at a United Nations review to protect the 2SLGBTQ+ community, saying “sexual orientation is not an issue in Bangladesh”. In 2024, a faculty member at a private university was released from their contract after attacking a textbook for grade seven for featuring a story transwoman transitioning. This led to street protests by Islamists demanding his reinstatement. The study will examine how educational institutions in Bangladesh have become a battleground between progressive and conservative forces. The study will examine the role of sociologists and how they can contribute to the discourse. Many activists and bloggers have fled Bangladesh in the last few years, seeking asylum in Europe and North America. There does not seem to be any effort to revive the grassroots movements of the early 2010s. This resilient community is not ready to give up the progress made so far. Bangladesh recently had its first transgender news anchor and diplomat. Both were received positively by their colleague. The 2SLGBTQ+ community has advanced their case through incremental advancement and small victories. While Western allies can advocate for them and provide some protection, the real change must come from within Bangladesh and would require significant societal changes.

5. Cameron Carley, Western University; Fred Seabrook, Western University

*Considering Consent: An Analysis of Coercion in Educational Research With Trans and Queer Peoples*

When conducting research with human participants, explicit and continuous verbal and written consent to participate must be given to ensure that participants understand what participation entails. Specifically, prior and informed consent is an essential measure to mitigate potential harm arising from research participation. Essentially, consent and ethics must be fully and transparently communicated to participants. However, we wonder whether consent, as outlined by institutional research ethics boards (REBs), can comprehensively account for the complex and evolving power dynamics between researchers and participants. In this session, we consider the intricacies of requesting and providing consent in research with trans and queer populations, identifying how societal power dynamics impact consent. Using trans theory as a conceptual framework, we aim to examine how gender identity is produced and reproduced through inherently transphobic academic systems and institutions. We supplement trans theory with queer theory to guide our exploration of how consent is conceptualized and solicited in educational research with trans and queer populations. These frameworks are used in tangent as theoretical tools and safeguards against



erasure of trans peoples through conflation and homogenization of trans populations in common discourse. Themes of consent, coercion, and hegemony will be identified through a review of literature regarding educational research with human participants, which will inform a document analysis on ethical consent processes from the Government of Canada's REB. Recognizing that trans and queer peoples continue to experience marginalization within settler colonial institutions, we problematize whether consent can be ethically provided for research centering trans and queer populations within institutions operating under hegemony. As hegemony involves interweaving systems of domination and power, consent becomes compromised because consent cannot be agreed upon with coercion emerging from domination. Contextually, in systems of domination, trans and queer populations may experience pressures or obligations to participate in research as an act of embodied agency and advocacy towards furthering trans and queer discourses and rights. Accordingly, these motivations can be seen as coercive. This complicates the power dynamics between researcher and participant, and in this session, we will question what consent currently entails and what it could entail when critically analyzing consent procedures in educational research. This session relates to the theme of "Challenging Hate: Fostering Human Flourishing," as we question the often insidious marginalization of trans and queer peoples through superficial heteronormative and cisnormative consent practices that do not wholly consider research with trans and queer populations. Critically analyzing REB standards is a step towards facilitating trans and queer futures in educational research that encompass equity, humility, and transparency. However, in looking to the future, we cannot forget the past and present. Although the foundations of academia are harmful to trans and queer peoples, these folks also flourish within and outside academia: We want to add to this impactful scholarship that stands in power with trans and queer peoples. As such, we must recognize how hate can function within topics of consent, as consent can function to absolve the researcher of any harm caused to the participants when operating within the ethics protocols outlined for educational research. To achieve this, we must challenge the historical and contemporary foundations of research ethics, positing new foundations that contribute to positive experiences of trans and queer folks in educational research. We want to ensure that consent is a key part of trans and queer folks sharing their experiences and their worlds in ways that feel culturally safe and encouraging.

### **(SCL6b) Culture and Inequality II**

Thursday June 06 @ 3:00 pm to 4:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Culture Research Cluster

This session presents papers that develop culturally informed perspectives on social inequality. While the discipline of sociology has had a longstanding interest in understanding the interplay of culture and individual, interactional, and institutional processes of inequality, there remains much to understand and debate regarding the influences social inequality has on culture and the influences culture has on social inequality. The papers represent diverse methodological and substantive areas, including empirically driven or theoretically oriented contributions. They address a range of topics, including cultural inequalities in employment and recruitment, as well as representations of women's academic careers in fiction.

*Session Organizers and Chairs: Taylor Price, New York University; Sonia Bookman, University of Manitoba*

**Presentations:**

1. Anastasia Kulpa, University of Alberta/Concordia University of Edmonton

*A Career to Conjure By: Representations of Women's Academic Careers in Fantasy Novels*

The inequalities and challenges of academic life and careers are difficult to ignore. In contemporary universities, academic labour is increasingly precarious, and faculty face intensifying demands on their time, leading to high levels of stress, concerns about not having done enough, and pressure to perform. These pressures are often greater for academics from marginalised backgrounds (e.g. women, people of colour, persons with disabilities, sexual and gender minorities, etc.), as well as anyone in a precarious position in the academy or with significant caregiving responsibilities. Although these experiences of inequality are well documented in scholarship, they are poorly represented in media images of the academy. This project presents a discourse analysis of Deborah Harknesses' All Souls Trilogy (adapted to television as *A Discovery of Witches*), with a view to understanding how women's academic careers are presented. In this series, the protagonist, Diana Bishop, is an academic, as well as a witch; she both works as a historian of science at Yale, and has the ability to change the weather and walk through time. Here, the contention is that the depictions of her career and work life are just as fantastical as her magic powers. A central premise of fictional works like these is that they represent a world very much like ours, save the addition of some fantastical element (in this case, the existence of witches, vampires, and daemons). However, Diana experiences a degree of flexibility, and an ability to direct her own time and step away from professional responsibilities which have very little in common with the academic literature documenting women's work lives. Her academic world contains no precariously employed or sessional faculty, none of her students ever complain about anything, she does not experience time pressures at the end of term or because of administrative demands, and the only other human academic she is described as having sustained interactions with is a MacArthur fellow. While these representations would be of interest regardless of authorship, they are especially so in this case, because the author of these novels is a tenured faculty member at the University of Southern California; she has exposure to the realities of academic work, and nevertheless represented it in this way. The intent of this project is to examine what images of normative academic careers are presented in these books, to understand what is being presented as an "appropriate" or "successful" academic career, including both notions of what female academics should be doing, and how they should feel about and understand this work. Existing scholarship demonstrates that unrealistic portrayals of women's bodies, and motherhood, among others, can affect women's perceptions of themselves and their self esteem. This project aims to build on those contributions by highlighting the ways that women's careers, specifically in the academy, may be represented in similarly idealised ways. It also contributes to scholarship on notions of the ideal worker in the academy, both from the perspective of the institution (e.g. the expectation of no, or few, commitments outside the academy) and the perspective of academics (e.g. an emphasis on aspects of academic work that academics themselves find satisfying and/or valuable in the construction of legitimate identities). Although this project is focused on a single series of novels, these novels are

a significant portion of the overall media representations of women's academic careers, both because of their immense popularity and the relative lack of representation of women's academic careers in fiction overall. Please let me know if you need a French abstract as well.

2. Elahe Nezhadhossein, University of Windsor

*Cultural Capital and Employment: Investigating the Impact of Cultural Barriers on the Recruitment of Skilled Racialized Minorities in Canada*

This research investigates the discriminatory barriers encountered by racialized minorities with advanced education or work skills in Canada, with a specific focus on the Windsor area. It aims to understand the influence of cultural differences on the professional recruitment of these individuals. The study is anchored in Bourdieu's concept of "cultural capital" and the "cultural distance" hypothesis, exploring how cultural divergences between racialized minorities and non-racialized employers impact employment prospects for the former. Employing a mixed-methods approach, this research combines quantitative surveys with qualitative interviews to gather a nuanced and comprehensive perspective of the issue. Cultural Barriers in Recruitment: The project emphasizes the significant impact of cultural markers (such as respect, presentation, religion, attire, accents, names, and behaviors) on the recruitment processes of skilled racialized minorities. Employers Perspective: Addressing a gap in current literature, this study focuses on employers' views of cultural barriers in diverse industries, particularly within Canada. It seeks to understand these perspectives more deeply. Economic and Social Integration: The study underscores the importance of overcoming cultural barriers, not only for the economic benefit of racialized minorities but also for enhancing the productivity and efficiency of the Canadian economy. To rigorously investigate these cultural barriers in the recruitment of skilled racialized minorities, this study adopts a mixed-methods research approach, combining the breadth of quantitative data from surveys with the depth of qualitative insights from semi-structured interviews. Mixed-Methods Research: The combination of surveys and interviews facilitates data triangulation, enhancing the study's reliability and depth. This methodology allows for a richer understanding of the complex cultural factors influencing recruitment. Quantitative Data: Surveys will provide numerical insights into employers' perspectives and experiences. Qualitative Data: Interviews will reveal detailed aspects of employers' attitudes, beliefs, and behaviors. Preliminary findings from the study reveal a nuanced landscape where cultural differences notably influence the recruitment of skilled racialized minorities, often leading to disparities in employment and income based on both physical and cultural markers. Cultural differences significantly affect the recruitment of racialized minorities, often resulting in occupational and income disparities based on physical and/or cultural identifiers. There is a critical need for policy initiatives and educational programs to help employers recognize and address these cultural barriers, fostering a more inclusive workforce. This research aligns with the conference's focus on challenging hate, addressing the subtle forms of discrimination and prejudice that racialized minorities encounter in professional environments. It contributes to discussions on equity and inclusion, emphasizing the recognition and appreciation of cultural diversity in the workplace. The research offers vital insights into the cultural dynamics influencing the recruitment of skilled racialized minorities in Canada. By concentrating on the Windsor area and potentially expanding to the Greater Toronto Area, it provides a distinctive outlook on the challenges faced by these groups in both urban and rural contexts, especially in sectors like the automotive industry. The findings aim

to guide policy-makers, employers, and other stakeholders in fostering a more inclusive and culturally sensitive professional landscape. In conclusion, this research presents a critical examination of the role of culture in the recruitment of highly skilled racialized minorities in Canada. By understanding the cultural barriers from the employer's perspective, particularly in the Windsor area, it contributes to the development of strategies for a more equitable and diverse workforce, benefiting both racialized minorities and the broader Canadian society.

### **(DIS-RC) Sociology of Disability Research Cluster Meeting**

Thursday June 06 @ 5:00 pm - 6:00 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: Sociology of Disability Research Cluster

The purpose of the Sociology of Disability Research Cluster is to connect sociologists and like-minded scholars whose work focuses on the sociology of disability. Our goal is to build and strengthen partnerships and to share information. This meeting is open to current members and those interested in learning more about our cluster activities. Attendees will have an opportunity to network with others working in this field of research and/or teaching. We welcome feedback on our current activities and encourage suggestions for future initiatives.

*Organizers: Chris Churchill, University of Lethbridge; Yiyang Li, University of Toronto*

### **(GAS-RC) Gender and Sexuality Research Cluster Meeting**

Thursday June 06 @ 5:00 pm - 6:00 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: Gender and Sexuality Research Cluster

The sociology of gender and sexuality is among the most significant and exciting fields in contemporary sociological research and thought. The purpose of this research cluster is to promote research, teaching, networking, and other professional activities for those interested in the study of gender and sexuality. This meeting of the Gender and Sexuality Research Cluster is open to current members and those interested in learning more about our cluster activities.

*Organizers: Toby Anne Finlay, York University; Chris Tatham, University of Guelph*

**(SAR-RC) South Asia Research Cluster Meeting**

Thursday June 06 @ 5:00 pm - 6:00 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: South Asia Research Cluster

The objective of the South Asia Research Cluster is to promote and advance a wide range of scholarly work that focus on South Asia. The cluster aims to instigate conversations among researchers whose work explores issues around South Asian politics, history and culture, to name a few. This meeting is open to current members and those interested in learning more about our cluster activities. Attendees will have an opportunity to network with others working in this field of research and/or teaching. We welcome feedback on our current activities and encourage suggestions for future initiatives.

*Organizer: Shreyashi Ganguly, York University*

**(APS2b) The Highlights and Challenges of Community Engaged Sociology II**

Friday June 07 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Applied and Community Engaged Sociology Cluster

This session will explore the “work” that goes on behind the scenes of community engaged sociology.

*Session Organizer and Chair: Ashley Berard, University of Victoria*

**Presentations:**

1. Landon Turlock, Coalitions Creating Equity

Non-presenting authors: Irfan Chaudhry, MacEwan University; Sunpreet Johal, StopHateAB (formerly the Alberta Hate Crimes Committee)

*Developing Community-Based Responses to Addressing Hate in Alberta*

Reports of hate crimes in Canada increased by 72% from 2019 to 2021 (Moreau, 2022). Hate crimes have significant negative impacts on both those directly impacted and members of targeted communities (Erentzen and Schuller, 2020). Canadian research primarily focuses on the effects of hate crimes and their underreporting. However, there is little understanding of survivors experiences when they report a hate crime or incident, and how organizations respond to these reports. Further, there are not easily accessible training opportunities for organizations and community members to develop capacity to support survivors of hate crimes and incidents. This presentation will discuss how community-based participatory research, engagement, and public education have been used to strengthen community capacity in Alberta to respond to hate crimes

and incidents. In 2022, Coalitions Creating Equity Edmonton (CCEE) used a trauma-informed Community-Based Participatory Research approach to answer three research questions: What are the experiences of people who report hate crimes and/or incidents to organizations in Edmonton? How do individuals who have reported hate crimes and/or incidents experience organizational responses to these reports? What are the policy and practice implications of these experiences for organizations that respond to hate crimes and/or incidents? The study resulted in three key findings: Firstly, how organizations respond to reports of hate crimes and incidents does not reliably meet the needs of people victimized by these occurrences and can significantly impact survivors. Secondly, understandings and experiences of hate crimes and incidents and how organizations respond to them are based in lived experiences of historical and ongoing systemic and societal discrimination. Thirdly, interpersonal relationships, existing knowledge and beliefs, and previous experiences influence the series of choices involved in reporting a hate crime or incident. This presentation will provide strategies for how community-based approach to research, advocacy and public education can be used to strengthen approaches to addressing hate crimes and incidents, such as collaboration and relationship building; using a trauma-informed, culturally sensitive approach; and creative, multi-faceted knowledge mobilization tactics.

2. Deborah Conners, Carleton University; Pragati Parajuli, Carleton University

*Isn't that a lot of work? Strategies to address workload and risk issues associated with community engagement courses*

While university course instructors using community-engaged learning approaches are enthusiastic about the benefits, instructors also struggle with the amount of work required to manage and support community engagement projects. Of significant import, is the need to address the position of the university as a site of dominant knowledge creation that has both marginalized and exploited community knowledge, an effort which must rely on the development of long-term relationships and trust (Verjee, 2012). On a practical level, ensuring the right fit of people, problem, and resources can be challenging (Mill et al., 2012). The number of actors involved, the sometimes conflicting needs and timelines of community organizations with university course schedules, the desire to provide students with flexibility and options in the context of a project requiring a specific sequence of activities to be completed in a timely way, the importance of creating products of a high enough quality to benefit community participants, and the extra work for both instructors and students in moving beyond traditional lecture style courses, all contribute to a level of risk and work (before, during and after the course) that is daunting to all and intimidating to those who have not yet presented such a course (Scheffelaar, Blignaut-van et al., 2023). As a long-term member of the Carleton University Committee for Community Engaged Pedagogy and more recently the Community of Practice for Community Engagement, I have been part of a group of practitioners who have sought to provide insight and support to instructors desiring to include community engagement projects in their courses. As part of this effort, I have supported course instructors bringing community engagement into their courses for the first time; there are also those who continue to attend events but do not initiate a community engagement project. This winter I am working with a student research assistant to conduct a small research project exploring barriers to integrating community engagement pedagogies into undergraduate courses. This session will present some preliminary findings designed to identify the extra work and risk assumed by course

instructors and to explore strategies to address these barriers to implementation, both for those who currently include community engagement projects in their courses and those who aspire to do so.

### **(EDU8) Navigating Boundaries: Mobilities and Social Justice in Contemporary Education**

Friday June 07 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Education Research Cluster

The session delves into the nuanced relationship between mobility and education, exploring its implications for social (in)justice. In the late modern era, mobility has become a fundamental requirement in our lives, demanded by society on multiple fronts (Canzler, Kaufmann & Kesselring 2008). In the context of migration, mobility stands as a constitutive element of our post-migrant society and in the educational field, mobility is traditionally perceived as a catalyst for transformation and an increase in knowledge and competences (Bernhard 2023). However, mobility and the accompanying processes of learning are never 'neutral' but always intertwined with societal power relations, forms of subjectification, and social inequality. The ways in which individuals respond to the imperative of mobility, the access they have to different forms of mobility, and the complex relation between mobility and educational success or failure all echo the broader questions of social justice. With our session, we want to unravel the meanings of mobility for social justice, shifting the focus to both physical movement and social mobility. In order to do so, we aim at bringing together scholars that investigate different forms of mobility, their effects and their relation to social (in)equality.

*Session Organizers and Chairs: Alessandra Polidori, Université de Neuchâtel; Flora Petrik, University of Tübingen*

#### **Presentations:**

1. Franziska Lessky, University of Innsbruck

*Roots and Routes into Higher Education: Exploring Familial Dynamics and How They Shape First-in-Family Students' Perceptions of University*

In the aftermath of the pandemic and its irrevocable disruption of higher education, calls for policymakers to equalize and widen participation of under-represented student groups, such as those who are the first in their families attending university (First-in-Family students), are intensifying in Western countries and beyond. These calls are supported by research arguing that a deeper understanding of how educational pathways are constituted and shaped is necessary to create measures aimed at dismantling barriers and moving towards a more inclusive and sustainable higher education system. While the persistence of educational levels has been extensively studied in the past, little is known about how individuals break the intergenerational cycle and what enables them to do so. Recent research in the sociology of education argues that exploring the dynamics

within the family and their role in shaping educational pathways has been neglected in higher education studies so far. For the school context, these dynamics have been illuminated more prominently. In this regard, scholars in this field argue that focusing on milieu and social class, as dominant factors influencing educational pathways, is important, but it simplifies the complexity of the social and cultural contexts in which students are embedded. This study addresses this issue by shedding light on how familial dynamics shape First-in-Family students' perceptions of university and what studying means to them. By drawing on the narratives of 31 students from four Austrian public universities (conducted between 2018 and 2024) and applying a theoretical understanding of familial interactions and Bourdieu's habitus theory, this study illuminates the complex nature of familial dynamics and the ways they contribute to shaping the educational pathways of First-in-Family students and their perception of university. Using a hermeneutical methodological approach to analyse the empirical data, a typology of what studying subjectively means to First-in-Family learners will be presented. Three types were reconstructed from the empirical material, grounded in the students' perceptions of familial dynamics and university: Studying as (1) emancipating from familial expectations, (2) aligning with familial expectations, and (3) breaking the intergenerational cycle. This presentation will conclude with theoretical implications on how we can gain a deeper understanding of how we can better support diverse learners and create a more inclusive and sustainable higher education system. By highlighting the importance of gaining a nuanced picture of First-in-Family students' perceptions of university, I hope this study enriches discussions about which interdisciplinary theoretical and methodological approaches can be used for comprehending (educational) mobility; how do mobility experiences shape the educational paths of learners; and what specific resources (e.g. forms of capital) are imparted through mobility experiences.

2. Maria Keil, University of Tuebingen

*Youth, Urban Mobility and the Space of Possibilities*

Addressing the panel's question of how young people's mobility, educational paths and social (in)equality are interrelated, the paper presents results from a longitudinal ethnography and interview study with adolescents from a German city. The study follows young people from different city districts throughout their transition from school into vocational training, higher education or unemployment and in different social settings, e.g. in youth clubs. The study uses a relational framework for studying social class in youth based on Bourdieu (1984, 1987) and by drawing on the concept of symbolic boundaries (Lamont and Fournier 1992; Lamont and Molnár 2002). The paper will zoom in on the aspect of mobility from different angles. Local mobility within the city and beyond will be illustrated along spatial appropriation and the interaction with institutions, such as schools, universities, youth clubs, museums, etc. Spatial appropriation is also interwoven with affective dimensions of social class intersecting with gender, ethnicity and religion. Social mobility refers to educational trajectories and vocational choices and is strongly linked to family trajectories and past mobility, e.g. migration. Contrasting two groups from my sample, a locally and community centred group of Muslim youth from the working and lower middle classes and a group of white middle-class youth with interrupted or abandoned school careers, different patterns of local and social mobility can be worked out. Whereas the former group aims at social upward mobility, but faces the risk of reproducing their social status based on their occupational choices, the second group faces a lower social status than their parents due to not following an academic path.



Educational institutions such as schools, youth clubs and educational programmes play distinct roles in forming the respective pathways and local and social mobility can be ambiguously connected: Even though the upward aspirations by the Muslim youth are promoted by teachers in school as well as by social workers in the youth club, the strong local connection and in-group orientation accompanied by experiences of discrimination outside the district and anticipated social exclusion can also lead to reproducing occupational trajectories or even pursue semi-legal and criminal job careers. On the other hand, for the group of white middle-class youth a fit with the middle-class oriented school system could be expected and the reasons for the school dropout seem to be personal and mental health issues. Their appropriation of the local space in contrast allows them to find institutional settings they feel more comfortable in, such as an alternative educational programme to eventually catch up on their school exams. This relational lens on spatial mobility allows to shed light on the way the local and the social space are interrelated. It can be shown how youth mobility is distinctively shaped by families' past social and local mobility, i.e. class and migration trajectories, but also by educational institutions. Evidently, the structuring force of the local space on the conduct of life and the space of possibilities varies among different societal groups.

3. Dan Woodman, University of Melbourne

*Updating a Generational Lens for Understanding Contemporary Mobility: Global lessons for thinking about intergenerational change and intergenerational justice*

Political, economic, and social changes and crises around the world are often interpreted through the lens of generational shifts, even intergenerational conflict. Others counter that a focus on generations obscures continuing differences and inequalities, particularly related to class and geography as it deemphasises important differences within age cohorts and contexts. Grounded in an overview of the sociology of generations and what it has to say about change and mobility, this presentation will look at the way the notion of generations is used in different parts of the world, with a focus on the Asia Pacific. This presentation interrogates and develops one of the major conceptual traditions for thinking about social change as it intersects with youth, education and the life course: the sociology of generations. Political, economic, and social changes and crises around the world are often interpreted through the lens of generational shifts, even intergenerational conflict. Other Influential voices counter that a focus on generations obscures continuing differences and inequalities, particularly related to class, geography, and mobility, within cohorts. In other words, generational framing is positioned as deemphasising important differences within age cohorts, within and between nations, and differing access to mobility (economic and geographic). Grounded in an overview of the sociology of generations and what it has to say about change and mobility, this presentation will look at the way the notion of generations is used in different parts of the world, with a focus on the Asia Pacific. I use these insights from multiple contexts to develop a generational approach to education and youth that I propose can be a useful addition to the theoretical approaches used to study young people's geographical and social mobility. My approach both builds on and departing from the foundational sociology of generations developed by Karl Mannheim (1952), the renowned sociologist of knowledge and of education, proposing a way to think about social change and mobility that is better attuned to intergenerational dynamics within families (Woodman 2022). I develop Mannheim's early insights on the role of

intergenerational dynamics between students and teachers within the context of rapid social change, extending these ideas to intergenerational relationship within the family, particularly between parents and their young adult children when separated by social change and mobility. I propose that drawing on diverse understandings of generations from different parts of the world can help improve theorising within the Mannheimian tradition, orienting youth studies and education researchers to the effects of social change on the nature of intergenerational relationships, including new connections as well as intergenerational tensions. I illustrate this contemporary approach to the sociology of generations as it applies to mobility using two examples from my collaborative work. The first is a qualitative study of young creative workers, primarily musicians, in Indonesia who have relocated to Bali for their careers. The second is a mixed methods (qualitative and quantitative) longitudinal study of young people in Australia who are being financially supported by their parents well into their young adulthood. Discussing these examples, I conclude that an orientation to generations is limited if it is only used to illustrate change across groups within countries, but not new connections and movements across borders. However, the opposite is also a limitation, too easily slipping into claims of a global generation that homogenise important differences between young people. A sociology of generations lens can be a usual additional to approaches to research on youth, education, and mobility, and for asking questions about social justice in the context of this research, but such a lens needs simultaneously to be aware of these differences and similarities across context and how they are being refigured in the contemporary.

#### 4. Véronique Grenier, Université du Québec à Montréal

*Information gathering prior to choosing a high school in Montreal : Immigrant parents between feelings of inadequacy, reconfiguration of their academic and social capital, and inequalities*

For parents, choosing a school requires having information about different schools, laws and legislation governing admission, and local school market dynamics, as well as being able to evaluate this information and make a decision based on their assessment (van Zanten, 2009). Studies of parents' information gathering work, i.e. the process of finding and evaluating information, have focused primarily on the effects of parents' social class. (Ball, 2003; Fong, 2019; Wright-Costello and Phillipppo, 2020). Thus, it is important to examine the effects of other characteristics on information gathering, particularly that of being an immigrant parent. First, the migratory process involves being displaced which, at least temporarily, affects a person's capital, including capital useful for obtaining information and choosing a school, i.e. academic capital and social capital (Byrne and De Tona, 2012). Second, it creates a particular relationship to the host society and its institutions, including its education system (Adams and Kirova, 2011; Charette, 2016; Kanouté and Lafortune, 2010). However, thus far, little research has focused specifically on the work of gathering information used to choose a school by this category of parent (Byrne and De Tona, 2012; Weekes-Bernard, 2007). Given that it welcomes the majority of Quebec's newcomers and due to its diversified, hierarchical school market, especially at the secondary level (Grenier, 2022; Hurteau and Duclos, 2017; Kamanzi, 2019), Montreal represents an appropriate urban context in which to explore this question. To this end, this communication analyzes immigrant parents' experiences of gathering information to choose their children's secondary school in Montreal. To do so, this communication uses data from a qualitative study of thirty immigrant parents' experiences of choosing Francophone public or

private high schools in Montreal. To explore parents' experiences of information gathering, semi-directed interviews designed to collect retrospective accounts of choosing their children's high school were analyzed. Analysis of empirical data was performed through an approach centered on actors and their experiences and the application of Bourdieu's (1979, 1980) concepts of cultural capital and social capital. The analytical framework also considers the effect of the migratory process on a person's capital and their relationship to the host society's institutions, including its educational system (Byrne and De Tona, 2012). Furthermore, particular attention is paid to practices used by schools and school staff to disseminate information and support parents. Therefore, this communication explores, on one hand, the experiences, challenges, and specific needs of immigrant parents as they gather information and, on the other, their agency and proactiveness to mitigate feelings of ignorance, lack of referents, and urgency by leveraging their skills, advantages, or privileges. It also examines similarities in participants' common experience of choosing their children's school in another country and variations explained by reconfigured academic and/or social capital and differential pathways in the host society. It also points out inequalities in accessing information depending on the type of primary school attended by the children, especially in relation to the three-tiered hierarchical school system (regular public, enriched public and private schools). By focusing on a seldom-studied category in information gathering work, this article sheds light on experiences as yet rarely explored.

**(RUS1a) Mainstreaming Gender and Land Policy in Asian and Sub-Saharan Africa: Lessons on Issues and Strategies for Sustainable Agricultural and Rural Development I**

Friday June 07 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Gender inequality in land ownership, access, and control is a significant issue in many Asian and Sub-Saharan African countries. For instance, in Asia, women constitute only 10% of landholders, and they usually own smaller plots of land than men. Similarly, in Sub-Saharan Africa, women are often excluded from land ownership and control due to customary laws and practices that favor men. This situation has adverse effects on agricultural and rural development, as women play a crucial role in food production and security. To address these issues, many countries have developed legal frameworks that enhance women's rights to land, including Rwanda's land policy, which recognizes women's equal rights to inherit, own, and control land. In India, the Hindu Succession Act was amended to give women equal rights to ancestral property. Whereas, in Bangladesh, the government is implementing a policy that allows widows and unmarried daughters to inherit land. Moreover, community-based approaches to land policy decisions have been adopted in several countries, such as Tanzania, where land committees comprising men and women are responsible for managing land disputes and making decisions on land use. However, much remains to be done to ensure gender-responsive land policies in Asia and Africa. Therefore, this session will focus on the future implications and possible research directions for the development and implementation of policies that foster sustainable development and gender equality on the continents.

*Session Organizer and Chair: Sunday Idowu Ogunjimi, Federal University Oye-Ekiti, Ekiti State, Nigeria*

## Presentations

1. Oluwaseun Bamigboye, Federal University Oye Ekiti

Non-presenting author: Olapade Bamigboye, Akwa Ibon State University

### *Empowerment of Women: Navigating the Dynamics of Land Access and Ownership*

The global challenges surrounding women's access to and ownership of land persist. While numerous studies have addressed women's rights to land, a clear distinction exists between access to land and actual ownership. Surprisingly, there is a dearth of comprehensive analyses examining the trends and key findings that link women's empowerment with the dynamics of land access and ownership. This study introduces a conceptual framework to identify the various dimensions of women's land access and ownership. Following the Preferred Reporting Items for Systematic Reviews and Meta-Analysis (PRISMA) guidelines, articles were screened from diverse databases using different notions of women's empowerment, land access and ownership. The examination identified twenty-six review studies from various countries. The current mapping highlights a consistent association between women's empowerment and access to land in the majority of the review studies. However, there is a notable scarcity of studies focusing on women's land ownership. The study categorizes the concept of land access and ownership into rights and control, security, economic benefits, type of agreement, vulnerability, decision making and acquisition. To empower women in land-related matters, strategies should not only concentrate on granting access but also on facilitating ownership. Understanding these dynamics is crucial for policymakers, non-governmental organizations (NGOs), and development practitioners to design and implement effective strategies that uplift and empower women in land ownership. Ultimately, these efforts contribute to fostering gender equality and sustainable development.

2. Olufunke Olatunji, Federal University Oye Ekiti Nigeria

Non-presenting authors: Abimbola Fanu, Federal University Oye Ekiti Nigeria; Sunday Ogunjimi, Federal University Oye Ekiti Nigeria; Abiodun Ajala, Federal University Oye Ekiti Nigeria; Barizomdu Pii, Federal Polytechnic Ado-Ekiti, Nigeria

### *Evaluation of the Barriers Facing Rural Women's Access to Lands in Patriarchal Societies and the Possible Effects on their Health Status*

Agriculture is a crucial sector for human survival, and women's contribution to it is undeniable. Women play a crucial role in agriculture, both in small and big farms, producing food for their households, communities, and beyond. Rural women in particular are the strategic actor for reducing hunger, malnutrition, and poverty as they play a central role in household food security, dietary diversity, and children's health. When considering household well-being, it is important to consider who manages household and family resources, including land as women are much more likely than men to spend income from these resources on their children's nutritional and educational needs. However, despite their significant contribution, women often face cultural, social, and economic barriers that limit their productivity and ability to fully participate in agricultural development, including unequal access to resources, cultural and traditional barriers, and gender-based violence. Women across the developing world are consistently less likely to own

land, have fewer rights to land, and the land they do own or have access to is of lower quality in comparison to men. Improving women's access to and control over economic resources has a positive effect on a range of development goals, including poverty reduction and economic growth. The study area for this research is Southwest, Nigeria. This research will explore the issues as regards to land access that potentially have great significant effects on the health and well-being of women in patriarchal societies. The broad objective of the study is to evaluate the effect of barriers to women's access to land in patriarchal societies in their physical, mental and social health. The specific objectives are to examine the level at which women's in patriarchal societies have access to land, evaluate the specific barriers to land access that affects women in patriarchal societies and investigate the barriers effects on women's physical, mental, and social health. Simple random sampling technique will be used for selection purpose, while One hundred and twenty respondents will be considered for the study. Well structured questionnaires will be used for data collection. The results will be analyzed using descriptive and inferential statistics. This study will solve the likely problems facing rural women in assessing land for agricultural production and also provide possible solution to the effects of land assess on their physical, mental and social health and well being. The result will be used by policy makers for designing and implementing of projects and policies to secure women's land and property rights. Agriculture is a crucial sector for human survival, and women's contribution to it is undeniable. Women play a crucial role in agriculture, both in small and big farms, producing food for their households, communities, and beyond. Rural women in particular are the strategic actor for reducing hunger, malnutrition, and poverty as they play a central role in household food security, dietary diversity, and children's health. When considering household well-being, it is important to consider who manages household and family resources, including land as women are much more likely than men to spend income from these resources on their children's nutritional and educational needs. However, despite their significant contribution, women often face cultural, social, and economic barriers that limit their productivity and ability to fully participate in agricultural development, including unequal access to resources, cultural and traditional barriers, and gender-based violence. Women across the developing world are consistently less likely to own land, have fewer rights to land, and the land they do own or have access to is of lower quality in comparison to men. Improving women's access to and control over economic resources has a positive effect on a range of development goals, including poverty reduction and economic growth. The study area for this research is Southwest, Nigeria. This research will explore the issues as regards to land access that potentially have great significant effects on the health and well-being of women in patriarchal societies. The broad objective of the study is to evaluate the effect of barriers to women's access to land in patriarchal societies in their physical, mental and social health. The specific objectives are to examine the level at which women's in patriarchal societies have access to land, evaluate the specific barriers to land access that affects women in patriarchal societies and investigate the barriers effects on women's physical, mental, and social health. Simple random sampling technique will be used for selection purpose, while One hundred and twenty respondents will be considered for the study. Well structured questionnaires will be used for data collection. The results will be analyzed using descriptive and inferential statistics. This study will solve the likely problems facing rural women in assessing land for agricultural production and also provide possible solution to the effects of land assess on their physical, mental and social health and well being. The result will be used by policy makers for designing and implementing of projects and policies to secure women's land and property rights.

3. Fanu Abimbola, Federal university Oye Ekiti, Nigeria

Non-presenting author: Olatunji Olufunke Comfort, Federal university Oye Ekiti, Nigeria

*Assessment of the impact of traditional land tenure systems on women's access to land in rural southwest Nigeria*

The pattern of land ownership in African and in southwest Nigeria in particular is either by inheritance or by purchase but of all these methods of land ownership, none has been favourably disposed to allowing women access to the land of their own (George et al . 2014). Chigbu et al., (2019) opined that patriarchal land system is still prevalent in southwest Nigeria and communal lands are still being allocated by community leaders. Under the traditional system, women typically have limited access to land, as land is often inherited through the male line and is controlled by the male family members. Women are often excluded from decision-making about land and are dependent on men for access to land this can lead to inequality, poverty, and food insecurity for women and their families (Aluko and Amidu, 2006). In some parts of Nigeria, customary and formal tenure systems generally deprive women of the right to the use of land. Whitehead and Tsikata (2003), stated that women are reduced to temporary land users who only embrace secondary land rights. As such, they are forced to derive livelihood by using land in accordance with the customary system of use, which is male-controlled and biased (Adedipe et al., 1997). The gender effects of land possession are complex and subject to modification over time (Quisumbing et al. , 2015). Despite the integral roles women play in food production, processing and marketing, women's right to the occupation of land remains marginalized in the developing economies. It therefore, makes it tough for them to secure credit facilities from formal financial institutions that involve land as collateral for a loan (George et al., 2014). Moreover, it reduces the supportive roles that they perform in their individual families (Adeyemo et al ., 2015). Meinzen-Dick et al ., (2019) discussed the evidence on how women's land rights are related to poverty reduction, drawing on a conceptual framework developed through the Gender, Agriculture and Assets Project. Budlender and Alma (2011) provided evidences from numerous tasks on the positive impacts of women's tenure security. In recent years, the significance of women's access to land has been increasingly acknowledged. Women's land rights and tenure safety are increasingly seen as significant, for reasons of gender equity, to encourage economic progress and development, and to reduce poverty. Among the millennium goals are the gender base equality issues and this makes this research timely. This paper seeks to discuss the impact of traditional land tenure systems on women's access to land in rural southwest, Nigeria. The specific objectives are to: identify the traditional land tenure systems existing in the study area, identify the barriers to women's access to land, assess the impact of land access on women's income and livelihood, examine the impact of land access on women's food security and nutrition and lastly identify policy and programmatic interventions that can improve women's access to land. The data for this study will be collected using interview schedule and purposive sampling will be used to select these rural women. This will lead to increase in productivity, competitive edge will increase and this will at the end translate to increase and improvement in agricultural outputs and thereby contributing to the gross domestic product of the country. The pattern of land ownership in African and in southwest Nigeria in particular is either by inheritance or by purchase but of all these methods of land ownership, none has been favourably disposed to allowing women access to the land of their own (George et al . 2014). Chigbu et al., (2019) opined that patriarchal land system is still prevalent in southwest Nigeria and communal lands are still being

allocated by community leaders. Under the traditional system, women typically have limited access to land, as land is often inherited through the male line and is controlled by the male family members. Women are often excluded from decision-making about land and are dependent on men for access to land this can lead to inequality, poverty, and food insecurity for women and their families (Aluko and Amidu, 2006). In some parts of Nigeria, customary and formal tenure systems generally deprive women of the right to the use of land. Whitehead and Tsikata (2003), stated that women are reduced to temporary land users who only embrace secondary land rights. As such, they are forced to derive livelihood by using land in accordance with the customary system of use, which is male-controlled and biased (Adedipe et al., 1997). The gender effects of land possession are complex and subject to modification over time (Quisumbing et al., 2015). Despite the integral roles women play in food production, processing and marketing, women's right to the occupation of land remains marginalized in the developing economies. It therefore, makes it tough for them to secure credit facilities from formal financial institutions that involve land as collateral for a loan (George et al., 2014). Moreover, it reduces the supportive roles that they perform in their individual families (Adeyemo et al., 2015). Meinzen-Dick et al., (2019) discussed the evidence on how women's land rights are related to poverty reduction, drawing on a conceptual framework developed through the Gender, Agriculture and Assets Project. Budlender and Alma (2011) provided evidences from numerous tasks on the positive impacts of women's tenure security. In recent years, the significance of women's access to land has been increasingly acknowledged. Women's land rights and tenure safety are increasingly seen as significant, for reasons of gender equity, to encourage economic progress and development, and to reduce poverty. Among the millennium goals are the gender base equality issues and this makes this research timely. This paper seeks to discuss the impact of traditional land tenure systems on women's access to land in rural southwest, Nigeria. The specific objectives are to: identify the traditional land tenure systems existing in the study area, identify the barriers to women's access to land, assess the impact of land access on women's income and livelihood, examine the impact of land access on women's food security and nutrition and lastly identify policy and programmatic interventions that can improve women's access to land. The data for this study will be collected using interview schedule and purposive sampling will be used to select these rural women. This will lead to increase in productivity, competitive edge will increase and this will at the end translate to increase and improvement in agricultural outputs and thereby contributing to the gross domestic product of the country.

4. Sunday Idowu OGUNJIMI, Federal University Oye-Ekiti, Ekiti State, Nigeria

Non-presenting authors: Mohamed Hassan Abdirahman, Kamil Institution University, Somalia;  
Abiodun Ajala, Federal University Oye-Ekiti, Ekiti State, Nigeria

*Towards Gender-Equitable Land Policy: Moving Beyond Quotas to Meaningful Sustainable Agricultural Development*

Gender equality is the fair treatment of women and men according to their respective needs. Gender-equitable land policies in different African countries move beyond the current quota system and achieve meaningful, sustainable agricultural development. The study evaluated the existing land policies in different African countries, assessed the impact of unequal access to land on women's ability to contribute to their country's economic growth and development, and identified the opportunities for reform in order to promote gender-equitable land ownership. Based on an

extensive review of the current literature on numerous local and international case studies, policymakers in African countries such as Nigeria, Somalia, Rwanda, and Tanzania, among others, have implemented a number of gender-based land policies, including quotas designed to increase women's access to land. However, unequal access to land ownership and usage is a major barrier to achieving sustainable agricultural development in different African countries. This paper provides a comprehensive overview of existing research on gender-equitable land policies in different African countries and also investigates the challenges faced in implementing such policies. Furthermore, the paper recommends a number of policies for the elimination of all forms of discrimination against women to facilitate the implementation of gender-equitable land policies in African countries. It also provides insights into potential strategies for improving access to land through awareness campaigns on improved legal safeguards and increased land registration. Conclusively, the paper argued for a commitment to gender-equitable land policies as a means of promoting sustainable agricultural development in different African countries.

### **(APS-RC) Applied and Community Engaged Sociology Cluster Meeting**

Friday June 07 @ 1:00 pm - 2:00 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: Applied and Community Engaged Sociology Cluster

This meeting of the Applied and Community Engaged Sociology cluster is open to current members and those interested in learning more about our cluster activities. Attendees will have an opportunity to network with others working in this field of research and/or teaching. We welcome feedback on our current activities and encourage suggestions for future initiatives.

*Organizer: Ashley Berard, University of Victoria*

### **(SMH5) Emerging Voices in the Sociology of Mental Health**

Friday June 07 @ 1:00 pm to 2:15 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Mental Health Research Cluster

This roundtable session gathers a panel of emerging scholars and early career researchers who will advance the tradition of the Sociology of Mental Health through substantive, theoretical, and methodological innovations.

*Session Organizers and Chairs: Ruth Repchuck, McMaster University; Jinette Comeau, King's University College at Western University*



**Presentations:**

1. Fahimeh Mehrabi, University of Calgary

*Owning or Owing: The Impact of Homeownership Status on Loneliness through Financial Strain and Anxiety among Older Adults in Canada*

Loneliness significantly impacts the health of older adults, manifesting in associations with increased disability, functional decline, heightened mortality risks, and mental health challenges. Research in gerontology often focuses on the deficits in social relationships as primary contributors to loneliness. However, the stress process perspective encourages a broader consideration of how individuals' positions within the social structure impact their mental health. This framework highlights how pervasive social stressors, present across various life domains, can particularly affect those in disadvantaged positions, potentially leading to adverse mental health outcomes. An often-overlooked marker of disadvantage, especially among older adults, is housing status. In the later stages of life, homeownership could represent financial stability and asset accumulation, and homeowners were less touched by severe socioeconomic struggles. In contrast, older adults renting houses or paying mortgages were likely to face socioeconomic barriers. Also, the lack of homeownership in later years entails uncertainties and instabilities associated with renting or continuous financial pressures of mortgage payments, creating a clear economic divide between these groups. Housing status thus, emerges as a significant social stressor within the social hierarchy, affecting certain individuals more than others and playing a key role in their mental health and emotional experiences. In the current economic landscape of Canada, marked by rapidly increasing living expenses and soaring housing costs, the significance of homeownership, or the lack thereof, takes on a new dimension of relevance, particularly for the older adult population who are often more vulnerable to economic shifts. Recognizing that homeownership, mortgage payments, and renting each present unique financial and emotional challenges, this study accordingly categorizes participants into these specific housing statuses. Outright homeowners are used as the baseline for comparison, as they typically represent financial stability and security, unlike their counterparts grappling with mortgages or the unpredictability of rental living. The study employs the stress process perspective to examine how homeownership status relates to increased loneliness among older adults, a demographic often most affected by economic shifts. The stress process perspective suggests an indirect effect including different stressors. Primary social stressors, in this case, the overarching housing status, can set in motion a series of secondary stressors, potentially spiraling into other mental health challenges. Within this framework, the study examines the roles of financial strain and anxiety as key mechanisms (serial mediators) through which homeownership status may influence feelings of loneliness. While the stress process perspective typically views anxiety as an outcome, this study positions anxiety in a dual role: firstly, as an outcome of financial strain and, secondly, as a mediator that leads to loneliness. The study utilizes data from the Caregiving, Aging, and Financial Experiences (CAFE) Study, which included 3,810 participants and was conducted in 2021. The results reveal significant differences in loneliness levels among older adults based on housing status. Mortgage payers and renters show higher mean levels of loneliness compared to outright homeowners, even after adjustments for age, gender, education, and marital status. This variation in loneliness is explained through a serial mediation effect: homeownership status influences financial strain, leading to increased anxiety, which in turn

contributes to heightened loneliness. This statistically significant sequential path emphasizes a cascade effect, where the lack of homeownership intensifies loneliness through financial strain and anxiety. The findings of this study represent a substantial contribution to the sociology of mental health, offering fresh perspectives that extend beyond the established narrative of financial well-beings influence on mental health. Focusing on the specific context of older Canadian adults, the study illuminates the profound impact of housing status on emotional experiences in later life. This research shifts the narrative from viewing anxiety solely as an outcome to recognizing it also as a mediating factor by showing how anxiety, stemming from financial strain acts as a bridge leading to loneliness. The results also highlight the critical need for strategies to address loneliness among older adults through an integrated approach, considering economic conditions and emotional support. Policy measures could include establishing financial support programs to lessen the burden of housing costs for older adults. Additionally, community-based interventions could aim to bolster social support networks and improve access to mental health services, thereby reducing isolation and its psychological effects, particularly for mortgage payers and renters.

2. Marisa Young, McMaster University; Carly Richards, McMaster University; Diana Singh, McMaster University

*Distressed Communities: The Impact of Community Resources in Explaining Regional Discrepancies in Well-Being*

The COVID-19 pandemic underscored disparities in mental health and well-being across Canada, revealing how emergency shutdowns disproportionately affected various communities and regions. Our study examines these disparities, focusing on the role of community resources as elements of social infrastructure in supporting residential well-being beyond traditional measures of neighborhood disadvantage. Utilizing data from the Family-Friendly Community Resources for Better Balance Health and Well-Being Study (FFCR, Young & Singh 2023) alongside individual-level data from the Canadian Work Stress and Health Study (CAN-WSH), we explore variations in mental health outcomes across Canadian regions, the contribution of community resources to these variations, and differences across select social and demographic groups. Preliminary multi-level analyses indicate regional variations in health and well-being, which are partially explained by community resources. This research highlights the significance of access to community resources in influencing mental health and well-being, contributing to a deeper understanding of the social determinants of health in Canadian residential regions.

### **(SMH-RC) Sociology of Mental Health Research Cluster Meeting**

Friday June 07 @ 2:30 pm - 3:15 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: Sociology of Mental Health Research Cluster

The Sociology of Mental Health Research Cluster meeting is open to current members and those interested in learning more about our cluster activities. Attendees will have an opportunity to network with others working in this field of research and/or teaching. We welcome feedback on our current activities and encourage suggestions for future initiatives.

*Organizers: Jinette Comeau, King's University College at Western University; Ruth Repchuck, McMaster University*

### **(RAS2) Creating Communities of Care: Addressing Vulnerabilities in Conducting and Disseminating Research Online**

Friday June 07 @ 3:00 pm - 4:30 pm (Eastern Daylight Time)

Session Format: Panel

Affiliation: Research Advisory Subcommittee

This panel, facilitated by MediaSmarts, will build on previous conversations about the opportunities and challenges of doing research online. As we continue in this digital age, researchers may feel pressure to maintain an online presence and disseminate their research online. However, not all researchers have the necessary digital literacy skills to protect themselves online, which may leave them vulnerable to threats like online harassment and hate. Not only may they be unprepared for these challenges, but the burden of resolving them typically defaults to individual researchers. It is not always clear how to seek resources, where to find support, and how to proceed in the face of these challenges. This session will address how Departments and Universities can build communities of care for researchers working online. Panelists will provide practical suggestions for how to support collective online resilience while also recognizing the primarily gendered, invisible, and emotional labour that goes into developing these communities.

*Session Organizers and Moderators: Kara Brisson-Boivin, MediaSmarts and and Khadija Baig, Media Smarts*

#### **Panelists:**

- Sonia Chiasson, Professor, Co-Director of the Graduate Program in Human-Computer Interaction, Carleton University.
- Zoey Jones, Ph.D. Sociology Alumni Carleton University and AUPE research officer
- Kaitlynn Mendes, Associate Professor and Canada Research Chair in Inequality and Gender, Western University
- Ms. Archana Sridhar, Assistant Provost, Office of the Vice-President and Provost, University of Toronto

**(EDU3) Challenging Hate: Fostering Human Flourishing**

Monday June 17 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Education Research Cluster

This session invited papers that draw on theoretical or empirical research to address the topic of challenging hate within educational institutions. We are interested in the work happening in educational institutions that seeks to promote just, democratic, and inclusive educational practices that centre on human flourishing and the success (in all aspects of the word) of students. Cross-listed with the Canadian Association of Sociology of Education (CASE).

*Organizers: Cathlene Hillier, Crandall University, Maria Brisbane, University of Waterloo*

*Chair: Anastasia Kulpa, University of Alberta and Concordia University of Edmonton*

**Presentations:**

1. Xinru FAN, Beijing Foreign Studies University

*Unmasking Power Dynamics: A Critical Discourse Analysis of Indigenous Education Policy in Ontario*

Policy matters for those interested in inequalities because it shapes who benefits, for what purposes and who pays. Ontario has released its formal policy frameworks guiding and supporting Indigenous education in 2007: Ontario First Nation, Metis, and Inuit Education Policy Framework. However, according to Wotherspoon, there exists a form of "democratic colonialism" in Canadian legislation, discourse and practice. This raises concerns about whether these policy frameworks inadvertently conceal unequal power dynamics. Using Critical Discourse Analysis, the study moves beyond a narrow focus on language features and considers how language is used to construct and perpetuate the disadvantage faced by Indigenous people in Canada.

2. Sarah Masri, McMaster University

*Islamophobia and its Impacts on School Performance among Muslim Canadian Youth*

Muslim adolescents' academic engagement is negatively impacted when they experience bullying at school. Lowered academic engagement leads to lack of interest in studying, especially when students are exposed to anti-Muslim stereotypes in their school climates, which lead them to feel misunderstood, unsafe and even excluded. (Moffic, Peteet, Hankir, and Awaad 2019). While studies have focused on Muslim students in the United States, this phenomenon can be applied to Canadian Muslim students. My presentation will look at Muslim students in Toronto schools' performances and the degree in which their academic performances are affected by their sense of belonging in school.

**(SMH4) Political, Social, and Environmental Stressors on Mental Health and Well-Being**

Monday June 17 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Mental Health Research Cluster

This session will focus on the myriad and multifaceted political, social, and environmental stressors, along with variation in their mental health consequences as a function of social status.

*Organizers: Jinette Comeau, King's University College at Western University, Ruth Repchuck, McMaster University*

*Chair: Jinette Comeau, King's University College at Western University*

**Presentations:**

1. Kimberly Seida, Egale Canada

Non-presenting author: Brittany Jakubiec, Eagle Canada; Félix Desmeules-Trudel, Egale Canada

*Peer support as an adaptive response to addressing 2SLGBTQI mental health in the context of the COVID-19 pandemic*

Physical and mental health disparities are heightened in 2SLGBTQI populations and are largely due to minority stressors such as recurring discrimination or a lack of social support (Frost and Meyer, 2023). The COVID-19 pandemic has exacerbated these issues (Nowaskie and Roesler, 2022). Egale Canada's Queering Mental Health Supports in Canada project employed social determinants of health and intersectional minority stress frameworks to address knowledge gaps concerning the pandemic's impacts on social determinants of mental health among 2SLGBTQI people nationwide. Based on virtual focus groups and qualitative, semi-structured interviews conducted in 2022 with 42 2SLGBTQI community members and 19 service providers (N = 61), a national survey (N = 304), as well as virtual community consultation events, this paper explores the challenges 2SLGBTQI community members are facing because of the pandemic's impacts, particularly those related to social and peer-based supports, as well as their response to these challenges. Findings from thematic analyses revealed widespread impacts on numerous social determinants of mental health, including decreased access to physical and mental healthcare, housing, income security, food security, employment, and social supports. Negative changes in social support were one of the most widely cited impacts. Consequently, this paper highlights the role of both informal and formal peer supports in shaping 2SLGBTQI individuals' mental health and well-being throughout the pandemic. Peer support has largely been marginalized within formalized mental health services as a valid form of mental healthcare, with limited Canadian research showing its efficacy, especially among 2SLGBTQI service seekers. Our data further demonstrate the value of having mental health supports provided by those who share lived experiences with those receiving care. Survey findings showed that over half of our survey participants (54%) (n = 163) indicated moderate to severe negative changes in social support during the pandemic (e.g., loss of contact with some or all family and friends). However, despite drastic public health measures inducing barriers to social support, survey respondents and focus group participants still found ways to access social and peer-based supports.

When asked about the sources of mental health support they had sought out since the start of the pandemic, 68% (n = 194) of survey respondents had reached out to friends, and 11% (n = 33) had reached out to peer counsellors/navigators. Qualitative findings also revealed connections between a lack of social support and mental health issues, such as anxiety, loneliness, burnout, and suicidality. In efforts to mitigate the impacts of the pandemic on access to community connections and social support, participants widely discussed peer support as a form of mental health care which they were already accessing or hoped to access to deal with pandemic-related stressors. Benefits of peer support included empowerment, social support, increased empathy, acceptance, hope, and reduced stigma (Repper and Carter, 2011). In our study, seeking out peer-based supports was directly connected to acute challenges faced by participants in attempts to access more formalized mental healthcare (e.g., counselling, social work). Our findings put forward recommendations for service providers and funders to prioritize peer and community-based supports to holistically address 2SLGBTQI mental health and well-being. Indeed, the growth of peer support networks and care models holds promise for 2SLGBTQI service seekers facing increased mental healthcare access barriers since the pandemic. However, findings and emergent recommendations stress the continued need for systemic social, political, and economic changes to meaningfully address the growing disparities facing 2SLGBTQI communities across Canada. These structural changes include de-siloing approaches to mental healthcare (i.e., integrating formalized and peer-based models of care), increasing 2SLGBTQI representation among healthcare providers, and implementing queer-specific, intersectional, and wholistic approaches to mental healthcare (including robust peer-based supports) which actively respond to harms caused by structural and interpersonal discrimination and marginalization.

2. Ashley Berard, University of Victoria

*Mental Health and Wildfire Disasters: Where are the resources?*

Drawing on data from a PhD research project which interviewed over 30 participants in the Interior of British Columbia who have experienced wildfire disasters, this presentation will cover the mental health impact of wildfire disasters. Specifically, the presentation will highlight how participants described their mental health post-disaster, especially linked to their identities as rural community members. The presentation will highlight the overarching theme of the findings which involves a lack of clear resources available to support those who have endured a disaster. The presentation will end with some suggestions for pathways forward.

3. Cinthya Guzman, University of Prince Edward Island

*Interpreting Boredom: A Sociological Perspective on Emotion and Identity*

For this presentation, I examine boredom through comprehensive qualitative interviews with 100 individuals in Ontario, conducted between May and October 2019. These narratives reveal how individuals experience and articulate boredom in relation to their familial backgrounds, life transitions, and cultural narratives. The study identifies six distinct relations (and associated experiences) to boredom: avoidance vs. Embracing, struggle vs. Acceptance, and internal vs. External-seeking. This classification underscores the diversity of experiences with boredom and

reflects the intricate ways individuals navigate their emotional landscapes within their social environments. To help explain and make sense of these diverse relations and experiences of boredom, I introduce the concept of plausible path articulations as a novel sociological framework for exploring individual responses to emotional states. Boredom is not merely a lack of stimulation; it is a complex emotional state that intertwines with past structures, current social realities, and resonant cultural repertoires speaking to future orientations. My proposed approach transcends traditional views on boredom, shifting focus to how individuals encounter and interpret this state. The narratives from the interviews highlight various experiences with boredom, from individuals feeling a sense of disconnection and searching for social fulfillment, to those finding introspective meaning and self-validation. The study's findings delve into the broader implications of boredom, considering its role as a reflection of social location and as a mechanism by which emotions intersect with collective perceptions and social structures. Methodologically, the paper employs theoretical sampling and focuses on in-depth case exploration over broad representativeness. The challenges in recruitment due to the requirement for smartphone access and the initial over-representation of certain demographics are addressed through targeted recruitment strategies. The qualitative interviews, conducted after an experience sampling method (ESM) protocol, providing rich insights into boredom as perceived by respondents. This protocol, requiring participants to chronicle their experiences six times a day, fosters a high level of self-examination, enriching the study with layered understanding of individuals navigation of boredom. A key finding is the diverse coping mechanisms individuals employ in response to boredom. These range from actively seeking external stimulation and social interaction to introspective methods that involve self-reflection and personal growth. The study also sheds light on how boredom can act as a catalyst for change, pushing individuals to re-evaluate their life choices and pursue meaningful activities that align with their personal goals and values. The proposed paper highlights the importance of understanding boredom in the context of an individual's entire life narrative, including past experiences, present circumstances, and future aspirations. As such, the paper offers a novel perspective on boredom, expanding the sociological understanding of this emotion. Boredom is not a monolithic state but varies in its expression and impact, influenced by an individual's life stage, cultural background, and past socialization, notably familial. This research thus contributes to a broader sociological understanding of boredom, moving beyond static definitions to explore how it manifests as a facet of identity and meaning-making.

## **(DEV2) Social Problems, Development, and Policy in Africa**

Monday June 17 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Development Research Cluster

Across Africa, as elsewhere internationally, there have been renewed interests in addressing social issues such as corruption, environmental degradation, child malnutrition, gender inequality, and food, water, energy, and housing insecurity, which threaten social progress and human development. Although these issues have received considerable attention from development and academic communities, initiatives to address them have not only been an academic exercise. Local community stakeholders are working with national agencies and regional organizations to implement strategies and develop policies aimed at enhancing social protection, basic

infrastructure, education, labour and employment, agriculture, health, environmental sustainability, climate governance, and other key aspects of human development. The overall goal of this session is to stimulate a critical discussion by academics and social researchers on case studies, approaches, and best practices related to the problems mentioned; examine the public policy implications of these challenges, and assess the effectiveness of initiatives that have been implemented. Particularly, this session will situate problems within the context of potential programmatic and policy intervention strategies.

*Session Organizers and Chairs: Jonathan Amoyaw, Dalhousie University; Godfred Boateng, York University*

**Presentations:**

1. Khandys Agnant, McGill University

*Climate and Children: How Floodings Affects Infant Nutritional Outcome in Mali, a Difference-in-Difference Analysis.*

This study aims to investigate the impact of recurrent exposure to floods on infant nutritional outcomes in Mali, a focus that is particularly pertinent given the countrys escalating vulnerability to extreme weather events, including droughts and floods, and the potential repercussions of these climate disasters on the health of vulnerable children. The primary objective of this research is to bridge the existing gap in understanding the effects of recurrent floods on childrens health outcomes, with a specific emphasis on infant nutrition. Employing a Difference-in-Differences (DiD) approach, this study analyzes demographic and health survey data from 2006 and 2012 in order to assess the pre- and post-effects of recurrent flood exposure on infant malnutrition, and to shed light on the intricate relationship between flood exposure and its repercussions on the health of Malian infants. This study's findings reveal compelling evidence of the adverse effects of recurrent floods on infant nutritional health. Specifically, the study identifies a significant association between recurrent flood exposure and severe stunting in Malian infants in 2012. This underscores the detrimental impact of climate events on the nutritional status of vulnerable populations, particularly in early childhood. Furthermore, the research highlights gender disparities in the effects of flood exposure, demonstrating that male children were more susceptible to moderate and severe stunting compared to their female counterparts. This gender-specific vulnerability sheds light on the nuanced impact of climate events on infant health outcomes and emphasizes the need for targeted interventions to address these disparities. In addition to flood exposure, this study found that maternal nutritional status emerges as a pivotal factor influencing infant nutritional outcomes amid recurrent floods. The study reveals that underweight mothers were significantly associated with higher odds of poor nutritional outcomes in their children, while overweight mothers exhibited a protective effect against stunting and underweight in their infants. These findings underscore the intergenerational implications of maternal nutritional status on childrens health, emphasizing the complex interplay between maternal well-being and infant nutritional outcomes in the face of climate-related challenges. This study's results have important policy implications and highlights the need for targeted interventions to address nutritional challenges faced by infants exposed to recurrent floods. It underscores the importance of climate event preparedness and response



strategies, emphasizing the need for adequate infant and young child feeding initiatives to prevent malnutrition in communities recurrently exposed to extreme climate events. Furthermore, the research underscores the importance of integrating maternal health interventions into broader climate resilience strategies, by recognizing the intergenerational effects of malnutrition and the pivotal role of maternal well-being plays in shaping infant nutritional outcomes in the context of recurrent floods. In conclusion, this study contributes valuable insights to the understanding of the impact of recurrent floods on infant nutrition in Mali. The findings have significant implications for policymakers, public health practitioners, and researchers, emphasizing the imperative of implementing comprehensive strategies to mitigate the adverse effects of recurrent floods on infant nutritional outcomes. By shedding light on the complex interplay between climate events, maternal health, and infant nutrition, this research provides a critical foundation for targeted interventions aimed at safeguarding the health and well-being of vulnerable populations in Mali and similar contexts globally.

2. Clifford Semabiah, Memorial University

Non-presenting author: Eric Tenkorang, Memorial University

*Family structure and antenatal health care in Ghana.*

Adequate and timely antenatal care is critical factor minimizing adverse pregnancy outcomes. The World Health Organization (WHO) now recommends eight visits to monitor high-risk pregnancies. Despite this, many countries in sub-Saharan Africa including Ghana continue to grapple with high maternal mortality rates. This persistent issue is often attributed to delayed initiation of antenatal care and insufficient frequency of visits. Previous research has identified socio-demographic, health facility level and geographical factors as contributors, including education, income, age, marital status, quality of care, and proximity. Given prior research, however, there is reason to suspect that marriage type such as polygyny beyond marital status could be a crucial factor. Polygynous marriages entail intricate family dynamics, including jealousy over the husband's affection and resources among co-wives, which can affect maternal health care outcomes. The study employs data from the 2022 Ghana Demographic and Health Survey, focusing on 5,422 women in marital unions. We use Andersen and Newman's (1973) Health Services Utilization framework to show that marriage type is a strong predisposing factor to antenatal care access among Ghanaian women. A series of binary logit models were utilized to examine the frequency and timing of antenatal care visits within this framework. The findings indicate that there are significant differences in antenatal care outcomes among different marriage types. Polygynous women are less likely to initiate early antenatal care and attend the recommended number of visits compared to their monogamous counterparts. However, this difference vanished after controlling for women's socio-economic and demographic characteristics. This means polygynous women's lack of access can be linked to their selective individual socio-demographic characteristics, including lack of education, low income, and limited decision-making within the household. The study underscores the importance of considering the vulnerabilities of polygynous women's access to antenatal health care in Ghana. The findings emphasize the need for targeted interventions that address the unique challenges faced by polygynous women, including educating them about the importance of antenatal care. Moreover, it emphasizes the need to expand free maternal healthcare access to overcome barriers and enhance accessibility for all women. Community nurses who offer health education should also

target polygynous women in the community to ensure equity in access to basic health services. By understanding and addressing the complexities of family dynamics within polygynous marriages, policymakers and healthcare providers can take strides toward reducing maternal mortality rates and improving overall maternal health outcomes in the region. This study is highly relevant to the overarching theme of Social Problems, Development, and Policy in Africa. In the context of Ghana, where polygynous marriages are prevalent, understanding the impact of such family structures on antenatal healthcare access is crucial. This topic aligns with the sessions focus on addressing social issues, promoting human development, and exploring policy implications. By examining how polygyny influences antenatal care accessibility, the discussion contributes valuable insights to the broader discourse on social progress, health, and effective policy interventions, thereby enhancing the overall quality of life in African communities. The study also contributes to the existing body of knowledge on maternal healthcare in developing countries and provides a foundation for further research and policy development in the field.

3. Daniel Owusu Nkrumah, University of Saskatchewan

*A Theoretical Examination of Contributing Factors to the Proliferation of Political Vigilantism: Evidence from Ghana.*

Political vigilantism has been a significant issue in many parts of the world. It has undermined the rule of law and democratic processes in Ghana. Political vigilantism is understood as actions taken by individuals and/or quasi-institutions other than state officials which could either be extralegal or illegal mostly typified by violence in the political field. Among these actions are poster vandalism, rally disruption, vote fraud, voter intimidation, property destruction, physical violence, seizure of public property, and sponsoring such activities. Since the inception of the Fourth Republic, a major anomaly in Ghana's political environment has been the disturbing atmosphere of the country before, during, and after elections orchestrated by political vigilantes. The New Patriotic Party and the National Democratic Congress being the two major political parties have gained notoriety for political vigilante activities. Ghana has been affected by political vigilantism, which is considered a major obstacle to political development in the Fourth Republic. This study uses an institutional performance-focused theoretical framework comprising the theories of structuration, legitimacy, institutional failure, and social learning to test the significance of the identified factors contributing to the prevalence of political vigilantism. The study employs a mainly qualitative methodology to answer the research question: "Does the theoretical framework explain the contributing factors of political vigilantism in Ghana?" In total eighteen (18) interviews were conducted virtually through Zoom and phone calls. Participants were selected from academics, politicians, civil servants, media personnel, and criminal justice agents being eighteen (18) years or older who had a minimum of high school education. These interviews were complemented by one hundred and one media reports on political vigilantism. The media reports were selected from Myjoyonline, Modern Ghana, GhanaWeb, and Peace FM online platforms based on their prominence and availability on the internet. The findings indicate that key state institutions have failed to fulfill their constitutional mandates and that political interference has motivated the spread of vigilante activities in Ghana. The results further suggest that a combination of factors, including unemployment, poverty, high illiteracy rates, and politicians' desire for power, has sustained political vigilantism. The study recommends that allowing institutions such as the electoral commission and criminal justice

agencies to work independently without political influence will reduce the prevalence of political vigilantism, which has marred the beauty of Ghanaian developing democracy. Research participants further suggested the need for a constitutional review to limit the appointing authorities of the president in certain key state institutions. Like the electoral commissioner and chief justice, the inspector general of police should have a specified tenure and not be dependent on which political party is in power. Finally, it was suggested that the activities of the mass media and religious bodies should be regulated to prevent them from being political. This study contributes to our understanding of political vigilantism and its implications for theory, policy, laws, and further research. It has been observed that structural and agency factors and the principles of the rule of law influence both institutional legitimacy and its performance. In conclusion, without institutional independence and strict adherence to the rule of law, political vigilantism will continue to be a major issue in Ghana's political development.

4. Godfred Boateng, York University

Non-presenting author: Igor Akomaye, York University

*Food insecurity and Psychosocial well-being: A Malawian study*

Food insecurity refers to a condition whereby individuals and or households have little or no access to adequate and or nutritious food (1). Globally, food insecurity has been on the rise since 2015 (2). As of 2020, between 720 and 811 million people were food insecure globally (2). The top regions contributing to this number are Asia, Africa, Latin America, and the Caribbean (2). Unlike the physical impacts of food insecurity which are heavily discussed, the non-physical impacts of it are seldom discussed (2). For instance, the impact of food insecurity on people's psychosocial well-being (2). Studies in Saharan Africa show that there is an association between food insecurity and psychosocial health outcomes and the consensus is that food insecurity correlates with the prevalence of poor psychosocial health outcomes (1,2,3,4,5). However, only a few studies were conducted in countries such as Malawi. For example, this relationship was not examined in informal settlements or slums. This current paper aims to examine the relationship between food insecurity and psychosocial health outcomes (stress, anxiety, and depression) in Malawian informal settlements and slums. We hypothesize that an increase in food insecurity will be associated with an increase in stress, anxiety, and depression. The data retrieved for this study was collected via the administration of surveys to the population, as well as through interviews that were conducted at the homes or workplaces of residents. The outcome variables were measured using scales that asked participants questions that indicated the presence of stress, anxiety, and depression in relation to accessing food. A bivariate and multivariate analysis of variables was conducted using STATA to assess the relationship between household food insecurity (HFIA) and the outcome variables respectively. The Institutional Review Board (IRB) at the University of Texas at Arlington and the University of Notre Dame granted ethical approval to conduct this study. Associations between HFIA and stress, anxiety, and depression were statistically significant, with an increase in food insecurity corresponding to an increase in the experience of stress, anxiety, and depression.

**(EDU2a) Sociology of Education in Higher Education Institutions I**

Monday June 17 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Education Research Cluster

This session features papers that draw on empirical, theoretical, or methodological issues in the realm of Higher Education.

*Organizers: Cathlene Hillier, Crandall University, Maria Brisbane, University of Waterloo*

*Chair: Shamiga Shamy Arumuhathas, Western University*

**Presentations:**

1. Anika Forde, York University; Sonia Lewis, York University

*Black undergraduate students experiences in navigating PSE*

Using a qualitative research methodology, this study employed a Critical Race Theory and an Intersectionality theoretical framework to examine the experiences of Black undergraduate students, as they navigate post-secondary educational spaces, within a Canadian context. Data was collected from 25 Black undergraduate students between the ages of 19 and 40. The data was analyzed and coded to identify commonalities and to distinguish characteristics that enabled their success and/or challenges within the educational system. Key findings suggest that the participants encountered a complex array of factors which intersect with systemic barriers to mediate their academic outcomes.

2. Claudia Chauhan, York University

Non-presenting authors: Vanessa Vashishth, Wilfrid Laurier University; Laurie Manwell, Wilfred Laurier University; Benjamin Gabbay, York University; Camila Heredia, York University; Charlotte Daniels, York University

*Appraising the decision-making process concerning Covid-19 policy in postsecondary education in Canada: A critical scoping review*

We conducted a critical scoping review of COVID-19 policy responses in Canadian postsecondary education. Despite the unprecedented nature of these policies and their dramatic impact on the lives of millions of students, staff, faculty, their families, and communities, little is known about the decision-making processes leading to them. Further, the power dynamics that shapes policymaking has been insufficiently explored. Data included publicly available documents and was retrieved from university, newsletter, and legal websites. Documents were independently screened, charted, analysed, and synthesized by at least two investigators, with disagreements resolved through full team discussion. We present preliminary results of our investigation.

3. Alan Weber, Weill Cornell Medicine - Qatar; Byrad Yyelland, Virginia Commonwealth University School of the Arts in Qatar; Robert Bianchi, Virginia Commonwealth University School of the Arts in Qatar

*Sociological Approaches to Understanding Privacy Concerns in Online Learning in Muslim-Majority Countries*

A multi-site mixed-methods sociological study of online learning behaviors in Qatar from 2020-23 of 158 students and faculty concluded that: 1) online privacy is a pervasive and novel concern arising from videoconferencing; 2) reconfiguring the traditional Muslim home became a serious issue due to separate male / female living spaces; 3) with synchronous learning using videoconferencing, complex and unexpected student classroom behaviors arose; 4) female Muslim students expressed anxiety about proper covering (hijab) during videoconferencing; and 6) the recording of online lectures was a pedagogical concern for both faculty and students due to photography taboos related to tribal/family honor.

4. Shamiga Shamy Arumuhathas, Western University

Non-presenting authors: Rebecca Stroud, Carleton University; Alana Butler, Queen's University

*Playing the Blame Game: Precarity Among Racialized International Students Amid Immigration and Housing Crises*

This paper examines the impact of neoliberal policies on international students (IS) of colour in Ontario, particularly focusing on austerity measures and aggressive recruitment strategies in higher education (HE). We analyze how enforcing minimum fund requirements for IS contributes to financial instability, mental health issues, and housing and food insecurities. Our study suggests a research-informed policy agenda, advocating for cross-sectorial policy discussions, revisiting housing policy, dismantling public opinion blame games, and promoting inclusive policy responses to IS experiences. We also address the implications of intersecting social and political movements, including housing insecurity and immigration, on the racism experienced by IS in HE.

**(GAS8a) Sociology of Sexualities I**

Monday June 17 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Gender and Sexuality Research Cluster

This panel features presentations of research on any topic in the sociology of sexualities, broadly defined.

*Session Organizer and Chair: Tina Fetner, McMaster University*

**Presentations:**

1. Alessandra Barbosa, University of British Columbia

*Sex Education Status: A Sociological Study of Female Undergraduate Students at UBC*

The most recent Sex Lives Report (Mohamed, October 2023), a nationally representative survey of young adults aged 18-24 years old, discovered that 2 out of 3 young Canadians report that sex education programs inadequately prepare them to engage in sexual activities. Notably, when asked to identify topics that are soliciting more questions than providing satisfactory answers, young adults comment that consent, fundamental female sexual anatomy and pleasure (notably orgasm) are neglected or completely ignored. The goal of this study is to discover what young adult women learned, identify the information sources that aided in navigating their sexual maturation and critically, how young adult women are inclined to behave as a result. If young adult women could not find answers and feel supported by those they trust, they likely sought out other sources to quench their curiosity. As this author has found, a young adult woman who attended Catholic elementary and secondary institutions with limited access to sex education, this can be overwhelming and confusing at best and detrimental to body, mind and spirit at worst (especially if sources contradict each other). Thus, there is a need to provide accessible, reliable and credible, education programs that normalize sex for all and notably, provide assistance to females navigating sexual maturation. a quantitative study in which young adult women (ages 18-24) at the University of British Columbia are surveyed regarding what they know about sex, how they came to know it and how they are inclined to behave as a result. The survey has been broken into four sections: demographic, elementary education, secondary education and current circumstances. Survey has been chosen as the data collection method so as to efficiently collect information to ensure minimal risk and harm. Data will be analyzed and interpreted using a regression analysis and descriptive statistics. Investing in education produces empowered and autonomous human beings. Yet, when education involves discussion of fundamental female anatomy and pleasure, information is withheld to the detriment of almost half of the world's population. The aim of this study is to allow women to speak for themselves and reflect on the knowledge they gleaned at different points of their life so that institutions and policy makers can adequately assess what is effective and not. This study may also facilitate the creation of an easily accessible continuing education course for all women who would like to learn more about themselves and how to take care of themselves. Due to time restraints for all involved, it is not possible to conduct interviews and gain greater insight into each young woman's lived experience. However, this survey could serve as the framework for pre-screening interviews in future research.

2. Lillie Goodson, University of British Columbia

*Out in the Outdoors: Negotiating One's LGBTQ+ Identity in Outdoor Communities*

Due to the white, male dominated, and colonial history of the outdoors in Canada, outdoor activities and communities have historically lacked diversity. Recently, there has been a push to make these spaces more inclusive and to reframe this narrative around who is "welcome" in the outdoors. As a result, literature exists about peoples gender and racial identities and how they relate to the

outdoors. Nonetheless, research about the experiences of LGBTQ+ (Lesbian, Gay, Bisexual, Transgender, Queer, etc.) people in the outdoors is lacking. To fill this gap, this research project used qualitative interviews to explore how LGBTQ+ people negotiate their LGBTQ+ identities while participating in outdoor activities and communities. Twenty-two LGBTQ+ identifying people who reside in Canada and engage in outdoor activities were interviewed about their experiences in these spaces. Participant ages ranged from nineteen to late sixties, but most participants were in their twenties. Eight participants identified as either transgender, non-binary, and/or gender queer, eight participants identified as cisgender women, five participants identified as cisgender men, and one participant shared that they were still exploring their gender identity, but they knew they were “not completely cis[gender]”. Seven respondents identified as POC (people of colour). All participants identified as gay, lesbian, bisexual, pansexual, demisexual/asexual/aromantic, or queer. All participants shared experiences where they felt joy in the outdoors. For some, this was because it provided an opportunity for them to step away from their work and city lives to be present in nature, and for others, this was because it gave them an opportunity to be challenged mentally and physically. Many also shared that this joy was rooted in the community and friendships that they had built in their respective outdoor activities. Initial analyses show that most participants felt an elevated sense of connection, comfort, and safety when they participated in outdoor activities alongside other LGBTQ+ people. Many participants also described feeling less comfortable around (cisgender heterosexual) men in the outdoors. Some shared that this was because of experiences where they had been undermined or disrespected because of their female identity while outdoors, some shared that this was because of competitive and negative attitudes of men they had been around outdoors, and others shared that this was because they simply enjoyed spending time with other LGBTQ+ people more. Some participants accessed the outdoors through organized groups and group-facilitated trips, while others spent their time outdoors independently with friends and/or participating in solo activities. Most participants who reported participating in organized outdoor groups described at least one of these groups as being LGBTQ+ affiliated. Initial analyses also indicated that LGBTQ+ people were less likely to disclose their sexuality or gender identity when they were participating in outdoor activities with people who do not identify as LGBTQ+. Some respondents shared that this was because they felt as though it would jeopardize the trust between them, and thus, compromise the safety of all involved parties. The findings of this study could be used as a resource to inform outdoor groups and organizations of the experiences of LGBTQ+ people in the outdoors so that they can effectively implement programs, systems, and policies that contribute to the inclusion and support of LGBTQ+ people in these spaces.

### 3. Ezelbahar Metin, McGill University

#### *Popular culture meets pornography: Exploring aggression in sexually explicit fanfiction and readers' preferences*

Fanfiction (literature by admirers of works of fiction which incorporates characters or settings from the original work) has gained growing popularity in recent decades with the advent of the Internet. Archive of Our Own (AO3), the leading website for fanfiction, hosts over 11 million works of fanfiction, including 2 million written in the past year. While many fanfiction stories contain sexually explicit elements of the original story, some are specifically written either partially or solely for pornographic purposes, largely akin to other erotic literature. Furthermore, like erotic literature,

and unlike most mainstream visual pornography, fanfiction is mostly written and consumed by women, making it potentially more female-friendly and women-focused. However, despite its popularity and potential for producing an alternative form of pornography, sexually explicit fanfiction has garnered much less research attention than online mainstream pornography or erotic fiction. In this research, I answer the following questions: 1. What is the prevalence of sexual aggression in explicit fanfiction? 2. What are the sexual preferences of readers of explicit fanfiction? 3. How does aggression in explicit fanfiction vary based on gender dynamics, genres, and sexual orientation? To answer these questions, I utilized a mixed-methods approach. First, I followed in the footsteps of recent research on visual pornography and conducted a textual analysis of both the most popular fanfiction (n=525) and a random sample of fanfiction (n=360) from AO3. The popular fanfiction stories were selected based on the number of times each story had been read (“Hits”). The random fanfiction sample was selected through a random number generator. I analyzed these samples by coding the “tags” of each work, which are key words authors use to describe the contents of their story. I also conducted preliminary in-depth interviews with readers (n=19) of sexually explicit fanfiction published on AO3. Participants were recruited via online advertisement on pages dedicated to fanfiction (Facebook and Tumblr). I found that about half of my sample was marked with tags conveying aggression. More popular stories included a slightly higher rate of aggressive tags than randomly sampled stories (54% and 44%, respectively). A third of the works contained at least one act of BDSM, while acts of non-consensual aggression or rape were present in almost 20% of the sample. Humiliation was present in a quarter of the works, and incest and themes of incest and pedophilia appeared in about 10% and 3% of the stories, respectively. All 19 interviewees, consisting mostly of women of varying sexualities, reported that they enjoyed reading some form of aggression at least sometimes. Although some specified that it was not for their sexual enjoyment and had more to do with the characters or the narrative, none of the interviewees had a strong negative response to the presence of aggression. Moreover, many of the participants in the study enjoyed reading depictions of pleasure in response to aggression in same-sex pairings, which goes against the radical feminist criticism of aggressive pornography as a representation of male dominance over women (Dines, 2010; Dworkin and McKinnon, 1988). Additionally, a number of participants preferred to read about women receiving aggression from men in a sexual context, with the condition that they enjoy the act. In fact, many respondents said that the pain itself could be enjoyed sexually by the receiving character. Lastly, 13 respondents differentiated what they like to read in fanfiction from what they like to practice in their personal lives, with 10 respondents specifying that they read aggressive or non-consensual fanfiction without practicing them in real life. This study contributes to the sociology of sexuality in various ways. Much of the academic research on pornography has focused on the role of aggression in pornographic videos, while most of the literature on written erotica remains focused on sexual scripts and the attitudes of readers to the sexual material. Research into women’s pornography preferences, be it in video or written format, is only recently being explored as in-depth as men’s preferences. This is in part due to the strong feminist critique of pornography and dismissal of written erotica as a legitimate avenue of study. Studying fanfiction which has a reader demographic of mostly women is thus an important step in uncovering more about women’s sexuality and preferences.



4. Sonali Patel, University of British Columbia

*Re-theorizing the Sexual Minority Closet: Evidence from Queer South Asian Women*

Scholarship generally assumes the closet is a place of safety from the perceived risks associated with coming out. However, this overlooks its function as a source of violence, particularly for those belonging to multiple marginalized communities. This article investigates queer South Asian women's (QSAW) experiences of the closet. Drawing on forty qualitative interviews with second and 1.5-generation QSAW in Canada, I offer a re-theorization of the closet as a dual site of safety and violence. My findings show that the convergence of sexual expectations of coming out with ethnic expectations of concealment exacerbates QSAW's vulnerability to violence from family, the LGBTQ+ community, and intimate partners. Despite living a double life to reconcile these conflicting demands, QSAW experience micro-aggressive violence for being closeted and familial violence for not repressing their sexuality. Dating while closeted further jeopardizes QSAW's safety. Ultimately, the results stress the dangers of pressuring QSAW to come out to their parents. The results are significant for understanding the intersectional complexities of sexual identity concealment, as well as culturally unique forms of it, such as privately engaging in queerness "behind closed doors."

**(IND1) Research with Indigenous People: Best Practices in Creative and Community-Based Methodologies**

Monday June 17 @ 1:30 pm - 3:00 pm (Eastern Daylight Time)

Session Format: Panel

Affiliation: Indigenous-Settler Relations and Decolonization Research Cluster

This panel of academics, community partners, and Indigenous participants from the Alberta Treaty 7 community will present the development of, and initial findings from, a SSHRC Partnership Engage research project. Specifically, the panel will discuss their experiences utilizing a community-based participatory (CBPR) method that involved a Two-Eyed Seeing framework proposed by Mi'kmaw Elders, Murdena and Albert Marshall. Two-eyed seeing involves reflecting on the process and the complementarity between Indigenous knowledge and Western knowledge. Finally, the unique data collection process and initial findings will be discussed. Data was collected using visual methodologies (autophotography and photo-elicitation). Autophotography is an ethnographic research method used in the field that creates an environment where the researcher and the reader can see the world through the participant's eyes. Because it does not rely on participants having to speak for themselves, or research instruments that are culturally unreliable, autophotography has become an important tool for building bridges with marginalized groups. Photo elicitation is simply the use of photographs to generate discussion. The use of visual research methods generates rich, informative responses, which facilitates the ability of researchers and participants to capture subtle meanings. It also improves the trustworthiness of the findings through participant data member validation.

*Chairs: Cynthia Gallop, Mount Royal University; Harpreet Aulakh, Mount Royal University*

**Panelists:**

- Cynthia Gallop, Mount Royal University
- Harpreet Aulakh, Mount Royal University
- Bobbi-Jo Helle, Elizabeth Fry Society of Calgary

**(SCY1a) Sociology of Childhood and Youth I: Precarity, hope and making change**

Monday June 17 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Childhood and Youth Research Cluster

Much research in child and youth studies focuses on challenges in young lives, including vulnerability, inequality, discrimination, marginalization, worry, and hardship. While seeking to recognize and appreciate these challenges, researchers in the sociology of childhood and youth frequently recognize that such challenges do not wholly define the lives of children and youth who are living with precarity: there is also hope, joy, innovation, creativity, participation, and activism. The papers in this session all examine hope in the face of precarity, and the possibilities for thinking about and making change.

*Organizers: Rebecca Raby, Brock University, Hunter Knight, Brock University*

*Chair: Mehdi Hassan, University of Toronto*

**Presentations:**

1. Greg Yerashotis, Trent University

Non-presenting author: Simon Darnell, University of Toronto

*Urban youth and outdoor learning: Including environmental justice perspectives into sport-for-development programming*

This article examines the learning experiences of urbanized immigrant youth who took part in an outdoor education component of a Sport-for-Development (SfD) program. Operated through an intersectoral partnership between the City of Toronto and the University of Toronto from 2017-2019, youth spent multiple weekends at the Hart House Farm, a University of Toronto-owned education facility located on the Niagara Escarpment. Drawing from participant-observation, focus group interviews and photo voice, we analyze if, how, and why participation affected youth at personal, social, and political levels. The findings of the study speak to calls from within SfD for a renewed environmental politics, namely by showcasing how augmenting traditional SfD programs with aspects of outdoor education can lead to more 'transformative' forms of social learning and development. In more detail, the findings of the study were threefold. First, we found that providing urban youth with access to the outdoors facilitated a new appreciation of the natural world. Previously, many of the young people in the study had an aversion to spending time in 'the outdoors.' These negative preconceptions about outdoor leisure highlight how barriers to environmental

access emerge not only from restrictive structural forces—i.e., exclusion through class or race—but also from culturally enabling memes that lead youth to consciously avoid seeking available opportunities. Providing youth with opportunities to break through these intersecting barriers was therefore a critical first step to any potential benefits they may garner from access to the outdoors. By bridging structural and cultural barriers to the Canadian outdoors, it enabled youth to form new appreciations for how to live with and alongside the natural world. Second, we found that the trip supported youth's sense of wellness. We found that the trip afforded and provided youth the time they needed to gain some perspective on their life stressors and the space to undergo forms of self-reflection/introspection. This often occurred through 'holistic' natural experiences, which allowed them to find transcendental forms of meaning that are known to support emotional wellness and facilitate personal growth. Third, the study highlights how the trip fostered what we refer to as a form of 'ecological thought' in youth. By this, we mean that in forming a deeper connections with the natural world and with each other, their experience at Hart House Farm expanded their political worldviews around matters of environmental justice and sustainability. The context in which it occurred clearly demonstrates how non-formal learning environments are well-suited to promote feelings of social responsibility in young people, which formal educational environments often fail to impart on them (Breunig and Rylander 2016). In this case, we found support for preliminary investigations into how programming in the outdoors can foster an awareness of issues around environmental justice (e.g., Maria-Jose Ramirex et al. 2020). These findings speak simultaneously to two calls from within the SfD field. Namely, the results address the need to establish deeper connections between SfD and issues of environmental justice (Darnell 2019; Giulianotti et al. 2019; Millington and Darnell 2020), and to generate more 'socially transformative visions' for sport-based youth programming (Coakley 2011; Hartmann and Kwauk 2011). Augmenting a traditional sport-for-development program with non-formal outdoor education and recreation generated unique program effects that are unlikely to occur in traditional sport spaces (Coakley 2011), or even in classroom environments (Breunig and Rylander 2016). The initiative described here not only supported youth's wellness and provided a platform for personal growth, but also extended beyond the individual level to include socio-political development. Integrating non-formal outdoor education into sport- plus -development program models (Coalter 2013) may therefore be an important resource for SfD to make meaningful contributions to the environmental movement. Indeed, while other studies have highlighted the potential role of SfD programs in teaching social responsibility on communal levels (Kope and Arellano 2017; Wright 2016), we extend this finding to include the actual acquisition of socio-environmental justice perspectives. These findings also align with core themes of this year's conference, namely regarding the relationship between diversity and racialization with sustainable futures. Indeed, given the diverse backgrounds of the youth involved in this study, we must also appreciate these findings in light of the growing criticisms of the environmental movement and outdoor education as being comprised of predominantly 'white,' middle-class individuals (Curnow 2017; Gauthier, Joseph and Fusco 2021; Gibson-wood and Wakefield 2013). Our study has shown that when programs provide access to, and opportunities for diverse youth to connect with the natural world, concerns over environmental justice may positively respond to the limiting categories of race, culture, and class. Providing equitable access to natural environments should therefore be regarded as a social right of citizenship that all young people should be afforded in Canada— not only for the benefit of those youth, but also for society at large.

2. Greg Yerashotis, Trent University

*Kickin it in the Hood: Soccer and Social Inclusion in Global Toronto*

This presentation will lay out the findings of my doctoral research that I completed while enrolled at the University of Toronto's Centre for Sport Policy Studies. Using immersive ethnographic methods, my dissertation chronicled my involvement in sport-based youth development initiatives from 2014-2020. Here I took on the role of a community soccer coach to better investigate if, how and why sport programming was affecting the integration experiences of marginalized youth living in urban Toronto's marquee immigrant reception site—the neighbourhood of St. James Town. Sitting at the literal and symbolic heart of Canada's 'global city,' St. James Town is colloquially known as the world in a block due to its vast range of ethno-cultural diversity and extreme population density. It stands as the last remaining immigrant settlement site in a rapidly gentrifying urban core, with newly constructed 'mega-towers' of higher rental income units now dwarfing this once proud constellation of high-rise buildings. Using this avowedly intersectional community context as a background, the author tells the story of how local immigrant youth used sport in nuanced ways to construct unique senses of inclusion and forms of belonging in a rapidly changing and increasingly globalized world. The central questions the project seeks to answer are: Did sport participation affect the everyday integration experiences of these youth? If so, how, and why? And how were these experiences unique for different genders? Upon the answering of these questions, a theory of social inclusion through sport is put forth based on programming's ability to engage and develop local youth, while also facilitating group bonding and eclectic forms of belonging in their lives. There are three pillars of this theory that will be explored in greater detail within this presentation. First, sport's engagement capacity in the lives of marginalized immigrants. In the foreground of this argument are adolescent boys' experiences of 'sport-based urban belonging,' that resulted from their ongoing involvement in ethno-culturally diverse recreational programs. Participants described in interviews how the program served as a space for 'trans-cultural' learning, which they believed aided in their acculturation because they saw these multi-cultural social relations as representative of the dynamics of the 'global' city of Toronto more generally. However, despite the global and domestic aspects of this process of 'making home,' the manner in which it was tied to the hyper-diversity of their locality meant that this kind of belonging was essentially urban. Second, in addition to the book's focus on teenage boys, a standout feature of the research underpinning this proposal is its comparative analysis on gendered sporting relations in the community context. Here, the deep level of immersion achieved by the researcher into local neighbourhood life revealed intersectional barriers to sporting access faced by young women locally. Following the implementation of a girls-only soccer program by the author, however, local girls reported experiencing uniquely empowering affects from participation, which were found on both individual and collective levels. Third, following a detailed analysis of the separate sporting experiences of boys and girls, the author documents how soccer eventually bridged gendered divides, and facilitated a neighbourhood-based, cross-gendered, and multi-generational soccer community, termed the 'Wellesley-Jarvis Soccer Tribe.' Therefore, not only did access to, engagement with, and ongoing participation in this inter-sectoral program partnership positively influence youth on individual levels; but out of the collaboration grew a semi-autonomous network of soccer players whose bonds transcended the physical activity spaces where they were originally cultivated. There are clear linkages between conference themes and the focus of this research. Primarily, the expansion of the conference's understanding of

sustainability beyond just environmentalism, and to incorporate the idea of shared and global sustainable futures. This leaves space for research that highlights meaningful strategies to battle against structural forces of marginalization, and in this case, present strategies to better facilitate the inclusion of racialized groups in 'global cities' and multicultural societies like Toronto, Canada. I have recently submitted this research in the form of a book proposal in Palgrave Macmillan's Sport and Global Culture series, and look forward to using this conference as a platform to further refine my findings for an academic audience.

3. Dawn Zinga, Brock University; Natalie Tacuri, McGill University

Non-presenting authors: Lisa Sandlos, York University; Danielle S. Molnar, Brock University

*Balance and conversation: How competitive dancers and their parents navigate parental Involvement*

Many competitive dancers are required to spend significant amounts of time practicing in the studio, typically training and rehearsing between 8-20 hours each week. Participating in competitive dance yields substantial costs and personal demands on both dancers and their parents, including competition fees, studio tuition, and time commitments. As is the case for many competitive athletic pursuits, there are additional costs and time commitments associated with traveling to competitions, all of which make it necessary for parents of competitive dancers to be dedicated and highly involved. Our research focuses on how dancers and their families manage these commitments and navigate parental involvement. Additionally, as the environment of the competitive dance world is highly gendered and is, unlike many other athletic contexts, heavily dominated by girls and young women, we are also interested in how gender shapes the ways in which mothers and fathers are involved. According to Schupp (2017), dance competition culture can send clear messages about how gender should be performed. We argue that what is often overlooked in research is that those messages are not restricted to the stage. They also permeate how dancers are supported and view their parents' involvement. Sandlos (2015) argues that there is an implicit understanding that mothers will be highly involved and devote themselves to supporting their children's competitive dance experiences. In this analysis, we use Butler's concept of gender performativity to help inform us about the expectations that competitive dancers have of their mothers' and fathers' involvement as well as how they characterize the involvement of other dance parents in studio and competition contexts. We conducted an exploratory study examining the experiences of young competitive dancers across three types of studios: Competitive (e.g. acro, ballet, contemporary, hip hop, jazz, lyrical, modern, musical theatre, tap), Highland, and Irish. There were 41 dancers who participated in the study - Competitive (13 participants, 12-17 years), Highland (15 participants, 12-19 years), Irish (13 participants, 12-19 years). Through semi-structured interviews, we identified the convergences and divergences existing between dancers' competitive experiences in these three dance contexts. In this paper, we discuss dancers' identification of strong convergences across contexts in terms of how dancers and their parents negotiated parental involvement and four themes resulting from our qualitative analysis: Parental Support and Involvement; Parental Knowledge of Dance; Expectations; Decision-making and Autonomy. These categories emerged from the dancers' reflections on how they have navigated their own parents' involvement as well as their observations of other families. While dancers indicated some convergences around what they believed to be too much or too little involvement, they predominantly agreed that parental

involvement was a type of balancing act that needs adjustment for family situations and the individual preferences of dancers and their parents. Essentially, dancers and their parents must work to find the level and types of parental involvement that are right for them. Parental involvement was not seen as static but as something that must be continually adjusted to context, including parental capacity/preference and dancer need/preference. Dancers reported typical gendered stereotypes around the ways in which mothers and fathers tend to support their children's dancing, with far more involvement being expected of mothers. Discussions about fathers' involvement revealed that they tend to participate differently than mothers and, while many dancers viewed father involvement in a stereotypical way, several wanted a different level of involvement from fathers. Our discussion centres around how gender performativity can be applied as a theoretical framework to understand these gendered dynamics and consider how parental involvement in competitive dance might shift as attitudes about gendered parenting roles continue to evolve in the future.

4. Dan Woodman, University of Melbourne

*The Political Economy of Youth in the Context of the 'Asset' Economy: The growing role of the 'bank of mum and dad'*

This presentation engages in debates about the political economy of youth, drawing on longitudinal data from Australia. In youth studies, political economy approaches (such as Bowles and Gintis, 1976; Côté 2014; and Sukarieh and Tannock 2015) focus on the way the status of youth is used to disadvantage young people, both in education and employment, to the advantage of older generations, or to neoliberal capital accumulation in general. This presentation maps these debates as they emerged during the 20th century and their contemporary iterations before turning to the neglected effects of the changes mapped on integrational relationships. These relationships are changing as time in education extends, transitions to work become more complex and in a context in which older generations in many countries have benefited from asset price increases, particularly in housing. Parents are increasingly supporting their young adult children in the context of an extension of precarity further along the life course for contemporary cohorts. This is changing intergenerational relationships such that young adults are more likely than their parents to receive in-kind transfers (such as rent-free accommodation in the family home) and direct financial transfers from their parents. Drawing on mixed method (qualitative interview and quantitative survey) longitudinal data from Australia, the presentation looks at the role of these transfers in emerging patterns of mobility and in the re-creation of inequalities across generations. Many intergenerational supports from parents to children once associated with teenage years now characterise youth and young adulthood and parents in Australia are increasingly financially supporting their children well into young adulthood. It is established these financial transfers are being used to support young adults' housing transitions, particularly home ownership, but the effects of the 'bank of mum and dad' are potentially far wider, impacting on the education, career, and relationship outcomes of young adults. The presentation shows that in Australia these transfers are in many cases being used to manage financial insecurity and a cost-of-living crisis faced by young people but in other cases, parents are helping their children to pursue extended education and manage a period of insecure and poorly paid employment on the way to more secure and well-paid careers in areas such as medicine, academia, and journalism. I use this analysis to further develop an approach to the political economy of youth informed by the sociology of generations, one that is better attuned to

changing dynamics in intergenerational relationships (Woodman 2022). I return to the foundational work of Karl Mannheim (1952) on generations to develop his insights on the role of intergenerational relationships between a generation of students and an older generation of teachers educating within the context of rapid social change, extending these ideas to intergenerational relationship within the family, particularly between parents and their young adult children. Through this I argue that a political economy of youth, if it is to best provide insights into contemporary inequality and barriers to social justice, needs to attend to the way that social change reshaped the life course of contemporary young people's parents, and how this has facilitated changing intergenerational demands within the family.

### **(DEV1) Development and Conflict: Towards Sustainable Futures, Social Justice, and Peace**

Monday June 17 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Development Research Cluster

This session explores two major themes. The first is forces of resistance to neoliberalism at the social movement and state levels that point the way towards transformative change. The second theme is about how both, lack of development as well as neoliberal development create conditions conducive to violence.

*Session Organizer: Jasmin Hristov, University of Guelph*

*Chair: Liam Swiss, Acadia University*

#### **Presentations:**

1. Kellen Cristina de Abreu, Federal University of Lavras / University of Guelph; Jasmin Hristov, University of Guelph

*Understanding Struggles for Land by the Landless Rural Workers Movement (MST) in Brazil: An Anti-capitalist Alternative Targeted by Pro-Capitalist Violence*

Violence has been a frequently relied upon instrument in the expropriation of land from indigenous peoples, peasant farmers, and other communities with collective land-use rights in the Global South. This has given rise to the revival of various rural movements. In Brazil, agrarian conflicts have been a constant feature of the rural landscape since colonial time. The Landless Rural Workers Movement (MST) has been one of the most important actors leading the struggle for land reform and challenging neoliberal rural restructuring in Brazil. It is also one of the main founders of the world's largest social movement, La Vía Campesina. The MST represents an example of an alternative, horizontal, and collective organization of production and social life more broadly. Spearheading the struggle for agrarian reform in Brazil, the MST focuses on: 1) ensuring food autonomy and protecting its members from dependence on the market and 2) promoting agricultural practices informed by the principles of agroecology. As an anti-systemic social movement, the MST promotes spaces of equality in all spheres of social life, through its participatory structure where all families participate

in all decision-making processes. The MST's advances are evident around issues of women's rights and environmental protection. In this paper, we employ Hristov's (2012) theory of pro-capitalist violence and Cox and Nilsen's (2014) theory of social movements from above and below to analyze the dialectic between the MST as a model of a concrete and viable alternative to the capitalist economy and the violence and repression employed against the movement. In particular, we examine patterns in: a) levels and type of violence; b) criminalization of MST members and activities; and c) vilification of the movement in dominant discourses. We argue that MST's experiences of violence and repression must be understood in relation to the needs, fears, and ambitions of movements from above in Brazil, especially the rural capitalist and political elites (such as the owners of soybean, corn and sugarcane plantations, as well as logging and mining companies).

2. Katherine Pindera, Saint Mary's University

*If They Wanted To, They Would: Cuba's cosmopolitan approach to patents in pharmaceuticals*

Global distribution of vaccines against SARS-CoV-2 during the COVID-19 pandemic has been disappointing. The industrialised Western countries developed and patented their vaccines to mitigate the virus, barring the rest of the world from being able to access these necessary products; with little infrastructure available in health care to provision remedies to mitigate diseases in general—nevermind the research, development, and trials needed to produce pharmaceutical products—developing countries were left on their own to weather the transmission. In 2020 at the multilateral forum of the World Trade Organisation (WTO) developing countries called for a waiver on the provisions in the Agreement on Trade-Related Aspects of Intellectual Property Rights (TRIPS), a multilateral agreement provisioned by the WTO that deals with the trade of goods in intellectual property, on which much of the blame has been placed by these industrialised Western countries. Despite the loud calls for a waiver on the Agreement on TRIPS by developing countries, and echoed globally by civil-society organisations, there has been only incremental progress by way of global distribution of the vaccines required to mitigate the transmission of the SARS-CoV-2 virus. Notwithstanding the failure at the multilateral level to address the incapacity of developing countries and apparent inability of industrialised countries to provision the needed vaccines, Cuba and its patent office successfully distributed both domestically and, through a transfer of the technology, their homegrown patented vaccine against the virus during the height of the pandemic. The findings of this qualitative study demonstrate that Cuba, still firmly in accordance with the provisions in the Agreement on TRIPS, has successfully legislated its national patent system to provision the Right to Health by providing access to vaccines both domestically and, in the case of a global public health emergency such as the COVID-19 pandemic, internationally when the ability of a country to produce the needed product is insufficient or nonexistent, whilst still offering the protection and incentive conferred through patent issuance. The structure of the Cuban national patent system can be considered a cosmopolitan approach to providing access to health care; this theoretical approach, cosmopolitanism, emphasises that, like the idea of a national community, we in the global human community need to develop habits that foster coexistence and that as humans, we have obligations to each other that require that we place value upon human lives, and namely of particular human lives, thus placing significance on the privileges and hardships that others do or do not face. In addition, a harmonisation of national patent offices (of which Cuba is not devoid from) through technocratic trust building with the industrialised Western countries (Drahos, 2010)



and a global ratcheting of new norms and standards in IP law has been occurring rapidly through the provisioning of predatory bilateral agreements between the Western and developing countries; this has contributed to a decline of developing countries' ability to autonomously make decisions when it comes to patent issuance and the trade of IP. It is imperative, if we are to sustain our shared future, that access to required goods is possible especially in the face of extreme global circumstances such as the COVID-19 pandemic. This research recognises the interconnectedness of human existence through its utilisation of the cosmopolitan approach to investigating the role of patent issuance in the provisioning of health care and access to pharmaceutical goods. Although the research is focused on the role of IP in provisioning access to goods required for public health, the implications of its findings extend beyond this into accessing any necessary goods on which a patent has been issued.

3. Jasmin Hristov, University of Guelph

*Rural Struggles against Land Dispossession: A Comparative Analysis of Peasant Movements from Honduras and Mexico*

This paper is about the widespread and pervasive use of violence by state and non-state actors in uprooting peasants from their land to make way for large capitalist enterprises. It exposes how violence, operates in tandem with neoliberal legislation towards securing favourable conditions for land acquisition as well as the extraction and appropriation of natural resources by foreign and local corporations in the Global South. The book reveals the dynamics of violent land dispossession under globalization by examining the struggles of two peasant movements – the Agrarian Platform (Honduras) and the National Front of Struggle for Socialism (Mexico). Since the early 2000s, both movements have had many of their members assassinated and many others have been thrown in jail or face arrest warrants based on fabricated accusations. The analysis presented in this paper starts from the premise that land has always been of historical importance for capital accumulation, but especially so in the era of globalization due to the expansion of extractive industries and commercial agriculture. Therefore, far from being a thing of the past, peasant movements today constitute a force of paramount significance at the forefront of struggles for social and environmental justice, challenging the essence of the capitalist state. Regardless of whether we are looking at long-standing sustained movements or spontaneous mobilizations and regardless of whether they are referred to as 'land and environmental defenders' or peasants, the demands of these rural struggles are incompatible with the capitalist logic which requires guaranteed access to resources and private property for the accumulation of capital. Such movements, therefore, are essentially (or have the potential to be) anti-systemic struggles. It is not surprising then that they are targeted by states and large-scale capital through the systematic use of violent and legal means aimed at silencing them. Given all this, it is imperative to understand both, on one hand the dynamics of peasant movements and on the other hand the structures generating violence that is functional to capital, the actors that enact it, the modalities it takes, and the mechanisms that enable it. This paper's objective is to capture the present-day dialectic between peasant movements (which are perceived by capital as a threat) and the violence exercised by state and non-state armed actors against peasants on behalf of capital, by integrating the author's novel theory of pro-capitalist violence. To this end, the paper offers a comparative analysis of the origins, structure, objectives, strategies of resistance, achievements and experiences of violence of the two movements. It draws

on seven years of research supported by two grants from the Social Sciences and Humanities Research Council of Canada (SSHRC). The data collected during fieldwork in both countries , includes more than 130 interviews and focus groups.

## **(EDU2b) Sociology of Education in Higher Education Institutions II**

Monday June 17 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Education Research Cluster

This session features papers that draw on empirical, theoretical, or methodological issues in the realm of Higher Education.

*Organizers: Cathlene Hillier, Crandall University, Maria Brisbane, University of Waterloo*

*Chair:*

### **Presentations:**

1. Brendan Lu, University of British Columbia

#### *Friendship Networks and Academic Achievement among Post-Secondary Undergraduate Students*

Friendships and academics are priorities for students. This thesis will investigate the relationship between friendships and academic achievement. Existing studies on friendships vary in measurements (such as social fit, networks, and support). Academic achievement is primarily measured by grades. In this study, friendships will be measured through quality and loneliness scales. Academic achievement measurements will include letter grades, and career skills (including communication and work ethic). Existing findings indicate that friendships and support reduce loneliness; and that friendships consequently enhance academic achievement, whereas loneliness reduces it. This study will examine these trends among undergraduates at the University of British Columbia.

2. Adam Vanzella Yang, The Conference Board of Canada

#### *Educator experiences with generative artificial intelligence: Differences by gender, age, and field of study*

Generative artificial intelligence (GAI) has become a prominent force in post-secondary education (PSE). However, there is limited understanding of how educators perceive and experience GAI in their teaching practice. Using nationally representative data, we found that most educators have never or rarely used GAI, and that their stance on student use of GAI is unclear. Educators demonstrated moderate levels of familiarity, proficiency, and optimism regarding GAI in post-secondary education. Some differences by gender, age, and field of study were observed. When crafting GAI use policies, post-secondary leaders should acknowledge that various social factors could influence engagement with these new tools.

## **(GAS8b) Sociology of Sexualities II**

Monday June 17 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Gender and Sexuality Research Cluster

This panel features presentations of research on any topic in the sociology of sexualities, broadly defined.

*Session Organizer: Tina Fetner, McMaster University*

*Chair: Lacey Bobier, University of Toronto*

### **Presentations:**

1. Lacey Bobier, University of Toronto

*Dress coded: How middle school dress codes compromise girls' sexual subjectivity and neglect agency*

Clarifying everyday mechanisms of embodied inequality, this project shows how schools' practices of body management sexualize and target female-bodied students, shaping their developing sexual subjectivity (i.e. the feeling of control over and pleasure in one's sexuality). This study examines school dress codes for their pervasive, constant, everyday role in girls' experiences with evolving bodies and gendered and sexualized experiences. Middle school is a pivotal time of identity development that coincides with a significant physiological transition and consequent shift in social expectations and experiences of embodiment. This is when girls exit a space of childhood innocence (or, at least, a space with fewer sexual overtones attributed to their bodies, clothing, and behaviors) and transition to a sexualized adult realm, accompanied by new expectations and interpretations of their bodies and behaviors. Merging in-depth interviews with 34 middle school students and 27 middle school educators with content analysis of 103 middle school handbooks, this study highlights the voices of those whose everyday experiences of embodiment are most shaped by school dress codes: girls. Educators and students demonstrated conflicting understandings of students' dress code violations. When intentional, students offered three reasons for breaking the rules: a desire for physical comfort; self-expression through fashion; and/or to make statements about gender/sexual biases in dress codes. Meanwhile, educators focused on troublemaking, trends, and mistakes. In doing so, they failed to recognize: (1) the effort students, but especially girls, put into avoiding violations; (2) students' agency in choosing comfort, fashion, and activism; and (3) students' broader concerns about gender/sexual discrimination. Students were especially critical of how dress codes and their implementation sexualized girls by positioning their bodies as distractions and sites of risk. Girls learned their bodies could distract boys from classroom lessons and teachers from educating. At the same time, girls understood that their bodies were not just problematic because of the distraction they posed, but the potential danger they could bring to the girl should she make poor choices with her dress. Girls voiced frustration with these messages and the associated surveillance and punishment. They thoughtfully articulated how their developing sexual subjectivity and agency were compromised by policies that sexually objectified them and

diminished their feelings of control over and pleasure in their bodies. In other words, girls' experiences with dress coding emphasized how such policies resulted in their compulsory self-objectification (i.e. the internalization of an outsider's view of one's body, or judging bodily attractiveness and value through an external lens, and the resulting treatment of oneself as an object to be viewed and evaluated). Girls resisted and combated sexualizing discourses and policies through their accounts and actions, but nevertheless experienced an emotional toll because of the inescapable omnipresence of surveillance and its detrimental consequences.

2. Adri Prattas, Queen's University

*The Surveillance of Deviant Sexuality: Analyzing the Surveillance of Online Sex Work under SESTA/FOSTA*

The sex work industry has faced centuries of punitive measures, stigmatization, and surveillance. In this paper, I explore the contemporary challenges posed by technological advancements, specifically focusing on the online spaces that sex workers have turned to for safety. Through combining David Lyons concept of surveillances power of categorization with Michel Foucaults discourses of sexualities, I introduce the concept of the surveillance of deviant sexuality. I demonstrate this framework through analyzing the American legislation known as SESTA/FOSTA (Allow Victims and States to Fight Online Sex Trafficking Act and Stop Enabling Sex Trafficking Act) and its material consequences for online sex work and sex workers. Lyons idea that the ability to monitor, classify, and categorize individuals is a form of power is foundational to the framework I invoke in this paper. The contemporary surveillance landscape enables the collection of vast amounts of information used to categorize individuals based on predetermined characteristics. The power of exclusion arising from these categorizations influences peoples life chances, as seen in practices such as post-9/11 categorization of individuals as "desirable" or "undesirable" based on arbitrary characteristics, such as country of origin, when travelling. I connect this concept to Foucault's discourses of sexualities to highlight how categorization occurs based on the moral acceptability of one's sexual life. Foucault challenges the repressive hypothesis, suggesting that power over sex is instead discursive. He argues that the acceptability of sex is determined by specific circumstances, actors, and contextual relationships, leading to multiple discourses on sexualities produced through different institutional mechanisms, such as the legal system's criminalization of sex work. Foucaults insights are crucial for understanding how power operates within the realm of sexuality. I apply the combined framework to analyze SESTA/FOSTA, a 2018 legislation that amends the Communications Decency Act. I argue that this legislation, although ostensibly aimed at combatting online sex trafficking, exemplifies the surveillance of deviant sexuality through its conflation of sex trafficking and consensual sex work. The legislation's conflationary definition of sex trafficking reflects a moralistic perspective, rooted in radical feminist views that deem the sex work industry inherently coercive and misogynistic. I suggest that SESTA/FOSTA arises from the legal system using its discursive power to shape the narrative surrounding sexuality and sex work through attempting to legislatively designate sex work as deviant. Furthermore, the legislations focus on online spaces facilitates the surveillance aspect, compelling platforms to monitor and categorize users based on the legislations defined categories of deviant or permissible. Following this, I highlight the allegedly 'unintended' material consequences of SESTA/FOSTA, such as platform censorship and sanitization. The removal of Craigslist's "personals" section serves as a prime

example of these consequences, illustrating the legislations impact on platforms that struggle to distinguish between sex trafficking and consensual sex work due to the conflationary definition provided. Lastly, I showcase how SESTA/FOSTA directly harms sex workers through pushing them towards riskier street-based work due to the elimination of safer online spaces. This guided shift to street-based sex work endangers sex workers and pressures them into compromising situations to earn a living. In conclusion, I not only advocate for the repeal of SESTA/FOSTA through emphasizing the dangerous consequences this legislation has on sex workers, but I also emphasize the need to recognize the broader implications of moral surveillance on evolving discourses surrounding sexual deviance that extend beyond sex work.

### 3. Mathew Graham, University of British Columbia

#### *Removing the gbMSM Demographic From Blood Donation Screening: Analysing News Coverage on Canada's Shift to Individualised Sexual Behaviour Screening*

In 2021, Canada amended its blood donation laws to screen every potential donor's sexual history rather than screen only gay and bisexual men who have sex with men (gbMSM). While scholars and LGBTQ+ community members have called on the Canadian and international governments to adjust this blood law for years, a research gap persists regarding how the general Canadian public and media view this policy change. Thus, this paper aims to fill this research gap by determining how Canadian newspapers portray the policy change leading up to, as well as following the amendment. Additionally, this paper uses post-gay theory to investigate the level of gay acceptance in Canadian society compared to past studies. Concerns for the theory's validity have been questioned in recent years due to its historic perpetuation of homonormativity and/or limited view of queer identity and diversity. This study ensures that non-homonormative measures are incorporated. The data is based on an analysis of Canadian newspapers (n=109) consisting of national, provincial, and local newspapers, and omitting non-Canadian reports on the matter. Each article is qualitatively coded using a two-stage system: the first stage is reading 30% of the articles to develop common themes and a coding sheet, and the second stage using the coding sheet to ensure a consistent analysis of all the articles. Canadian views on gbMSM have been increasingly positive over time, and Canadian blood screening legislation has eased its deferral periods with little backlash in the past decade. Combining these factors, this study expects to find that most newspaper articles will first validate the amendment by highlighting blood science approving the change, and subsequently highlight the positive effect the amendment will have on the overall Canadian blood supply. To determine the validity of this hypothesis, several themes are incorporated into the coding sheet. 1) Views on the law change; with questions such as "Does the author highlight anyone celebrating the change? If so, who?". 2) Focus of the story, with questions such as "What level of focus is given to the blood law change in the article?". 3) Political implications and politician's views, with questions such as "Does the article use the blood law controversy as an example of political inadequacy?". 4) Risks of the law change portrayed in the story, with questions such as "Does the article discuss HIV stigma correlated with gbMSM?". 5) Lasting effects on queer folk, with questions such as "Does the article mention damage to trust or other lasting effects on queer trust with Health Canada and blood donation as a whole?". 6) Worries of complicity, with questions such as "Does the article mention worries about donors being complicit to the new screening criteria?". 7) Patriotism related to the law change, with questions such as "Does the article highlight a phrase similar to 'Canada has one

of the safest blood supplies in the world’?”. 8) Civil citizenship and generosity, “Does the article describe blood donation as a way to feel ‘a part of the community’ or ‘giving back to the country’?”. The case of Canada’s historically homophobic blood donation deferral against gbMSM helps demonstrate Canada’s targeted homophobia against polygamous folk specifically. Post-gay theory lacks an analysis of how non-homonormative folk are positioned on a spectrum measuring gay acceptance, and this study aims to fill in the research gap that includes these historically neglected folk. This research will contribute to the growing literature on post-gay theory, but in a Canadian context. Furthermore demonstrating the current level of acceptance regarding gbMSM in Canada.

#### **(HEA4) Health and Its Publics**

Monday June 17 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Gender and Sexuality Research Cluster; Sociology of Health Research Cluster

This session will explore the varied ways in which ‘publics’ (whether general or specific) engage with or are depicted in health education, public health, health promotion, health policy, the sociology of health, and/or health-related media coverage.

*Session Organizer: Emma Whelan, Dalhousie University*

*Chair: Fiona Martin, Dalhousie University*

#### **Presentations:**

1. Emma Whelan, Dalhousie University

*Health promotion and its publics: Justifying handwashing education, 1920-1950*

This paper speaks to the broader question of how ideologies of class, ‘race,’ and gender shape representations of ‘the public’ in health promotion, through an analysis of British and Canadian cleanliness and handwashing promotion, circa 1920 to 1950. Building on Steven Epstein’s concept of niche standardization and on Michel Foucault’s discussion of health as “the duty of each and the objective of all,” I argue that there are three main contexts in which ‘the public’ or certain segments of it are depicted: as advocates/supporters of cleanliness promotion; as hygienically ignorant or disadvantaged; and/or as responsible for causing or solving cleanliness-related problems. Illustrative examples are drawn from the papers of the voluntary health association, the Health and Cleanliness Council (England and Wales, 1926-1946), along with soap industry and state publications in Britain and its former colonies. The paper contributes to an understanding of how representations of ‘the public,’ while appearing to include everyone, may be deployed strategically and selectively to justify biopolitical interventions that responsabilize some citizens more than others for public health problems and their solutions.

2. Patricia Cormack, St. Francis Xavier University; James Cosgrave, Trent University

*Canada's official recreational drug users: Fifty years of making publics*

Jurisdictions around the world are moving to decriminalize or legalize recreational cannabis consumption, with other illicit drugs like psilocybin and LSD also on the radar. Regardless of the legal and regulatory models adopted, the figure of the recreational drug user will emerge as socio-legal subject variously defined by the state and its agents of public administration. In this paper, we employ a genealogical method that considers the state and official discursive formulations of drug use and users (Foucault 1977; Durkheim 1995; Cosgrave and Cormack 2023). A genealogical approach uncovers the social, historical, and political forces that coalesce to enable the conditions of possibility, and discursive transformations constitutive of, legalized drug and their users. Through what we will characterize as a “rationalization of morality” notions like vice and the prohibitionist state begin to be replaced by scientific and health discourses, but a moral discourse nevertheless persists, constructed around good and bad drug practices, habits, and attitudes. Being “informed” about the consequences of drug use becomes an obligation of the citizen who puts faith in scientific and expert pronouncements. Canada first criminalized recreational drugs in 1908 with the Opium Act, aimed primarily at Asian workers in western Canada (Boyd, 1984; Carstairs, 1998; Comack, 1991). Federal ministries of health and law enforcement worked together to define and criminalize drug production and consumption from these early days, legitimizing and entrenching their legal-bureaucratic power by entwining public health and public protection in their discursive rhetorics (Giffen, et al, 1991; Hewitt, 2016). Periodic moral panics, supported by media, shored up fear of drug vendors and users through the 20th century, often cut through with racist overtones (Carstairs, 1999). Social transformations of the 1960s—high immigration, cultural and commercial nationalism, conflicts related to Quebecois nationalism, youth movements and student protests (Boudreau, 2012), contributed to the decline of Protestant value hegemony and a shift of English-Canadian society out of the Victorian era (Morton 2003). We take 1969 as a Canadian discursive turning point, because it marks a conscious “modernization”, indicated by omnibus Bill C-150, which liberalized contraception and abortion, “homosexuality”, divorce, and gambling. Also in 1969, Canada’s first royal commission to investigate recreational drug use, the Le Dain Commission, was struck. Beginning with the Le Dain Commission, we find that a general discursive figure of the utilitarian pleasure-seeker, the risk-assessing consumer, the media dupe, along with figures like endangered “youth”, emerge in state discourse, domesticating the citizen toward state mediation of drug use. We argue that the cannabis consumer under the 2018 legalization regime is historically prefigured in the Le Dain Commission Report and becomes discursively set over the 50 years of such official accounts. Examining official government representations of drugs and drug users covering a fifty-year period, we ask how these representations, along with broader cultural trends, shape the state-citizen relationship. Documents examined include: The Commission of Inquiry into the Non-Medical Use of Drugs (Le Dain Commission Report), 1973; Report of the Senate Special Committee on Illegal Drugs (Nolin Commission Report), 2002; the Cannabis Task Force Report, 2016; and the Cannabis Act, 2018. These documents are grounded in differing mandates and authority: two are royal commissions, one is a task force, and one is federal legislation. The first discursive layer of these documents involves their own authority to speak about the drug user. As will be discussed, the committee members root their own authority in that of science and scientific information, although some of them hold political authority without being scientists themselves. A second discursive layer

involves their assertions about human nature in general as grounds for their construction of the drug user. Again, in some cases the authority of named philosophers is invoked, in other cases more general demographic assertions are made about types of people – e.g., “youth”. Finally, we examine their assertions about the nature of the state and its mediation of drug use. Legal cannabis (and other drug) markets in Canada cannot be understood without consideration of the state’s role in discursively constructing drugs as substance, and the user as a subject. As the drug user is to be socialized by discourses about health, safety, and risk, the emergence of legal markets reveals the state’s ongoing construction of threats, forms of deviance, and an illegal “outside”. These threats include those who encourage or support drug consumption or experimentation by youth, uninformed consumption, illicit producers and vendors. A world of experiential, local and user knowledge is now marginalized and discredited as public health publics arise and legitimate state-expert-bureaucratic administration of pleasure and recreation.

3. Krystle Shore, University of Waterloo

*Rationalizing the coercive police monitoring of people with cognitive differences who wander through conceptions of 'vulnerability' and 'risk': Findings from a case study of Project Lifesaver*

People with cognitive differences (e.g., people diagnosed with autism or dementia) often engage in wandering behaviour. While wandering can be a meaningful and enjoyable activity for these individuals, it can become dangerous and is a commonly expressed concern for their caregivers. As such, many caregivers rely on consumer electronic monitoring (EM) devices to keep their loved ones safe. Police organizations across Canada and the U.S. are also involved in managing the safety of people who wander through ‘Project Lifesaver’ surveillance programs; caregivers living in jurisdictions where police have implemented Project Lifesaver can have the people with cognitive differences they care for outfitted by police with radio frequency transmitter bracelets. Then, in the event of a wandering incident, police can use radio frequency tracking antenna to home in on the bracelet’s signal and locate the device wearer. While the intentions behind these EM practices may seem benevolent, literature on caregiver EM of people with cognitive differences shows that such practices carry a propensity to erode the personal autonomy, sense of self, and quality of life for those being monitored. Further, research shows that police efforts to protect vulnerable populations often rely on carceral logics and tactics and can therefore lead to serious individual and systemic harms for the communities targeted by the intervention. This paper draws from a large, qualitative case study of Project Lifesaver and considers how the program is designed and rationalized as a form of protection for people with cognitive differences and how it operates as such in an Ontario context, including the implications of the program for the communities it is designed to protect. This research involves content and thematic analyses of a variety of data sources including observations of an international Project Lifesaver conference and training program, the contents of Project Lifesaver promotional material and internal police documents (obtained through Freedom of Information requests), and interviews with various stakeholders involved in Ontario Project Lifesaver programs. The study adopts an abductive analytic approach, using an iterative process of data collection and analysis to situate empirical findings in relation to existing theoretical insights. Of note, two theoretical frameworks proved especially relevant to the analysis: Jennifer Musto’s (2016) concept of ‘carceral protectionism,’ which describes how state interventions can deliver protection for vulnerable populations through carceral systems and



tactics, and classical Foucauldian perspectives on the relationship between population control and the promotion of population health. Findings discussed here call into question the protective benefits of Project Lifesaver for people with cognitive differences by showing that Project Lifesaver tracking technology is not often deployed by Ontario police to locate individuals enrolled in the program. Moreover, findings reveal Project Lifesaver to be a coercive and dehumanizing form of police surveillance that is rationalized as ‘care’ for vulnerable populations. In practice, the program denies the autonomy of those being monitored and renders them as objects to be tracked rather than humans to be engaged with and empowered. At the same time, these problematic program elements are obscured by Project Lifesaver discourse that frames people with cognitive differences as a particularly vulnerable population: classifications of vulnerability are applied in such a way that these individuals are simultaneously characterized as at-risk of imminent danger and inherently risky and dangerous. This discourse, in turn, reinforces the need for coercive police surveillance to manage this population’s behaviour. Study findings situate Project Lifesaver as a form carceral protectionism — the program functions as a form of social control that merges carceral logics, technologies, and techniques with the protection of vulnerable groups. As a result, the program extends the reach of the police apparatus into population health and welfare, as well as into the private domain of caregiving. Importantly, though, it is the ‘caring’ elements of PL that buttress this expansion of the state’s carceral machinery; the invasive, coercive, and dehumanizing aspects of the program are veiled by constructions of vulnerability and risk which effectively position this police surveillance as a necessary and benevolent safety mechanism for people with cognitive differences. Thus, Project Lifesaver operates as a subtle form of population control—one that appeals to caregivers’ rational interests in managing the safety of their dependents.

## **(PSM2) Has It Happened Here? The Far Right and Canadian Exceptionalism**

Monday June 17 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Political Sociology and Social Movements Research Cluster

Recent developments—including the emergence of the People’s Party and protest movements like the “Freedom Convoy” and “1 Million March 4 Children”—challenge the narrative that Canada has resisted the rising tide of far-right movements, parties, and leaders sweeping the globe in the early 21st century. Papers in this session seek to understand the state of radical politics in Canada today; identify factors enabling and constraining its success; and situate it within a global context by outlining the distinguishing features of Canada’s far right.

*Session Organizers and Chairs: Martin Lukk, University of Toronto; Sébastien Parker, University of Toronto; Sakeef Karim, New York University*

### **Presentations:**

1. Deena Abul-Fottouh, Dalhousie University

Non-presenting authors: Tina Fetner, McMaster University; Clifton van der Linden, McMaster University

*Normalizing Right-Wing Extremism Online: The Case of the Ottawa Freedom Convoy*

The rise of right-wing extremism (RWE) in many western democracies is cause for alarm. Efforts by major social media companies to constrain the spread of RWE has forced far-right leaders and influencers to explore new narratives and rhetorical tools to diffuse their ideas online. They started to tone down their rhetoric and penetrate other existing movements to normalize their discourse and be accepted in the public sphere. Most existing research looks at online RWE through studying their blogs, far-right channels, or social media accounts of far-right known figures. However, much less is known about how right-wing extremist ideas and conspiracy are transmitted and adopted in online spaces and venues that are not necessarily affiliated with the far right but rather are shared by the public. In this research, we study how RWE usurps existing movements to get their narratives more mainstream. The case of the Freedom Convoy protests in Ottawa, Canada in 2022 epitomizes this. During the COVID-19 pandemic, online expressions of far-right narratives have risen dramatically. However, there is disagreement—both among pundits and scholars—about what activities should be considered far-right extremism and what should count as non-extremist activism. As part of the Freedom Convoy, protestors claimed that their goals to rescind emergency measures put in place to reduce the spread of COVID—or even to demand the resignation of the Prime Minister—were well within the bounds of ordinary politics. By contrast, critics denounced the protest as giving voice to extremists – pointing to leaders’ affiliations with extremist groups, the spread of far-right narratives, and the spread of misinformation and conspiracy theories among protestors as evidence of extremism. By looking at the case of the 2022 Freedom Convoy online, we gain new insight into the spread of right-wing extremist ideas online. We specifically ask: 1- Who are the LEADERS of the Freedom Convoy online and what are their relationships to the far-right? 2- What is the extent of the spread of far-right NARRATIVES among the supporters of the Freedom Convoy online? 3- What is the extent of circulation of MISINFORMATION AND CONSPIRATORIAL narratives by the supporters of the Freedom Convoy online? The proposed project is nestled within and will contribute to the theoretical framework of online right-wing extremism which draws on three key developments: the circulation and diffusion of far-right discourse in everyday lives on social media platforms, the rise of the alt-right as a lighter version of extremist far-right, and the immersion of far-right discourse in conspiratorial beliefs that found fertile grounds online during the pandemic. We use a two-pronged computational social science methodological approach of network analysis and natural language processing to study the diffusion of RWE through X (formerly Twitter). We use a Twitter dataset collected from #IStandWithTruckers, a Twitter hashtag that clearly advocates for the Freedom Convoy. To answer research question 1, we use network analysis measures commonly associated with influence and diffusion on the Twitter networks (e.g., degree and betweenness centralities) to determine the influencers in both the Twitter mentions and retweets networks and then identify whether they affiliate with the far-right. To classify the narratives shared and whether they include far-right narratives (research question 2), we conduct a content analysis of the most shared tweets in the #IStandWithTruckers retweet network and in the timelines of influencers that were identified by network analysis. To answer research question 3 and study the diffusion of misinformation and conspiratorial beliefs, we first use network analysis to determine the most shared URL domains in the Twitter networks. We then use Media Bias Fact check to determine the veracity of those domains and their inclination to the far right. This research presents innovative methods to identify right-wing and online conspiracy and to detect the broadcasters of right-wing extremist discourse online.

2. Iga Mergler, Wilfrid Laurier University; Neil McLaughlin, McMaster University

*Why George Soros Conspiracy Theories Never Took off in Canada and Why that Might be Changing*

The lack of a mass based far-right party in Canada makes us stand out among comparable advanced industrial nations, but we also have not seen the same level of anti-Soros conspiracy theories as one finds in the Poland Hungary and the United States. Soros, a Hungarian American philanthropist, has been at the center of right-wing populist attacks on globalist elites around the world because of his unique combination of wealth, liberal capitalist views, his highly influential Open Society Foundation and his Jewish roots. In Canada, however, these tactics of scapegoating Soros has not really worked, like in Lithuania and Slovenia, among other examples discussed in the literature. This paper will outline the comparative sociological reasons discussed in the Canadian exceptionalism literature and in the scholarship on Soros for why Soros conspiracy theories never really took hold here. We will the discuss how Erza Levant, the Truckers Convoy and the new Canadian right wing internet figures such as Jordan Peterson and Lauren Southern may be changing this, as anti-globalist populist right here allies with American Trumpism and Orban in Hungary to replace liberalism and social democracy with new illiberal forms of democracy that could happen here.

3. Emily Laxer, York University, Glendon Campus; Rémi Vivès, York University, Glendon Campus; Efe Peker, University of Ottawa

*Canada, Still the Exception? Mapping Populist Discourses in Canadian Federal Leaders' Social Media Presence*

The last decade has seen a marked increase in social scientific and public interest in populism. Since 2016, the year that saw Donald Trump elected U.S. President and Britain's exit from the European union ("Brexit"), the number of publications including the terms "populism(s)" or "populist(s)" in their titles have virtually exploded, as have worldwide google searches of the term "populism" (Peker, Vivès and Laxer, 2023). This substantial increase in attention poses challenges for social scientific research. If populism is of such broad significance, how can it be clearly defined? What are its characteristic features and key dimensions? How can we reliably operationalize and measure it? Current answers to these questions are disproportionately informed by observations of right-wing populisms in Europe, which are known to elicit public fears about the cultural influence of foreign and domestic "others". This has left a clear imprint on the field. For instance, several studies define populism as inherently prone to excluding minority populations (e.g., Engesser et al., 2017). Others address populism as a matter of degree, distinguishing its minimal or "thin" forms characterized by positive references to the "people", from "thick" versions that include negative references to "elites" and "others" (Jagers and Walgrave, 2007). A third branch of scholarship regards exclusion of "others" as characteristic of right- but not left-wing populisms (Freisen, 2021). In this study, we aim to ascertain whether and to what extent theoretical propositions derived from the European experience can illuminate the role and impact of populisms in non-European contexts. We focus on Canada, which, until recently, was widely viewed as impervious to the global populist surge, particularly its exclusionary dimensions. However, this tale of "exceptionalism" has become overshadowed by reports that parties, leaders, and movements deploying populist discourse and strategy have taken on greater significance and visibility in the wake of the covid-19 pandemic. Using

a dataset of over 5,000 original tweets by five Canadian federal party leaders, we compare the prevalence and intensity of three characteristic populist discourses: people-centrism, anti-elitism, and exclusion of “others”. Our decision to include politicians from across the political spectrum is informed by a conception of populism as a communication style, which varies in degree both within and across parties, and which contains multiple dimensions, some of which are taken up by “mainstream” parties. In including politicians from a range of ideological traditions, we also seek to avoid presuming who is or is not “populist”, opting instead to focus on instances of populist mobilizing, which can take varied forms. Our results complicate prevailing definitions of populism by showing a weak correlation between people-centrism – which is widespread across the political spectrum – and anti-elitism – which is far more circumscribed. We also find far more complexity in the make-up of right-wing populisms – particularly in terms of the exclusion of “others” – than the European literature suggests. We argue that our findings warrant a rethinking of populism’s key dimensions and relationship to ideology beyond the Canadian case.

### **(SCY1b) Sociology of Childhood and Youth II: Generation: Expectation, age, family, and inequality**

Monday June 17 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Childhood and Youth Research Cluster

The papers in this session are curious about what is generated by generation. Generation invites us to consider the tensions produced through expectations about age, and what is produced within and carried through different stages of life (whether that be inequality, investment, or trauma). The papers in this session explore how ideas of generation—including the experiences of a specific generation, interactions between generations, and transgenerational trauma—shape young people’s lives.

*Session Organizers: Rebecca Raby, Brock University, Hunter Knight, Brock University*

*Chair: Hunter Knight, Brock University*

#### **Presentations:**

1. Dustin Ciufu, Trent University Durham

*Young Peoples Experiences of Margins and Privilege in Humanitarian Disarmament: Resisting Militarism through Transnational Youth Activism for a Mine Free World*

In her seminal 2006 article, *Children and international relations: A new site of knowledge?* Alison M.S. Watson encourages International Relations (IR) scholars to focus on how global affairs shape young people and how young people shape global affairs. Since this time, whether through closer engagement with Critical Childhood Studies (CCS) (Hanson and Nieuwenhuys, 2013; Vandenhoe et al., 2015) or heightened focus within the discipline of IR proper (Huynh et al., 2015; Beier, 2020), there is a growing academic appreciation for the place of children amid international issues. Arriving

at this moment has required a re-conceptualization of the child because according to Brocklehurst, “almost all definitions and concepts of children are premised on a notion of childhood as an experience which has or should have little in common with the political” (2015, 33). Therefore, it may seem antithetical when IR scholars are tasked with analyzing the relationship between militarism; society’s acceptance of force to solve political issues (Shepherd, 2018) and childhood. However, it is precisely this lens that facilitates the agency of children to offer a more robust understanding for how children and youth encounter militarism. This article examines the ways in which militarism is both endured and resisted through transnational youth activism in humanitarian disarmament. It contributes to the transnational youth activism literature (Hanson, 2023; Holzscheiter, 2020) by understanding the specific role of youth in navigating militarism by providing resistance to it through addressing the issue of landmines around the world. It is important to note the significance of the international movement to ban landmines. In the post-Cold War era, the United Nations Anti-Personnel Mine Ban Convention (also known as the Ottawa Treaty) is considered among the most successful global disarmament initiative. With 164 states parties having ratified this treaty, there has developed a valuable humanitarian norm against the use of these inhumane weapons of war. The convention recognizes that as landmines do not distinguish between a civilian or combatant, they violate the 4th Geneva Convention and should never be used in war (Geneva Convention, 1949). While much has been written on the movement (Alcade, 2014; Forster, 2019; McGoldrick, 2008), including how children and youth suffering has been invoked for the purposes of disarmament, there is very limited literature that has explored the participatory advocacy roles that youth have contributed to eliminating the use of landmines around the world. Having completed ten qualitative interviews with youth in mine action from both the minority and majority world at the 21st Meeting of States Parties on the Anti-Personnel Mine Ban Convention at the Office of the United Nations in Geneva, Switzerland this past November 2023, this article wishes to contribute the voices of these youths to this important humanitarian disarmament initiative. In particular, this research has explored the varied experiences of margins and privilege that these youth have shared as they navigate militarization and campaign for a landmine free world. This approach can advance these youths’ voices to broaden the unfolding narrative of global mine action at both the transnational and national levels of analysis, to reveal how children and youth are indeed a critical site of knowledge in the field of IR broadly and CCS specifically.

2. Kathleen Manion, Royal Roads University; Shelley Jones, Royal Roads University  
Non-presenting author: Tracey Smith-Carrier, Royal Roads University

*Between Childhood and Adulthood: Young Mothers in Uganda Co-Creating Ways to Meet their Life Goals while Combatting Systemic and Individual Discrimination*

In Uganda, Covid-19 resulted in a “shadow pandemic” of teenage pregnancies and young mothers. Now these girls face a myriad of issues, notably systemic and individual discrimination and exclusion from school, family, and community, as they traverse complex experiences of still being children and yet at the same time parents. Most of these young mothers do not receive any support, financial or otherwise, from the fathers of their children. In fact, many young mothers became pregnant as a result of sexual assault or exploitation/coercion; yet, the male perpetrators typically face no legal, financial, or other repercussions for violating the rights of these girls, and are free to carry on with their lives, whilst the young mothers are forced to navigate precarious new realities whilst living in

a state of intense and multidimensional vulnerability. Young mothers often face discrimination, marginalization, and abuse from their communities where they are considered to be “spoiled” or “useless” and are humiliated by verbal, and even physical, assaults to the extent that they do not want to leave their homes. Furthermore, parents and other family members often disown teenage mothers and force them to leave home to fend for themselves. Without money, jobs, skills, or support of any kind, young mothers and their babies frequently move from one place to the next, seeking shelter, food and possibilities for earning money to survive; yet, their options are limited and most find themselves in desperate straits. With motherhood, education also tends to be inaccessible to young mothers and girls generally have to forfeit their childhood life goals and dreams. While Uganda legislation now no longer allows schools to expel students who are pregnant or parenting, without additional support young mothers are often still unable to continue schooling, which limits their possibilities for future employment as well as critical social, emotional, and intellectual development. Although there is awareness at the national government level that the welfare of hundreds of thousands of young mothers in Uganda need urgent support to meet their socioemotional, financial, and educational needs, as stated in policies and initiatives specifically targeting this demographic, little has been done to learn from the young mothers themselves what is most needed to support them and enable them and their children to thrive. In response, this paper reports on an ongoing, SSHRC/NFRF-funded 2- year Feminist Participatory Action Research project in rural, southwest Uganda, involving 11 young mothers and their 13 children. The project focuses on working closely with the young mothers to learn about their needs and future hopes and co-create an environment that strives to best support them achieve these. We have developed a residential vocational environment which includes a communal home, nutritious food, health checks, psychosocial support, child care, vocational training (either hairdressing or tailoring), as well as other educational and personal development workshops, as requested by the young mothers (e.g., goal-setting, career advice, learning from women who were themselves, teenage mothers). Data collection includes individual interviews, focus group discussions with, and writing, photography, and arts-based artifacts by the young mothers as well as interviews and focus group discussions with stakeholders such as health and psychosocial care providers, community members, and NGO and government representatives. In looking at creating a more inclusive shared future, this research directly offers critical insight from the young mothers themselves about their realities and ideas for meeting their goals. A comprehensive data bank will enable us to inform policy and programming to better support these and other young Ugandan mothers who are struggling for their rights, equality, and opportunities for their and their children’s best futures.

3. Rebecca Raby, Brock University; Luiza Mattos Jobim da Costa, Brock University

Non-presenting authors: Christine Tardif-Williams, Brock University; Erika Alegria, Brock University

*Honouring both hardship and joy: reflecting on research into children's experiences in transitional housing*

Homeless children and their families face many challenges, including precarity and stigma (Gaetz et al., 2021). These adversities and prejudices are particularly pronounced for those who are part of an already marginalized community (Blackstock et al. 2011; Gulliver-Garcia, 2016). Little scholarship examines the experiences of homeless children in Canada (Huot and Covell, 2019; Wiese and Brown, 2018), including those living in transitional housing. Our paper investigates the resonances and

disconnections we have perceived between the harm and risk-based representations and experiences of homeless children, and positive observations from staff and in our participant-observation sessions. Significant scholarship has addressed children's resilience in the face of adversity (Hart et al, 2016). However, a focus on resilience has also been criticized for individualizing responsibility and distracting from a focus on the unequal, structural contributors to adversity in children's lives (Hart et al, 2016). Our interdisciplinary project follows such concerns to focus on contextual resilience (Ungar, 2004) within a social justice approach (Fairchild et al., 2017) that attends to children's multidimensional lives within unequal structural contexts in need of change. We draw on semi-structured, qualitative interviews with seven staff members, alongside interactive, long-term participant-observation research with eleven children in temporary, after-school programming. In addition to recognizing that the children face a range of challenges, staff members raised their own and parents' concerns about how to protect the from exposure to disturbing situations in transitional housing, including seeing drug paraphernalia and the presence of the police. Stigma surrounding homelessness (Fairchild et al., 2017) also led some of us, as researchers, to feel nervousness when beginning to conduct this research, a feeling that extended to our conversations with others about the research. Such stigma can divide groups of people and lead to presumptions about others' capacities (Fairchild et al., 2017). Yet, as we engage in participant observation, stigma and related concerns about the children living in transitional housing often feel out of sync with more positive staff comments about the children's interactions and our own observational note-taking about the rich, joyful, child-initiated activities that fill many of the after-school sessions. These findings underscore Fairchild et al.s (2017) arguments for a balanced representation of children that considers their strengths and capacities, not just their challenges and potential deficits. Additionally, we have been struck by the participants' open and friendly interactions with staff and others that live within the facility, illustrating their emotional, social, and collaborative strengths, despite their challenging circumstances and awareness of potential dangers. Our paper explores these discrepancies between significant challenges in our participants' lives and our day-to-day interactions with them by focusing on 1) how dangers were and are discussed by staff and children in the research space; 2) the concept of childhood innocence, how it is deployed in conversations about homeless children, and how it has shaped, informed, and complicated our research experiences; 3) how we are learning about and experiencing a breadth of engagements with the children, between the children, and between the children and others in the building, including many positive, fun, joyful, and often quite mundane interactions; 4) how we have thought about these interactions in terms of children's relationality, resiliency, agency, coping, and playfulness; and 5): the importance of thinking about hardship and resiliency through a social justice lens. We observe that the participants recognize and are affected by the dangers the adults are concerned about, but that they are not consumed or singularly defined by them.

4. Lindsay C. Sheppard, York University; Melody Minhorst, Brock University; Rebecca Raby, Brock University

*"I found this balance between being mature and childish": Age and early work*

Research on children's and teenagers' early work tends to focus on safety concerns (Breslin et al. 2008; Zierold 2017), effects on education (Post and Pong 2009), parental involvement and family dynamics (Kao and Salerno 2014; Runyan et al. 2010), and skill-building opportunities (Hobbs et al.

2007). There is a small body of qualitative research that explores children and young teens' earliest experiences and thoughts about work in Canada (e.g., Yan, Lauer and Jhang 2008). We add to this literature, with a focus on children and teenagers' subjective thoughts about, and experiences with, work. We draw on a SSHRC-funded project that explores children and teenagers' experiences with paid work outside of the home, including jobs like babysitting, as well as serving fast-food. Our project includes interviews with children and teenagers in Ontario and British Columbia aged 11-16, as well as focus groups and surveys with teenagers in grade nine in Ontario. While all interview participants had work experience, some survey and focus group participants did not. In this paper, we ask: How do young teens think about and experience age in early work? Theoretically and methodologically, we are informed by a relational approach to child studies that centres young people's perspectives and experiences, recognizes the relevance of inequality, and attends to the relational complexities of their discursive and material participation (Raithelhuber 2016; Wyness 2013). We discuss three emergent themes. First, we discuss participants' variable and sometimes contradictory thinking about children and teenagers working, including their distinctions between "mature" work-ready teenagers and other teenagers who are not, as well as dangerous and appropriate "teen jobs", as distinct from "real" jobs. Second, we report on the saliency of age in participants' early work experiences. Here, our discussion emphasizes age in relations with employers, coworkers, and customers to participants' assumed competencies (from employers and themselves), alongside ageism and the relevance of other forms of social inequality, such as social class. Finally, we illustrate the related dynamics and performativity of age by engaging with moments where participants troubled a static understanding of age. For example, some teenagers reflected on how they play down or play up their age in particular work contexts, how they move between and remix the boundaries of "child"/ "child-ish" and "adult"/ "mature" at work, and how they flip the script on age relations, for example, when they train older employees. Across these themes we illustrate the complexity of age when discussed in relation to work, highlight how early work is a unique context for age-related experiences, and demonstrate how age-based and other inequalities can unfold and be challenged in work.

**(CAD2) Cohésion communautaire comme projet de société? Les dynamiques de pouvoir au sein des communautés francophones en situation minoritaire qui se diversifient par l'immigration**

Tuesday June 18 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Session Language: French

Depuis le début des années 2000, le gouvernement fédéral encourage de plus en plus l'immigration francophone, ce qui entraîne une diversification des communautés francophones en situation minoritaire (CFSM) au Canada. D'autre part, l'émphase que les discours officiels mettent sur "l'intégration réussie" des immigrants, présuppose une contribution active de leur part à leur communauté d'accueil. Les communications de cette séance aborderont de manière critique l'influence de la diversité croissante sur la cohésion communautaire des CFMS. En particulier, nous examinerons les processus d'inclusion et d'exclusion au sein des espaces francophones pour comprendre les dynamiques qui façonnent l'engagement des membres de la communauté dans des projets communs. Pour ce faire, nous présentons les résultats d'une étude ethnographique



comparative menée dans quatre régions métropolitaines : le Grand Vancouver, Winnipeg, Ottawa et Moncton. Nous avons utilisé quatre méthodes de collecte des données : 1) une analyse de discours comportant 88 documents officiels nationaux, 2) des entrevues avec 46 informateurs clés, 3) des entrevues approfondies et des activités cartographiques avec 96 membres des communautés (nés au Canada et à l'étranger). Chaque communication portera sur un des sites étudiés. Les thèmes abordés comprendront : a) les formes de distanciation socio-spatiale au sein de la communauté, b) les pratiques d'exclusion discursive et symbolique, et c) le recours aux institutions et espaces formels pour la reconnaissance des CFSM. Notre cadre théorique s'appuie sur le transactionnalisme et l'intersectionnalité pour comprendre comment les expériences vécues des participants sont situées au croisement de multiples systèmes de pouvoir et d'oppression. Enfin, nous identifierons les défis à la cohésion communautaire et offrirons des recommandations de stratégies pour les surmonter. Pour assurer la cohésion, les CFSM devraient être sensibles aux divers besoins de tous leurs membres et veiller à ce que les possibilités d'engagement soient développées et soutenues de manière équitable.

*Session Organizer: Suzanne Huot, University of British Columbia*

*Chair: Anne-Cécile Delaisse, University of British Columbia*

**Presentations:**

1. Anne-Cécile Delaisse, University of British Columbia - Occupational Science and Occupational Therapy

Non-presenting author: Suzanne Huot, University of British Columbia

*Immigration francophone et (dé)colonisation dans le Grand Vancouver*

La Francophonie est marquée par des dynamiques coloniales tant en son sein, à l'échelle internationale et locale, que dans ses relations passées et présentes aux peuples autochtones de l'île de la tortue (soi-disant l'Amérique du Nord). Cette présentation se penchera sur les enjeux de la colonisation et la décolonisation 1) dans les discours du gouvernement fédéral et des représentants nationaux des communauté francophones en situation minoritaire (CFSM) qui sous-tendent les politiques d'immigration francophone hors Québec, ainsi que 2) dans les entrevues avec les membres de la CFSM du Grand Vancouver. Nous aborderons trois thèmes ou pistes de réflexion pour répondre à la question de recherche suivante : Comment penser la décolonisation dans le contexte de l'immigration dans les CFSM ? Nos résultats suggèrent la nécessité de 1) rejeter l'approche utilitariste et reconnaître le pouvoir de décision des peuples autochtones pour décoloniser l'immigration francophone, 2) adopter une approche honnête et de guérison concernant la position d'opprimé et d'opresseur des CFSM, 3) penser la pluralité linguistique et contrer la compétition ou hiérarchisation des langues et des accents. Nous souhaitons présenter les défis mais aussi les possibilités de la décolonisation pour les CFSM.

2. Nathalie Piquemal, University of Manitoba

Non-presenting author: Faïçal Zellama, Université de Saint-Boniface

*Marqueurs identitaires minoritaires et défis d'appartenance en milieu linguistique minoritaire au Manitoba*

À la lumière de l'intersectionnalité et de la théorie critique de la race, cette présentation offrira une analyse de données qualitatives obtenues auprès de participants vivant au Manitoba selon les trois catégories suivantes : (1) Participants nés au Manitoba ; (2) Participants issus de l'immigration et s'identifiant comme ayant des marqueurs identitaires majoritaires ; (3) Participants issus de l'immigration et s'identifiant comme ayant des marqueurs identitaires minoritaires. Les thèmes exploités seront les suivants : Nationalité, culture et 'choix' identitaires ; langue, codes sociaux et attachement communautaire ; race, oppression et réseaux d'appartenance. Les analyses dévoileront un contraste en privilège et oppression, notant la perception d'un certain repli sur soi de la communauté franco-manitobaine, et illustrant à la fois l'existence de barrières à l'inclusion et à l'appartenance pour les participants ayant des marqueurs identitaires doublement ou triplement minoritaires et l'existence d'espaces d'empowerment choisis ou construits par ces mêmes participants.

3. Leyla Sall, Université de Moncton

*L'immigration francophone en Acadie du Nouveau-Brunswick : massification, segmentation sociospatiale et dissonances*

Comparativement au début des années 2000, le nombre d'immigrants francophones augmente de manière significative au Nouveau-Brunswick. La cible de 50% d'immigrants francophones que revendique la Société de l'Acadie du Nouveau-Brunswick n'est certes pas atteinte, mais on assiste à une massification en cours de l'immigration francophone au sein d'une francophonie minoritaire au nationalisme ethnique affirmé. Cela pose des défis à l'incorporation des immigrants souvent en provenance de la francophonie racialisée. Une telle situation représente une épreuve pour la cohésion sociale de cette communauté qui doit gérer l'intégration la diversité ethnoraciale. Quels moyens se donnent-elle pour y parvenir? Comment faire société en intégrant la diversité ethnoculturelle lorsqu'on a eu tendance à protéger ses spécificités identitaires? Comment concilier logiques ethniques et citoyenneté civile inclusive lorsqu'on est minoritaire? Comment les usages sociaux de l'espace permettent-ils de mesurer le degré de cohésion sociale dans le cadre de la diversité ethnoraciale en Acadie? Cette communication restitue les résultats d'une recherche qualitative portant sur la cohésion communautaire en Acadie du Nouveau-Brunswick. Les résultats démontrent que malgré les efforts fournis par les agences d'établissement et le discours positif sur l'immigration des élites acadiennes et des principaux organismes acadiens, il existe une segmentation des usages sociaux de l'espace entre Acadiens et immigrants. La mixité ethnoraciale est souvent limitée aux espaces de travail et aux non-lieux. En conséquence, il existe des dissonances entre l'Acadie du Nouveau-Brunswick et « ces » immigrants. De telles dissonances sont à la fois socioculturelles, économiques et spatiales.

## **(EDU6) Critical Sociological Approaches to Educational Policy for Adult and Higher Education**

Tuesday June 18 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Education Research Cluster

In this session, we examine the implications of educational policy through the critical lens to understand how concepts such as access and equity manifest themselves in adult and higher education settings. Educational policy as text, discourse and actions of day-to-day people (Ball 1992, 2015; Lipsky, 2010) has been used to push for shifts and changes towards a more just and equitable world. The presentations in this session argue that while the intention of improving access to and student success in post-secondary education may be prevalent among those developing educational policy at higher educational institutions, the reality of equitable access and sustainable success remains elusive for those who still feel excluded from colleges and universities. Even for adults in community settings where informal education is more common and readily available, equitable access to adult education is often a struggle especially for those looking to work on their literacy and those who have recently arrived in Canada. By examining educational policy for adult and higher education through critical sociological lenses, we hope to highlight the importance of moving beyond simply aspirational educational policy into ensuing meaningful changes for those who have long been marginalized by various educational institutions in terms of access and success (Ahmed, 2007).

*Session Organizers: Annie Luk, University of Toronto, Paula Elias, University of Toronto, Norin Taj, University of Toronto*

*Chair: Annie Luk, University of Toronto*

### **Presentations:**

1. Paula Elias, University of Toronto

#### *Critical inquiries about ideology in adult literacy policy and practice*

I review the uptake of 'ideology' in research about adult basic literacy education. I reflect on ideology as a critical sociological concept, drawing upon feminist and Marxist scholars like Dorothy Smith (2011) and Himani Bannerji (2020) who have examined ideology as a mode of consciousness and praxis that is historically specific and constitutive of capitalist social relations that shape our experiences of gendered and racialized oppressions, among other forms of social struggle. This is a departure from researchers studying adult literacy, where ideology is regarded as a model for understanding the sociocultural ideas and values that determine frontline adult literacy work and learning (see Street, 1984; Luke, 1988). In the context of Canadian adult education, ideological critique has been used to explain the shift of local and national literacy directives and their promotion of human capital theories, presenting a transition from learning for self-empowerment to learning for employment (Atkinson, 2019; Darville, 2014; Pinsent-Johnson, 2015). However, this framing erases the ways literacy has served as part of the infrastructure for capitalist development, a reality not possible without the co-constitutive relationship between adult education and the

state. I challenge this narrow representation of ideology through the case study of immigrant and racialized young adults enrolled in basic literacy programs with desires for higher education. I argue that an ideology about educational access comes to life through the work of young adults seeking opportunities to get credentialized alongside the work of allies (literacy workers) to enhance the human capital of adult learners. Collectively, their activities are organized, but not hegemonically determined, by the neoliberal capitalist state. Understanding ideology as the production of complex, historical, and material relations rather than the imposition of a hegemonic set of ideas and texts offers important considerations for building a transformative – rather than reproductive – praxis for social change.

## 2. Ryan Hargraves, University of Toronto

### *Understanding the factors that influence the construction of faculty-led admissions committees at highly-regarded Canadian public universities*

The social impact of university student demographic underrepresentation, which may be construed as an indicator of what Lucas (2001) referred to as Effectively Managed Inequality or EMI, a framework that ensures that many members of underrepresented minority (URM) communities fail to realize the social mobility benefits of an elite educational experience. University admissions committee work is broadly considered a factor which can lead to or lessen student underrepresentation (Bastedo and Bowman, 2017; Guinier, 2003; Jayakumar and Page, 2021; Posselt, 2016; Robinett et. al, 2019). Beyond broad underrepresentation in postsecondary education, many URM students are underrepresented in greater proportion at Canada's most prestigious or highly-regarded (e.g., highly-ranked by Times Higher Education) universities (Davies et al., 2014). This qualitative dissertation study used cultural reproduction (Bourdieu, 1973) and the homophilic tendencies observed in elite graduate school admissions committees in the United States by Posselt (2016) as the basis of a theoretical framework to understand better the construction of admissions committees at Canadian universities. This research investigates the factors that are important to faculty leaders at two highly-regarded Canadian universities as they consider faculty colleagues for admissions committee service. The study also sought to understand the influence of a faculty leader's social identities and lived experiences on their approach to committee construction. Fourteen faculty members from the two sites who were associate or full professors and had prior academic administrative leadership experience (e.g., department chair) participated in the study. The two-part participant interview included a mock undergraduate interdisciplinary honors admissions committee construction simulation, wherein participants selected candidates from among imaginary colleague bios and a semi-structured interview during which they reflected on their choices and their prior experience and knowledge of admissions committee construction at their home institutions. For this inquiry I used Iterative Thematic Inquiry (Morgan and Nica, 2020) to identify themes emanating from data generation. I also used dual scaling (Nishisato and Nishisato, 1994) to understand better the selections made by participants during the committee construction simulation, attempting to connect their backgrounds (e.g., social identities) to their selections of imaginary colleagues based on review of their bios. The thematic inquiry results suggest that a colleague's experiential and identity diversity (e.g., professorial rank), their willingness and capacity to serve and their records of student engagement (e.g., teaching, advising) are factors faculty leaders consider when evaluating colleagues for committee service. Data suggest

study participants rely on their networks and consider the interpersonal skills of potential admissions committee candidates. The data also suggest that a faculty leader's race, gender identity, and academic background may influence their evaluations of potential committee candidates. Finally, the data also indicate interviewed faculty leaders prefer to construct admissions committees without undue influence from top university leadership though many believed those leaders could connect the process to the institution's mission. This research serves to support understanding of how access at highly-regarded universities may be influenced by admissions committee construction practices, which may serve to perpetuate barriers.

3. Annie Luk, University of Toronto

*Becoming a collective: An examination of consciousness, ideology and praxis through stories from an adult literacy program in Toronto, Canada*

Adult literacy practitioners in Canada often find themselves straddling a tricky balance between actualizing the state's agenda of using adult literacy as a labour market strategy and advocating for learners in pursuit for equity (Elias et al., 2021). Despite the challenge in this contradiction, many adult literacy practitioners continue with their work and their commitment to learners and social justice as much as they could (Barker et al., 2023). The increasing pressure from the government policies to narrow the goal of adult literacy education for employment (Elfert & Walker, 2020; Elias 2023; Walker & Rubenson, 2014) is sometimes translated into valuing certain knowledge more so than others and privileging learners of certain characteristics more so than others (Gardner, 2017). While research typically focuses on practitioners' approaches and strategies to support learners (Allatt & Tett, 2019; Smythe, 2015), it is also beneficial to examine the practices that attempt to challenge the underlying social hierarchy of abilities and knowledge. This paper shares stories from practitioners in one adult literacy program in Toronto, Ontario and how they used the program's collective or non-hierarchical structure as a way to push for equity and social justice. Through the Marxist concepts of consciousness, ideology and praxis as discussed by Paula Allman (1999, 2001, 2007), I set out to further understand whether through using a collective organizational structure, the collective members of this adult literacy program were agents of change or reproduction with an uncritical/reproductive or a critical/revolutionary praxis. The stories of adult literacy practitioners were collected using narrative inquiry to understand how their learnings through their experience of becoming a collective had impacted their consciousness, ideology and praxis. Through critically analyzing these stories from collective members of an adult literacy program, I hope to highlight the importance of also paying attention to the changes that we need to make to ourselves and the structures we find ourselves as part of our pursuit for social change.

4. Norin Taj, University of Toronto

*Co-Creating educational pathways for skilled immigrant women in Canada*

This paper panel delves into the complexities of educational policy within adult and higher education, employing critical sociological approaches. With a special focus on the integration of skilled immigrant women into the Canadian labour market, it sheds light on a crucial aspect of Canada's celebrated inclusivity. Canada's approach to immigrant integration, ethnic diversity, and

multiculturalism serves as a model for global immigration policies (Kazemipur, 2014). However, despite the government's recent initiative to increase immigration quotas to about 447,000 in 2023 to bolster post-pandemic economic recovery (Banerjee, 2022), research underscores significant barriers faced by immigrants, such as non-recognition of foreign qualifications, lack of local job market experience, difficulty in accessing social networks, and experiences of prejudice and discrimination (Gauthier, 2016; Reitz, 2007; Syed, 2008). Particularly, immigrant women encounter compounded challenges due to limited social capital and gendered expectations within households, often leading to precarious employment (Maitra, 2013; Chai et al., 2018). Racialized immigrant women face systemic discrimination, gender stereotypes, and glass ceilings, further exacerbating their economic exclusion (Choo & Ferree, 2010; Li, 2019), representing not only a loss to their potential contribution but also to the broader economy, especially in times of labour shortages (George et al., 2011). This research employs a participatory method, directly engaging with skilled immigrant women to understand what they consider important in educational programs offered by settlement agencies. These programs aim at skill development and cultural integration into Canadian society. By adopting Bourdieu's concept of capitals, this study moves beyond the notion of human capital to investigate how these women perceive the value of these programs in aiding their successful integration into the labour market. This participatory approach ensures evidence-based program development, empowering participants and aligning with their real-world challenges and aspirations. The research project is a collaboration between the University of Toronto and a community partner in Toronto. The current findings are in the preliminary stage and align with the study conducted by Noah et al. (2014). By presenting them at the conference roundtable, we can facilitate a discussion on potential ideas that could help in developing an inclusion framework for this demographic. This critical examination of adult and higher education policies through Bourdieu's capitals and participatory lens contributes to the discourse on educational policy, offering insights into creating more equitable opportunities for skilled immigrant women in Canada. Furthermore, this will enable the formulation of policy recommendations and contribute to the dissemination of knowledge through an academic paper.

### **(PSM1) Opportunity Structures and their Consequences for Movements**

Tuesday June 18 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Political Sociology and Social Movements Research Cluster

All social movement groups, organizations, and individual participants operate within structures of opportunities and constraints. Opportunities and constraints may relate to available financial resources, technologies, civic and legal space, and social support, among other factors. The degree to which these types of opportunities and/or constraints are present or absent and what form they take, significantly shape social movement participation, identity-building, organizational forms, and tactics. This panel will offer a set of diverse international and Canadian case studies that examine how resources, technologies, civic and legal space, and social support provide opportunities and constraints that structure social movements.

*Session Organizers: Zitian Sun, McGill University, Rebecca Haines, McGill University, Yi-Cheng Hsieh, McGill University, Alessandro Drago, McGill University, Taisto Witt, McGill University*  
*Chair: Zitian Sun, McGill University*  
*Discussants: Rebecca Haines, McGill University; Yi-Cheng Hsieh, McGill University*

**Presentations:**

1. Charlotte Gaudreau, McGill University

*Institutionalization or Autonomy?: Isomorphism Among Social Movement Organizations in Post-2019 Lebanon*

The dynamics of mass uprisings, their causes, and their consequences have captivated the social and political imagination, serving as a focal point for academic inquiry. Yet, the examination of movements tends to be concentrated on moments of heightened activity, with less attention paid to periods characterized by a dearth of mobilizations—a phase designated by Taylor as ‘abeyance’. Studying movement demise is essential to understanding that decline does not mean dissolution but instead can illustrate the transformation of social movement organization’s (SMO) strategies from one period to another. Drawing on the case of Lebanon, this research responds to Roose’s (2017) call to integrate social movement studies with Neo-institutionalism by exploring why the majority of SMOs that emerged after the 2019 uprising transitioned into NGO-ization. In essence, the research aims to understand why, despite a multitude of organizational possibilities, the majority of activist organizations tend to adhere to a common script, irrespective of its impact on social movements’ outcomes. Between 2011 and 2019, Lebanon witnessed a surge in anti-sectarian social movements, marked by an expansion in territorial scope, social basis, and repertoire of actions. These culminated in October 2019 with an unprecedented state-wide upheaval. Notwithstanding their relative failure, these events constitute an incremental and mounting challenge against Lebanon’s establishment. However, the post-2019 landscape has been characterized by a confluence of crises: financial collapse, pervasive corruption, natural disasters, the COVID-19 pandemic, the Beirut port explosion, sectarian conflicts, and regional warfare. Despite the social impact of the 2019 revolutionary moment, a notable outcome has been the re-legitimization of the sectarian system, and with it, a growth in state power resulting in many setbacks for the civil society. Mass demobilization, significant emigration, and shrinking civic space have profoundly influenced activist networks and organizations. My research thus investigates the decision-making processes informing strategic choices post-mobilization demise, employing ongoing fieldwork and in-depth interviews with key actors in the Lebanese civil society. My findings indicate that in post-2019 Lebanon, the scarcity of resources compels new SMOs to seek financial support from international entities, reshaping the organizational landscape. However, this reliance on foreign funding necessitates building legitimacy and institutional recognition. In this context, activists face choices such as remaining informal, forming a cooperative, a not-for-profit enterprise, or becoming a registered association. The last option, although the most restrictive, subjects organizations to government scrutiny—a path followed by the vast majority of groups interviewed. In essence, this heightened dependence on international funding compromises organizational autonomy and hinders the capacity for impactful actions. Institutionalization commonly influences the activities undertaken by SMOs, prompting a shift towards more conventional or moderate forms of activism.

The question then arises: why do activist groups opt for such a path? Through my fieldwork, I discovered that the crux of the matter lies not in the actors' lack of rationality. Lebanese activists are highly conscious of the trade-offs associated with NGO-ization. This subject sparks animated debates, and the majority of organizations actively work to devise internal mechanisms for preserving their autonomy. While legal regulations contribute to understanding part of the issue, the isomorphism of SMOs is better explained through the internalization of cultural cognitive rules. Aligning with theories from the neo-institutionalist sociology of organizations, my interviews demonstrate that the professionalization of activism and the tendency towards imitation are crucial factors in explaining the relatively homogenous choices of organizational structures and strategies in Lebanon.

2. Yasmin Koop-Monteiro, University of British Columbia

Non-presenting authors: Mark Shakespear, University of British Columbia; Mark C.J. Stoddart, Memorial University; David B. Tindall, University of British Columbia; Andrew K. Jorgenson, University of British Columbia

*A tale of two climate change meetings: Repertoires of protest across COP26 and COP28-related Instagram posts*

This paper presents a preliminary analysis of the repertoires of protest that were spotlighted and promoted within Instagram during the United Nations 2021 and 2023 Climate Change Conferences (COP26 and COP28) held in Glasgow, Scotland and Expo City Dubai, United Arab Emirates (UAE), respectively. The annual COP meetings represent “regularly scheduled critical events” that social movements can anticipate and mobilize around in their attempts to influence international climate change discourse and political deliberations (Stoddart et al. 2023). However, as COP meetings change locations annually and move across the world, they do not always offer the same political opportunities for social movement intervention. The substantially different social and political contexts of these two host sites — Glasgow and Dubai — provide an excellent opportunity for analysing the intersection of the climate movement’s repertoires of protest and the different political opportunity structures of different COP host sites. Exploring the most common forms of activism — and their links to climate discourse and imagery — that are spotlighted within COP-related Instagram posts, we reflect on (1) the unique political contexts of both climate change meetings, as well as (2) the potential influence that these unique contexts may have had on the repertoires of protest, discourse and imagery used through social media during COP26 and COP28. Theoretically, this paper draws on the social movements literature, particularly Political Process Theory which emphasizes three major factors as critical to social movement mobilization: (1) “organizational ‘readiness’” or the degree of organization in an aggrieved community, (2) “cognitive liberation” or the “collective assessment of...prospects for successful insurgency weighed against the risks involved in each action,” and (3) “political opportunities” or circumstances which make mobilization possible and more fruitful (McAdam 1982:34, 2013; Sun and Huang 2017). Here, special attention is given to “cognitive liberation” and “political opportunities” and their potential role in shaping the patterns of climate communication regarding COP26 and COP28 within Instagram. Data for this study were collected in two separate occasions in 2021 and 2023 during pre-COP, COP, and post-COP periods (on October 27–November 16, 2021 for COP26 and November 26–December 16, 2023 for COP28). For our analysis, we conducted a (1) qualitative visual and textual analysis, and (2)



discourse network analysis of Instagram posts. We examined various types of (i) actors (e.g. NGOs/social movement organizations, government organizations, business organizations, media organizations), (ii) discourses (e.g. “climate crisis”), (iii) images (e.g. protest imagery), and (iv) repertoires of protest (e.g. “art-ivism”) being featured in each post. Our preliminary results show important differences between our COP26 and COP28 samples. For example, we find relatively fewer Instagram posts featuring protest imagery during COP28 in Dubai, UAE than during COP26 in Glasgow, Scotland. In addition, we see relatively fewer Instagram posts promoting collective actions (e.g. marches, civil disobedience) or individual actions (e.g. going vegan, zero-waste lifestyles) to address climate change during COP28 than during COP26. Given the differing political contexts of each COP meeting’s host country — particularly the democratic versus authoritarian state status of Scotland versus UAE, and the significant restrictions on protest and free speech that exist in the UAE — these results are not surprising. Overall, these findings reveal how the selection of COP venues can be a key influence on the type of engagement from civil society — with more democratic host countries enabling the promotion and participation in a greater diversity of individual or collective actions, while non-democratic host countries can have a chilling effect on in social movement participation. We conclude by considering the theoretical and practical implications of our findings for understanding the interplay between social movement mobilization and the political opportunities offered by regularly scheduled critical events such as COP climate change meetings.

### 3. Kayla Preston, University of Toronto

*"It's like we're trying to find a home." Canadian Right-Wing Youths Differing Pathways to Activism*

The right-wing cannot be represented as a monolith in Canada society. In fact, many right-wing Canadian groups and organizations have vastly different opinions, thoughts and hold differing political issues as key to their organization’s platform. This fact also holds true to right-wing youth social movement organizers in Canada. In this paper, I analyze 40 interviews as well as over 200 hours of ethnographic fieldwork with right-wing youth organizations and with individual members affiliated with these groups. During these interactions I found that my interlocutors could be grouped into two major categories, what I call the ideologue or the careerist. The individuals in these groups differ in three major ways. First, the extremeness of their views. While ideologues espouse quite extreme views (anti-immigration, anti-trans and queer rights, anti-COVID mandates and anti-woke), careerists are more moderate in their ideas both in interviews and in group settings (pro-same sex marriage, believing in multiculturalism, supportive of COVID vaccinations). Second, these groups differ in their affiliation with political parties. While careerists have been employed by a political party and are stringent in their party affiliation, ideologues tend to support whoever they believe will implement the strictest policies but are very critical of the political establishment. Third, ideologues and careerists typically have differing relationships to family and/or childhood trauma. While careerists have strong bonds with family members, ideologues typically have a history of childhood/teenage trauma related to family separation, in-fighting within families, bullying, feelings of isolation, death of close family members, or abandonment. However, while these groups of individuals differ in many aspects related to their activism, they are often a part of the same group or organization. Theoretically, I pinpoint the reasons of these divisions between pathways toward activism as a political and emotional reaction to personal turbulent times, and the shifts in political ideology as a reaction to trauma in the life course. I use the literature on activism as a reaction to

social disenfranchisement to identify how turbulent life events push youths toward activism (Munson, 2008). This literature suggests that some individuals turn to activism as a response to trauma in the life course. Furthermore, this paper takes serious allegations that activism is simply biographically-drive, individualistic behaviour but is rather a collective response to a social phenomenon. Hochschilds (2016) study of Tea Party voters in the deep south United States and Gest's (2016) study of white working-class individuals in formally industrial cities highlight how the economic recession and the loss of social status propel individuals to become political, either on the right or on the left. My paper suggests that youths who turn toward the political right because of life trauma may be more adamant in their political views and be more extreme because, in their activism, they have found a political and ideological home that they must maintain. This also makes this sector of youth more invested in their social movement. Meanwhile careerists are politically active and interested in political issues however their identities are less invested in right-wing issues or values and therefore they do not hold such extreme ideas.

### **(SCL5) The Sociology of Music**

Tuesday June 18 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Culture Research Cluster

This session will feature new empirical and theoretical contributions to the sociology of music. Researchers featured in this session will present work on musicians, listeners, and mediums of consumption.

*Session Organizer and Chair: Taylor Price, New York University*

#### **Presentations:**

1. Michelle Nadon Bélanger, University of Toronto

*(Stream)lining change in music classification: Spotify as a cultural intermediary*

This paper describes how Spotify's efforts to promote its services have afforded its position as a cultural intermediary in the digital music industry. It illustrates how specific functions and features of Spotify's premium subscription—notably, its avenues for user engagement and its algorithm-driven approach to personalization and music discovery—alter users' perception and consumption of music available on its platform by enabling the formulation of new classificatory categories for music. Specifically, Spotify has engendered a partial shift away from traditional music genre classification (e.g., country, pop, rock, 80s, Turkish, 'world', etc.) toward more colloquial ways of categorizing music that align with hallmark elements of the 'mood market' (Fernandez-Perez et al. 2021) that center on emphasizing cultural products' relationship to consumers' everyday life. Research also demonstrates that such developments in music classification ultimately effect growth in the diversity and valuation of artists and producers on the platform, which effectively illustrates the full gamut of Spotify's intermediary role. Moreover, this paper suggests that Spotify's role as a

cultural intermediary in the digital music industry can also be specifically understood as democratizing in regards to practices of music classification and production. Through both platform/AI- and user-generated playlists, Spotify allows its users to be dynamically involved in both the consumption and the development of music categories that are based on given tracks' relevance to everyday affect(s), context(s), and sensory experiences. For example, users frequently engage with tracks that are grouped together under exclusively colloquial descriptors (e.g., Sunday Morning, Badass, Chill Dinner, Yellow, Heartbreaker, etc.) or are categorized through traditional genre categories that are 'colloquialized' with the addition of such descriptors (e.g., Bedroom Pop, Feel Good Classical, Cooking with Swing, etc.). While some have described colloquial categorization as an 'ultraniche' expansion of existing musical genre classification, this paper draws on evidence from literature on music and timbral perception that posits that colloquial categorization is a different form of sonic classification (Rodgers 2020:202; Wallmark 2019). Considering that listeners with no formal musical training describe music in relation to the affective state(s) and context(s) it inspires rather than its technical characteristics and parameters (Kim and Belkin 2002), I suggest that the colloquial music classification enabled by Spotify can be distinguished from traditional genre classification on the basis that it is democratized. This also applies to music production, aligning with accounts of how Spotify's genre-transcendent playlist and recommendation features also lend themselves to fostering a greater diversity of popular artists on the platform, further diversifying and broadening avenues for music production in addition to users' listening habits (Mulligan 2020; Prey, Esteve Del Valle, and Zwerwer 2020). In exploring the nature and implications of Spotify's position vis-à-vis the music and users on its platform, this paper compares and contrasts current definitions of cultural intermediaries to better situate the Spotify in relevant discourse about cultural intermediation. In doing so, it also frames the process of cultural intermediation in a manner that extends beyond its habitually emphasized implications at the level of taste, status, and distinction and considers its potential impacts within systems of knowledge. Moreover, this paper also provides grounds upon which we may establish a more systematic understanding of everyday music classification by considering insights from both sociology and music perception.

## 2. Dorian DiTommaso, University of Toronto

### *Here for You (From a Distance): Theorizing How Musicians of Intense Genres Provide Social Support to Their Listeners*

Social support has been defined as the ability to, or the belief that one will be able to, discuss their own personal problems with someone who is "supportive and understanding" in a manner beyond the "surface of each other's lives" (Pearlin et al., 1989; Ross and Mirowsky 1989:208). Research in this area has often emphasized personal relationships in the sense of close network ties. In other words, it has focused on connections between an individual and those who are known personally to them as possible, but not guaranteed, sources of social support. Literature has not grappled with the idea of social support stemming from impersonal relationships. My paper builds on the breadth of social support literature (Pearlin 1981; Ross and Mirowsky 1989; Cheng 2017; Sharifan and O'Brien 2019) to theorize about how musicians who are unknown personally to the individual might provide social support for cultural consumers through their lyrics. More specifically, I seek to question how a unidirectional relationship (i.e., the consumer knows the artist; the artist does not know the consumer) can help the consumer cope with their personal problems in a healthy and

resilient manner. I contemplate a few ways in which musicians, through their lyrics, might benefit consumers in this way. First, I suggest that musicians provide a form of “perceived support” through their lyrics (Ross and Mirowsky 1989). This form of support is predicated upon the belief that the individual providing support would actually offer tangible assistance if requested. I consider how this belief, and the support gained through lyrical connection between consumer and musician may enable consumers to adopt “protective and functional behaviours to cope with stresses and life events” while living in detrimental social environments (Rowe and Guerin 2018). Second, I discuss the possible origins of the perceived support connection between consumer and musician. I forward the idea that this one-way bond may stem from the consumer’s admiration of the musician’s persistence through personal hardship; an experience which the musician portrays lyrically. By seeing someone else go through similar struggles, the consumer may become more resilient to their own personal problems. I further explore the origins of this connection and its potential benefits through a discussion of shared narratives; similar experiences that bond individuals in group settings (Fine and Corte 2017). I consider how song lyrics may bond consumers with artists through shared experiences presented lyrically. This sharing of experience might foster feelings of “solidarity and trust” in an informal but still “intimate” communication between consumer and producer (Ross and Mirowsky 1989). Following this theorizing, I offer potential ways for measuring the experience of perceived support and provide lyrical cases from the punk/emo/metal genres that I believe might be valuable for future research. The punk/emo/metal genres are chosen as cases due to their highly emotional lyrics, and their previous correlative (not causative) connection to suicide vulnerability (Baker and Bor 2008). I present cases to explain how intense genres like these foster connection and support through self-presentation and shared lived experience.

3. Caroline Nagy, Independent Researcher; Fiscally sponsored by Fulcrum Arts

*Melomaniacs: The Improvised Journeys of Independent West Hollywood Musicians*

Melomaniac: a person with great enthusiasm and love for music. If Los Angeles is considered the creative capital of the world, then West Hollywood (WeHo) musicians can be seen as its cultural citizens. From the historic Sunset Strip to “out and proud” Santa Monica Boulevard, the 1.9 square mile city has habitually served as a haven for emerging and established artists of multicultural genres and identities. And beyond securing its annals in music history, WeHo has routinely challenged the status quo and boundaries of The Arts, which continuously helps to attract and protect artistic individuals of all backgrounds—including the more than 40% of WeHo residents who identify as LGBTQ+ (data.weho.org, 2024). Funded by the City of West Hollywood and fiscally sponsored by Fulcrum Arts, this two-phase research project’s objective is to transverse the sociology of music, Arts advocacy and live performance by qualitatively studying the life courses, musicianship and solidarity of independent (i.e., non-commercial) musicians living and working in WeHo. Its outcome is to share these artists’ stories in order to shape a broader and more public conversation about individual musicians’ agency and the current structures in place that aid or impede their successes and well-being. Currently in its first phase, this study elicits 30 in-person, semi-structured interviews with local musicians to determine how these individuals derive creative meaning and connections within the musically diverse space of West Hollywood and to explore the existing conditions that allow for independent musicians to express their true self and emotions through their musical vocations. Ranging in age from 27-81, participants represent LGBTQ+ and heterosexual identities as well as the

expansive genres and instrumentations that compose the city's musician base. Emerging themes from phase one include emphases on the musicians' authentic expression through original songwriting and performance; feelings of acceptance and validation from connections to culturally hybrid WeHo audiences; and nonconformity to the dominant Los Angeles commercial music label restrictions. In further analyses, I develop an alternate framework from which to view Richard Peterson's (1992) cultural omnivorousness theory—one that draws upon interview data from the producer (i.e., musician) lens versus the consumer (i.e., audience) lens. By deviating from quantitative survey data, we generate deeper, original insights into how West Hollywood serves as a structural cultural omnivorousness domain in the music field and, more importantly, how this communal acceptance of taste amalgamation contributes to a dignified and musically equitable space for artists to be recognized. Ultimately, "Melomaniacs" offers a greater understanding of how local musicians' artistic meaning-making and individual pursuits of passion collectively impact the common good of their West Hollywood community.

**(SCY4) Constructions of childhood: Where are we now and where are we going?**

Tuesday June 18 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Childhood and Youth Research Cluster

Of the accounts available today, which seem particularly sophisticated, promising, insightful, and/or well grounded? What are substantial outstanding questions in the area and what seem to be the most promising lines of approach to answering them? While the diversity, and multi-faceted nature, of how humans conceive of childhood had already attracted scholarly interest in the 1890s and received renewed impetus from the publication of Ariès' *L'enfant et la vie familiale sous l'Ancien Régime* in 1960, it was with the birth of childhood studies and reconceptualist ECE in the late 1980s and early 1990s that "constructions of childhood" and "the image of the child" became a sustained research program. Yet, despite a generation of effort since then, it is not clear how far we've come. One of the dominant images of childhood is that "children are our future". A sustainable, shared future is centrally one in which our children (and their children, and their children, ...) can envisage actually living. At the same time, for adults, childhood is also about the past, a past that may be viewed with ambivalence or nostalgia, and that may serve as a resource for, or as an obstacle to, a livable future. Constructions of childhood are not just "ideas", but institutions and practices, with their explanations and justifications, projects and critiques. Questions about how we theorize and construct childhood are, therefore, precisely questions about how we are constructing the future – and which futures we are constructing, for whom.

*Session Organizers: Chris Borst, McGill University, Richy Srirachanikorn, Concordia University*

*Chair: Richy Srirachanikorn, Concordia University*

**Presentations:**

1. Chris Borst, McGill University

*Identifying Constructions of Childhood: Beyond Adjectives to the Promise of Verbs*

Reconceptualist ECE enjoins us to use “the image of the child” as our evaluative lens in children’s services. Doing so depends on having a rich schema of the constructions of childhood we will encounter, but those available to us remain limited. To propose and pilot methods for the identification of a rich (i.e., multidimensional) schema of constructions of childhood. Recent work on constructions of childhood, associated with the so-called “new wave” and “ontological turn”, has focused on processes of construction, rather than on the enumeration of constructions . But solutions to the latter problem remain unsatisfactory. The standard solution appears to be that provided in Smith’s 2014 *The Government of Childhood* and Lancy’s 2008 *The Anthropology of Childhood* . Yet, these offer a schema (good, bad, potentially useful) that would have been familiar at the outset of the 19th century. Malaguzzi claimed there were “hundreds” of images, but gave us only a Manichean clash of “the image we need” and “the image we don’t”, subsequent work deeming the latter to be the version of human capital theory associated with Heckman and colleagues, decorated with references to epigenetics and neuroscience, and the former to be a critical-democratic discourse that (despite invocations of Foucault, Bourdieu, Deleuze, Haraway, and Braidotti) would have been familiar to Dewey. Pacini-Ketchabaw et al.’s 2015 *Journeys* offers only ad hoc lists whose items don’t all even clearly differ. A potentially more fruitful route is sketched in works such as Heywood’s 2001 *A History of Childhood* and Hendrick’s 2003 *Child Welfare* , which suggest small sets of binary oppositions – multidimensional models – as ways of organizing historical variation. This chimes with work in cross-cultural psychology and psychological anthropology, parenting studies, the study of political ideologies, and multiple currents in linguistics, as well as Bourdieu’s work on the “space of lifestyles”. The electronic texts in the Project Gutenberg repository, most pre-dating 1927 for copyright reasons, were downloaded and passages pertaining to children were computationally extracted from the over 54,000 texts in English. Various methods were applied on a pilot basis to samples from this corpus, including both the hand-coding of passages and computational methods. The familiar images from Smith, Lancy, Malaguzzi, et al., emerged clearly from the adjectives used about children and young people, which were predominantly about positive-negative ethical and aesthetic contrasts, saving only a heavy emphasis on their smallness and some mention of their weaknesses and strengths. A much richer picture, however, was suggested by the verbs – the things children and young people do and have done to them. Nouns (other than nominalized verbs) and adverbs seemed to convey unexpectedly little information. That good/bad/potentially useful conveys something about how children are conceived is clear, if not necessarily anything unique to them. Such evaluations are encoded in adjectives. The promise, however, lies in looking beyond adjectives and scaling up an analysis of the semantic space suggested by the verbs used about children. A rich empirical schema of constructions of children can potentially be generated computationally from the verbs and, to a lesser degree, the adjectives used in discourse about children in a larger and more contemporary corpus. The most effective way to generate this semantic space is still being piloted.

2. Sydney Chapados, Carleton University

*Childhood Harm, Child Protection, and the Agentic Child*

Child poverty, neglect, and harm have long been the interest of various actors and organizations. However, how they appear in these interests, the primary concerns, and the interventions mobilized have shifted drastically through time and space. From the moral reform movement of the early 1900s, which advanced concern about juvenile delinquency in urban environments (Valverde, 2008), to the 1960s discovery of battered baby syndrome and the memory wars of the 1980s (Hacking, 2000), followed by recent applications of risk assessment algorithms (Cradock, 2014), we can observe the fundamentally different ways that harm towards children has been conceptualized, resting on radically different understandings of what makes up a good childhood. Although these periods are not clear-cut ways of understanding harm, these different conceptions of childhood are closely related to shifts in relations of power/knowledge more broadly. Paying close attention to how this ever-changing knowledge about harmful and good childhoods rests on historically and culturally specific ways of conceptualizing and relating to children is essential. This project considers a new shift in understanding harm toward children related to trauma and neurobiological development. In 1997, the U.S. Centre for Disease Control and Prevention released its largest scientific investigation into child abuse and neglect. This study determined that household dysfunction in childhood generates toxic stress (“trauma”) that increases the likelihood of leading causes of death in adulthood through behavioural and physiological deficits (Felitti et al., 1998). Related shifts in social service provision and child protective practice can be traced. Mobilizing a neurobiological framework to understand harm towards children leverages several ontological and epistemological assumptions about childhood as future-oriented, distinct from adulthood, and requiring protection and care by biological relatives. Drawing on interview, archival, and media data, I explore how these developmental assumptions have been adapted to absorb newer ideas about childhood from the New Sociology of Childhood, described by James and Prout (1997), namely, the agentic child. Drawing on a critical child, post-structuralist lens, I unpack these assumptions to examine how child protection discourses frame childhood as a bodily, emotional, and temporal state requiring constant self-regulation. This regulation is now presented as being in children’s best interest, generating greater autonomy, self-control, and self-compassion. However, significant tensions and contradictions arise when children’s autonomy appears in practice. Ultimately, this paper concludes that child-centred and empowering practices that prevent harm by generating autonomous children are not evidence that the world is becoming more progressive for children. Instead, these shifts represent a recalibration of asymmetrical relations under the guise of care and carefully crafted autonomy, pairing the child’s capacity to choose with the responsibility to choose correctly.

3. Luiza Mattos Jobim da Costa, Brock University

*Childism and the discourses about childhood present in a Brazilian Childfree Facebook page*

According to Pierce and Allen (1975) and Young-Bruhl (2012), childism is defined as prejudice against children, following the logic of other structural, central forms of oppression such as sexism, racism, and antisemitism. Research in the field of sociology often approaches different forms of oppression, and, in the sociology of childhood, to which this work wishes to contribute, the

oppression against children has been an object of research for a number of years. However, while other forms of oppression have well-established concepts to describe them, such as racism or sexism, the oppression against children does not. Childism has been an object of discussion, but still not enough attention is given to it and the need to have it as a tool for research in sociology. I hope to contribute to the field of the sociology of childhood by adding to the discussion on childism and hopefully helping in the process of continuing and deepen this conversation. This study intends to challenge that insufficiency, as well as investigate the occurrence of childist discourses in the Facebook page “Childfree Brasil”, which gathers Brazilian people who have chosen not to have children. Although being childfree does not mean being oppressive towards children, previous visits to the page showed that there are childist discourses present in the posts and comments in the page. As one step forward into understanding childism and its underpinnings, this study seeks to investigate some of the discussions present in the Facebook page “Childfree Brasil” in order to identify common childist discourses and their sociological foundations. I seek to find out what the discourses about children used by people who engage on the Facebook page “Childfree Brasil” are and how they may produce and simultaneously reflect childism. To analyse the data, I intend to use the concept of discourse(s) in a Foucauldian sense, meaning that words and language do not only describe the world, but constitute it. Discourses, according to Foucault (1972), are “practices that systematically form the objects of which they speak” (p. 54). However, discourses are also formed by these objects, meaning that discourses reflect and simultaneously build the dominant ideology (Foucault, 1986). This is a qualitative research project. I look into posts from 2022 that appear when searching the word “hate” (in Portuguese) in the page “Childfree Brasil” on Facebook, as well as the comments under them. The Facebook page “Childfree Brasil” is not restricted, therefore the posts and comments made on it are open for any person to see. This choice was made in order to facilitate access to data, as private Facebook groups would require further ethical questioning and discussion. Data collected in the Facebook page is organized according to themes, which are identified with the help of the software Quirkos. The most common topics or themes identified and the discourses attached to them are then analysed using Critical Discourse Analysis. According to Van Dijk (2001), “Critical Discourse Analysis (CDA) is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context” (p. 352). Using this approach allows me to analyse the discourses present in the page through a critical lens, which denies neutrality. Results so far have shown that discourses found in the page Childfree Brasil in posts from 2022 found searching the word “hate” majorly reflect, reproduce, and produce childist discourses that are heavily connected to the idea of children as the possession and sole responsibility of parents. Children are, in this way, not seen as agentic participants in society, but passive beings who should be under their parents’ control. Some of the main ideas found are related to criticism of the concept of caring for children collectively and an individualization of the responsibility for reproducing.



**(SMH3a) Mental Health and Social Context I**

Tuesday June 18 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Mental Health Research Cluster

This session focuses on the impact of social context on mental health outcomes, including changes over the life course. We define social context broadly, ranging from financial and economic context to neighbourhood residence, country of origin, workplaces, or social and demographic contexts including institutions of family, gender, race, and ethnicity. The papers in this session will emphasize patterns of differential vulnerability by individuals' social position within those contexts, including age and socioeconomic status, for example.

*Session Organizers: Ruth Repchuck, McMaster University, Jinette Comeau, King's University College at Western University*

*Chair: Jinette Comeau, King's University College at Western University*

**Presentations:**

1. Jinny Menon, MacEwan University

Non-presenting authors: Margot Jackson, MacEwan University; Holly Symonds-Brown, MacEwan University; Kristopher Wells, MacEwan University; Tracy Palmquist, MacEwan University; Michelle Lavoie, MacEwan University; Vera Caine, University of Victoria

*A narrative inquiry into the experiences of children and youth waiting for mental health services.*

Worldwide, mental health and addiction challenges are the leading cause of disability among young people. Despite the grave impacts of mental health problems, approximately only 1 in 5 individuals receive the services and support needed to help manage these challenges. Youth have the most unmet mental health care needs in Canada with more than 75% not receiving the type of specialized mental health services needed. The critical need for improved youth mental health services in Canada has been exacerbated and exposed by the COVID-19 pandemic. This is particularly evident for youth who face structural vulnerabilities including Indigenous youth, Black youth, 2SLGBTQ+ youth, as well as immigrant youth. This research explores the experiences of vulnerable youth and their families waiting for formalized mental health services and exposes the wider impacts of the pandemic on youth mental health. Using narrative inquiry, a qualitative methodology, we explored the experiences of youth who are structurally vulnerable on waiting lists for formalized mental health services over several months. Alongside participants, we co-composed narratives of their individual and contextualizing narratives to demonstrate the complexities of youths' lives and the strategies used to navigate barriers and build or create supports. Our findings highlight the layered and isolating experience of waiting for multiple services, the impact of waiting on youth and parent identities, and an exploration into the innovative resources, strategies and supports these youth and families used to cope while waiting for formalized mental health treatment. In this presentation, we focus on findings that describe both common and unique experiences of youth who are structurally vulnerable and/or their families while they wait for mental health services.

Interactions within schools and emergency departments related to mental health concerns are specifically discussed, as well as the experiences of 2SLGBTQ+ and racialized youth navigating access to care and waiting for service. Innovative and novel approaches, resources and supports utilized and/or created by youth and their families while waiting for formalized mental health service will also be addressed.

2. Nicole Andrejek, CAMH; Zoe Lea, CAMH

Non-presenting authors: Daisy Singla, University of Toronto; Nour Schoueri-Mychasiw, Mount Sinai Hospital

*Task Sharing to Increase Access to Perinatal Mental Healthcare: Qualitative Findings from a Multi-stakeholder Perspective*

Mental illness in the perinatal period is common but often treatable through access to mental healthcare services, particularly psychotherapy (talk therapy). However, there are numerous service gaps and barriers to care that impede perinatal individuals from accessing mental healthcare, especially the increasingly limited access to specialist psychotherapy providers (SPPS). Due to the finite nature of the perinatal period, prompt access to mental healthcare services is essential. Further, evidence suggests that lack of access to mental health treatment during the perinatal period has an extensive reach, impacting the individual, their family, and their community beyond the length of the perinatal period. One proposed solution is “tasks-sharing,” in which “non-specialist psychotherapy providers” (NSPPS), such as peers or people with lived experience, are trained and supervised to deliver brief, structured forms of psychotherapy. In order to effectively implement a task-sharing model to reduce burdens on SPPS and improve access to care, it is necessary to explore the perspectives of both relevant stakeholders and NSPPS with experience delivering psychotherapy. Through this approach, we can produce strategic facilitators to minimize barriers to implementing NSPP-delivered psychotherapy. The leveraging of NSPPS to deliver brief psychotherapy to perinatal individuals seeks to bridge the gap in the increasingly burdened SPPS within the Canadian and American healthcare systems. For this study, we collected qualitative data from prominent stakeholders (n=31), which was comprised of key decision-makers, advocates, and mental healthcare experts from across Canada and the U.S. on their perspectives of the barriers and facilitators to leveraging task-sharing with NSPPS to increase access to psychotherapy. In addition, we simultaneously examined provider-facing barriers and facilitators of task-sharing. Specifically, we interviewed NSPPS (n=15) who participated in the scaling up for maternal mental healthcare by increasing access to treatment (summit [1]) trial, which is a clinical trial aimed at increasing access to mental health treatment among perinatal women with symptoms of depression and anxiety in Canada and the United States. A central way that summit aims to increase access for perinatal individuals is by using a task-sharing model in which NSPPS are trained to deliver a brief, evidence-based psychotherapy called “behavioural activation (BA).” Through a thematic analysis of both qualitative datasets, we explore the policy-facing and provider-facing barriers and facilitators to the implementation of NSPP-delivered task-sharing to improve access to care. Stakeholder interviews highlighted two primary policy-facing barriers to implementation: (1) pushback from SPPS and their regulatory associations and colleges and (2) financial barriers. To facilitate implementation, stakeholders proposed forming a strategic business plan and creating multiple-targeted messaging approaches to get buy-in from SPPS, associated regulatory bodies, and clinical partners, such as

hospitals that could house the implementation of an NSPP-delivered psychotherapy program, political leaders, and insurance groups. In addition, based on our interviews with NSPPS, barriers they encountered include (1) scheduling due to work-family conflict and (2) having to learn new socio-emotional and delivery skills to effectively administer psychotherapy. Perceived facilitators for NSPPS to deliver psychotherapy to perinatal individuals included (1) sufficient training; (2) ongoing supervision by experienced SPPS; and (3) a brief, structured psychotherapy modality to ensure NSPPS can efficiently learn and implement treatment to perinatal individuals as new providers. Although it is important to understand barriers from a sociological perspective, it is necessary to work towards actionable solutions to reduce mental health service gaps for vulnerable and underserved populations. Our findings suggest that, from a policy standpoint, a multi-pronged strategic approach working at the level of governing associations (ie. Psychotherapy regulatory bodies and insurance groups), institutional structures (ie. Hospitals), and political engagement (ie. Policy makers) will be pivotal in informing task-sharing policy development and implementation. From an NSPP standpoint, implementation will require effective task-sharing and collaboration with SPPS to provide sufficient training and supervision. We propose evidence-based solutions to improve access to mental health care for perinatal individuals while simultaneously reducing the existing burden placed on SPPS who are currently solely serving this population within the current Canadian and American healthcare structures.

3. Ukeme Eka, Memorial University

Non-presenting author: Eric Tenkorang, Memorial University

*Determinants of Mental Health Service Use among African Immigrants in St. John's Newfoundland and Labrador*

Mental health problems are increasingly recognized as a global public health concern (Rehm and Shield, 2019). Immigrants arrive from diverse source countries and settle in different communities. As the source countries have shifted from Europe to Asia, Africa, Latin America, and the Caribbean, understanding how these individuals and their families utilize mental health services has become more critical. As immigrants are prone to higher levels of stress than the general population (Chiu et al., 2018), exploring their use of mental health services is essential. For instance, compared to the larger Canadian population, immigrants are more likely to report poorer self-rated mental health (Kitchen, Williams, and Gallina, 2015), low mental health care utilization (Chen and Kazanjian, 2005; Fenta et al., 2006), and a lower sense of belonging to their local community (Kitchen et al., 2015). African immigrants face considerable challenges (i.e., cultural, economic, social, and political) with the potential to affect their resettlement, acculturation, healthcare needs, and service use patterns (Bacon et al., 2010; Müller and Koch, 2011; Son, 2013). Understanding the influence of cultural and socioeconomic determinants on health and perceived health is essential to understanding the health-seeking behaviour of immigrants in Canada (Cheng and Goodman, 2015). Many studies on mental health use among immigrants homogenously, lumped several ethnicities into a single category (Chen and Kazanjian, 2005; Durbin et al., 2015; Fenta et al., 2006; Kirmayer et al., 2011; Whitley et al., 2017), despite coming from different regions around the world, and encountering unique pre-immigration experiences (i.e., economic, cultural, political, and social) and diverse post-migration experiences, such as resettlement (Kirmayer et al., 2011; Muller and Koch, 2011; Son, 2013). Thus, generalizing immigrant experiences may not account for the diversity among immigrant

populations or accurately represent the factors driving the need for services and the use of services (Gushulak et al., 2011; Kirmayer et al., 2011). Applying the Immigrant Health Services Utilization framework by Yang and Hwang's (2016), we explored the factors that facilitate or impede African immigrants use of mental health services in St. John's, Newfoundland and Labrador. Between June and December 2020, a cross-sectional mental health service questionnaire was developed and administered utilizing the Qualtrics survey system to survey 272 immigrants of African descent. The framework explores disparities in the utilization of mental health services by immigrants in relation to four broad categories: predisposing factors, including immigrants social and demographic characteristics (age, marital status, gender, etc.); enabling factors, including financial and human resources, immigrant networks; need for care factors such as immigrants self-reported health status; macrostructural and contextual conditions (e.g., policy, politico-economic factors). Complementary log-log regression models were used to examine factors influencing immigrants' decision to seek mental health services considering Yang and Hwang's framework. Overall, 11.4% of African immigrants self-reported they used mental health services in the past 12 months preceding the survey, while 88.6% indicated they had not used mental health services. Macrostructural and contextual factors, namely respondents self-rated perception of the provincial healthcare system and experiences with discrimination and racism, were statistically associated with mental service health use. For instance, immigrants with negative perception perceptions and ratings of the provincial healthcare system were 75% less likely to use mental health services. Also, those with experiences of discrimination and racism were about two times more likely to seek mental health services. Other factors, including African immigrants' sense of belonging and access to social support, were important correlates of mental health services use. Respondents with a strong sense of belonging to their countries of birth were 77% less likely to use, while those with strong social support were about 2 times more likely to use. Our findings underscore the importance of emphasizing structural/contextual factors to improving mental health utilization among African immigrants in St. John's, NL. Improving access to care and promoting immigrant-friendly healthcare policies that emphasize diversity and inclusion may help their use of mental health services.

4. Katie Aubrecht, St. Francis Xavier University

Non-presenting authors: Christine Kelly, University of Manitoba; Shala Koncton, Dalhousie University

*Cognitive Ableism in Supportive Community Care for People with Dementia*

Access to quality care at home for people with dementia is a health system challenge, a social problem and human rights issue. In the context of population aging and against the backdrop of a health system in crisis, direct funding has been offered as a policy solution and pandemic recovery measure. However, evidence suggests that people living with dementia who do not have legal decision-making capacity experience distinct barriers to accessing and using direct payment programs to their full health-promoting potential. Historically, guardianship, conservatorship and mental health laws have allowed for decisions to be made on behalf of people with dementia by guardians, trustees, or caretakers. Canada ratified the Convention on the Rights of Persons with Disabilities (CRPD), which views the ability to exercise legal capacity as a universal human right that applies to all persons, regardless of physical or mental disability. Under Article 12 of the CRPD, States parties are to "reaffirm that persons with disabilities have the right to recognition everywhere as

persons before the law". According to Article 12 (3), persons with disabilities have the right to continue to exercise their legal capacity, including making their own decisions, even if they require a certain degree of support to do so. In ratifying the CRPD, Canada acknowledged that this could be interpreted as requiring the elimination of substitute decision-making and included a reservation to continue to use substitute decision-making in situations it deemed appropriate. This presentation shares an interpretive sociological analysis of cognitive ableism as it was made to appear in academic literature and policy documents that were reviewed as part of an applied health research study on equity in directly funded dementia care in Nova Scotia, Canada. Nova Scotia's Supportive Care Program provides direct funding to socially and clinically vulnerable community dwelling older adults living with dementia who have substitute decision makers. Using a critical disability studies perspective, we traced a relationship between equity and cognitive ableism, where barriers to accessing, using and benefiting from directly funded community care were more often associated with clinical assessment procedures and protocols, such as the Instrumental Activities of Daily Life Assessment, and information, assistance with interpretation, and decision support tools. We propose that the promise in direct funding may only be fully realized if there are also changes in how people are assessed and greater awareness and responsiveness to the decision-making support needs of people living with dementia. As and if Canada moves away from substitute decision-making significant changes in continuing care and the health system more broadly will also be required.

5. Izumi Niki, University of Toronto; Alexa Carson, University of Toronto; Pelin Gul, University of Toronto

Non-presenting author: Ito Peng, University of Toronto

*"When they found her on the side of the road": Family caregiver decision-making and care responsibilities on dementia care*

Nearly one million people in Canada are projected to be living with dementia by 2030 (Alzheimer Society 2023). Most of the current studies on dementia focus on medical or nursing issues such as diagnosis, prevention or intervention. Caring for a person with dementia, however, is social and familial as much as it is medical. Drawing on existing care literature based on the critical feminist perspective (Armstrong 2023; Funk and Kobayashi 2009), this research examines how family caregivers' stress and care responsibilities transform over the course of caring for an older person with dementia, and how individual and structural factors influence the decision to seek professional caring assistance. Dementia has profound impacts not only on the individual diagnosed but also on the lives of the people around them (La Fontaine and Oyebode 2014, Duggleby, Schroeder and Nekolaichuk 2013; Pointon 2011; Le Navenec, Lynne and Vonhof 1996). The vast majority of persons with dementia receive informal care, typically from family members; family caregivers of a person with dementia often experience high emotional distress (Law Commission of Ontario 2016; Papastavrou, Kalokerinou, Papacostas, Tsangari and Sourtzi 2007; Wimo and Winblad 2001). To investigate in-depth family care experiences and care arrangements in the Canadian context, our research team conducted semi-structured interviews (from February to June 2023) with 57 family members caring for older adults living in community settings (i.e. their own home or family member's home) and institutional settings (i.e. supportive housing, long-term care home) across Canada. Analysis of their narratives revealed important findings on their care responsibilities and decision-making processes. Dementia is a highly individualized disease, and the progression of

symptoms varies considerably. Accordingly, older people's individualized care needs also change. Thus, family caregivers' care responsibilities and tasks are not static but transformed throughout the caregiving process, and definitions of 'good care' vary extensively among research participants. Older people's traits (personalities, preferences, and life patterns) and dementia symptoms (behaviours such as wandering or forgetfulness) are critical factors in determining the family's care tasks. Carers of individuals with dementia grapple with admitting their loved ones into a long-term care facility (LTCH). This is often a difficult decision. The negative image of LTCHs leads many people to avoid admitting older adults to a facility, especially in the wake of the pandemic. Nonetheless, carers also understand that institutions can provide a safer space for older people with dementia. Previous research has shown that people with high emotional distress are more likely to admit an older person to the institutional setting (Gaugler, Yu, Krichbaum and Wyman 2009). Along with intensified care needs due to dementia, external factors like the availability (or more likely lack) of resources (i.e. paid services and other family members) and regional characteristics impact the decision for institutional admission. Not only the care needs and preferences of the person but also the socio-economic status significantly affect their choice. Family members continue to provide care for older adults with dementia post-admission, but they experience less stress. Their care tasks are more attentive to individualized physical care and social and emotional support, which is often believed to be lacking in the institutional setting. While our study confirms existing literature on unpaid work provided by family caregivers in institutional settings, we also show that family caregivers can focus more on improving the quality of life for seniors with reduced stress when daily worries about essential care provision are alleviated through professional support. In this way, institutionalization reduces caregiver stress because caregivers lack the support and services that could alleviate their daily worries in a community setting. Our study on family caregiving experiences for people with dementia suggests the need for micro-level analysis as well as meso (institutional) and macro (provincial and national level policies) level examination. Caring for older adults is a continuous daily activity, and caregivers often make their decisions at a micro level. Nonetheless, their experiences and decision-making occur in a context with limited options and inadequate meso- and macro-level supports. Within that context, our findings indicate that institutionalization has benefits for informal caregivers who are otherwise overburdened. Services and resources in the community could also provide remedies and enable people with dementia to continue to live in their own homes. Moreover, a system that relies on family care to ensure the quality of care in the institutional setting is both unsustainable and destined to reproduce social inequalities.

### **(UNG1) The Undergraduate Voice**

Tuesday June 18 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

This roundtable session is organized in the spirit of professional development, and mentorship.

*Chair: Susan Cake, Athabasca University*

*Discussants: Justin Tetrault, University of Alberta; Susan Cake, Athabasca University*

**Presentations:**

1. Tomiris Frants, University of Toronto

*The Russian War on Music: Intra-Elite Cohesion and State Violence*

Russia's relationship with music has had a long and contentious history, continuously ebbing through periods of intense patriotism and high cultural surveillance. In the last decade alone, Russian authorities have intensely policed creative production and curtailed ideologies that differed from national narratives. This has directly implicated high profile, public facing, cultural actors - which I've titled as cultural luminaries, in their increased surveillance in regime-supporting media outlets. This paper analyses a blacklist of musicians that was released by the Russian state in 2022, tracking their discursive presence in the media to understand the types of threats cultural luminaries pose to an autocratic state. Cultural luminaries generally and these musicians specifically are frequently tied to moral regulation, Western influence, and the Ukraine-Russian conflict in their media presence. This research is pivotal to understanding how non-state actors are targeted by autocratic regimes and how dissent is managed through formal and informal means.

2. MacGregor Goodman, University of Manitoba

Non-presenting authors: Rachel Herron, Brandon University; Laura Funk, University of Manitoba

*Involuntary Care*

In long-term residential care (LTRC), sometimes staff provide involuntary care—care that residents refuse or resist—which can cause harm to both staff and residents. Research has shown a clear correlation between involuntary care and resident aggression, but the rationale behind choosing whether or not to proceed with involuntary care has not yet been explored to a great extent. In this analysis, we explored how and when staff provide involuntary care, when they accept or see this practice as necessary and when they reject this practice. Data included interviews with staff working in LTRC in two Canadian provinces. The acceptability of involuntary care was influenced by the potential of harm toward staff rather than the potential for harm to residents. This is apparent through the rationale given for what kind of force is acceptable in care, and what kind of force is not. The potential for staff injury and risk of being reprimanded by management are frequently factors in whether or not to proceed in providing care that the resident has not consented to. This reflects a workforce that is undervalued and underpaid, thus, restricted in their ability to provide relationally focused care that respects the autonomy and dignity of the individuals they care for.

3. Anna Mason, University of British Columbia, Okanagan

Non-presenting authors: Peyton Twardochleb, University of British Columbia; Ciara Goddard, University of British Columbia

*"Female servers...feed off the attention and harassment": The Role of Gender in the Service Industry*

To investigate how structurally embedded gender ideologies shape experiences for servers in restaurants and bars, this paper discusses an analysis of the interactions between women and men who work in the service industry and their customers, managers, staff, and fellow servers. Originating in curiosities about Goffmanian identity management, we—myself and two other researchers—performed open-ended, semi-structured interviews using prepared questions and interview guides. Through our discussions with our participants, we were able to identify many intersecting topics within the realm of gender and service work. Within their various roles, each participant had common themes throughout their answers that we as researchers were able to analyze against our research. The two major themes were, 1) reproduction of gender ideologies; and 2) impression management. Sub-themes we identified included (but were not limited to): dress codes, managerial control of wages and gender expression, harassment and flirting, and policy requirements. This research was completed as a final assignment for a qualitative methods course provided through the university of British Columbia, Okanagan campus. We began by compiling an analysis of the existing literature regarding gendered expectations and interactions in the workplace. Judith butler’s writings on gender influenced much of our research and provided a strong definitional baseline of gender as a social construction and gender norms as being perpetuated through institutions and the interactions between individuals. Both of these proved to be extremely relevant in our research, and our participants expressed at length how their gender was decided for them and the ways they performed within those expectations. In our preliminary literature review, we came across substantial theory to support the start of our research, but there was much lacking in terms of recent findings on how gender expectations influence behaviour in the restaurant industry. The next stage involved recruiting individuals we personally knew who worked in the restaurant industry and implemented the ‘snowball’ sampling method thereafter to find the rest of our participants, totaling six individuals. Three women and three men were selected for this project to provide the research with a well-rounded scope. The participants ranged between the ages of 19-22 years old and most were university students. Our interview guides were structured to ensure our participants felt comfortable with having an active role in the interviewing process and leading the discussion in directions we as researchers may not have previously considered relevant. Each interviewer led two meetings with participants they had never met in order to reduce bias and allow for more in-depth questions to be asked. Lead interviewers were able to guide the conversation and ask prepared questions while creating connections and rapport with participants to make the interviews more comfortable. The assistant researcher was responsible for noting participant behaviour and body language while occasionally asking clarifying questions. This role was assigned to the secondary interviewer to allow us as researchers to understand the participant’s feelings on the topic to a greater extent and aid in our findings. The lack of recent data on this topic left us searching for the answers to the gaps in literature. We feel as though our research can bring new light to the current age of impression management for young adults working in this business. In our initial research, we also saw a distinct absence of open-ended interviews on this subject. Most of the literature reflects on theory and applies it to the world in hypothetical ways. We felt that we had the opportunity to fill this gap in research because of our access to individuals who were willing and able to share their stories of identity management. Additionally, while the scope of our research was unable to address this, we desire to draw attention to the unwavering presence of the gender binary in conceptions of gender expectations and performance in the service industry, and to the lack of research for all other gender identities.



4. Hongshu Wang, Western University

*Vegetarianism and anti-Vegetarianism Frames in Chinese-Language Social Media*

The paper associated with this presentation has received an Honourable Mention for the Internet, Technology, and Digital Sociology Research Cluster Best Student Paper Award.

Although there is a growing acceptance of vegetarians in the West (Wrenn, 2019), anti-vegetarianism is still prevalent in the media (Aguilera-Carnerero and Carretero-González, 2021). Most research on these dynamics focuses on vegetarianism in North America or Western countries. For these reasons, it is important to consider non-Western countries. In this regard, China is an important case because of its large population, its increasing development, and its wider adoption of food trends from around the world. This paper examines the associations between the spectrum of, motivations for adopting, and attitudes toward vegetarianism, in order to understand the impacts of the three variables on framing vegetarianism in Chinese social media. The existing literature on vegetarianism views it as a continuum based on the strictness of not consuming animal products (Beardworth and Keil, 1992). The spectrum tends to range from non-vegetarians to occasional vegetarians to vegans, which implies that people can understand the identity differently. The existing studies have found multiple motivations to adopt the identity. The major motivations are animal rights (Cao, 2018; Gheihman, 2021; Greenebaum, 2012; Micheletti and Stole, 2010), environment (Cao, 2018; Gheihman, 2021; Ruby, 2012), personal health (Micheletti and Stole, 2010), religious (Cao, 2018; Johnston et al., 2021), economic (Ruby, 2012; Zhang et al., 2021), and often the combination of them. I used the framing perspective to understand the impacts of motivations on understanding vegetarianism in China. Frames convey meaning to audiences and enable them to make sense of phenomena. Framing helps explain how the social construction of understanding occurs and how the public views social issues. To explore the framing of vegetarianism in China, specifically the kinds of frames used, I examined discussions on a Quora-like social media platform in China, Zhihu. I scraped all popular posts listed under the topic vegetarianism, which was mostly ordered by the number of “agreed.” Then, 139 answers last created or edited in 2023 were selected out of the 817 popular posts. The answers came from 22 vegetarianism-relevant questions. The content analysis results have suggested the dominance of negative views toward vegetarianism regardless of the spectrum or motivations. Occasional vegetarians are rarely mentioned. Veganism in China is less directly mentioned but is often discussed using vegetarianism as an umbrella term. No explicit attention is paid to considering vegetarianism as a continuum. Moral, religious, and animal rights motivations are mentioned more frequently than economic and environmental reasons for adopting vegetarianism, while most motivations are interconnected. Anti-vegetarianism frames challenge the idea of vegetarianism as a healthier and more moral practice. They frame vegetarians as unhealthy, inconsiderate, radical, and fake. Anti-vegetarian posts related to the economic perspective consider vegetarians promoting the practice to earn money or harm China through the influences of Western liberal ideas. The frames used by non- or anti-vegetarians for mobilizing collective actions are related to the idea of personal freedom. Non-vegetarians claim that they respect vegetarians who do not force them to adopt the dietary practice. The personal freedom frame is so popular that posts with neutral or positive views toward vegetarians often acknowledge the frame to receive non-vegetarians’ acceptance. Negative posts are different from neutral posts by portraying negative interactions with

vegetarians who try to promote the practice. In contrast, neutral posts mention the existence of good vegetarians who do not force others but separate acceptable individuals from unacceptable vegetarians using the popular personal freedom frame. Consequently, the prevalence of anti-vegetarian frames can socialize Chinese media users and make it difficult for vegetarians to interact with other groups and maintain their identity in Chinese social media. Overall, the results imply broader public opinions and frames in Chinese social media regarding respecting personal freedom, as well as the importance of anti-vegetarian frames in shaping the related collective actions online.

### **(VLS2a) Violence as a Cultural Process I: Media and State Narratives on Violence**

Tuesday June 18 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Culture & Violence and Society Research Cluster

How do people and institutions construct the meanings they attach to violence? This is a recurring session that aims to advance sociological theories, methods, and empirical explorations of how people come to understand violence. What conceptual frameworks and experiences enhance or prevent the understanding of the various meanings of violence? Part 1 of this session focuses on how institutions such as the state and the media produce “official stories” of violence. Part II, on the other hand, focuses on how survivors, activists, and scholars might challenge these official stories and shed new light into the uses and meanings of violence, from the perspectives of those most affected by it.

*Session Organizers: Natalia Otto, University of Toronto, Lily Ivanova, University of British Columbia, Marie Laperriere, University of Manitoba*

*Chairs: Natalia Otto, University of Toronto; Lily Ivanova, University of British Columbia*

#### **Presentations:**

1. Zerrin Akter Anni, University of British Columbia

*Portrayal of Violence Against Women in the News Media of Bangladesh: Looking through the Case of Rumana Manzur*

Media's role in shaping perceptions of violence against women and their portrayal in news reporting significantly influences our understanding of this critical issue. My research delves into the intricate dynamics between media and violence against women in Bangladesh, using the prominent case of Rumana Manzur, a former UBC Fulbright Scholar who suffered a brutal assault by her ex-husband in June 2011. By conducting a qualitative research method, I employ ethnographic media analysis of news reports to investigate how the popular news media of Bangladesh responds to the issue of violence against women and represents the victims of such violence. The first section of findings of this research highlights that news media can perpetuate gender stereotypes and subtly shift blame onto the victim through various techniques, creating intricate interactions between the reader and the text. These techniques include sensationalized headlines, textual content, and graphic images.

This victim-blaming process not only retraumatizes the survivor but also distorts the actual facts when presenting the case to a larger audience. Consequently, the representation of violence against women cases in media, particularly the portrayal of women as victims during reporting, significantly impacts our collective comprehension of this issue. Nevertheless, by delving deeper into the transformative journey of the Rumana Manzur from 2011 to 2018, the second chapter of findings also suggested that a number of articles from a selected newspaper underwent a significant evolution over the years, transcending the conventional portrayal of victims in news media. I contend that when viewed through a feminist lens, a noticeable transformation is noticeable in the way certain news media present its narrative, shifting away the focus from victimhood to the empowerment of survivors. This shift successfully challenges deeply ingrained stereotypes and the inclination to blame victims of violence providing a source of resilience by showcasing strength as well as advocating for transformative social justice. To conclude, throughout the thesis, I have addressed noticable gaps in the literature, including the need for a feminist perspective in media analysis of violence against women, the ethical considerations in sensationalism, and the role of media in shifting the focus from victimhood to empowerment. Therefore, the research contributes to filling these gaps by providing a nuanced analysis of media portrayals of violence in the context of Bangladesh, using a prominent case study. Additionally, the research underscores the importance of ethical reporting and the medias role in shaping public perception, making a valuable contribution to the discourse on gender-based violence in media.

2. Maya Krishnan, McGill University

Non-presenting author: Eran Shor, McGill University

*National Politics and Identity Discourses through Gender-Based Violence Coverage in Indian News Media*

This paper aims to excavate the implications of GBV in Indian news coverage and the ways that coverage of GBV is leveraged within news representations of ongoing Indian political debates and identity-based discourses. Recent scholarship has underscored the widespread implications of increasingly polarized and politically biased news media coverage and has specifically highlighted the polarization of Indian news media against the backdrop of contemporary national-political tensions. Like other democratic contexts, Indian citizens demonstrate a growing cognizance of the political biases of major news outlets and is an important dimension of understanding mainstream news coverage and consumption. Considering that political bias consistently leaks into and often characterizes everyday news coverage, this project focuses on the contemporary coverage of gender-based violence (GBV) across the political spectrum of newspapers in India. Specifically, we ask how the English-language Indian news press covers GBV, specifically femicide. GBV is often understood as an apolitical issue, divorced from concurrent political and electoral debates; eradicating GBV in India is popularly conceptualized as a national and potentially unifying issue. This is also in part because similar rhetoric patterns to describe GBV are employed across the political spectrum of Indian newspapers. These include graphic descriptions of violence, ways of establishing victim and perpetrator identities, as well as the extent of (lack of) inclusion and description of marginalized groups including religious minorities, lower-castes, and tribal populations. Moreover, contemporary research has established 'infotainment' as a central practice of English-language Indian news coverage and of GBV specifically. This paper presents an analysis of approximately 500

news reports of GBV in India. We utilize four major English-language national newspapers across the contemporary Indian political spectrum using OpIndia (right), The Times of India (right-center), The Hindu (left-center), and The Indian Express (left). The publications selected have geographically varied central offices, specifically including coverage centered in North and South India as well as right/left-wing variation in these regions. India is a strategic site for comparing the differential news media treatment of GBV for several reasons. First, the country is characterized by a significant majority-minority cleavage with both ethnicity and religion occupying a central role in the identities of both Hindus and Muslims as well as related ongoing political conflicts. Namely, contemporary national politics in India can be characterized by increasingly diffused exclusionary Hindu-nationalist discourses and values which have reflected in growing ethnic and religious conflict across the country. Additionally, GBV in India has and remains statistically highly prevalent, with recent data since the COVID-19 pandemic indicating almost 1 in 3 married women having experiences DV/IPV. Further research has highlighted the role of ethno-religious, caste, and other social inequalities in enhancing vulnerability to DV/IPV and limiting access to institutional recourse. Despite this context and clear historical legacies of the politicization of GBV in Indian women's rights movements, GBV is still largely considered apolitical and its representations, diffusions, and perceptions across society are rarely determined or understood through these lenses of current national and identity politics. Recent research in contexts with similar ethno-religious majority-minority cleavages has focused specifically on coverage of femicide, namely murders perpetrated by family members and intimate partners, which can be conceptualized as DV/IPV. A preliminary analysis based of a 200-article pilot dataset reveals the utility of a similar definitional focus, with potentially fruitful divergences. Focus on femicide, or murder of women, allows for incorporating the structural factors that impact DV/IPV as well as the often everyday and mundane nature of this violence. We currently use GBV as a broader scope to include a larger spectrum of cases, particularly because cases often covered in national news present as anomalous from conventional cases of DV/IPV in the extent or type of violence, sensationalized case details or actors involved, as well as the public-facing positionality of victims or perpetrators. However, as we continue data collection, we anticipate transitioning to a narrower definition of femicide to avoid over-sampling sensationalized cases as well as assess the implications of this femicide coverage on both ongoing electoral debates and discourses of gender and ethno-religious majority and minority identities.

### 3. Jillian Sunderland, University of Toronto

#### *Culture as Rhetoric: State Narratives in Tackling Gender Violence within the RCMP*

This paper delves into the Royal Canadian Mounted Police (RCMP) sexual violence scandal, which culminated in a watershed moment that saw approximately 3,000 female officers reaching a \$125 million settlement with the government. Additionally, the Federal Court awarded an additional \$100 million settlement to non-officer women in the RCMP. Former Supreme Court of Canada Justice Hon. Michel Bastarache was tasked with investigating this issue as part of the settlement. In his final report, he forcefully condemned the Force by stating, "The level of violence and sexual assault that was reported was shocking.... the culture of the RCMP is toxic and tolerates misogyny and homophobia at all ranks and in all provinces and territories " (Bastarache 2020, p. 2). Bastaraches report became an integral pillar in the governments comprehensive examination of gender violence within the RCMP. This paper analyzes the litany of governmental reports that tackled this problem

to uncover how the state adjudicates gender violence within an institution tasked with public safety. In so doing, it asks what these administrative documents can reveal about how gender violence is understood organizationally. This project foregrounds feminist insights on the state and organizations that view these institutions as intertwined with and productive of white masculine authority (Connell 2009; Acker 1991). Through this lens, I conceptualize the RCMP as a masculinist institution and situate this scandal within similar feminist investigations of sexual violence within the police, military, and professional sports (Duriesmith 2023; MacKenzie and Wadham 2023; Enloe 2004). Historically, male-dominated organizations framed gender violence through the lens of individual pathology or scapegoated it onto a few bad apples (Duriesmith 2023; MacKenzie and Wadham 2023). Feminists have forcefully challenged these individualized framings. Instead, they proffered that such violence is culturally produced (Schmid 2010) in which certain cultures fomented versions of masculinity that are predicated on dominating feminized bodies. Yet, in recent years, a notable shift has occurred in that many inquiries into male-dominated institutions have drawn on the lexicon of how 'culture' is responsible for this conduct (Duriesmith 2023; MacKenzie and Wadham 2023; Enloe 2004). I observe parallel instances in state reports examining the RCMP scandal. This begs the question of whether the adoption of a cultural understanding of gender violence aligns with its feminist origins or if it takes on new meanings in these organizational contexts. Thus, I ask: How do these reports define the concept of culture, and which specific aspects are singled out for transformation? What roles and functions does culture assume when confronted by those endeavouring to grapple with this issue? Who or what is held accountable for the creation of a misogynistic culture? In this paper, I argue that various state agencies employ the concept of culture in limited and truncated ways. I maintain that 'culture' serves as a rhetorical device that, while seemingly acknowledging issues within the institution, simultaneously deflects deeper scrutiny of its foundational principles. In this manner, I draw parallels to my previous work on the St. Mikes sexual assault case, where I documented how the media and legal discourses placed blame for the assault on the schools culture and masculinity. I argued that this elided culpability for privileged people and institutions in a way that reinscribed traditional power hierarchies (Sunderland 2024). I find similar rhetorical moves in the RCMP case but extend this argument to argue how the discourse of culture is meant to shore up legitimacy for the Force to better serve state purposes. From this standpoint, it seems the inquiries are more intent on reinforcing the existing white patriarchal colonial social order than on initiating genuine reform. In this order, violence is exclusively projected outward, directed at those deemed legitimate targets, specifically Indigenous, Black, and impoverished communities. By aligning with a feminist tradition that centers historical inquiry, critical analysis, and the examination of gender power dynamics, the superficial nature of the critiques levied against the RCMP in the wake of its sexual harassment scandal is unsurprising. Expecting such an institution to initiate or embrace its own radical dismantling is to misunderstand its foundational purpose. However, while the state and its institutions are unlikely to spearhead their own dismantlement, critically examining their actions and the discourses they propagate is invaluable. Through these findings, I hope to add to the literature critiquing the invocation of culture in state documents. Yet, I further argue that these discourses are not just about maintaining an institution; they are about delineating the boundaries of legitimate violence and, by extension, the contours of the state itself.

4. Karen Andrews, McGill University

*Powerful Yet Disempowered: A Thematic Literature Review Exploring Challenges of Canadian Journalists' Reporting on Sexual Violence*

In the years since #MeToo (2017), heightened media discourse has brought sexual harassment and assault into a greater public view and consciousness (Eckert et al., 2022). Traditional print and online media wield immense power with news stories (Bohner, 2001; Clark, 1992; Starkey et al., 2019; Sue et al., 2020). The specific ways that journalists frame their reporting around sexual violence influences audiences and can perpetuate rape myths such as victim blaming. Despite certain gains in media framing over the past decade (Aroustamian, 2020), issues surrounding sexual violence reporting not only continue but have devastating consequences (Sacks et al., 2018; Sampert, 2010). Research has also shown that the media can be proxy educators for the public around prevalent issues such as gendered violence, including sexual violence. Therefore, this paper examines the underlying tension between the advances and constraints of contemporary media reporting and training on sexual violence. This thematic literature review used key search terms on Google Scholar and relevant journals to investigate reporting practices. The theoretical framework that guided this research was critical feminist analysis, mainly through an intersectional lens. Seven major themes emerged from the findings. Firstly, we identified five major themes surrounding the products of media reporting: (1) rape culture and rape myths are still prevalent, even post #MeToo, (2) 'linguistics of blame' are still being used (3) sexual violence is still being framed in problematic ways, (4) intersectionality is still ignored, and (5) there is still an ongoing issue with bias in the use of sources. Related to the process of reporting about sexual violence, the findings also include how (6) journalists face significant challenges with writing about sexual violence, and (7) the practical disconnect between engagement and the existence of ethical guidelines for sexual violence reporting. We conclude that journalism has the power to shape public perception of sexual violence. Journalists require additional and meaningful support to report on these stories in ways that will dismantle rape myths rather than perpetuate them. They need trauma-informed education and gendered violence reporting training, both in school and on the job. However, we must also account for the social and economic environment. Journalists in precarious situations face pressure to churn out stories, impacting their ability to produce carefully and ethically framed stories. Based on our findings and conclusions, we argue that there are significant structural challenges to ethical reporting practices for sexual violence, and much more work must be done to resist prominent stigma and stereotypes. The issues of sexual violence and media reporting are entrenched in colonialism, patriarchy, racism, homophobia, transphobia, ableism, and other systems of oppression, which impact people in varying ways. Considering efforts to break through the weight and gravity of this continuum of violence, we look to journalism schools and media outlets to prioritize education and training. As such, these issues extend beyond the media sphere and into broader society. This directly connects to the 2024 CSA conference theme of challenging hate. Our shared futures and interconnectedness as human beings depend on our ability to act upon and against systems of oppression that often manifest in sexual violence.

5. Trevor Green, York University

*Partnerships of Settler Violence: Language, Decolonisation, and the News Media, an examination of the Truth and Reconciliation Commission and the 2019 National Inquiry into Missing and Murdered Indigenous Women and Girls*

Every day across Canada, news outlets (be it the CBC, the Aboriginal People's Television Network, or independent news outlets such as the Narwhal) publish stories on Indigenous Peoples, including coverage of settler violence and government inquiries. Both the 2015 Truth and Reconciliation Commission (TRC) and the 2019 National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG) put forth specific recommendations (Calls to Action and Calls to Justice, respectively) that pertain or involve Indigenous communities (be it First Nations, Inuit, or Métis) and the news media. A mollifying term that is often employed within news stories and government reports is "partnerships" with Indigenous communities or organizations and non-Indigenous actors, entities or people (whether in relation to governments, academic institutions, or newsrooms). Indeed, "partnership" is used in both the TRC and especially the MMIWG, and this generic term – "partnership" and/or "partnerships" – to describe the relationship between Indigenous and non-Indigenous Peoples is ambiguous, conceptually vague and ultimately problematic. Partnership as a concept within these reports or news stories is not legally binding and is rarely mentioned within the context of Section 35 of the Constitution Act, 1982, which specifically focuses on aboriginal rights and treaty rights. Can reconciliation or decolonization in Canada ever be sustained with a "mainstream" media that uses terms such as "partnership" and is itself entangled in a web of cultural misrepresentation, and disingenuous historical commemoration which hinders Indigenous resurgence and ignores treaty rights and self-sovereignty? This question examines the convoluted and often mistrustful relationship between the Fourth Estate, national inquiry reports, and Indigenous communities. There have been grassroots-led movements that use social media, such as Idle No More. Although admirably in its ambition, it is telling that such movements have been met with limited influence within the current capitalist media landscape (which is, of course, facing its own crisis—declining business models, 'fake news' and the blocking of Canadian content on social network platforms in retaliation to the Online News Act). Given this crisis, my work asks whether a de-colonized iteration of the recommendations outlined in the TRC and MMIWG can truly offer a pathway for decolonization and reconciliation within the current media landscape. My research paper will employ a critical discourse analysis employing discursive practices and methods developed by Norman Fairclough and James Paul Gee, to contrast and compare the use of the term "partnership" within the text of the final reports of the TRC and MMIWG. Furthermore, using keyword searches on various news organization websites (specifically CBC, the Aboriginal People's Television Network website, and The Globe and Mail) I will collect quantitative data involving news stories (published between 2015 and 2019) that use words such as "Indigenous" and "partnership" in relation to stories involving the MMIWG and TRC. As a Status Indian (I am affiliated with my mother's Cowichan community in what is now British Columbia, which does not have a treaty), I will employ Indigenous research methods using creation myths from my Cowichan nation, to help contextualize and "talk back" to the Western/Eurocentric research methodology. Within this research framework, I have developed a question that will be explored through a mixed-methods approach: which terms, other than "partnership," can lead to substantive change or decolonization

when these news outlets are themselves within a violent and capitalist hegemony that is egregiously out of sync with Indigenous sovereignty and self-determination?

#### **(EDU4) Race, Class, and Contested Frameworks in Education: A Dialogic Project**

Tuesday June 18 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Education Research Cluster

Since the 1990s, educational debates among Marxists, critical race scholars, and other educational theorists who address questions of race and class in society and education have been particularly contentious and virulent. Consequently, scholars who lay claim to working for a more just and equitable world have been unable to engage effectively with one another's differences, limiting our capacity to leverage more effectively the important places where our respective scholarships intersect. A new anthology *On Class, Race, and Educational Reform: Contested Perspectives* gathers over 20 scholars—aligned with critical race theory, Marxism, intersectionality, critical ethnic studies, and other frameworks—to engage in collegial dialogue and debate over vital questions of educational reform and more. In this session, four of the contributors reflect on the issues raised in the volume, insights gained by their participation, and what this publishing initiative may offer for the future of progressive scholarship and community building. In addition, two discussants connect the volume to a Canadian context where Indigeneity, as well as race and class, are forefronted.

*Session Organizer and Chair: Terry Wotherspoon, University of Saskatchewan*

*Discussants: Vanessa Watts, McMaster University; Alana Butler, Queen's University*

#### **Presentations:**

1. Howard Ryan, West Virginia University

#### *Race, Class, and the Hidden Aims of School Reform*

The ostensible purpose of school reform—e.g., to equip students with 21st century skills while holding teachers and schools accountable—is undermined by reform's high-stakes testing regime that degrades schooling, discourages critical thought, and deepens inequities. Therefore, to make sense of reform and to effectively challenge it requires that we deconstruct the system and uncover its hidden aims. Here, progressive education scholars apply competing frameworks and analytic tools. So, those who embrace race-based frameworks see reform as “an act of white supremacy” (Gillborn 2005), whereas those embracing Marx's class approach see reform as “part of the grander project of capitalism” (Maisuria 2010). This paper argues that a class analysis provides the most robust tools for identifying reform's hidden aims, and then demonstrates through a political and policy history the specific role of capitalist actors in bringing test-driven schooling to its current dominance in the United States and globally. The paper also proposes how regressive curriculum, including the suppression of anti-racist pedagogy and programs, tie to larger conservative aims that benefit capitalist hegemony. Finally, the paper offers that clarifying and sharing our respective



worldviews can be the starting point for deeper dialogues and the building of stronger, united communities in education and beyond.

2. Kevin Lam, Drake University

*The Exigency of Radical Class Politics: A Personal Journey*

This paper situates class struggle/conflict as the starting point of analysis. As such, it calls for a renewal of approaches founded in historical materialism and insists on the exigency of radical class politics for analyzing contemporary and historically marginalized and dispossessed communities across time. The paper makes the argument that it may be a worthwhile project for minoritized groups to return to the radical class politics of the late 1960s and 1970s, when issues of class were central to analyses of inequality. Mainstream understandings of class consider socioeconomic factors that include educational attainment, occupation, markers of income, cultural habits, and social status in order to then categorize individuals and groups within a taxonomy of upper, middle, or working class. In doing so, this model of class obscures economic interests and capitalist relations. On the other hand, liberal anti-racists, who reify skin color as the most active determinant of social relations, have “evacuated” the class content of American society, and in the process, addressed race and racism in a vacuum (Fields and Fields 2018), while reifying skin color as the most active determinant of social relations. The paper proposes that racism and school reform are most productively addressed in the context of politics, economics, and history.

3. Antonia Darder, Loyola Marymount University

*From Race to Racism: A Reflection on the Problematics of “Race-based” Analysis*

This presentation seeks to engage questions based on concerns, raised over the years, related to the focus and limitations of race-based analysis. In particular, this points to the weaponization of identity politics and race-based sectarianism, which can inadvertently obstruct necessary opportunities for political dialogues across different groups that should be natural allies, given their commitment to the struggle for social justice, human rights, and economic democracy. This discussion is grounded on works by Robert Miles, Ellen Meiksins Wood, Neville Alexander, Touré Reed, Arundhati Roy, and others who have posed counterarguments to problematize discussions that begin and end with the social construct of “race” as the major unit of analysis. This is an invitation to decolonize academic discourses singularly tied to race and to engage their implications on the streets. Key questions to consider: What has been gained by such an approach in the last 50 years? What has been lost or missed? How might we support greater solidarity and camaraderie across communities who are engaged in the larger struggle for liberation?

**(ENV5) Decolonization, Social Justice, and the Environment**

Tuesday June 18 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Environmental Sociology, Indigenous-Settler Relations and Decolonization, Race and Ethnicity Research Clusters; Equity Issues Subcommittee

This session will bring together papers that seek to better understand links between decolonization, social justice, and the environment. Scholars such as Julian Agyeman have developed concepts such as “just sustainability” to attest to the fact that environmental quality and human equality are often closely connected, emphasizing connections between social justice and environmental stewardship. Many scholars writing on environmental justice and just-sustainability have demonstrated how racism and environmental deterioration are caused by, and mutually reinforce, the same social structures, while environmental amenities and race are also intertwined, with environmental amenities being unequally distributed to privileged (often white) groups. Agyeman and others have called on environmental organizations to critically analyze their leadership and objectives, challenging the white and privileged positionality often characterizing them. Indigenous scholars such as Eve Tuck have emphasized that decolonization is not simply reducible to social justice, as social justice and Indigenous sovereignty and rights movements often come into dialogue, including dialogues led by Black scholars such as Tiffany Lethabo King and Robyn Maynard and Indigenous scholars such as Leanne Betasamosake Simpson. The session will start from the opening premise that movements for decolonization (or Indigenous sovereignty and rights) and social justice have close links with the environment. The papers in this session will provide overviews of these connections and seek to advance the understanding of them.

*Session Organizers: Tyler Bateman, University of Toronto, Jessica Braimoh, York University*  
*Chair: Tyler Bateman, University of Toronto*

**Presentations:**

1. Typhaine Leclerc, Université du Québec à Montréal

Non-presenting authors: Lily Lessard, UQAR; Johanne Saint-Charles, UQAM

*"It makes a difference to be by yourself": how Beauce women's flood narratives bring light to unequal effects of climate change*

Disasters brought about by extreme weather events (EWE) such as heat waves, storms, floods, and droughts are often part of a broader pattern of adversity caused by poverty and social inequality, global events such as the COVID-19 pandemic, or other disasters. As social conditions are a main determinant of disaster vulnerability, groups and individuals dealing with the most intense hazards impacts are those who already find themselves in unfavorable situations for reasons linked to social positionality (Chaplin et al., 2019; Hrabok et al., 2020). Research additionally shows that “disasters have historically been narrated from the perspective of men” (Rushton et al., 2020). Although research at the intersection of disaster management, consequences of climate change, and gender has multiplied in the last decades (Enarson et al., 2018), protagonists of stories told about disasters

have not necessarily changed, and men's voices continue to dominate media coverage and representations on the topic (Cox et Perry, 2011; Leikam, 2017). Narrative research makes it possible to better document and disseminate the psychosocial consequences of EWE on a diversity of affected people and, ultimately, to support their recovery in a more equitable way. The research focuses on the psychosocial impacts of river Chaudière floods on women in Beauce (QC), and the stories they tell about what they lived through. Seventeen women who have been subjected to one or more flooding events in Beauce participated in semi-structured interviews during which they were invited to share stories of their experience and recovery process. A feminist narrative framework guided analysis, allowing us to identify impacts of the floods on their wellbeing and functioning at different points in time and strategies levied for recovery. This presentation will offer an overview of participants' experiences of floods and recovery process. Both consequences and resources to face EWEs and recover depend on the material constraints that mark women's existence, the social expectations they face, and their self-perceptions. Various avenues through which participants have made sense of their experience at different stages of the flood and recovery period will be examined through a gendered lens. The narrative research approach we adopted makes it possible to delve into participants' embodied experiences of flooding and its psychosocial consequences on women. In offering space for a diversity of EWE accounts, this research makes the differentiated effects of these events more tangible. Considering a greater diversity of experiences during and after disasters could promote more equitable care for those affected in the short, medium, and long term.

2. Mbuli Shei Clodine, University of Lethbridge

Non-presenting author: Amber Fletcher, University of Regina, Saskatchewan

*Social Reproduction and Climate Adaptation: Gender, Climate Change, and Agriculture in Cameroon and Canada*

Climate change has significant social impacts on agricultural producers in the Global North and South. Dominant discourses on climate change adaptation in agriculture rarely consider how gender affects farmers' everyday experiences of climate variability or climate hazards like drought, fire, and flooding. Rigid gender roles, power imbalance, and women's multiple roles in most agricultural communities affect their involvement in everyday farm management and consequently their responses to climate change. Using the concept of social reproduction, this chapter discusses the gender dimensions of agriculture in the Global North and South, focusing particularly on how gender relations, including women's social reproduction work, affects farmers' experiences of, and adaptation to, climate change. It is based on an in-depth qualitative study of 48 family farmers in Maple Creek, Saskatchewan, Canada and Santa, North West Region, Cameroon. We argue that, for sustainable climate change adaptation, women must actively participate in climate adaptation decisions. However, transformative climate adaptation requires attention to the value of women's work, both 'productive' and 'reproductive', and an equalization of divisions of labour and power.

3. Kailey Walker, Queen's University

*Greening Extractivism: Justifying AI supply chains in Canada*

Drawing on environmental media studies, theories of data colonialism, and Povinelli's (2016) geontologies, this paper analyzes the discursive strategies deployed to legitimize AI extractivism in Canada. In the face of anthropogenic climate change, the Big Tech industry broadcasts its embrace of environmental standards with carbon-neutrality, re-forestation, and water recycling programs. Meanwhile, the industry's supply chains are responsible for disproportionately harming Indigenous communities in the context of resource extraction, generating pollution and toxic waste to manufacture microchips and batteries, and exhausting vast reservoirs of natural resources to operate data centers. Emerging literature on this debate thus situates AI as an extractive industry, guilty of exploiting humans and non-humans alike for profit and power. To justify the socio-environmental costs of these extractive sectors, discursive strategies of social licencing are adopted by corporations to green extractivism: AI is conflated with climate solutions to not only distract from (i.e., greenwashing) but rationalize the devastating socio-environmental effects of digital supply chains. At a time when Canada is making substantial investments into both AI and 'green' mineral industries, discursive strategies are similarly deployed by the state to frame the harms of resource extraction and expenditure as necessary for green energy transitions. The aim of this paper is to clarify the colonial logics that underpin green extractivism in Canada. Three main theoretical resources support this research: 1) environmental media studies; 2) theories of digital and data colonialism, and 3) Povinelli's (2016) geontopower. This interdisciplinary scholarship studies the constitutive roles that tech corporations play in the composition of Big Data Ecologies, how digital supply chains amplify historical forms of colonization through complex arrangements of practice, materiality, and discourse, and how extractivism relies on colonial ontologies which distinguish 'humans' from what is 'natural' or 'less than' human. Taken together, these debates emphasize how power and domination in resource governance result in uneven outcomes along the lines of historical colonialism, ongoing settler colonialism, and environmental racism. Drawing on decolonial and qualitative methodologies, this paper puts forward a critical discourse analysis of dominant narratives of 'green AI' and 'tech minerals' as advanced by 1) the state in strategies, policies, and public statements, and 2) the ten largest tech corporations in Canada through their environmental reports, press releases, etc. Narratives of 'land as resource', 'untapped mineral potential', and the necessity of AI for 'green futures' are identified between these sources. I argue that justifications of AI extractivism significantly depend on colonial ontologies that devalue the natural world as Nonlife, which highlights the Western epistemological frameworks that enable and sustain the harms of AI supply chains. This paper contributes to the burgeoning debate on AI and inequality by situating extractivism as part of enduring settler colonialism in Canada. In doing so, this analysis adds specificity to theories of data (or digital) colonialism by clarifying how AI extractivism depends on the ongoing suppression of Indigenous knowledge about Land and Life – while simultaneously demarcating what (and who) is expendable in the quest for green futures.

#### 4. Julie Hagan, Université Laval

*Equity and reconciliation - first steps and a long way to go: How Canadian cities are integrating indigenous perspectives into environmental policymaking*

Cities are important institutional players in the governance of social and environmental questions such as sustainability, climate change and indigenous-settler relations. Many major Canadian cities have long been involved in environmental issues, with their commitment to sustainable

development after the Rio Summit. Since 2010 cities have also been called upon to intervene on climate change both by national and international bodies (OCDE, 2010). While many cities have been engaging with indigenous matters for some time, they have often done so from the angle of proposing solutions to poverty and social difficulties. Although well founded, these interventions were not always co-constructed, and may have contributed to the reproduction of colonial dynamics. Moreover, by offering an oversimplified image of indigenous peoples, they may have furthered stereotypes and marginalization (Peters, 2012). It is only more recently that cities have truly addressed the question of decolonization and reconciliation, largely in response to the Truth and Reconciliation Commission's calls to action (TRC, 2015). The intersection of these two areas of municipal action - environmental governance and reconciliation - raises the questions: to what extent are Canadian cities integrating indigenous perspectives in environmental policymaking? And where does Indigenous Peoples participation fit into the development and implementation of these policies? Some conceptions of environmental and climate justice go beyond the ever-relevant concerns of risk distribution, and introduces other dimensions: equity, participatory justice and justice as recognition (Schlosberg, 2004; Bulkeley, 2014). Along with many equity-seeking groups, Indigenous Peoples face inequalities in exposure to environmental risks and barriers to participation in decision-making. as their link to the land is marked by colonization and a culturally distinct relationship with nature. It is in this context that we wanted to examine the efforts made by Canadian cities to integrate indigenous viewpoints into environmental policymaking. To this end, we analyzed policy documents produced by six major Canadian cities: Calgary, Montral, Ottawa, Qubec City, Toronto and Vancouver. For each city, we compared documents published before and after the Truth and Reconciliation Commission's calls to action, supplemented by interviews with decision-makers. Before 2015, the cities studied had made little effort to take indigenous worldviews into account in their environmental decision-making processes-with the exception of Calgary engaging with the Blackfoot Confederacy in the redevelopment of Nose Hill Park. Since then, many cities have adopted reconciliation strategies, but find themselves at different points in their journey toward reconciliation. Some cities, such as Toronto, Calgary and Vancouver, have developed sophisticated multidimensional approaches tackling the distribution of risks, highlighting the importance of participation to decision-making and recognizing the contribution of indigenous knowledge. Montral adopted a reconciliation strategy recommending the inclusion of indigenous perspectives into its climate change strategies, but it has not (yet) been integrated into policy documents. Ottawa's reconciliation strategy does not address environmental issues, and we couldn't find any documents on reconciliation for Qubec City, although there are occasional initiatives to showcase indigenous culture. Efforts to promote equity and inclusion by Canada's leading cities, suggest that some municipal governments are beginning to address the recognition dimension of environmental justice, contrasting with the prevailing approaches to urban environmental policymaking (Bulkeley, 2013, 2014). References to experiential knowledge and traditional knowledge, in the policy documents of some cities (e.g. Calgary, Toronto, Vancouver) also question post-political conceptions of environmental governance dominated by expert knowledge and techno-managerial solutions (Swyngedouw, 2011). We have focused on analyzing the content of policy documents and identifying the social actors involved in their elaboration. Although the results are noteworthy in terms of environmental justice theory, the question of their actual impact stays open. Some evidence shows that effective consultation between municipalities and Indigenous Peoples around climate change remains imperfect and riddled with challenges (Gillis, 2023). More in-depth qualitative research by and with Indigenous Peoples is needed. Despite

these limitations, our article aims to further the engagement of environmental justice theory with decolonial thought. A lack of engagement highlighted by many (Ivarez and Coolsaet, 2020; Roy and Hanaček, 2023), which appears as a particularly problematic blind spot for environmental justice theory in contexts marked by a history of colonialism, such as Canada.

5. Tyler Bateman, University of Toronto

#### *Reconciliation and Decolonization Initiatives at Non-Governmental Organizations in Canada*

In 2023, I implemented a 4th year undergraduate seminar, where I worked with undergraduate students and two organizations--the grassroots organization Council of Canadians and Indigenous organization Grandmother's Voice--to draft a project that filled the organizations' research needs. These organizations asked my students and I to find out what non-governmental organizations across Canada have been doing in terms of reconciliation and decolonization. The organizations asked for this because there is an impulse to make progress on reconciliation and decolonization among many NGOs, especially since the 2015 Truth and Reconciliation Commissions Final Report, yet many organizations are not sure of the appropriate path forward, and some see upper management as needing to be convinced of these initiatives through evidence of precedent and effectiveness. The project is grounded in the idea of Two-Eyed Seeing, shared by Elder Albert Marshall (e.g., Reid et al. 2021, "Two-Eyed Seeing": An Indigenous Framework to Transform Fisheries Research and Management"), that emphasizes the importance of knowledge co-existence, when settlers such as myself and my students (who have all been settlers in these seminars) do this kind of work. The idea of knowledge co-existence, also expressed in other ways such as in the Two-Row Wampum Belt Covenant, indicate the importance of settlers not "incorporating" Indigenous knowledges into settler frameworks of research, but maintaining a clear understanding of the sovereignty of Indigenous knowledges and the importance of settlers not speaking as though they are holders of Indigenous cosmologies. I ran the course in Winter 2023 and Fall 2023, co-conducting, with student researchers, 6 interviews in Winter 2023 and 9 in Fall 2023.

#### **(EQS2) Responding to Homelessness and Hate**

Tuesday June 18 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Equity Issues Subcommittee, Sociology of Housing Research Cluster

Homelessness in Canada is on the rise and its increasing visibility in communities is creating divisiveness, hate, and violence. Research suggests that people experiencing homelessness are more likely to be victims of violence than perpetrators<sup>1</sup>. These instances reveal the spectre of violence that unhoused people are faced with. Central to these challenges is the phenomenon of NIMBY-ism ("Not in my Backyard") which describes the sentiments and actions of house residents to remove and exclude people experiencing homelessness from public spaces and the services that support them. How do we address NIMBY narratives, community tensions, and violence against unhoused peoples and move towards addressing the systemic factors that contribute to and sustain

homelessness? How do we rethink these increasingly everyday encounters with homelessness as normative and not 'out of joint'?

*Session Organizer and Chair: Jessica Braimoh, York University*

**Presentations:**

1. Travis Hay, Mount Royal University; Mandi Gray, Trent University

Non-presenting authors: Lara Nixon, University of Calgary; Megan Beth Sampson, University of Calgary; Kaye Leatherdale, Lakehead University; Jes Annan, University of Calgary

*Older People Experiencing Homeless in Alberta: Precarities, Public Policies, and Planning for the Future*

The rate at which older people are experiencing homelessness is growing in Alberta and across Canada more broadly (Humphries and Canham, 2021; Milaney, Kamran, and Williams, 2020). The increasing problem of homelessness among older adults not only troubles aging populations but also poses specific challenges for policymakers and service providers. This demographic trend, characterized by the greying of homelessness, introduces complexities due to the diverse needs, medical issues, and precarities faced by older people experiencing homelessness (OPEH). In Alberta, this growing need for the development of services and policies for OPEH is complicated by a provincial socio-political economy in which neoliberalism and anti-harm reduction sentiments intersect to prevent, foreclose, or defund supportive housing models for OPEH that incorporate the principles and practices of harm reduction (Nixon and Burns, 2022). As a response, our research team undertook a larger policy analysis to identify how to best support OPEH with complex needs (including addiction). Towards this end, our four-pillar analysis centred upon 1) the housing and homelessness sector; 2) continuing care in Alberta; 3) federal and provincial approaches to harm reduction; and 4) the operation of Federal Indian policy. After conducting interviews with key experts and analyzing the role of provincial and federal policies, we produced five key recommendations seeking to secure a more robust set of supports for OPEH in Alberta: 1) consolidating current approaches to enumerating OPEH in Alberta using the age of 50 as a standard metric; 2) Freezing the age of eligibility for Old Age Security payments at 65; 3) Fully integrating harm reduction services within facility-based networks of continuing care in Alberta; 4) Acknowledging the risks of reliance on home-based continuing care for older people who are unhoused; and 5) Grounding emergent strategic frameworks to address OPEH within a consideration of federal Indian policy and the unique causes and contours of Indigenous homelessness. On the basis of these recommendations, we submit that Alberta (and, by extension, other Canadian provinces) has a dire need to adopt preventative approaches and develop comprehensive and coordinated policy responses for OPEH given the degree to which extant models of care and service provision can produce significant barriers for those at an advanced age. Emergent strategies, co-designed approaches, and policies must be advanced in close collaboration with diverse OPEH across stages of development. Therefore, this research project was also informed by and grounded in lived expertise through consultation with OPEH. The research team includes members who are directly involved with the kind of innovative, supportive housing models our research identified as lacking (e.g., models that anticipate the unique needs of OPEH). It is worth remembering that Alberta was an early adopter of 'housing first' models in Canada and our hope is

that these collaborative research and knowledge mobilization activities will encourage the province to act as a leader in Canada in the realm of policy responses to older adult homelessness (rather than reproducing the social and structural forms of hate that put OPEH in precarious positions).

2. Jayne Malenfant, McGill University

Non-presenting author: Alex Nelson, Western University

*Building Responses Based in Care, Love, and Community: Combatting Hate and Fostering Housing Justice with Gender Diverse People*

Gender-diverse people are over-represented in populations navigating homelessness, and housing precarity for Two-Spirit, trans, non-binary and other gender diverse peoples is often directly related to experiences of discrimination and hate. Despite an increasing recognition that the unique needs of gender diverse (broadly, 2SLGBTBIA+) communities are important to consider in housing responses (including in the National Housing Strategy Act (2019)), there remains significant work to shift the spaces that gender diverse people navigate before, during, and following experiences of homelessness (Abramovich, 2011; Pyne, 2011). This paper will provide an overview of the trajectories that shape housing precarity and ongoing experiences of discrimination and hate for many gender diverse people in so-called Canada, with a focus on the intersections of two key systems that shape stability—housing and education. Drawing from a review of the literature, the authors—both gender-diverse people with lived experience of homelessness— will present key findings at the intersections of the education system and housing access that are highlighted by Two-Spirit, trans, and non-binary people as particular barriers to stability. Following this, and drawing from zines, academic articles, and gray/community literature, we will highlight some existing forms of community care, support, and action that have countered experiences of hate and harm, often standing in for the absence of access to supports offered to these communities by the State (Nelson et al., 2023). While our review has highlighted barriers for gender diverse people at many intersections of systems—including healthcare and criminal legal systems—we argue that schools and education are particularly fruitful to inform action. Trans youth are more likely to disengage from school to avoid navigating experiences of hate and violence (Shey, 2022), and school disengagement can be a key catalyst for cycles of housing precarity. In the current context of amplified hate and violence toward gender-diverse people in schools (EGALE, 2023), we will explore the potential of education to foster counter-responses, grounded in love, community care, and housing justice. Mirroring the NIMBY-ism found in the current housing landscape, calls to “Protect Children” from trans-inclusive practices are also grounded in a deep ignorance of the realities of gender diversity, and cause significant harm. We explore formal and informal opportunities to foster education for solidarity and understanding, as well as the ways that community-led education about housing rights and action may be an integral tool to build capacity and hold those in power accountable for failure to assure the housing rights of all gender diverse people.

3. Jessica Braimoh, York University; Naomi Nichols, Trent University

*Challenging the Narrative on Homelessness*

With approximately 35,000 people experiencing homelessness every night in Canada, we are facing a crisis that is destroying people’s lives, enabling divisive narratives within communities, and further



entrenching marginality and social disadvantage. Although homelessness is becoming increasingly visible across communities in Canada, smaller suburban cities are facing an identity crisis given the changing context of homelessness. The desire many long-term residents have in smaller suburban communities to maintain 'the old days' comes up against changing economic, demographic, and social diversification realities. These changes are not going away. As homelessness becomes more visible, we see an increasing public frustration demands for someone (e.g., municipalities, law enforcement, service providers, and the government) 'to do something'. In some communities, members of the public have weaponized misperceptions around homelessness to enact vigilante efforts at change[1] [1]. Such action deepens NIMBYISM, social exclusion, and hate. In this session we draw on the concept of 'community resilience' to consider how smaller suburban communities might shift the narrative away from homelessness, hate, and criminalization towards active strategies aimed at inclusion and belonging. Community resilience is a multi-dimensional, dynamic, and iterative process that involves collective awareness, action, reflection, adaptation, and social inclusion. Community resilience is influenced by social, cultural, and structural resources, constraints and opportunities. Central to developing community resilience is the ability to address sustainable, affordable housing, poverty reduction, and access to a continuum of healthcare and mental health resources. This paper emerges from current and past research conducted in small suburban communities. Reflecting on this work, we consider the following questions: How do we move from NIMBY to YIMBY? How do we mobilize support for community safety and resilience that challenges hate and NIMBY-ISM? What might meaningful and targeted community engagement look in small suburban communities? Throughout the presentation we engage in a call-and-answer style of conversation. Each question is posed to all authors who, drawing on their research and community work, provide insight into the challenges that exist for small suburban cities in their current responses to homelessness. Specifically, we consider how these responses to homelessness are tied to changing community identities, ongoing system failures, policy decisions, NIMBY-ISM, and systemic forms of oppression and exclusion. Keeping our unhoused neighbours at the forefront, this paper asks how we engage multiple stakeholders including scholars, practitioners, multiple levels of government, the public and those experiencing homelessness in strategies that build stronger places for us all to live.

### **(GAS1a) Open Session on Gender I: Critical Perspectives**

Tuesday June 18 @ 11:00 am to 12:30pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Gender and Sexuality Research Cluster

This is an open session on gender.

*Session Organizers and Chairs: Chris Tatham, University of Guelph; Toby Anne Finlay, York University*

**Presentations:**

1. Danielle Bird, University of Saskatchewan

*Settler Colonialism and Carceral Gendered Violence*

Academic research, government reports, and commissions of inquiry reveal that Indigenous people are incarcerated at higher rates than their non-Indigenous counterparts (Office of the Correctional Investigator 2023) and underscore that Indigenous Peoples are more likely to be victims of violent crime and are subjected to increasing levels of interpersonal violence (Rizkalla et al., 2021; MMIWG-FFADA 2019). The ongoing recognition of Indigenous peoples' incarceration has resulted in a canon of literature that provides a diverse range of perspectives that link Canada's racist practices and policies, including the effects of residential schools, to individual pathologies (e.g. intergenerational and/or historical trauma) which are considered conducive to criminalization (RCAP 1996; TRC 2015; MMIWG-FFADA 2019). These types of explanations for Indigenous incarceration are not surprising given how the "neoliberal punitive doxa" has infiltrated every aspect of settler colonial states, resulting in the wide-spread criminalization of the poor (Wacquant 2009). However, such explanations have yet to unsettle inherently flawed foundation from which the criminal justice system in Canada continues to operate (Cunneen and Tauri 2019) and fails to interrogate the role that settler colonialism plays in Indigenous peoples socio-economic marginalization in the state building projects that require securing access to Indigenous lands (Nichols 2014; Stark 2016; Blagg and Anthony 2019). This paper draws up critical Indigenous feminisms (Nickel and Snyder 2019) which acknowledge that race, class, gender, and heteronormative patriarchy within the context of settler colonialism, informs the criminological discourses and the ongoing hyper-incarceration of Indigenous women in settler colonial Canada (McGuire and Murdoch 2021). However, this paper extends this analyses and argues that colonial gendered violence is also imperative in providing nuanced understandings of the continuity of Indigenous men's victimization, criminalization, and hyper-incarceration in settler colonial Canada. I suggest that the discipline of criminology must reckon with issues of gender, sexuality, and white heteronormative patriarchy as they relate to Indigenous men's criminalization. I also acknowledge the internal polemics within Indigenous feminist scholarship and suggest that Indigenous feminisms must also strive to consider the ongoing "un-gendering" of Indigenous men and critically engage with the idea that colonial gendered violence is an often overlooked aspect in the hyper-incarceration of Indigenous men. This paper aligns with the conference theme "Challenging Hate: Sustaining shared futures" and asks the social collective to consider the what our communities can look like when we reprioritize relationships in a way that does not overlook the real work that must take place to attain anti-colonial Indigenous futurisms.

2. Taisto Witt, McGill University

*The Creation of the Monstrous Feminist in Men's Rights Discourses as an Ideological Defense Mechanism*

A primary way in which the masculinities and ideologies of the men's rights movement (MRM) are conceptualized by its' members is through a strong reliance on biological essentialism as a

mechanism for explaining and justifying gendered behaviour, hierarchies, and patriarchal privilege and domination. As a result, the core logics underpinning key arguments, positions, and ideologies of the MRM are both fundamentally flawed, and highly vulnerable to evidence-based critique. This vulnerability is compounded by the assertions of logic as essentially masculine by the MRM movement, which would suggest that the many extant evidence-based counterarguments would/should be readily considered by the MRM, even if they were to challenge or undermine the dominant beliefs and ideologies of the group. Furthermore, this represents an ideological weakness within MRM ideological logics, the foundational system of belief for the community, and MRM understandings of gender, masculinity and identity; if such expressions, traits, and social systems are 'natural' and 'essential', then how can the existence of the 'feminist', who can be interpreted as running counter to such forces, be explained or justified? Drawing from observations of the r/mensrights subreddit, currently the largest online community for the MRM, and the affective work of scholars such as Sara Ahmed and Zizi Papacharissi, this presentation explores the ways in which the ideological systems and narratives of the men's rights movement discursively construct the oppositional 'other' (in this case the feminist woman) into an instrumental and highly affective semiotic object that can be utilized by the MRM as a method of ideological defense and securement. In particular, the ongoing construction of the feminist woman as ugly, unnatural, and irrational can be observed within ongoing community discourses. This discursive construction allows for the dismissal of the personhood, positions, and logics of the 'feminist woman' and her allies/collaborators prior to any earnest or direct engagement with the thoughts, arguments, and existence of 'real-life feminists', which run counter to MRM narratives and beliefs. In this way, the utilization of highly essentialist logics is used to create embedded, highly affective ideological defense mechanisms that allow for the maintenance of deeply flawed belief systems within the MRM.

### 3. Chris Tatham, University of Guelph

#### *Gender, Health and Stigma: Living With HIV under Criminalization in Canada*

This paper examines how the impacts of HIV criminalization in Canada (the criminalization of non-disclosure of HIV) upon people living with HIV varies along of gender. The key themes that emerge from the accounts of the 75 people living with HIV in the study include how the law facilitates their potential for social exploitation (in terms of increased risk of violence after disclosure, and decreased control over condom use), the impact of the law upon sexual and romantic relationships (changing both the form of their relationships, and the gendered power dynamics within them), as well as their treatment by the criminal justice system itself (through the linking of HIV status with presumed guilt). A notable key finding is that women in the study experience criminalization through the lens of motherhood – regardless of whether they have children. Overall, this paper posits that the non-disclosure law, which was heralded as being designed to 'protect women' (Krusi 2018), does indeed do the opposite.

**(IND7) Towards Decolonial Solidarity from the Perspective of Asian Diasporas**

Tuesday June 18 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Indigenous-Settler Relations and Decolonization Research Cluster

Asian diasporas constitute almost 20 percent of the Canadian population. It is the largest, fastest growing, and diverse visible minority group in Canada. The history of Asian immigration to Canada is intertwined with the complicated colonial history of both the countries of origin and Canada as a settler colony. This session seeks to showcase research by Asian diaspora researchers who explore possibilities of decolonial solidarity through their work, and aims to encourage dialogues between Asian diasporas, and Indigenous and other racialized communities.

*Session Organizers: Xiaobei Chen, Carleton University, Jiyoung Lee-An, Thompson Rivers University*  
*Chair: Xiaobei Chen, Carleton University*

**Presentations:**

1. Angela May, McMaster University

*"They're beautiful and they're white": Cherry Blossoms, Nikkei Aesthetics, and Settler Colonial Memory in Paueru Gai*

In so-called Vancouver, just south of the Burrard Inlet, is the neighbourhood once deemed "Canada's poorest postal code" but better known today as the Downtown Eastside; along the northernmost stretch of the Downtown Eastside is Paueru Gai ("Powell Street/Town"), the largest historic home of Japanese Canadians; and at the centre of Paueru Gai, in Oppenheimer Park, is a commemoration of cherry trees: the Legacy Sakura. Planted in 1977 by the issei (first generation members of the Japanese diaspora) who had returned to Paueru Gai beginning in the 1950s, after the state's attempted banishment of Japanese Canadians from British Columbia's west coast (i.e., in the 1940s), the Legacy Sakura have been widely celebrated in the Japanese Canadian community and beyond for their beauty and commemorative value. However, less attention has been paid to the ways in which these cherry trees may nevertheless be wrapped up in historic and ongoing efforts to 'clean up' (read: gentrify) the Downtown Eastside. In this paper, I explore how the Legacy Sakura risk affirming (rather than upending) the logics of beauty, whiteness, and indeed cleanliness which not only led in the first place to the forced removal of Japanese Canadians, but which have, in recent decades, been mobilized against the low-income (and disproportionately Indigenous) Downtown Eastside community. As a mixed gosei (fifth generation) Japanese Canadian, I call for a renewed commitment to the Legacy Sakura, one that digs deeper for the spirit of justice with which these trees were planted, toward a practice of accountability to not just our neighbours in the Downtown Eastside, but to disenfranchised, racialized, poor, and Indigenous people across settler colonial Canada. I begin by contextualizing the 1977 planting of the Legacy Sakura within two concurrent events: the renovation of Oppenheimer Park and the Japanese Canadian Centennial celebrations (which marked 100 years of Japanese Canadian settlement in so-called Canada). By doing so, I investigate how even as the Legacy Sakura remain important expressions of Japanese Canadian

history and grassroots organizing, these cherry trees are threaded through with the logics and practices of settler colonialism. I then turn to local news media to reveal how these logics and practices surfaced in everyday public discourse throughout the latter decades of the twentieth century and into the twenty-first century. Analyzing how these cherry trees were portrayed by journalists, city officials, and even Japanese Canadians, I emphasize how the Legacy Sakura (and, to some extent, Japanese Canadians themselves) were cast as fundamentally distinct from—even as they remained a part of—the wider Downtown Eastside. Drawing on the work of feminist sociologist Sunera Thobani, I consider how such exceptional interpellations of the Legacy Sakura helped to constitute a sense of the Japanese Canadian subjectivity, one that configured Japanese Canadians as more proximal to whiteness than our neighbours in the Downtown Eastside. In the second half of this paper, I consider how the Legacy Sakura advance what I call *nikkei* (Japanese diaspora) aesthetics and why that matters in the context of the present-day Downtown Eastside. First, using the image of the sakura (cherry blossom) as an example, I theorize *nikkei* aesthetics. A set of visual and cultural sensibilities shaped by the postwar period in both Japan (e.g., *kawaii* [cuteness] culture) and North America (e.g., multiculturalism in Canada), I explain how *nikkei* aesthetics are ultimately expressed, consumed, and articulated across the Asia-Pacific by *nikkei* people (such as Japanese Canadians), often in order to recuperate a sense of identity in response to wartime violence. Then, drawing on anthropologist Emiko Ohnuki-Tierney's examination of the cherry blossom and reading the Legacy Sakura as one example of *nikkei* aesthetics, I suggest that these cherry trees are not merely innocent expressions of Japanese Canadian collective memory, but complicated instances of Japanese Canadian inheritance, dating back to Imperial Japan's Meiji Era (1868-1912). Ultimately, in this paper, I investigate the durability of the past and its impacts on the present. Through the example of the Japanese Canadian community in the Downtown Eastside and the Legacy Sakura, I reveal not just the limits of rote identity politics and dominant collective memory, but the possibilities for decolonial solidarities in the present.

## 2. Urvashi Soni-Sinha, University of Windsor

### *Challenging Eurocentrism: Synergies, Disjuncture and Solidarities in South Asian Feminisms*

The paper engages with the meanings, solidarities, and disjuncture of South Asian feminist diasporic identities in a globalized world. While recognizing the complexities of South Asian identities and the many feminisms it entails, I explore the potential for coalition building across the diaspora of South Asian feminism, through receptive dialogic approaches. As Spivak reminds us of strategic use of essentialism that is different from universalism in her interview with Grosz (1990), I engage with the idea of "South Asian feminist diasporic identity" as a strategy to deconstruct the spaces of Western feminism we inhabit. I explore the possibilities of building decolonial synergies while recognizing the disjuncture in our histories, politics and the unique intersectionalities and positionalities. What do these synergies look like and how do we engage in critiquing the Eurocentric feminist scholarship within a framework of solidarity and shared values? How will the synergies and coalitions across diasporic South Asian feminisms help "to begin the process of re-membering and of spinning new, gynocentric and biophilic realities" (Daly, 1990)? The South Asian Feminisms: The Road Travelled and the Road Ahead This paper explores the ideas of South Asian feminist diasporic identity and synergies to disrupt the centrality of Western feminist institutional discourses and the spaces of Western feminism we inhabit. Mohanty (2003) uses a decolonial framework to critique the Western

feminist scholarship within a framework of solidarity and shared values and has called for a "shared frame of difference" that is "based on a vision of equality" (502). Yuval-Davis (2015, 98) calls for "transversal epistemology" rooted on self reflexivity while "understanding the situated gazes" as a basis of political solidarity. How does the emergence of a South Asian feminist diasporic identity help in fostering a vision of equality with Western feminism? What are the disjuncture and complexities of South Asian feminist diasporic identities in a globalized world? Gupta (2006, 10) in her detailed analysis of seven South Asian organizations in the US comments on the ways in which these organizations "negotiate the coming together of immigrants who are defined as originating from a geographic region and sharing a common culture". She writes "The process of identity formation requires straddling wars, religious dis-harmony, and national and regional antagonisms rooted in a history of colonization, partition, and independence struggles". The question of common decolonial identity of South Asian culture as a bond to foster coalition across South Asian diaspora raises questions around authenticity of culture as we recognize culture as a social construct, and its changing dynamic nature. Given the wide variations across regions within South Asia, and within different countries, as well as the variation in individual positionalities and differences in language, religions, class, and caste would mean heterogenous experience of culture for different people. Moreover, women of colour being seen as representative of their "culture" has gendered connotations. Lee (2011, 259) when recognizing the social construction of cultures by the colonizers and colonized applauds the "perceived epistemic incongruity" and the lack of correspondence between the image and the embodiment of women of colour as a challenge to colonialism. South Asian feminist coalition built around common cultural identities thus raises several questions around heterogenous, dynamic cultures and the problematic claims around gendered cultural identities. Rather a decolonial South Asian feminist coalition imaginary disrupts the very claim to a common gendered cultural identity for not only are cultures diverse, dynamic, and heterogenous, but the link of women to culture and building of feminist coalition around culture needs unpacking. The paper will explore the following questions: What are the diverse and common intersectional positionalities of South Asian women in Canada? What are the common grounds for decolonial coalition for South Asian feminism? What are the issues with using culture as ground for coalition building? What would be some concrete steps to strengthening a decolonial South Asian feminist coalition in Canada?

### **(RAE1b) Race, Ethnicity, and Migrant Integration Experiences in Canada**

Tuesday June 18 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Race and Ethnicity Research Cluster

In this session, panelists discuss how race, ethnicity, and migrant integration experiences extend our understanding of racism, whiteness, racialization, culture, identity construction, and employment in Canada. Presentations from panelists include examinations of how marginalized identities are socially produced, how whiteness shapes Pakistani newcomers' perceptions of "Canadianness" (e.g. national identity, authenticity, belonging), how 'Hispanic' and 'Latinx' terms are fluid, and what multiculturalism and diversity mean to the Afghan diaspora and Francophone skilled migrants in Canada.

*Session Organizers: Carlo Handy Charles, University of Windsor, Manzah-Kyetch Yankey, University of Alberta, Jamilah Dei-Sharpe, Concordia University*  
*Chair: Carlo Handy Charles, University of Windsor*

**Presentations:**

1. Abu Haque, York University

*The cultural mediation of the margin*

Identities are never fully unified but are considered fragmented and are a process of becoming rather than being, in which the process of identification privileges some and excludes others. Identities also become complicated through the cultural and technological mediation of the dominant ideologies within the mechanisms of power and control. Hence, it requires a cross-cultural fluidity to unpack the alienation and entanglement brought about by the everyday spatial practices of the hegemonic culture into a space that is also occupied by other ethnocultural groups. The research challenges the discursive practices perpetuated by the dominant ideologies that shape the identities of marginalized groups in an otherwise hybrid living in Canada. The research used a triangulation of methodologies: a visual narrative, an analysis of images from two newspapers, and participant interviews to explore the cultural mediation of the margin. The visual narrative analyzed images shared by the participants and photos taken by the researcher. It analyzed the images used in the two newspapers. The images shared by the participants explore their homes, workplaces, and social spaces including their culture, festivals, family life, leisure activities, etc. The analysis of the images supplements the interviews, while the visual narrative provides an introspection of the marginal space along with their struggle. The significant findings of the study suggest the existence of the hegemonic culture, a set of ideologies and body politics that privilege the dominant group(s) to reproduce a specific national discourse including in the pedagogy. Representations of space, as the study of two newspapers reveals, show consistent systematic biases of marginal representations. Representational spaces, on the other hand, demonstrate that the space of the margin is ambiguous and a space of struggle, which is also a space of resistance expressed through a myriad of ways. However, a hybrid form of living also constantly challenges this narrative to facilitate the voices of the other: the marginalized, the displaced, and the immigrants. The research has expanded our knowledge of the cultural production of identities within the national discourse of the so-called multicultural Canada.

2. Susan Goli, Memorial University of Newfoundland  
Non-presenting author: Saeed Ebadi, University of Tehran

*Beyond binary: exploring fluidity in using 'Hispanic' and 'Latinx' terms*

Enlightenment meant to liberate humankind from slavery, fear, and inequality. However, its prominent figures strongly believed in racial demarcation with which the Bourgeoisie was seeking equality and freedom like the French and American revolutions. Thinkers and agents of these revolutions were White Middle-Class European men. Therefore, freedom and equality were limited to them. This trace is evident in today's social interactions, especially in labeling people with race.

As Critical Race Theory (CRT) argues race categories are socially constructed, hence, they are subject to change. For instance, ethnic groups in the US context, such as Hispanics, can be defined by authorities, government officials, and scientists. The term “Hispanic” was adopted to fulfill the requirement “to unite all people with a similarity in backgrounds and language and color into one great big unit, one political force” (Gomez, 1992). It could be assumed that these categories were created based on origin, while the so-called “Whites” and “Hispanics” came from a single continent (Dávila, 2012). However, scholars recommended using “Latino” over “Hispanic,” emphasizing geography and political considerations. On the other hand, the population referred to by “Hispanic” expressed no preference in using the term, although they slightly favor “Hispanic” over “Latino.” While working on the online representation of Hispanics/Latinxs’ social mobility and struggling to use these terms correctly, I found that “Hispanic” and “Latinx” are the two ends of a spectrum of an identity with which people associate. Using symbolic interactionism as the theoretical perspective and netnography as the methodological framework, I analyzed the content of three Hispanic/Latinx organizations on Facebook from 2016 to 2019 to examine the use of language and the context of using “Hispanic” and/or “Latinx” in the meso-level of analysis. I did not find adequate literature on a middle ground between the macro- and micro-level research on the usage of these terms. My research fills this gap by focusing on the meso-level analysis. I offer a nuanced understanding of how these terms are used and perceived within Hispanic/Latinx organizations on Facebook by employing symbolic interactionism and netnography. This approach allowed me for an exploration of the societal interactions, meanings, and symbols attached to these identity labels within specific communities. Further, my study contributes to the broader discourse on race and identity construction by highlighting the fluidity and complexity of racial categories, particularly within the Hispanic/Latinx community. It provides insights into the meso-level dynamics of identity formation and representation, bridging the gap between micro- and macro-level analyses and advancing our understanding of the complexities regarding racial and ethnic identities in contemporary society. Regarding the theme of the RAE1 session, I believe my work is related to this session as it makes us rethink the nature of racial and ethnic labels creating a history of discrimination, stereotypes, and hatred. Highlighting the fluidity of racial and ethnic identities, it encourages critical reflection on the socially constructed labels and indicates how communities navigate these constructions to take initiatives to represent their identity. Further, it emphasizes intersectional attributes of racial and ethnic categories by examining how various factors, such as politics, perceived social status, and education can impact the usage of the racial and ethnic labels.

### **(SCL6a) Culture and Inequality I**

Tuesday June 18 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Culture Research Cluster

This session presents papers that develop culturally informed perspectives on social inequality. While the discipline of sociology has had a longstanding interest in understanding the interplay of culture and individual, interactional, and institutional processes of inequality, there remains much to understand and debate regarding the influences social inequality has on culture and the influences culture has on social inequality. The papers represent diverse methodological and



substantive areas, including empirically driven or theoretically oriented contributions. They address a range of topics, including: representations of wealth and privilege in Hollywood; comedy and critical discourse; the cultural repertoires that people draw on to evaluate policing; as well as the culture of failure and societal critique.

*Session Organizers: Taylor Price, New York University, Sonia Bookman, University of Manitoba*  
*Chair: Elisabeth Rondinelli, Saint Mary's University*

**Presentations:**

1. Jordan Foster, University of Toronto; Michelle Maroto, University of Alberta

*Nepo Babies and the Myth of Meritocracy*

In December 2022, Nate Jones, a senior writer for New York Magazine presided over “the year of the Nepo Baby.” The story set the internet alight with debate surrounding Hollywood’s rich history of nepotism—born of benefits handed down through favour, friends, and family—and brought unflattering attention to a cast of new stars and “the salience of their dynastic ties” (Jones, 2022). This story comes on the heels of increasing income and wealth inequality in the United States and around the world, with the greatest share of riches now concentrated in the hands of a small number of elites (Freeland 2012; Mijs 2019; Zucman 2019; Kuusela 2020). Among them, celebrity children and their concomitant privilege are highly visible, raising some alarm about the avenues through which their wealth and privilege are legitimated and maintained. These stories of nepotism and the intergenerational transmission of wealth are alarming, in part, because they violate equal opportunity norms and undermine America’s persistent faith in meritocracy (Solon 1992). Meritocracy, or the idea that individuals succeed and earn rewards based on their own efforts and abilities within a system defined by equal opportunity for all, tends to dominate political discussions and policy in the United States (Bell 1972; Young 1958; McNamee and Miller 2009; Mijs and Savage 2020; Lamont 2023). The premise that anyone can get ahead if they work hard enough is a central component of the American dream for a “better, richer, and happier life” and one that is endorsed by most Americans (Adams 1931; McNamee and Miller 2009; McCall 2013). Rooted in upward intergenerational mobility—another hallmark of American society—and success, meritocracy promises a fair trade to those who invest in hard work, training, and personal development (Hing et al. 2011; Hoschschild 2014). In practice, however, merit is rarely rewarded so straightforwardly (Erickson and Goldthorpe 2002). Social and economic resources distributed through inheritance and good fortune, as well as embodied social privileges along the lines of race and gender, shape merit-based outcomes in profound and uneven ways (McNamee and Miller, 2004; Hing et al., 2011). Despite the advantages that come with intergenerational wealth, the very wealthy tend to credit their privilege to merit and hard work. By appealing to widely shared cultural scripts surrounding entrepreneurialism, they legitimate their relative class positioning (Khan and Jerolmack 2013; Kuusela 2020). Others dress their wealth in a veil of “ordinariness,” suggesting that they are middle class or quite like everyone else (Sherman 2018; Friedman and Reeves 2020), and eschew moral criticisms targeted toward them. But, the children of Hollywood’s most famous names have no such veil to hide behind, raising important questions about their privileged positioning amid growing class-based inequalities. We use the case of Hollywood’s “nepo-babies” and their coverage in the

mainstream media to better understand how wealth and privilege are communicated to the public. Specifically, we ask: How are the children of the very wealthy represented in the mainstream media? Do these representations support or refute an ideology of meritocracy? And, what do they indicate about contemporary patterns of economic and class-based inequality? Answering these questions is especially necessary now as distributions of wealth and income grow surreptitiously uneven (Zucman 2019), and as the very wealthy become better insulated from matters related to inequality (Mijis 2019; Kuusela 2022). Drawing from a sample of 331 press articles published both in-print and online from December 2022 through December 2023, we perform a frame analysis to highlight how members of the mainstream media make sense of and frame nepotism and its privileges. Although a significant share of news media coverage surrounding nepotism objected to the privilege that it confers, most news media articles framed the children of the very wealthy and their concomitant privilege as defensible. Still others sensationalized their wealth and privilege, eschewing criticism in favour of reports on the glamorous trappings that surround the children of nepotism and their enviable lives. A minority of articles in the mainstream press, meanwhile, vacillated between criticism and sense-making, as if to contextualize privilege and produce “order.” Taken together, these frames reinforce the American ideology of meritocracy, suggesting, by and large, that hard work, virtuousness, and talent explain the success of Hollywood’s sons and daughters. All the while, structural inequalities and the insidiousness of privilege are hidden from view.

## 2. Galiba Zahid, University of Alberta

### *Beyond the Punchline: Exploring Social Commentary and Theorizing in Stand-Up Narratives*

“But, the bright side is because we gave you cinnamon we get to feel part of your process, you know what I mean? At least now you know that Muslims and Hindus gave you that Christmas spirit. Cinnamon! Yeah, that came from us, guys. Those things Santa Claus was whipping? They were brown but they weren’t reindeer. That wasn’t Rudolph, that was Rajesh....” (Das, 2020: 00.38.12-40.01.64). Previous research examined stand-up comedy as a type of rhetorical argument, explored within the context of performative art and discourse, and as an object to qualitative inquiry to understand the culture and work surrounding stand-up. I situate stand-up comedy as a unique form of narrative and theorizing discourse, challenging traditional perspectives that view it solely as a medium for art or entertainment. Through a combination of storytelling, wit, and observational humour, stand-up comedians engage with their audience by providing social commentary. I explore the role of stand-up comedy, particularly focusing on non-White bodies, the marginalized, and the colonized, in fostering endurance, resistance, and social commentary. My exploration centers around an analysis of Indian stand-up comedian Vir Das’s Netflix Special *Vir Das For India*- a stand-up narrative on the history of India, its people, and the relationship between India and the Global West. Drawing primarily from post-colonial literature by scholars such as Patricia Hill Collins, Barbara Christian, Indigenous scholar Dian Million, and Indian scholar Poulomi Mitra, I illustrate how stand-up comedy, with its distinctive narrative structure and humour, serves as a powerful tool for social theorizing. Christian and Collins highlight that people of colour have always theorized in ways distinct from Western abstract logic, often through narratives, stories, and proverbs. Million posits storytelling as a form of social theorizing, emphasizing an Indigenous inclination to connect diverse experiences. Mitra explains the Bengali concept of “Adda,” a free-flowing, casual conversation with intellectual significance that fosters connections and community engagement. Stand-up transcends storytelling

for marginalized and colonized bodies; it is a dynamic dialogue connecting experiences through punch lines and stories to present narratives charged with political significance. This theoretical essay, essentially a decolonial project, reflects my conscious effort to cite and draw from the knowledge of non-White and non-Western scholars. I deliberately build extensively on non-White theory, creating resisting knowledge projects that bring together ideas from various knowledge sites with distinct histories of critical theorizing. Traditionally, stand-up comedy has included jokes and routines that mock others, often containing sexist, racist, and discriminatory content. While this is characteristic of comedy, there are openings for subversion in the directions of gender justice, anti-racist, and anti-colonialist movements. The form of stand-up that weaves together storytelling, social commentary, and expressive language to craft comedic narratives has been labelled "post-comedy" or "anti-comedy." The problem with labelling certain stand-ups as post-comedy or anti-comedy lies in creating two distinct categories: one for frivolous jokes aimed solely at eliciting laughter and another for narrative, theoretical, and discursive jokes. However, to varying degrees, all stand-up is political, narrative and theoretical. Tensions over what the audience finds humorous not only showcase the comedians skill but also reflect societal acceptance. Thoroughly examining stand-up narratives, punch lines, and emotional cues reveals hidden social theories and explores how humour shapes audience beliefs. This redefinition positions stand-up comedy as a distinctive form of narrative and theorizing discourse, challenging norms, amplifying marginalized voices, and providing alternative narratives for endurance. Taking stand-up seriously opens doors in the theorizing landscape, fostering the development of theories within jokes, performances, and storytelling, offering new, engaging, and entertaining avenues for non-violent resistance and endurance.

3. Jimmy Xing, University of Toronto

*Evaluating Policing and Inequality: Making Evaluative Claims in Toronto Police Board Meetings During 2018-2023*

This paper is about how the cultural repertoires people draw on to evaluate urban policing shape and are shaped by peoples understanding of inequality. Evaluation is a cultural process that contributes to the production and reproduction of inequality. (Lamont et al. 2014). Threads of empirical evidence that support the claim that evaluation helps create the conditions from which inequality takes shape are often drawn from private sectors and the labour market. That is, how evaluative practices on the organizational level during different stages of hiring, recruitment and promotion discriminate against or favour certain groups of employees (Castilla and Benard 2010; Rivera 2012). In turn, the existing literature often overlooks state institutions and how the evaluative claims aimed to scrutinize or reinforce state legitimacy can provide insights into the relationship between repertoires of evaluations and inequality. In an effort to dive into this less-studied area, I turn to police board meetings as my data source as previous studies that utilized police board meetings or police-organized community meetings suggest that nonenforcement practices involved in these public forums can promote inequality (Cheng 2022). More specifically, I draw on six years of Toronto Police Service Board meeting transcripts (2018-2023) to identify the cultural repertoires meeting participants use to evaluate policing and to articulate their normative ideals about justice, inequality and community wellbeing, as well as how these repertoires changed before, during and after George Floyd protests in Toronto. How people draw on empirically diverse repertoires of their

evaluations is at the core of research in French pragmatic sociology (Boltanski and Thévenot 2006). The theoretical framework I use to code and analyze the data follows the line of work that explores the cultural repertoires and economies of worth people marshal in various contexts to articulate values and evaluations (Lamont et al. 2016) as well as how orders of worth, which are systems of evaluations, provide actors with cultural repertoires for them to sustain their claims (Levi et al. 2020). I find that participants of police board meetings mainly draw on two economies of worth to evaluate local policing (civic and domestic) and the evaluations both shape and are shaped by meeting attendees changing understandings of inequality. On the one hand, people care about whether police practices are procedurally just and the civility of policing. They invoke repertoires of fairness and equality to judge the quality of services the police provide. On the other hand, people are also mindful of local circumstances and draw on repertoires of community and locality to evaluate how and if police tailor practices to ensure the neighbourhood and residents they police feel empowered, dignified and respected. I also find that since the wave of protests in 2020, evaluative narratives sustained by domestic order of worth experienced higher engagement rates in this particular local political forum. The implication of this trend will be discussed in the paper. This work aims to contribute to the literature on culture and inequality by looking at what institutionalized processes and cultural repertoires are in place to reinforce and challenge existing urban inequality. Moreover, because systems of evaluation are established through the availability and usage of cultural repertoires, the present paper also hope to offer insights into the politicizing process of cultural repertoires that social movement activism supplies and its implications on the ground.

4. Elisabeth Rondinelli, Saint Mary's University; Katherine Pendakis, Memorial University

#### *Toward a Cultural Sociology of Failure*

In this presentation we offer reflections on a newly emerging 'culture of failure' in North American society that has within it a critique of the ways in which our society is organized. This culture is mainly aimed at, concerned with, and produced by Millennials and Gen Z, and is expressed in mainstream media and social media ranging from observations of changes in the labour market (like 'the great resignation' and 'quiet quitting') to reflections on the mundane failures of everyday life (like 'goblin mode' and 'bedrotting'). Importantly, this culture disrupts the dominant therapeutic narratives of failure, which tell us that it is best thought of as something from which to learn and a necessary stepping stone on the way to success and self-development. Because such narratives are oriented toward young people transitioning into adulthood, failure is represented as providing lessons on the way to achieving conventional and normative markers of adulthood. As sociologists, what tools do we have to make sense of this emerging culture of failure? In the absence of a 'sociology of failure,' we provide a systematic overview of the discipline's implicit attempts to understand failure. Framing our overview in terms of the promises and limitations of these attempts, we examine contributions from both critical and cultural sociology. Critical sociologists have long been preoccupied with the power and pervasiveness of individualistic discourses that encourage people to take personal responsibility for their circumstances and status. We demonstrate that given critical sociologists' preoccupation with critiquing the ways in which capitalism produces ideologies that justify inequality, they tend to narrowly treat discourses of failure as evidence of internalized individualism, false-consciousness, and neoliberal subjectivity (see, for instance, the work of Jennifer

Silva in *Coming Up Short: Working-Class Adulthood in an Age of Uncertainty*). Since our interest is precisely in the critical capacities that are evident in contemporary discourses of failure, we argue that the critical sociological tradition requires considerable intervention if it is to recognize and explore how a culture of failure can also be a culture of critique. We then turn to cultural sociology. Given its foundational premise that social actors are agents engaged in creative meaning-making activity that cannot be reduced to reflections of structure, we would expect to find conceptual tools that could provide a more expansive analysis of cultural discourses of failure. While we do indeed discover these, we argue that, in practice, cultural sociologists tend to avoid taking up failure as a social fact requiring careful theoretical elaboration and detailed empirical investigation. Indeed, the closer cultural sociologists come to investigating failure, the more they rely on analyses from critical sociology that reduce actors' talk of failure to evidence that they lack critical capacity and an understanding of the conditions that shape their lives. This overview of sociological treatments of failure is part of a larger research project that aims to develop theoretical and methodological tools for a more expansive sociological analysis of contemporary cultures of failure.

### **(SMH3b) Mental Health and Social Context II**

Tuesday June 18 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Mental Health Research Cluster

This session focuses on the impact of social context on mental health outcomes, including changes over the life course. We define social context broadly, ranging from financial and economic context to neighbourhood residence, country of origin, workplaces, or social and demographic contexts including institutions of family, gender, race, and ethnicity. The papers in this session will emphasize patterns of differential vulnerability by individuals' social position within those contexts, including age and socioeconomic status, for example.

*Session Organizers: Ruth Repchuck, McMaster University, Jinette Comeau, King's University College at Western University*

*Chair: Ruth Repchuck, McMaster University*

#### **Presentations:**

1. Donia Saleh Mohammad Obeidat, University of Toronto

Non-presenting authors: Yiyang Li, University of Toronto; Behdin Nowrouzi-Kia, University of Toronto; Aaron Howe, University of Toronto; Ali Bani-Fatemi, University of Toronto

*Occupational Risk Factors and Worker Health in the Construction Trades: A Comprehensive Assessment of Sleep Quality, Burnout, and Psychological Distress*

Occupational injuries and psychosocial challenges continue to impact worker health in the construction industry. Construction trades workers engage in physically and mentally demanding work while managing exposures to physical, environmental, organizational, and psychosocial

hazards. While previous research, including our own, has identified these occupational hazards there remains a gap in understanding the impact of individual occupational risk factors across diverse trades workers, including apprentices, electricians, and trades contractors. In this study, we used stratified and gender-based analyses to characterize sleep quality, personal and work-related burnout, and psychological distress on trades worker health and wellbeing. A cross-sectional survey was administered to 21 contractors, 30 apprentices, and 50 electricians employed by non-unionized small-to-medium-sized trades employers. The survey incorporated validated questionnaires including Psychological Distress Scale (K-10), Copenhagen Burnout Inventory (CBI), and Pittsburgh Sleep Quality Index (PSQI), alongside questions regarding access to social support, and sociodemographic data. Descriptive and inferential statistical analyses were performed using R version 4.2.3. There were no significant differences in sleep quality, however contractors reported the lowest sleep duration at 5.8 hours/day. No differences in accessing of social support or experiencing work and personal-related burnout. Apprentices reporting higher psychologically distressed than electricians and contractors ( $p < 0.05$ ) seeking support more often from family and friends than co-workers. No gender-based differences in sleep quality, burnout, access to social support, and psychological distress were identified due to a small sample size of women included in the study. These findings suggest that construction trades workers would benefit from workplace mental health interventions to support psychological wellbeing at work. Further education to improve mental health literacy is critical to support apprentices as they enter the industry and manage diverse psychosocial exposures at work.

## 2. Amanda Deeley, University of Toronto

### *Contextual changes in associations between marital status and mental health outcomes: An inter- and intra-cohort comparison*

The nature of the relationship between marital statuses and attendant health outcomes experienced by women and men has long been debated by family and health scholars (Bernard, 1973; Gove and Tudor, 1973; Pearlin and Johnson, 1977; Thoits, 1986; Umberson et al., 1996). As divorce rates and common-law partnerships have increased since the 1980s, some scholarship has highlighted the protective effects of the legal institution of marriage over divorce and cohabitation (Waite and Gallagher, 2000). Others have argued that the effects of marital status and marital transitions on well-being vary little by gender (Ross, 1995; Booth and Amato, 1991) or for common-law unions versus legal marriage (Musick and Bumpass, 2012). Still more research has suggested that remaining in unhappy marriages undermines well-being in ways equivalent to divorcing or remaining unmarried (Williams, 2003; Amato and Hohmann-Marriott, 2007) and that the context of the marriage relationship itself influences the outcomes of those who subsequently exit marriage (Wheaton, 1990). My paper examines the strengths of the association between these various marital statuses and mental health outcomes among two cohorts of American men and women two decades apart: in the mid-1990s as rates of divorce and common-law unions were increasing, and a second cohort surveyed in the early 2010s. As the institution of marriage today is arguably viewed as less socially necessary or consequential than in previous generations (Weissman, 2013; Angus Reid Institute, 2018), my project asks: 1) What is the relationship between marital status and key mental health outcomes (depression, anxiety, and self-rated mental health) at these two time points? 2) (How) do these associations differ by birth and age cohort, as well as by gender,

socioeconomic status, parental status, or racial/ethnic group? 3) Is there evidence of change in the magnitude of the protective or deleterious effects of different marital statuses on health across two distinct time points/generational cohorts? The literature suggests some evidence that suggests these factors have different effects by gender, racial/ethnic background, and have shifted over time. For example, Margolis and Choi (2020) point out that between 1991 to 2018 in the Canadian context, the economic gap between divorced men and women narrowed considerably. Recent assessments of stability and change in predictors of marital dissolution and common-law unions suggest similar trends in the American context (Kuo and Raley, 2016; Rosenfeld and Roesler, 2023). Because economic inequality has been argued to pose chronic strain for unpartnered/divorced individuals leading to poorer health outcomes than for married individuals, improvements in economic equality might suggest that health outcomes may be more positive for cohabitators, divorced and single/never-marrieds now than in the 1990s. However, there is also support for McLanahan's (2004) "diverging destinies" hypothesis, suggesting that Black Americans and Americans with lower educational attainment are increasingly more likely to be divorced or to never marry (Rosenfeld and Roesler, 2023). This suggests possible increasing exposure to differential health outcomes based on marital status across these groups. To assess my cohort change hypothesis, I pool and compare cross-sectional survey data from the National Survey of Midlife Development in the U.S. (MIDUS). The study was developed to investigate social factors and age-related variations in health and well-being in a representative national probability sample of adults in midlife. 3,487 eligible participants ("cohort 1") between the ages of 25 and 74 completed the initial survey in 1994. A comparable "refresher" cohort ("cohort 2") was asked the same survey questions in 2011. I assess inter- and intra-cohort change in the effects of marriage, common-law unions, divorce, separation, and singlehood, between those aged 25-42 at the time of the first wave, and two age sub-groups in cohort 2, those aged 25-42, as well as to those aged 42-60 in 2011 (i.e., the same age-period cohort as the cohort 1 group) by testing interactions between marital status and cohort. The dependent variables map associations between mental distress (depression, a key mental health indicator for women), anti-social behaviours (alcohol use, a key indicator of mental distress for men), and self-reported mental health. Preliminary analysis suggests that the negative association between separated/divorced status and mental health outcomes such as depression has diminished between these two time points, while cohabitation suggests a strengthened positive association with mental well-being in the refresher cohort, though more analysis of intra-cohort effects is underway.

### 3. Sahar Fazeli, McGill University

Non-presenting authors: Judith Sabetti, Douglas Mental Health University Institute; Srividya Iyer, McGill University; Jai Shah, McGill University; Claudia Mitchell, McGill University; Manuela Ferrari, McGill University

#### *Shedding light on mental health narratives: An in-depth examination of video testimonials in Canadian campaigns*

Mental health deeply affects how we think, feel, and act every day. For people facing mental illness, life can be tough, making it hard to work, socialize, and find happiness. Sadly, many feel alone and ashamed, which stops them from getting the help they need. In response to this social challenge and stigma, mental health campaigns have evolved over time. Early initiatives like the "Defeat

"Depression" campaign and more recent endeavors such as Bell Lets Talk have been instrumental in raising awareness and challenging societal perceptions, attempting to dismantle the stigma surrounding mental health. In recent years, mental health video testimonials have emerged as a complementary tool, conveying personal narratives through short videos. Their blend of visual and verbal content, coupled with the widespread popularity and accessibility of videos in our era, makes them impactful resources for reaching greater and more diverse audiences. So, this study aims to gain a thorough understanding of how mental health campaigns in Canada have used video testimonials to portray mental illnesses by offering a unique perspective on this topic. This study employs a rigorous and comprehensive content analysis, examining both visual and verbal components of video testimonials created by Canadian social marketing and fundraising campaigns focusing on mental health. Following specific eligibility criteria (first-person video testimonials, 1-5 minutes in duration, produced in English or French), 117 video testimonials published between 2010 and 2023 were selected and retained for analysis. Utilizing a multi-level coding process known as the VVVA (Visual-Verbal Video Analysis) method, this research explores video characteristics, individual perspectives, emotions, and the conveyed messages in the most multimodal manner possible. The outcomes of this content analysis underscore the capacity of video testimonials to offer insights into individuals' mental health journeys, illuminating various aspects of mental illness including challenges, needs, emotions, and messages. Despite the evolution of campaign themes over time, the fundamental objectives of these testimonials, raising awareness, fighting the stigma surrounding mental health, and enhancing access to care, as stated in their intended goals have remained consistent. Our findings also expose certain gaps within these video narratives. It was noted that a majority of participants did not disclose their demographics or positionality, aspects that could potentially enhance the impact of reducing stigma and promoting help-seeking attitudes. Additionally, a significant absence of ethnic, racial and sexual diversity representation within these testimonials raises pertinent questions regarding inclusivity and the comprehensive representation of diverse mental health experiences. This highlights the urgent necessity for candid discussions about mental health and underscores the importance of addressing disparities in representation. Drawing from our findings, the depiction of mental illness in these video testimonials appears to vary depending on the individual's perspective or the goals of the producers (i.e., campaign purposes). This prompts contemplation about alternative approaches for sharing such narratives in a more genuine and authentic manner. Digital storytelling, characterized by its non-professional nature and reduced influence of campaign agendas, emerges as a potential avenue for future research. Exploring the efficacy of different types of videos in combating stigma and disseminating knowledge about mental health could be invaluable. Overall, as we strive for a more inclusive and stigma-free world, it seems imperative for further research to integrate digital narratives as they shift the discourse to the visual realm, humanizing discussions and offering deeper understanding and insights into mental health topics.

4. Nabeela Farah, Government College University Faisalabad, Pakistan

*The Dark Side of Digital Transformation: Unraveling the Impact on Human Behavior, Mental Health, and Social Stability*

In the wake of the post-COVID era, the rapid advancement of technology, particularly in the realms of the Internet of Things (IoT) and mobile communication, has ushered in a new era of



interconnectedness. However, this digital transformation, seemingly poised to enhance social and interpersonal relations, has raised concerns about its unintended consequences on human behavior, mental health, and societal stability. This research study delves into the multifaceted impacts of digital transformation, shedding light on the alarming trends that threaten the fabric of human connections and well-being. The paradoxical nature of digital transformation becomes apparent as it ostensibly connects individuals globally, yet its impact on interpersonal relationships is far from benign. The research aims were to comprehensively investigate the detrimental impact of digital transformation on human behavior and mental health, exploring its role in contributing to social instability. The study sought to understand, quantify, and analyze the complex dynamics of this multifaceted phenomenon. The research study on the adverse impact of digital transformation on human behavior, mental health, and social stability employed a comprehensive mixed-methods approach drawing on insights from psychology, sociology, and technology studies to provide a comprehensive analysis of the implications of digital transformation. It started with an extensive literature review to understand existing theories and findings and then Qualitative methods, such as focus group discussions gathered firsthand experiences and case studies offered in depth analysis. Statistical and qualitative analyses were applied to derive insights, with a focus on triangulation for result validation. The study incorporated an interdisciplinary approach, considering ethical considerations thorough examination of the complex relationship between digital transformation and human well-being. The study explored how the increased reliance on digital communication platforms has diminished face-to-face interactions, leading to a decline in intimacy and the widening of gaps among individuals as well as in the society as a whole. Consequently, the erosion of genuine human connections contributes to rising levels of loneliness and exacerbates mental health issues. One of the focal points of this research was the examination of how digital transformation is reshaping individual states of mind, family dynamics and social fabric. The study investigated the decline in family bonding attributed to the pervasive influence of technology, identifying the subtle yet profound ways in which digital devices infiltrate domestic spaces. As families become immersed in the digital realm, the traditional foundations of familial relationships are compromised, potentially leading to familial breakdowns and an erosion of the social fabric. Beyond individual and familial repercussions, the study also addressed the broader societal impact of digital transformation. The erosion of privacy, transparency, fairness, reproducibility, and accountability in the digital age poses a significant threat to the stability of societies. The interconnected nature of technology brings about new challenges in preserving personal privacy, ensuring fair and transparent governance, and maintaining accountability in an increasingly complex digital landscape. By exploring the nexus between technological advancement and human behavior, the study aimed to uncover the intricate mechanisms through which digital transformation contributes to mental health challenges and social instability. In conclusion, this research study serves as a timely exploration into the adverse effects of digital transformation on human behavior, mental health, and societal stability. It unveils the paradoxical consequences of a hyper-connected world, where technological advancements intended to bring people closer together may inadvertently drive them apart. The findings of this study not only contribute to our understanding of the complex interplay between technology and human well-being but also offer insights that can inform policy decisions and interventions aimed at mitigating the negative repercussions of digital transformation in terms of human behavior and mental health, family dynamics and societal stability.

## **(VLS2b) Violence as a Cultural Process II: Challenging Institutional Stories of Violence**

Tuesday June 18 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Culture & Violence and Society Research Clusters

How do people and institutions construct the meanings they attach to violence? This is a recurring session that aims to advance sociological theories, methods, and empirical explorations of how people come to understand violence. What conceptual frameworks and experiences enhance or prevent the understanding of the various meanings of violence? Part 1 of this session focuses on how institutions such as the state and the media produce “official stories” of violence. Part II, on the other hand, focuses on how survivors, activists, and scholars might challenge these official stories and shed new light into the uses and meanings of violence, from the perspectives of those most affected by it.

*Session Organizers: Natalia Otto, University of Toronto, Lily Ivanova, University of British Columbia, Marie Laperriere, University of Manitoba*

*Chairs: Natalia Otto, University of Toronto; Lily Ivanova, University of British Columbia*

### **Presentations:**

1. Nujhat Jahan, University of British Columbia

#### *From Silence to Violence: The Victims of 1971 Sexual Violence in Post-Independence Bangladesh*

Sexual assault was one of the many violent crimes that took place in Bangladesh during the Liberation War of 1971, which resulted in the nation's independence. The Pakistani Army targeted millions of Bengali women and used sexual violence as a weapon of war against them, aiming to abolish traditional culture and destroy their dignity. Despite numerous witnesses, the instances of women subjected to sexual violence were not accurately documented. The national narrative of the event remains male-centric. This secrecy, a form of historical silence, has influenced the lives of the victims, making it difficult to reveal their personal history in post-independence Bangladesh. This paper utilizes an archival method, specifically examining historical photographs and newspaper cuttings, to investigate the practices and experiences of these women in post-independence Bangladesh. The paper argues that the initiatives taken to restore them in society are layered with various forms of silence, including the unrecognized sacrifices they made, the economic injustices they faced, and their constant struggles for official recognition. This paper relates these layers of silence that continue to exist in society to various forms of violence that often go beyond observable forms. I draw upon the scholarship of renowned historian Michel Rolph Trouillot to understand the phenomenon of historical silence, while also relying on the insights of Pierre Bourdieu and Johan Galtung regarding the concept of violence. Thus, in order to understand this layered silence against the victims of sexual violence in Bangladesh today, I argue, one needs to understand the multiple forms of violence that they experience every day and how these incidents shape their lives. The findings of this study provide support for the idea that identifying sources of their sufferings, particularly in symbolic and structural forms, is deeply ingrained in the social environment to the point where it is perceived as a normal aspect of what is considered acceptable in society.

2. Giovane Batista, Get Beyond Learning

*The expansion of militias in Brazil*

There is a new configuration of territorial control of clandestine groups in Rio de Janeiro, the militias. In this abstract, I highlight the factors that led to the multiplication of militia dominance, especially the use of tools such as creating the violence map to define effective strategies for public security in the State of Rio de Janeiro. Researchers in the area have been guided by the concept of effective public policies to tackle the problem and make a diagnosis based on data and evidence. I highlight that it is essential to strengthen democratic control of police activity, that is, to provide greater transparency and accountability for what is done in this area, which is very marked by opacity. At the same time, methodological and theoretical challenges must be faced. The sociological crime category has many theoretical classifications: strategic, interactive, symmetrical, asymmetrical, homogeneous, and heterogeneous criminality. Review of data analysis, Brazilian and international sociological literature, studying the political dimension of the problem and carrying out comparative studies between the cases of Colombia and the United States and the importance of ethnographic studies become fundamental for an accurate sociological assessment of the problem. I intend to identify the factors that led to the structuring of militias from the 2000s onwards. The two largest groups were the emergence of the Comando Vermelho in the 1970s, amid the military dictatorship, and the TCP (Third et al.) in the 1990s. Furthermore, how the militias managed to impose themselves as the hegemonic group in Rio in recent decades, reconfiguring the relations between armed groups. I intend to demonstrate that the militias were structured in two distinct periods. In the second half of the 2000s, the first was its economic practices, the presence of public authorities who participated directly or indirectly and the integration of the militia with neo-Pentecostal religious groups in the city's favelas. Starting in 2017, we have a second period of expansion of militia groups, and I intend to discuss the main factors that contributed to this growth. Rio de Janeiro's economy, in decline from 2015 onwards, stopped paying police officers salaries and left the institutions responsible for public security in crisis. The solution applied was the worst possible: military intervention. The operations were uncoordinated and very violent towards the civilian population and did not prove to be effective in confronting the militia. In conclusion, assessing the impact of militias on Brazilian daily life is a complex issue because it involves analyzing not only public security but also a real threat to national institutions and the routine life of the population.

3. Althea McIntosh, Western University

*Crisis claims of trans genocide: towards a sociocultural account of transphobic violence*

Public discourse on claims of trans genocide has been ongoing since at least 2015. Interlinked forms of patterned violence (symbolic, structural, and direct) materially hinge on definitional conflicts, both sociocultural and political. Conversely, trans genocide claims have their counterpart in reactionary claims of a threatening trans ideology or trans agenda ("transgenderism"), meriting investigation of how the respective actors iteratively reproduce these latent, but increasingly potent, crisis claims (Sendroiu, 2022). The key questions become: 1) how do such crisis claims reflect shifting sociocultural contexts, and what futures do they posit? And 2) how do actors choose to either change or persist in their thought and actions in either accepting or rejecting a crisis claim? Drawing on Ann Swidler's (1986) concept of culture as a "repertoire", and Ioana Sendroiu's (2022a,

2022b) concept of crisis as a generative “crisis claim” (a social form of “guesswork” within “shifting sociocultural scaffoldings”), this researchs aim is theoretically assessing the changing contexts of these crisis claims. I pose these shifting contexts as macro-level political and cultural phenomena of discourse, existing in relation to the meso-level (interactional) production, articulation, and circulation of crisis claims’ discourses. By explicating how individuals’ crisis claims of trans genocide are experienced, conceived, and expressed, this research theoretically extends and deepens Graff and Koroloczuk’s (2022) inductively conceptual account of the opportunistic synergy between (often high religiosity) ultraconservative anti-gender activists and (relatively irreligious and/or secular) right-wing populists. Thus, crisis guesses are conceptually bound in a fourfold nexus, wherein crises either exist or do not, and crisis claims are either accepted or denied as “correct”. I similarly consider empirical research on anti-gender crisis claims, which is critical to understanding crisis claims of trans genocide , because drawing on an emic approach to the “ugly movement” (Avanza, 2018) of anti-gender crisis claims gives empirical purchase on theoretical analyses of trans genocide crisis claims. I argue that crisis claims of trans genocide and a trans agenda are both predicated on and subsequently condition macro-level changes in the cultural status of transgender people, alongside changes in their real and/or claimed relations to society. To theoretically grasp the political and sociocultural roots and ramifications of this “transgender debate”, I analytically explicate how the mutual exclusivity of the justificatory frameworks of these crisis claims shape sensemaking processes. The starkness of competing claims of gender crisis suggests their justificatory frames will be monosemous (i.e., formed by unambiguously exclusive and discrete categories). Relatedly, we must ontologically distinguish crisis claims of trans genocide from associated phenomena of varyingly systematic violence which trans people face, because a crisis has its own proper being in society. Correspondingly anti-genderist ideologies are only one frontier among other multifacetedly specific and contingent manifestations of the reactionary sociocultural and political projects of cisheterosexist patriarchy, undertaken for a complex range of motives among different interconnected actors. Thus, if activist-advocates have overstated crisis claims of trans genocide, opposition to the anti-genderist movement qua a key branch of this opportunistic synergy will still have been worthwhile for all those with an interest in emancipatory democracies and anti-hierarchical gender orders. In relation to praxis, what therefore may be most important about crisis-claims of trans genocide is the generative basis they offer in counterhegemonic mobilization against novel formations of cisheteropatriarchal violence. Crucially, by relating crisis claims of trans genocide to the aforementioned opportunistic synergy, my theoretical exposition both fosters the explication of individuals’ meaningful experiences, conceptualizations, distinctions, and responses to specific forms of transphobic violence via crisis claims of trans genocide , while opening onto a more international and transnational sociological perspective on the intertwined flourishing of anti-genderism and right-wing populism, now especially in the US-dominated Anglosphere. In the context of public polarization around trans people (Jones and Brewer, 2018), other things being equal, the exclusivity of the respective crisis claims drives a mutual repulsion and intensification which entrenches polarization. People who express assent or dissent to crisis claims of trans genocide or trans ideology do so in drawing on macroscale discourses that assign blame for a range of violences (symbolic, structural, individual), and in so doing contribute both to the dynamic reconstitution of discursive fields and thus to emergent patterns of different kinds of resultant violence between these groups.

**(RAE-RC) Race and Ethnicity Research Cluster Meeting**

Tuesday June 18 @ 12:30 pm - 1:15 pm (Eastern Daylight Time)

Session Format: Meeting

Session Language: English, French

Affiliation: Race and Ethnicity Research Cluster

This Race and Ethnicity Research Cluster meeting is open to current members and those interested in learning more about our cluster activities. Attendees will have an opportunity to network with others working in this field of research and/or teaching. We welcome feedback on our current activities and encourage suggestions for future initiatives.

*Organizers: Carlo Handy Charles, University of Windsor; Manzah-Kyetch Yankey, University of Alberta; Jamilah Dei-Sharpe, Concordia University*

**(DCS1) Concepts in Indigenous-Settler Relations and Decolonization: Building bridges? Or perpetuating divide?**

Tuesday June 18 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Decolonization Subcommittee

Words can shed light on an issue, build bridges in thought, challenge hate, and foster connection, but they can also fall short. Language has the potential to generate change, but it can also be used as a weapon. During a time when tensions persist, where people and groups continue to be oppressed, language matters, maybe more than ever. In the realm of Indigenous-settler relations and decolonization, how does our language contribute to building relationships and forging a pathway forward? Does it continue to perpetuate division? This session welcomed presentations and papers investigating the use of language and its meaning in Indigenous-settler relations. The goal is to encourage critical conversations exploring whether language contributes to building relationships or reinforces the status quo.

*Session Organizers: Alicia Clifford, McMaster University, J Overholser, University of Calgary, Kerry Bailey, McMaster University and University of Saskatchewan  
Chair: Amanda Williams, Mount Royal University*

**Presentations:**

1. Priscila Barros, Western University

*The implementation of the United Nations Declaration on the Rights of Indigenous Peoples: The case of Brazil*

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), adopted in 2007, has been recognized by Indigenous peoples and experts as a turning point in Indigenous history. This

declaration is the result of decades of Indigenous peoples activism and it has been recognized as the most comprehensive framework for recognition, reparation and reconciliation. While it has created a new international standard regarding Indigenous peoples' rights, the implementation of the rights enshrined in this document is still lacking and Indigenous peoples continue to report numerous violations of their rights. For this conference, I will present the findings of my analysis of Brazil's inconsistencies in implementing the UNDRIP. Drawing on Bourdieu's language and symbolic power approach, I examine official documents issued by the government regarding the recognition of Indigenous peoples' rights. My analysis reveals how the Brazilian government has manipulated legal language to justify the violation of Indigenous peoples' rights. I pay special attention to the new legislation that changes the criteria for recognizing Indigenous peoples' land rights (Marco Temporal). In essence, I explore how the Brazilian legal system has both recognized and violated the UNDRIP.

2. Sophie M. Lavoie, University of New Brunswick; Margaret M. Kress, University of New Brunswick

*Words from Elders in the academic context: Explorations of learning*

Within the context of the TRC's Calls to Action, many university communities are turning towards Elders to augment their curricular offerings, with the inherent tensions this choice brings. This paper will explore the possibilities and limits of learning and exchange through the example of a case study of a Land-Based academic course held in Mi'kmaki. During this course, graduate students visited various Indigenous communities in the territory to receive teachings and learn from generous Elders, on and off the land about aspects of Mi'kmaw worldviews. Ceremony, language, culture and livelihood embody the storied experience and the sub/conscious reflection and action of students and faculty. We will present and analyse how these critical exchanges took place and how communication challenges faced by those who conceptualized the academic experience, impacted themselves, the Elders and the students. At the forefront of the discussion will be the inherent friction between the Western-based academic system and the community-based oral nature of the Elder's knowledge and sharing.

3. Amanda Williams, Mount Royal University; Emma Duke, Mount Royal University

*From images to impact: A case study on the visual language used to represent Indigenous women entrepreneurs in stock photography*

In response to this session's call for papers about language's role in Indigenous-settler relations, our exploratory study investigates how spoken and visual elements shape the portrayal of Indigenous women entrepreneurs in commercial stock photography. Through an examination of the inventory across three major databases, our results reveal a significant scarcity of images depicting Indigenous women, particularly in entrepreneurial roles. Applying Frosh's (2003) framework, we further scrutinize how the existing photographs in these repositories perpetuate problematic categorizations and fail to represent the diverse identities of Indigenous women business owners. Our discussion also emphasizes the substantial contributions of Indigenous women to the Canadian economy as entrepreneurs (Richard, 2021), highlighting the heightened significance of addressing

their underrepresentation. Ultimately, we aim to contribute to broader academic discussions concerning the intricate relationship between language, visual representation, and societal dynamics within Indigenous-settler relations. Our findings may provide valuable insights for scholars examining identity, representation, and social justice, shedding light on how problematic narratives persist within the stock photography industry. Specifically, by exploring the sociocultural forces influencing such representation, this research encourages a deeper understanding of how generic racial categorizations in stock photography can obscure cultural distinctions and perpetuate harmful misrepresentations, advocating for a more nuanced perspective.

**(EDU5) Canadian and Comparative Perspectives on Race, Class, and Contested Frameworks in Education**

Tuesday June 18 @ 1:30 pm - 3:00 pm (Eastern Daylight Time)

Session Format: Panel

Affiliation: Sociology of Education Research Cluster; Canadian Society for the Study of Education

This session is an ‘authors meets critics’ panel which explores issues highlighted in a new anthology, *On Class, Race, and Educational Reform: Contested Perspectives*, which explores dimensions of educational reform through engagement across critical race theory, Marxism, intersectionality, critical ethnic studies, and other critical frameworks. It brings together Canadian scholars, who will address in particular the relevance of these themes within the Canadian context, followed by commentary by several contributors to the book offering reflections on similarities and differences across contexts, including the US, UK, and other nations. The session is intended foster further dialogue and engagement focused on advancing progressive reform in education and other institutional sites.

**Session Organizer and Moderator:** Terry Wotherspoon, University of Saskatchewan

**Participants:**

- Elaine Coburn, York University
- Johanne Jean-Pierre, York University
- Dan Cui, Brock University

**Discussants:**

- Antonia Darder, Loyola Marymount University
- Kevin Lam, Drake University
- Howard Ryan, West Virginia University

**(ENV2) Pathways towards just multi-species futures**

Tuesday June 18 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Session Language: English, French

Affiliation: Environmental Sociology Research Cluster

The impacts of the biodiversity crisis on human-nonhuman relationships are increasingly being felt. For communities at the forefront of climate change, the loss of plant and animal species and the spread of invasive species are particularly acute. In this context, intersecting environmental and humanitarian crises require bold and ambitious action at a time of increasing uncertainty. As such, there is an urgent need for social science research to analyze the mechanisms precipitating these declines and the collective resources required to realize sustainable and just multi-species futures. This session invited submissions that are situated in or across environmental studies, animal studies, sociology, feminist and queer studies, and Indigenous research. The discussion will further our collective efforts to transcend disciplinary boundaries in the pursuit of hopeful and future-oriented solutions.

*Session Organizers and Chairs: Valerie Berseth, Carleton University; Christine Beaudoin, Université de l'Ontario français*

**Presentations:**

1. Nicholas Scott, Simon Fraser University

*Toward a Sociology of Human Supremacism*

How did so many humans come to think that their species was better than all the rest? Why do Canadians obsess about artificial intelligence and ChatGPT, yet ignore the astounding intelligences of other animals, plants and fungi? What social and moral implications arise from our species causing a mass extinction? If human, humanism and humanity fail as inclusive conveyors of moral worth, unjustly denied to many marginalized humans and detrimental to even more other-than-human beings, what alternatives can re-animate and re-frame moral worthiness? Can the supremacist's tools—citizenship, denizenship, sovereignty and territory—be used to disassemble the supremacist's house? Can sociologists really challenge hate and sustain “shared” futures without problematizing the interlocking and intersecting practices, institutions and infrastructures of violence and denigration weighing down both human and other-than-human persons in mutually reinforcing, if differential ways? What can sociologists learn from trees, fungi, wheat, crows, dogs, orcas, cats, bees and multispecies communities about challenging fascism and cultivating liberal democracy? With cutting edge western science and multiplicitous Indigenous knowledges both presenting powerful evidence of complex intelligence, consciousness, personhood, subjectivity, linguistic prowess and ethics in other species (and not just animals) on a daily basis, why do so many sociologists still hoard and hold onto society, social practices, social processes, sociality and, of course, “the social” as something sole-authored by, and for, humans? What exciting and weird moral possibilities and ecological–political powers await a sociology (and a “Canada”) that dares to remove



its crusty, anthropocentric blinders? These and many other questions are explored in a sociology seminar I am teaching in winter 2024 called "The Death and Life of Human Supremacism" at Simon Fraser University. I'm using the course as a way to start my new research program on human supremacism, which grew quite organically out of my erstwhile research on everyday cycling, nature, and the common good. This paper, after a brief theorization of human supremacism, will focus on results of the seminar, aiming to foreground the lived experiences of the seminar's participants through a form of collective autoethnography. The seminar is unique, I think, by employing speculative methods to imagine possible futures and anticipatory pre/histories of human supremacism as a way to creep up on, and defamiliarize, the sheer taken-for-grantedness of human supremacism in our present day politics and society.

## 2. Éloïse M Tanguay, Université de Montréal

### *Engineering biology to save the planet ? : an analysis of the representations of the living carried by the sociotechnical imaginary of synthetic biology*

Synthetic biology is a fast-growing technoscientific field whose main objective is to manufacture biological entities with commercial applications. In addition to its economic aims, promoters of synthetic biology present it under the label of "sustainable development," asserting that it offers a solution to the challenges posed by the ecological crisis. This type of promise appears to be at odds with the prevailing discourse on climate change, which emphasizes the adverse effects of industrial activities on all living beings and calls for a radical transformation of contemporary modes of production and consumption. Intensifying efforts to sidestep scrutiny of the industrial development model, synthetic biology promises contemporary societies a sustainable development model based on the manipulation of living organisms (Flocco and Guyonvarch, 2020). While some studies in social sciences highlight this general tendency, the relationship to living organisms that underlies it remains relatively unexplored. This relationship pertains to the ways in which living organisms are envisioned and described in the discourse of synthetic biology. Oscillating between degradation, protection, modification, and exploitation, this relationship is made particularly complex by biotechnological developments. To shed light on this relationship, this article examines the representations of life embedded in the sociotechnical imaginary of synthetic biology. Drawing from the concept of coproduction between technosciences and society, sociologist Sheila Jasanoff has developed the analytical framework of "sociotechnical imaginaries." These imaginaries, collectively shared, convey and propagate certain visions of a "desirable future" (Jasanoff, 2015: 4) achievable through technoscientific developments (Jasanoff, 2015). Based on particular ways of understanding the world, they are dependent on a social context, including representations, values, ideas, norms, etc. circulating within it. It is from this context that visions of what the future should be emerge, influencing the collectively adopted trajectory to implement these visions. To approach the sociotechnical imaginary of the ecological promises of synthetic biology, I adopt the perspective of the metaphors underlying it. According to the cognitive linguistics of George Lakoff and Mark Johnson, metaphors allow the linking of abstract concepts to experiences closer to our lived reality (Lakoff and Johnson, [1980] 2003). Setting aside the theoretical and heuristic roles of metaphors, the objective is to focus on their communicative dimension, making them a social phenomenon (Hellsten, 2002). Specifically, I will examine the metaphors that, through their stabilization and dissemination, contribute to the construction of the sociotechnical imaginary of synthetic biology.

Firstly, through a sociohistorical perspective, the goal is to identify the metaphors that have been central to the bioeconomic model, i.e., the political and economic framework in which synthetic biology is situated. This allows me to demonstrate that this field, since its emergence, relies on and perpetuates the machinic and informational metaphors of life. Subsequently, I conduct an analysis of media and advertising discourses related to the ecological promises of synthetic biology. In total, 134 articles from popular science magazines, economic information sources, and mainstream media were subjected to analysis. Additionally, the entire content of the websites of four synthetic biology companies was analyzed. This discursive analysis reveals that the machinic and informational representations of biology are at the core of the ecological promises of synthetic biology. Furthermore, the analysis shows that the desire to commodify biological processes manifests itself in two tendencies. On the one hand, living organisms are posited in terms of inert and malleable raw material. On the other hand, they are portrayed as active entities that can be put to work. The imaginary of synthetic biology thus involves a radicalization of the intent to integrate biological processes into industrial production. The ecological promises of this field appear to be subordinated to this objective. In the face of challenges posed by the ecological crisis, this research contributes to identifying and understanding the implications of technoscientific discourse in the collective imagination of contemporary societies. More specifically, it highlights the primacy of economic interests in the ecological promises emanating from a biotechnological field, namely synthetic biology.

### 3. Manuel Vallee, University of Auckland

*Unpacking Cultural Conceptions of Rivers: A contrast between New Zealand's Whanganui River and Canada's St-Lawrence River.*

A symbolic-interactionist perspective emphasizes that culture plays a central role in how we view environmental entities (such as trees, rivers, soil, etc.), and that these views, in turn, profoundly shape how we interact with those entities. For instance, if culture inclines us to conceptualize trees as providers of oxygen, erosion control, biodiversity, carbon dioxide absorption, and other indispensable eco-system services, we will be inclined to be more reverent towards trees, reduce activities that harm them, and pursue actions to protect them for current and future generations. Conversely, conceptions of trees that do not consider their numerous services makes people more inclined to treat them in utilitarian terms (such as mere lumber resources), or, worse yet, obstacles to personal beautification agendas (such as eliminating trees to fashion million dollar views). Given culture's significant role in shaping environmental behaviour, it behooves sociologists to study dominant conceptions of environmental entities, and the impacts they have on our behaviour. A symbolic interactionist perspective also encourages us to view dominant conceptions as social constructions, which includes understanding who seeks to create/shape the dominant conceptions, as well as the strategies and tactics they use to achieve their ends. Useful in this regard is Gary Alan Fine's "naturework" concept, which refers to the everyday work that people pursue to convert the environment into culture. While Stella Capek calls for a specific focus on the naturework that dominant institutions (such as corporations, media companies, and government agents) carry out to perpetuate dominant conceptions, there is also a need to understand the naturework carried out by citizen groups and others who contest dominant conceptions. Lastly, there is a need to understand how struggles over dominant conceptions are mediated by contextual factors, such as

cultural history, legal systems, and economic activity. This paper will endeavour to do three things. First, it will illuminate the dominant conceptions of rivers in the Euro-centric countries by comparing conceptions associated with Canada's St-Lawrence river with those associated with New Zealand's Whanganui river. The Whanganui is a unique case as it first river in the world to be granted legal personhood (in 2017). This uniqueness helps cast in relief the conceptions associated with one of the world's largest rivers, and will tease out the taken-for-granted assumptions about rivers in the Euro-centric world. Second, the paper will discuss the implications of the different conceptions, including those for environmental behaviors (including polluting activities), as well as implications for environmental, cultural, and social sustainability. Third, the paper will examine the processes behind the social construction of the conceptions. This will include tracing who was behind the Whanganui case, why they sought legal personhood for the river, what strategies they pursued towards that end, and what enabled them to succeed. As well, it will include a discussion of social forces and processes that perpetuate the dominant conception of the St-Lawrence river. Finally, the paper will consider what would be required for the St-Lawrence and other rivers in the Euro-centric world to one day gain legal personhood. The paper will contribute to the "Culture and the Environment" section by illuminating the profound impact that culture plays in shaping both environmental behaviour and our capacity to live sustainably. As well, by examining the Whanganui example, the paper will present a pathway through which dominant cultural conceptions of nature can be transformed to reduce our environmental destructiveness and increase our capacity to live sustainably.

4. Annette Louise Bickford, York University

*Orca yacht ramming: Rethinking biodiversity extinction from historical perspectives of "participating consciousness"*

An endangered species, killer whales are "orcanizing". Initiated in 2020 by matriarch White Gladis "in a critical moment of agony", there have over 500 cases of disabling and sometimes sinking yachts. This began in high-trafficked areas off the Iberian coast, but incidents have recently been reported off the Shetland Islands in Scotland [1]. Commercial fishing practices, along with underwater noise from industry and military activity jeopardize orcas' food security, yet marine neuroscientists and animal behavior experts regularly attribute the behavior to "fun" and "play". I am interested in exploring historical worldviews that inform the assumptions we make about such behavior we do not understand. Cartesian dualism permeates Western culture, forming a fault-line which runs through its entire conceptual system, redefining humans, once direct participants, "as only minimally and accidentally connected to the earth, and masking the reality of catastrophic biodiversity extinction. For most of human history people exercised a "participating consciousness"—engaging with the natural world in ensconced, symbiotic, often animistic ways, regarding the whole of nature as alive and powerful. Politics and epistemology reinforced each other to bring shifts in consciousness, and our current perception, which instrumentalizes nature as sets of inert commodity resources, and culturally obscures nonhuman animals through hyper-separation, is indicative of a metamorphosis that became influential in Europe by the early modern period. The Scientific Revolution propelled technological innovation. Technology in turn instrumentalized scientific ideas, enabling surplus production, monetized by the rise of industrial capitalism. By the twentieth century instrumental rationality contributed to the rejection of holistic views of nature;

biocentric mutuality became unthinkable. How might orcas' empathic collective cultural organization inform our ways of looking at ourselves and Nature that have proven disastrous? What are the epistemic constraints of our individual and collective ability to imagine other than human perspectives?

5. Christine Beaudoin, Université de l'Ontario français

*More-than-human conservation: A social-ecological participatory approach to change our relationships with biodiversity*

In the context of Anthropocene, which correlates with environmental crises and wicked problems, working together is seen as a way to simultaneously improve both social justice and ecological outcomes. Calls for collaboration can be answered with transdisciplinary, participatory approaches that value different worldviews and work for a diversity of actors to be included in the co-production of knowledge, programs, and policies. Furthermore, implementing a social-ecological lens is useful to make sense of the complexity of environmental issues. It can mobilize transdisciplinary participation to consider social and ecological relationships. For example, collaborative mapping of social-ecological systems in participatory workshops with diverse actors can facilitate social learning and trust among participants as well as lead to identification of leverage points and recommendations for improving biodiversity outcomes in ways that align with local communities. However, questions can also be raised about this collaborative turn, and more specifically what role it leaves for non-humans: the very animals, microorganisms, plants, birds, fish, insects, and waters whom we are trying to protect. In fact, there is a paradox within biodiversity conservation. People do this work to preserve the environment and out of passion for nature, yet the relationships between humans and non-humans in this context are often tense and at times even conflictual or violent (Beaudoin 2022, doctoral thesis). Calls for collaboration lead to meetings with a diversity of stakeholders, yet they are often held in office spaces where other species and abiotic elements from the environment are excluded. I thus mobilize a relational approach to reflect on the place of non-humans in science, in communities, and in decision-making processes that directly concern them and their well-being. This brings into question the positivist and dualist onto-epistemology that underlies conservation research and practice. There is thus a need to further unpack the tensions and frictions between humans and non-humans in the context of biodiversity conservation. Different pathways are possible to explore how to address these tensions with non-humans in relation to the biodiversity crisis. First, we need to value and make space for worldviews that relate to non-humans in more egalitarian terms, including consideration of local Indigenous worldviews and teachings. Second, we can experiment with the concept of more-than-human coproduction and the living labs framework to assess the boundaries of transspecies collaboration. Finally, we should explore lessons from the collaborative and see what is transferable in order to improve our relationships with non-humans. Such work requires a critical analysis of collaboration, which is not a panacea. This work builds on research projects conducting applied conservation social science in Ontario. More specifically, I present two ongoing projects: (1) landowner engagement for biodiversity conservation in Northumberland County, and (2) expert elicitation to support the Long Point Walsingham Point Forest Priority Place. Using mixed methods and participatory approaches, I develop analyses and recommendations to improve social-ecological alignment in various systems. My own participation in applied conservation research also allows me to gain a better understanding of the onto-

epistemological assumptions behind this work. Through reflexivity and autoethnographic analysis, my applied work thus feeds my critical analysis of conservation research and practice. I build on science studies and ecofeminism and call for more ethical and more just conservation research and practice: that of more-than-human conservation.

**(GAS4a) Observing intimacy and its conceptions: assessing/describing contemporary intimate relationship(S)**

**Observer l'intimité et ses conceptions : rendre compte des relation(S) intime(S) contemporaine(S)**

Tuesday June 18 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Session Language: English and French

Affiliation: Gender and Sexuality Research Cluster

This session intends to spotlight sociological research on contemporary forms of intimate relationships, with regard to their multiple dimensions (love feelings, sexuality, conjugality, domesticity).

Cette session vise à valoriser la recherche sociologique sur les formes contemporaines de relations intimes dans leurs dimensions plurielles (sentiments amoureux, sexualité, conjugalité, domesticité).

*Session Organizers: Lamia Djemoui, Université du Québec à Montréal, Noé Klein, Université du Québec à Montréal, Mario Marotta, Université du Québec à Montréal, Félix Dusseau, Université du Québec à Montréal*

*Chairs: Lamia Djemoui, Université du Québec à Montréal; Noé Klein, Université du Québec à Montréal*

**Presentations:**

1. Jules Pector-Lallemand, Université de Montréal

*Towards a sociology of the magic of love (love magic)*

*Vers une sociologie de la magie amoureuse*

Les nouvelles formes de relations intimes que peut exprimer la jeunesse (couples ouverts ou non cohabitants, polyamour, relations sexuelles sans engagement) font grand bruit. Comment observer sociologiquement les liens sociaux intimes de la jeunesse afin de dépasser les lieux communs? Par définition, l'intimité ne se donne pas à voir; répondre cette question est donc un grand défi méthodologique. Dans le cadre d'une enquête sur les relations amoureuses de la jeunesse (18-35 ans) urbaine et scolarisée de Montréal et de Paris, je tente d'offrir des réponses à ce problème méthodologique. Se donner les moyens d'étudier l'intimité au plus près des pratiques permet de poser des diagnostics beaucoup plus fins que les sentences pessimistes et empiriquement non fondés selon lesquels les jeunes sont aujourd'hui trop individualistes pour former des relations amoureuses durables.

(Bauman 2014; Regnerus 2017; Illouz 2020; Denby et Van Hooff 2023). Comment je procède? 1) D'abord, je mène une ethnographie dans un bar où se déroulent de nombreux rendez-vous galants. Comme plongeur dans une cuisine ouverte, j'occupe un point de vue panoramique idéal pour observer le flirt en public (Simmel 1988; Tavory 2009) et les cadres communs de la rencontre romantique. 2) Ensuite, j'organise plusieurs types d'entretiens, qui me servent de scènes d'observation (Beaud 1996). A) Je discute avec des utilisateurs.rice.s d'applications de rencontre pendant qu'ils sont en train de swiper. Cela me permet de cerner les stratégies petites chelles que les acteur.rice.s mettent en place pour résister la marchandisation de la rencontre. B) Je rencontre des groupes de pairs et leur demande de me raconter les derniers ragots concernant la vie amoureuse de leurs proches. L'étude des potins révèle l'existence des normes implicites (Elias et Scotson 1997) qui encadrent les relations amoureuses. C) J'interroge des couples sur leur rencontre et leur quotidien (Kaufmann 1992) non seulement pour cerner les contours de leur mythologie conjugale, mais aussi pour observer leur dynamique relationnelle. Dans cette présentation, je proposerai donc des outils méthodologiques pour étudier les relations intimes des jeunes. Je soumettrai également l'hypothèse préliminaire de mon enquête : les prétendues phobies de l'engagement (Illouz 2012; Denby et Van Hooff 2023) qu'expriment parfois les jeunes ne sont pas des obstacles infranchissables, mais les prémisses habituelles du récit amoureux. C'est en surmontant ses angoisses que l'on prouve, l'autre et soi-même, la vérité de ses sentiments. L'amour est magique, car il transforme les points de vue.

2. Chiara Piazzesi, Université du Québec à Montréal

Non-presenting author: Martin Blais, Université du Québec à Montréal

*Love and Intimacy in Canada: a latent profile analysis of conceptions of intimacy endorsed by Canadians*

L'amour et l'intimité au Canada : une analyse de profil latent des conceptions de l'intimité adoptées par les Canadiens

Love relationships have undergone important transformations in recent decades, but we still know very little concerning if and how people's ideas and values regarding intimate relationships have changed on matters such as the place of love in a relationship, the meaning of commitment, the importance of sexual and affective exclusivity, and so on. This knowledge gap is crucial for scholarship, but also for counseling, general awareness, and policymaking. Our paper will present results from the MACLIC project (Mapping Contemporary Love and Intimacy Ideals in Canada), whose main objective is to document attitudes towards traditional and non-traditional conceptions of intimacy among the Canadian general population. After collecting data through a pan-Canadian online survey, we conducted a latent profile analysis (N=3313) using four indicators to measure the endorsement of traditional and modern conceptions of intimacy. Our model consists in five profiles ("All-In Modern", "Mostly Modern", "Cautiously Modern", "Reasonably Romantic" and "All-In Romantic"), situated on a spectrum going from very modern to very traditional conceptions of intimacy. We will present the model, describe and interpret how the five profiles differ with regard to the indicators, illustrate the sociodemographic correlates for each profile, and discuss the significance and implications of our findings.

3. Noé Klein, Université du Québec à Montréal

*One swipe after another: an exploration of the use of dating technologies in intimate paths*  
*Un swipe après l'autre : une exploration de l'utilisation des technologies de rencontre dans les parcours intimes*

On estime que près de 30 % des personnes hétérosexuelles ont déjà utilisé un site ou une application de rencontre, et ce chiffre atteint les 55 % pour la population LGBTQ+ (Anderson et al., 2020). Les technologies de rencontre en ligne se sont rapidement imposées, allant détrôner le milieu de travail et les réseaux de connaissance comme lieu de rencontre privilégié (Rosenfeld et al., 2019). Cette place remarquable qu'occupent les technologies de rencontre canalise inévitablement les interrogations concernant les éventuelles transformations de l'intimité contemporaines. Des critiques provenant à la fois des milieux académiques et des médias relèvent le caractère commercial de ces plateformes, détenues par des compagnies privées qui privilégieraient la marchandisation de données des personnes utilisatrices au fait de permettre la formation de nouvelles relations via ces services (Heino et al., 2010 ; Narr, 2022). Les sites et applications de rencontre (SAR) sont alors perçus comme l'incarnation de l'affaiblissement des liens sociaux et intimes, associé à une supposée peur de l'engagement (Illouz, 2020). La tendance à rendre les rencontres toujours plus simples et rapides, en fonction de critères précis dans un bassin de partenaires potentiel·le·s pratiquement infini est vu comme un contexte défavorable au développement de relations intimes authentiques et durables, favorisant davantage la sexualité occasionnelle. Des observations vont montrer qu'au contraire l'utilisation des SAR est loin d'être systématiquement associée à la recherche de rencontres sans engagement. Les personnes utilisatrices de ces plateformes de rencontre vont pour la majorité rechercher des partenaires de relation romantique, et continuer à se référer aux repères romantiques traditionnels au fil des échanges (Portolan et McAlister, 2021). Les fonctionnalités offertes par les plateformes de rencontre en ligne offrent toutefois un contexte spécifique, qui permet de contourner certaines conventions des rencontres en personnes, facilitant les configurations relationnelles alternatives en exposant plus frontalement les attentes personnelles que l'on peut avoir en matière d'intimité (Hobbs et al., 2017). La communication proposée consiste en la présentation d'une recherche sur l'inscription des SAR dans les parcours intimes de personnes hétérosexuelles ayant entre 25 et 35 ans. Afin de dépasser des positions parfois polarisées, l'approche utilisée repose sur la considération que l'intimité moderne n'est pas passée d'une conception romantique traditionnelle à une conception moderne partenariale, mais que différents idéaux coexistent et s'inscrivent sur un spectre continu (Piazzesi et al., 2018, 2020). Plutôt que de considérer une éventuelle influence unilatérale des technologies de rencontre sur la vie intime des individus, cette recherche s'intéresse à la manière dont ces individus négocient leur rapport aux SAR dans leurs parcours personnels en fonction de leur conception de l'intimité. Ainsi, trois dimensions principales structurent l'analyse proposée : 1) l'influence des conceptions de l'intimité sur l'utilisation des SAR ; 2) l'intégration de l'utilisation des SAR au parcours intime individuel ; 3) l'influence de l'utilisation des SAR sur les conceptions de l'intimité. La perspective relationnelle processuelle a été choisie pour articuler ces différentes dimensions au cours d'une enquête qualitative longitudinale effectuée auprès de 20 personnes utilisatrices de SAR. Cette approche théorique permet d'étudier le déploiement des dynamiques sociales dans des rapports d'interdépendance entre différentes entités. Ainsi sont considérées les dynamiques relationnelles existantes entre les personnes utilisatrices de SAR, mais

aussi le rapport que ces personnes développent avec les plateformes elles-mêmes. En proposant certaines fonctionnalités, les technologies peuvent orienter les interactions possibles, mais l'utilisation d'outils numérique est toujours propice à des détournements et des ajustements en vue de combler des objectifs personnels (Jauréguiberry, 2015). Cette approche choisie dépasse les simplifications critiques, ouvrant la voie à une compréhension plus profonde des implications théoriques et méthodologiques de la place complexe qu'occupent les sites et applications de rencontre dans l'intimité contemporaine.

4. Emma Brion, University of McGill

*Doing polyamory 'right': boundary work on hierarchical practices in the r/polyamory subreddit*  
*Faire le polyamour "correctement": travail de délimitation relatif aux pratiques hiérarchiques dans le sub-reddit "r/polyamory"*

The possibility of having more than one romantic relationship in polyamorous practice introduces the potential for hierarchy between relations. In this regard, two approaches arise in discussions of the practice of polyamory: hierarchical and non-hierarchical polyamory. In hierarchical polyamory, an individual has one primary partner with whom they are generally highly entangled and who takes precedence over secondary or tertiary partners. However, non-hierarchical polyamorists refuse such ranking of partners. By many accounts, hierarchy is a new challenge which potentially conflicts with democratic ideals of intimacy and the feminist origins of the polyamorous movement. While academic literature identifies hierarchy as a debated issue, the extent of current academic attention on the topic consists of quantitative studies investigating its effect on relationship quality. I contribute to the body of literature on polyamory and boundary work by qualitatively analyzing the community's definitional struggles on hierarchy. Using qualitative discourse analysis methodology, I analyze forum interactions on a subreddit dedicated to polyamory (r/polyamory). This forum is the largest subreddit dedicated to polyamory with over 300,000 subscribers and high community engagement. R/polyamory data was retrieved using pushift.io from January to February 2023 (the latest available data at the time of sampling). A random subsample of threads containing the keyword 'hierarch\*' yielded a sample of 1012 comments spanning 51 different threads. Through this analysis, I interrogate how the concept of hierarchy is conceptualized by the polyamorous community, how community members draw from hierarchy in their boundary work on the differences between 'good' and 'bad' polyamorous practice as well as how the greater constraints of living in a mononormative society impacts how they view hierarchy and non-hierarchy. Preliminary findings include that hierarchy is defined in terms of one partner having priority rather than power over other partners. The practice also related both to the hierarchy created by individuals involved in a relationship as well as the existence of mononormative institutions, which give greater importance to certain partners over others. In this regard, partners being married is construed as de facto hierarchy since marriage affords more legal rights to spouses than non-spouses. I also found that while hierarchy is often identified as a topic of debate, most of the commentors' attitudes regarding the practice are neutral, pointing to nuanced attitudes in the r/polyamory community regarding hierarchy. Rather, it appears that through their online interactions, community members are constructing boundaries between 'good' and 'bad' hierarchy, and construct norms about how to practice it ethically. First, if one is in a hierarchical relationship, they should clearly preface that hierarchy to new partners so that they can give enlightened consent



about entering a relationship. Second, people in a hierarchical structure may choose to dismantle or minimize their hierarchy. An example of such dismantling may be to seek a divorce to equalize legal rights between partners. Lastly, if one wishes to keep their hierarchical structure, they may be advised to seek partners who themselves are hierarchical resulting relationship structure seen as more stable. This research expands sociological understandings of changing intimacy norms and boundaries in non-normative romantic practices by analyzing discussions and debates surrounding the hierarchy between partners. I identify how hierarchy is conceptualized by the polyamorous community as well as how it is used in making the difference between 'real' and 'right' practices as opposed to 'fake' or unethical ones. I also explore how mononormative norms constrain discourse on this topic.

5. Audrey Charland, Université du Québec à Montréal

*Virgin or Whore?! Influences of the perception of socio-cultural representations on sexuality*

FARSAF

*Vierge ou Putain?! Influences de la perception des représentations socioculturelles sur la sexualité*

FARSAF

Malgré les progrès sociaux en matière d'égalité des droits, de reconnaissance des diversités et d'un souci grandissant d'inclusion des personnes issues de communautés marginalisées, la sexualité entre femmes demeure fortement investie de préjugés. Les femmes ayant des relations sexuelles avec d'autres femmes (FARSAF) se voient constamment confrontées à des discours à la fois contradictoires et empreints de divers types d'idées reçues héritées, entre autres, de l'Église catholique, des politiques morales et de la psychanalyse. Tantôt dépravées, idéalisées dans des dynamiques libertines, tantôt reléguées au domaine de l'affectivité intime sans potentiel érotique réel, ces femmes doivent naviguer au travers d'un contexte tendant vers la ré-invisibilisation de leurs attirances homoérotiques, délégitimant toute tentative d'identification à ces dernières. À l'ère d'un déploiement techno-médiatique à grande échelle, les représentations de la sexualité FARSAF restent largement confinées dans une sous-culture d'initiées, celles fusant dans les courants davantage *\_mainstream\_* tendant à réifier les archétypes et les stéréotypes associés, d'une part, aux lesbiennes et, d'autre part, au sexe entre femmes. Dans le cadre de cette communication, l'auteur.e présente les résultats préliminaires de son enquête terrain, menée entre octobre et décembre 2022 auprès de 23 personnes s'identifiant comme FARSAF, enquête réalisée dans le cadre d'un doctorat en sociologie, sous la direction de Chiara Piazzesi. Les données collectées, transcrites et codifiées ont été analysées grâce à une approche croisant la théorie des représentations sociales de Moscovici, de même que le modèle des scripts sexuels de Simon et Gagnon, sur une trame de fond féministe intersectionnelle. Parmi les premiers constats discutés, l'auteur.e relève une série d'impacts majeurs, tant individuels que collectifs, face à la rareté des modèles et l'absence de transmission de scripts propres à la sexualité saphique. Des lacunes majeures, en regard de la pauvreté de l'éducation à la sexualité, et ce, toute génération confondue, questionnent en ce qui a trait à la pleine accessibilité à un éventail d'informations de qualité concernant l'éveil à l'érotisme (et l'auto-érotisme), les notions de consentement, de désir, de plaisir, de même que la légitimation de la diversité sexuelle et de genre. Par le biais d'essais et d'erreurs, les participantes ont réussi à coconstruire, avec leurs partenaires, un univers sexuel, sensuel et érotique unique, d'abord orienté sur un mode exploratoire des envies mutuelles. Brisant un à un les mythes entourant la sexualité

FARSAF, l'union de leurs voix apporte des nuances significatives aux études et recherches déjà menées sur ce groupe populationnel dont les témoignages furent, pendant trop longtemps, niés ou ignorés. Au cours d'entretiens semi-dirigés, elles ont explicité en détails, avec sensibilité, et parfois gêne, les expériences et apprentissages « sur le tas » qui ont forgé leur vision des rapports sexuels et de l'intimité, à défaut d'avoir eu, plus souvent qu'autrement, des personnes avec qui en discuter, des figures positives à qui s'identifier, des webséries pour alimenter leur imaginaire, des forums de semblables avec qui échanger.

### **(PSM3c) Political Sociology and Social Movements III: Revolution, Populism, Social Movements**

Tuesday June 18 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Political Sociology and Social Movements Research Cluster

This panel brings together critical analysis of various aspects of revolution, populism, and social movements. The panelists present empirical cases involving diverse political contexts. They offer nuanced analysis of the spillover effects of revolution on democracy and equality beyond a national political context, populism's relationship to the pluralist principles of liberal democracy, the effects of right-wing populism on citizen's trust in voting by mail, the choice of social movement tactics in dealing with an authoritarian government not willing to negotiate and compromise, and the strategies of anti-bilingualism movement to occupy public spaces and gain access to political power. In doing so, the panelists enrich our understanding of the dynamics of revolution, populist politics, and social movements.

*Chair: Catharina O'Donnell, Harvard University; Deena Abul-Fottouh, Dalhousie University*

#### **Presentations:**

1. Andrew Dawson, York University

Non-presenting author: Cary Wu, York University

#### *The Trump Effect? Right-wing Populism and Distrust in Voting by Mail in Canada*

Does Trump's attacks on voting by mail influence how some Canadians view mail-in ballots? The Trump effect on views and behaviors surrounding voting by mail has been well documented in the United States. North of the border, more Canadians than ever voted by mail in the last general election. In this study, we consider how right-wing populism is associated with trust in voting by mail among Canadians. Specifically, we seek to test two main hypotheses. First, we consider whether Canadians holding populist views—and, in particular, those holding right-wing populist views—are less trusting of voting by mail. Second, we consider whether political media exposure amplifies this association. We analyze data from both the 2021 Canadian Election Study and Democracy Checkup Survey. We find that those who hold populist views clearly have less trust in voting by mail. This is especially true among right-leaning individuals. Furthermore, as in the United States, this effect is moderated by one's level of political media exposure, with higher levels of

political media exposure amplifying the effect populist views on trust in voting by mail. Our findings, therefore, suggest that the politicization of mail-in voting by President Trump has important implications for not only the legitimacy of the electoral system in the United States, but also in Canada and potentially in other parts of the world.

## 2. Zitian Sun, McGill University

### Pitfalls of Popularity: The Radicalization Dynamics in the 1989 Tiananmen Student Movement

In the late 20th century, the 1989 Tiananmen Student Movement (TSM) was one of the most ambitious democratic struggles worldwide. The death of a liberal political figure, Hu Yaobang, inspired millions of students and workers to march on the streets of Beijing on April 15, demanding political liberalization and democratic reform. Yet, after rounds of negotiations, students and the government failed to reach an agreement. Several student leaders mobilized a hunger strike to pressure the Chinese government and the Chinese Communist Party. However, radical tactics conflicted with the ongoing negotiation and marginalized the position of the more moderate negotiators. Eventually, on the night of June 3, the government ordered its military to repress the movement and brought the process of Chinese democratic reform to a halt. This tragic outcome for what had been such a hopeful movement raised a question: Under what condition does radicalization contribute to movement failure when regime-movement negotiation is feasible? In this article, I process-trace both elites' interactions and the movement's dynamics via historical archives to answer the question. First, in contrast to existing accounts on radical mobilizations, I argue that radicalization, as in escalation in demands and tactics, can be a nonviolent identity formation process without state repression. In the TSM, student mobilization decreased when the Chinese government offered to negotiate. Leaders employed cultural repertoires to highlight their legitimacy, gain political leverage via continued mobilizations, and avoid possible repression. Spectacular but nonviolent hunger strikes facilitated a distinctive moral authority of students, paralyzing the state's bureaucratic establishment via demonstrations and strikes. Second, I argue that radicalization and its associated mass mobilization reshape elites' coalitions and regime-movement alignments via a symbiotic dynamic. Radical discourses with cultural repertoire weaken the movement by undermining both the moderate negotiators and soft-liner elites. During the hunger strike, radical leaders disrupted negotiations and deeded any possible compromises with the state as traitorous behaviors against the movement. Moderate student leaders failed to extract meaningful concessions from the regime soft-liners, leading to a regime-movement standoff. Alternatively, this process became an opportunity for the regime hard-liners to exploit the standoff by marginalizing soft-liners, ceasing negotiations, and eventually repressing the movement violently. In brief, my case study indicates that radicalization in responding to the practical needs of mobilization and regime-movement interactions generates unintended consequences and contributes to the movement's eventual demise. Radical tactics and repertoires establish an interconnected relationship with regime elites, but they generally undermine the concession extraction capabilities of the movement. Furthermore, I also demonstrate that China's weak civil society in the 1980s is not the only contributing factor to the failure of the democratic transition. Instead, the radical dynamic in the movement remains equivalently critical. This paper sheds light on how social movement dynamics lead to violent repressions and the consolidation of authoritarian rule.

3. Joannie Jean, Université d'Ottawa; Michelle Landry, Université de Moncton

*Anti-bilingualism movement: the People's Alliance Party's Strategic Choices for Occupying Public Space*

Language politics in Canada are more often analysed in a language policy or rights lens. This paper is part of a research program designed to advance our understanding of language issues from a social movement perspective. The aim is to shed light on the strategies of the anti-bilingualism movement to occupy public space and gain access to the polity. The analysis presented will focus on the Peoples Alliance political party in the year leading up to the 2018 elections. In some cases, such as this one, we can consider political parties as social movement organizations because they are formed to defend a cause, or the cause is assimilated to an existing party (Kriesi, 2014). The Peoples Alliance Party, founded in 2010 around the issue of a possible sale of NB Power to Hydro Québec, has readily embraced the cause of activists who want to redefine New Brunswicks language regime, gradually making the language question one of the partys main issues (Chouinard and Gordon, 2021). This third party elected three MLAs in the 2018 election and two in the 2020 election by focusing its election campaigns on issues that seek to limit the language rights of Francophones and the linguistic duality of certain public services (e.g. school buses, health networks). Social movement parties such as the Peoples Alliance dont exactly have the same conditions of access to the public space as social movements, which are largely subject to the mainstream medias treatment of social issues (Granjon, 2000). As a third party with elected MPs, journalists pay them a certain amount of attention in the treatment of the provinces political issues, but our analysis shows that the Peoples Alliance has strategically chosen to occupy the public arena in a different way. Indeed, by analyzing the Peoples Alliance occupation of media space, this study shows how this political party mainly uses social media, such as Facebook, Twitter, YouTube and its official website, and alternative media such as Voice of the Province and The Dennis Report. This counterpart to the anti-bilingualism movement denounces and criticizes the dominant media (see Granjon, 2020), perceived by its leaders as ideological apparatuses for the domination of citizens. These strategic choices make it possible to further underpin its positioning and establish a grandstanding morale, as understood by Tosi and Warmke (2020).

**(RAE2) Anti-Asian Racism in Canada: Pandemics, Geopolitics and Social Change**

Tuesday June 18 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Race and Ethnicity Research Cluster

Since the global outbreak of COVID-19 in early 2020, assaults on individuals of Asian descent have increased in Canada and other western countries. This has led to the alarming resurgence of racialized “Yellow Peril” tropes in public discourse. Since the late 19th century, the term has become a pejorative metaphor depicting Chinese and other Asians as the threat and the non-white Other. Anti-Asian racism and its hateful rhetoric is evident in the COVID-19 pandemic, leading to the rise of both covert and overt forms of racialized violence, including microaggressions, discrimination and stigmatization, verbal and physical harassment, and others. This has led to negative social,

economic, political and cultural impacts on Asian communities in Canada. Hence there is an urgent need to examine these issues from multiple theoretical perspectives and methodological approaches to effect positive social change, and to build a just, inclusive, and diverse society where people can flourish regardless of their backgrounds.

*Session Organizers and Chairs: Guida C. Man, York University; Keefer Wong, York University*

**Presentations:**

1. Guida C. Man, York University; Keefer Wong, York University

*An Intersectional Analysis of the Experience of Anti-Chinese Racism in the Greater Toronto Area (GTA)*

Anti-Chinese racism in Canada has escalated since the start of the COVID-19 pandemic. Its prevalence and intensity has captured the attention of mainstream media. This paper adopts an intersectional framework to examine the experience of racism of Chinese individuals residing in the GTA. We draw on data analysis from a SSHRC funded research project, and focus our analysis of the experience of anti-Chinese racism before and during COVID on such topics that include microaggression, stereotyping, geopolitics, etc. We demonstrate that the pandemic has exacerbated anti-Chinese racism, allowing it to fester and proliferate. In particular, our paper elucidates how different forms of anti-Chinese racism interact with individuals' intersectionalities (i.e., race, class, gender, age, ability, English/French fluency, immigration/citizenship status etc.) to further complicate how individuals are differentially targeted and how they experience racism differently. As well, our paper illuminates how individual interviewee utilizes his/her agency to combat anti-Asian racism.

2. Secil E. Ertorer, Canisius University

*Mental Health, Sense of Belonging, and Identity in a Xenophobic World*

The Commission on the Social Determinants of Health (SDOH), established by the World Health Organization, emphasizes that one's health is profoundly influenced by the conditions in which they are born, raised, live, work, and age (World Health Organization, 2020). The SDOH framework highlights racism and discrimination as critical social factors with significant impacts on both physical and psychological well-being. In alignment with this perspective, extensive research has established a clear link between encounters with racial discrimination and adverse mental health outcomes, including heightened psychological distress, reduced life satisfaction, increased anxiety, depression, and various other mental health challenges. During the COVID-19 pandemic, individuals of Asian descent have unfortunately faced xenophobia and discrimination related to the virus. This study delves into the self-reported experiences of anti-Asian racism, mental health, and a sense of belonging and identity. Drawing on the results of an empirical study that employs a mixed-method approach involving 300 Asians and Asian Americans, the research reveals a positive correlation between experiences of discrimination and heightened levels of anxiety, depression, identity crises, and distress.

3. Yazhi Luo, University of Manitoba; Lori Wilkinson, University of Manitoba

*Asian International Students during COVID-19: Challenges and Implications*

Although the COVID-19 pandemic is considered by some as an event of the past, its influences have left indelible marks on all social institutions and the societies we live in. Since the first known COVID-19 case was initially diagnosed in Wuhan China, public opinion regarding Chinese people – and Asian people, by extension – has been profusely negative. Anti-Asian voices appeared online with harsh hashtags, and hate crimes against Asian people have increased, and these assaults speak volumes about the Western perception of Asian people as the “yellow peril”, a long-used anti-Asian trope. For Asian international students, COVID-19 has been a particularly difficult time. They need to juggle the drastic change from offline classes to online while being away from their families for years at a time, also being vigilant of their health and safety in an environment that distrusts and assaults Asian people. Today, they are being vilified due to unsubstantiated and false claims that they, as international students, are to blame for Canada’s housing crisis. Using findings from a series of in-person qualitative interviews conducted as part of a SSHRC-funded national project on anti-Asian racism and Asian international student experiences, this presentation explores the social and institutional challenges faced by Asian international students in Canada during the COVID-19 pandemic. We argue that Asian international students, being one of the more precarious groups in the country with few provincial or national protections, are facing challenges at the intersection of academic hardships, lack of healthcare, precarious housing, and other social infrastructure failures, in addition to being victimized by various forms of racism. From the narrative interviews we conducted in Winnipeg as part of this study, we find that the pandemic has not only hindered the academic progress of Asian international students with institutional changes to how courses and exams operate, but also affected their personal lives as they would experience microaggression and verbal attacks because of their language and ethnicity. Some also experienced the stressful effects of the IRCC backlog of study permit and visa applications, which adds an extra layer of burden on their otherwise stressful environments. Using an intersectional framework, our presentation examines the unique challenges and that combination of factors that uniquely position students from Asia as they navigate their academic, social and economic lives in Canada. We learned from the students that they want their voices heard amongst the calls for caps on international students and the false promises that students are ‘sold’ when selecting Canada as their destination for study. In the conclusion, we discuss implications for future development in policies regarding international student wellbeing, such as guaranteeing public healthcare and providing easier access to medical, housing, economic, transportation, and mental health support.

4. Syed Harris Ali, York University

Non-presenting author: Muyang Li, York University

*Covert Anti-Asian Racism on Social Media During the Pandemic: A case study of the Bryan Adams controversy on Twitter*

It has been argued that everyday racism currently takes on a more covert form compared to the less disguised forms of racism found in the pre-civil rights era in which institutionalized segregation and discriminatory practices were supported both formally and informally (Bonilla-Silva, 2021). In this

paper, we explore how anti-Asian racism during the COVID-19 pandemic was expressed in a more covert form over the social media platform Twitter. Our focus was on how different rhetoric contributes to the tensions and dynamics of racism and how the exchange of ideas pertains to anti-Asian messaging that emerged following a controversial tweet posted by Canadian rock star Bryan Adams during the pandemic on May 11, 2020. We employed discourse analysis to examine discussions surrounding the event collected through Twitters API. Our analysis revealed different rhetorical strategies through which “racism without racists” was expressed, including the adoption of rhetoric based on charges of “reverse racism,” rhetorical claims that deny racist intent, as well as forms of “cultural racism” where racist claims are not made explicitly and directly, but elliptically through reference to negative cultural attributes.

### **(SCL7) Cultural Production and Consumption**

Tuesday June 18 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Culture Research Cluster

Presentations in this session will explore the production and circulation of cultural goods from a sociological perspective.

*Session Organizers: Taylor Price, New York University, Sonia Bookman, University of Manitoba*

*Chair: Kim de Laat, University of Waterloo*

#### **Presentations:**

1. Kim de Laat, University of Waterloo

*What lies beyond the field? Understanding the relationship between cultural production and social reproduction*

Like other forms of paid labour, paid creative work is made possible for many by the unpaid reproductive labour of others. Compared to other sites of work, the role of caregiving responsibilities in creative industries has received scant attention. Emphasis on precarity, which has dominated the research agenda over the past decade, includes characterizations of creative work as entrepreneurial and self-expressive on the one hand, or self-exploitative and anxiety-inducing on the other. Both extremes contain an unstated assumption that creative work is nevertheless possible, albeit under less-than-ideal circumstances. But caregiving constrains the very opportunity to pursue creative work, based on family dynamics. Through couple interviews with parents working in or opting out of creative work (N=20), this paper investigates how social reproduction within families helps or hinders the pursuit of creative practice. Empirically, it identifies the experiential dimensions of time as a major influence. Namely, individuals find time, flex time, or forego time for creative practice, with each approach holding major implications for creative career longevity and financial precarity. Theoretically, this paper highlights the conceptual purchase gained from

synthesizing socio-cognitive theories of time and temporality (Sharma, 2014; Zerubvael 1981) with feminist theories of care (Doucet, 2023; Tronto, 2013).

2. Tonya Davidson, Carleton University

*Slutty Pumpkins: The production, circulation, and consumption of Halloween costumes*

The histories of Halloween, its origin in Celtic, Irish and Scottish traditions, as a synthesis and reworking of various nighttime rituals dating from the 1st century B.C Celtic feast of Samhain have been well-established (MacKillip 2004; Morton 2012; Rogers 2002). Sociologists have also devoted some scholarship to researching specific aspects of contemporary Halloween traditions like dressing up in costumes, and trick or treating in specific contexts. Some sociologists have found that, in the context of American college parties, White students feel comfortable dressing up in racially-coded costumes, while racialized students in turn experience the holiday as hostile, and parents use Halloween as an opportunity to express their identity, and class distinction through their children's Halloween costumes (Levinson et al 1992; Mueller et al 2007). However, sociological research on the production, circulation, and donning of Halloween costumes is limited. Drawing on Simmel's understanding of fashion, I understand wearing costumes to serve the twin functions of: individualization and social conformity. Costumes are key to identity-crafting practices at the individual and collective level. Wearing costumes (like wearing masks in many cultures around the world) is an identity-transforming moment for individuals. Yet options for costumes, the reception of costumes, and the procuring of costumes all happen within broader social contexts of local communities and Halloween industries. Costume wearing sets people apart, and a part of larger communities. The designing and wearing of costumes are also characterized by an overwhelming spirit of play, and joke-making, mockery, and also more straightforward frivolity. As such, costume wearing is amenable to a symbolic interactionist analysis. Considering the power dynamics inherent in joke-telling, larger structural analyses of various power structures. This is true of children's and adults' Halloween costumes. Sociologists have detailed how parents perform their parenting identities through the careful selection of costumes for their children (Levinson et al, 1992). The options for children's store-bought Halloween costumes sit within what Beryl Langer refers to as the "paradox of childhood" (Langer 2002)— they are both enchanting, positioning childhood itself within the realm of the sacred, yet at the same time the costumes are mass-produced and consumed, and worn in the interests of the mass consumption of candy. This tension between individual creativity and conformity is at the crux of the debates around racist and culturally inappropriate Halloween costumes. Challenges to these costumes are often framed as assaults on freedom of speech, and more broadly individual freedom—freedom to individual creativity—which costumes are imagined to express. However, framing problematic costumes as expressions of creativity and individuality, ignores the ways into which so many of these costumes are explicitly expressions of imitation rather than individuality, that racism is something we are socialized into, that it has age-old histories, and articulations of racist and sexist logics, are, instead of being highly individual, expressions of group belonging—both in current moments (belonging to a school community, to a local community) and to broader historic belonging to certain structures (belonging to the un-maligned race, the gender with historic and ongoing power, etc). In this paper, drawing on contemporary stories of fraught (racist, sexist, otherwise offensive) costumes worn at adult parties, and extant research on children's Halloween costume choices, I offer a sociological reading



of the politics, solidarity-building and fracturing functions of designing and wearing Halloween costumes, with a focus on racist costumes, and highly sexualized costumes for women.

3. Ethan Shapiro, University of Toronto

*Brewing Niches: Towards a Cognitive-Field Theory of Market Emergence*

In recent decades, culture and cognition scholars have demonstrated the necessity of understanding practice at the level of thought to clarify the background assumptions of previous social theory (DiMaggio, 1997). However, such research tends to underemphasize the ways in which cognition is embedded within external social structures, or explains this embeddedness in terms of durable, socially derived dispositions. This paper argues for a conception of fields as cognitive constraints, directing actors to draw on automatic and deliberative cognition, habitual and nonhabitual practices, nondeclarative and declarative culture to construct strategies of action within concrete relational circumstances. I first outline two dominant levels of cognition and the modal forms of culture through which actors construct strategies of action, suggesting that the use of these cultural-cognitive processes is dependent on the social contexts of practice (i.e., fields). Markets operate as fields that provide varying degrees of socio-cognitive scaffolding contingent on their stage of development – emergence, stability, or crisis. These market phases shape the degree of habituality a practice is likely to take on, the cognitive level through which it is achieved, and the type of culture it employs. I then apply this typology of practice to an empirical case of niche cultural production: the craft beer industry. Drawing on 35 in-depth interviews with craft brewery owners and operators, I show that this emergent market exerted key constraints on practice, making habitual/non-habitual practice and deliberative/automatic cognition more or less feasible. Instead of arising through the mere application of aesthetic dispositions, I suggest that novel cultural markets emerge, in part, through actors' emanantmarket orientations: the deliberative, attentional process of monitoring and evaluating the positions and practices of other market actors. Finally, I discuss the implications of this cognitive-field view for sociological theories of cultural production and intermediation, market emergence and change, as well as dual-process models, the material and temporal dimensions of cultural cognition, and the cognition-structure dialectic.

**(SCY3) Redesigning futures with children and for children**

Tuesday June 18 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Childhood and Youth Research Cluster

How does design in our work with children, in areas such as research, practice and policy, bring about particular ways of being and doing? How does design shape research carried out with children, e.g. in terms of methods, methodology, participation, and knowledge mobilization? How do conceptualizations of childhood shape the design of spaces where children and youth spend their daily lives? How can design create particular life worlds for some children and their families while excluding others? This session includes researchers, educators, and other professionals who work with children and will share their ideas, knowledge and experiences from research and/or practice

to contribute to discussions that rethink, refocus and reshape the future for children through a focus on design. Design within this context can be understood as an intentional plan aimed at a particular result. This session will provide space for reflecting on and sharing our work with children while engaging with larger questions around design and exploring the impact of design on children's past, present and future lives. These reflections can lead us to exploring and considering our own role as childhood scholars and the ways we are collectively responsible for designing the field of childhood studies. As Spyrou (2022) states, "A critical engagement with design might offer childhood studies not just a new conceptual area for innovative theoretical and methodological work but also more fertile ground for exploring its own design practices and their effects on research work with children." (p.471).

*Session Organizer and Chair: Laurel Donison, Brock University*

**Presentations:**

1. Mehdi Hassan, University of Toronto

*Collective insights from making visual narratives of collage: Embracing enabling research methods with Afghan youth in Toronto neighbourhoods*

The art form of collage allows young people to build bridges across differences, fostering knowledge sharing and meaningful discussions about the co-existence of multiple perspectives (Anzaldúa, 2002; Sameshima et al., 2019). In some ways, the process of collage-making also mimics the process of narrative-making, which helps youth participants better conceptualise how to coherently string together different lived experiences. Collage-making allows young people to accessibly assemble, reconfigure, and build new relationships between various lived experiences because it permits the layers of important themes, ideas, and patterns to relationally emerge from the collective dialogues and reflections (Sameshima et al., 2019; Davis, 2008). It also encourages critical self-reflection, collaborative dialogue, and visual storytelling in non-linear ways, across temporalities and spaces (Davis, 2008). Understandings and experiences of space are action-based, through embodiments, as hands are used to tear, rearrange, cut, and paste items for the collage (Roberts, 2018). Furthermore, collage, as a critical reflexive tool, supports a directed collaboration approach in research with youth, as it enables young people to have direct control over how they express and present their narratives (Freeman and Mathison, 2008; Farmer, 2022). Therefore, collage can be seen as an "enabling method," since it allows youth to engage in research meaningfully and equitably, as young people's worldviews have been rarely acknowledged in their education (Farmer and Cepin, 2017). In this paper, I demonstrate how making visual narratives of collage with Afghan youth in Toronto served as an enabling research method, through the various transformative impacts it has had on how youth participants see themselves as learners, artists, and co-researchers, in my doctoral fieldwork.. As a community arts facilitator for the past decade, with a background in visual arts, I drew from my artistic skills gained from my creative practice and experience with community-engaged research to facilitate a series of three 90-minute collage-making sessions with Afghan youth across the Toronto neighbourhoods of Rexdale, Scarborough, and Thorncliffe Park. Participants produced original collages that responded to how they saw themselves as learners outside of the school classroom; this was followed by three 90-minute focus groups, where

participants shared their collages and learning experiences with each other. I also share collective insights of the process of collage-making, including how Afghan youth participants found the creative process to be transformative for them. The collage-making sessions fostered a more equitable research environment for meaningful dialogue and the co-production of knowledge, contributing to decreasing power dynamics between the researcher and the Afghan youth participants (Sameshima et al., 2019). Collage allowed for democratic engagement with Afghan youth, who may not necessarily identify as “artists,” and decreased their anxiety towards art-making, since it is a medium that everyone can engage in, regardless of artistic skill level (Butler-Kisber and Poldma, 2010; Gaztambide-Fernandez, 2013). Afghan youth participants were able to express and evoke memories of verbally inarticulate emotions and feelings that they had not realized before, emerging from various “A-ha” moments from collective discussions on their learning experiences (Davis, 2008). Through the act of collage-making, as an enabling research method, youth participants are remaking their own belonging and relationships to their everyday spaces by repurposing what is already there (Roberts, 2018; Farmer, 2022). While it is never guaranteed, the possibility of social justice transformation through the creative arts still exists and is shaped by the various social contexts in which the arts are produced (Gaztambide-Fernandez, 2013; Anzaldúa, 2002).

## 2. Stephanie Fearon, York University

### *This is Mica's World: Engaging Black Canadian Girls in Power-Conscious Collaborative Research*

Canada boasts a diverse and longstanding Black population. The country’s relationship with Black Canadian communities is marred by practices of enslavement and segregation, and racially restrictive immigration policies (Aladejebi, 2021; Maynard, 2017). Black scholars point to the ways that Atlantic chattel slavery and its afterlives continue to unfold in Canadian institutions like education (Brand, 2020; Maynard, 2017; Walcott Abdillahi, 2019). In these afterlives, anti-Black racism is endemic to Canadian public schools and profoundly shapes the lives of Black children (Walcott and Abdillahi, 2019; Maynard, 2017). A growing number of Black scholars and community members uphold the collection of race-based data as an integral component to disrupting and dismantling the hate and violence wielded against Black children in Canadian schools (Walcott, 2020). Indeed, empirical inquiries on Black life are vital to establishing policies, practices, and pedagogies for the wellbeing and academic achievement of Black Canadian children. University-based researchers have long been at the helm in developing and facilitating empirical inquiries on Black Canadian communities. However, Black Canadians’ relationships with academic institutions are fraught and tenuous (Walcott, 2020). Black people have long denounced research emanating from these institutions as extractive and exploitative. Black Canadians decry the power hierarchies and oppressive discourses inherent in Eurocentric research processes (Fearon, 2023). In fact, Black leaders accuse these empirical inquiries as benefiting the researchers collecting the data more than the Black people being researched (Walcott, 2020). In this arts-informed autoethnography, I investigate my own practice as a University professor with a research profile focused on the experiences of Black Canadian women and girls in schools. I am particularly interested in the ways that I use an endarkened feminist epistemology and the arts to shift the power imbued in my researchers identity to the Black girls with whom I collaborate. In so doing, I imagine and advance a power-conscious inquiry process that is useful for researchers wishing to embrace a collaborative

ethic grounded in Black onto-epistemologies when working with Black girls. Specifically, I explore the ways that I create conditions whereby I, the researcher, can be cognizant of power relations and disrupt the prevalent researcher/researched dichotomy and more deeply invite Black girls to become collaborators and share power within the inquiry (Stewart, 2022). The following questions guide my autoethnography: How might educational researchers imagine and develop a power-conscious collaborative inquiry process with Black girls? How might this process attend to and disrupt the prevalent researcher/researched dichotomy? How might this inquiry process shift the power imbued in a researcher's identity to Black girls? I begin this paper by providing a critique on power and its manifestations in Eurocentric forms of inquiry. I, then, present the tenets of a power-conscious framework grounded in an endarkened feminist epistemology (Stewart, 2022). Through a creative non-fiction short story, I showcase how I partnered with three Black Canadian girls to reconceptualize their role in the research process. Centering my work with Mica, a 10-year-old Black girl in a special education program, I highlight my research journey to embracing a collaborative ethic. To this end, with humility, I showcase the shortcomings and successes I faced when working with Black girls in a power-conscious collaborative inquiry. The paper concludes with a series of reflective questions challenging scholars to engage in power-conscious research processes with Black girls.

### 3. Laurel Donison, Brock University

*Thinking critically about the design and (re)design of an outdoor play space at a child care center grounded in new materialism theory.*

The design of outdoor play spaces in child care centers can create particular ways of doing and being which impact children's play. On one hand the design of spaces may exclude children from certain aspects of the world, however on the other hand children may shape these spaces by their own ways of being and knowing (Spyrou, 2022). The design of children's outdoor spaces often created by adults can be informed by beliefs and theories about childhood that can implicate children's worlds (Spyrou, 2022). In early childhood education this includes approaches that are child-centered (Taylor and Pacini-Ketchabaw, 2018) and often do not focus on the relationality of children's lives, including the connections and networks with other human and more-than-humans (Spyrou, 2018). In this presentation I draw on my PhD research project at an early childhood education center that focused on children's daily outdoor play experiences and their perspectives. Grounded in new materialism I "draw attention to the way all matter, human and nonhuman, is agential" (Merewether, 2019, p.106). Following scholars who have highlighted the agency of environments, natural elements and materials within outdoor spaces (see Rautio and Jokinen, 2016; Anggard, 2016; Merewether, 2019), I explore the design of the outdoor play space where I did my research. I focus on the way the design shaped children's daily experiences and also how the children's relations with the more-than-human world contributed to the design of the outdoor play space. I explore the ways the children (re)designed the outdoor space through their play and discuss how the more-than-human world became entangled in the design. For example, the impact of the seasons and weather on the play space. I also share the ways the children-built connections with snails and ducks through a fence, how they collected water for their play through a drain pipe, their play with puddles and the way the climbing structures became different places for their play. Exploring the ways the children transformed the outdoor space through their play can inform educators, architects and

other adults who work with children about the importance of co-designing spaces for children with children. Further it can inspire other individuals to reflect on the way design works and the impacts it has on children's lives, especially in education settings where they spend a large amount of their awake hours. Using new materialism theory will add to these discussions on design because it draws attention to the complex entangled experiences that emerge in outdoor spaces. Such Engagements with new-materialist theoretical approaches can offer us an understanding of Early Childhood Education and Care that is always relational and interconnected. These theories can move us beyond the limits of approaches that focus only on Developmentally Appropriate Practice (DAP), individual agency and ontologies of separation (Taylor et al, 2012; Spyrou, 2022), all of which have influenced the design of outdoor of play spaces in the past.

4. Julie Garlen, Carleton University; Sarah Hembruff, Carleton University

*Redesigning Research with Children and for Children: Participatory Arts-Based Research as Agentic Design*

This paper examines how a methodology that we chose to call “child participatory action research” (CPAR) failed as the emancipatory project that we envisioned for a grant-funded initiative entitled “girls in the digital world” (GDW). We, the principal investigator/ faculty lead and the graduate research assistant who was involved with the project from its inception, discuss lessons learned from our failed attempt to break down adult-child power dynamics when facilitating CPAR. The GDW research project highlighted the impossibility of working with children in a way that does not centre an adult agenda. Here, we discuss the implications of these failures for the future design of research with children and how these insights might guide us in moving towards shared spaces and a future with children that involves centering their voices and lived experiences through participatory arts-based research. We describe how the lessons we learned shaped the design of a new research-creation project that invites children to write and publish their own picture books. The impetus for the research project itself as well as the critique that we undertake here was our own interest in better understanding the challenges of and possibilities for adult allyship with children. The notion of adult allyship emerges from a school of thought associated with the new social study of childhood, from which the interdisciplinary field of childhood studies emerged. However, traditional constructions of children's agency within childhood studies have tended “to treat children's agency in a celebratory, uncritical, a-theoretical, non-relational, locally-bound and non-reflective manner” that disregard the complexity of their lived experiences and realities (Huijsmans 2011, 1308). Such limitations speak to the need for ‘a wider critical and analytical debate about the theories, methods and practices of intersectionality within the childhood studies field’ (Konstantoni and Emejulu 2017, 8), which would place greater emphasis on local context and adult-child relations and draw attention to the ways that age functions in relation to other forms of marginalization. The motivation to develop GDW as what we hoped would be an “emancipatory” project stemmed from a desire to explore the ways that adultism limits children's participation and agency. For the initial project that we are critiquing here, we looked to participatory action research (par) as an ideal methodology for inviting young people to collaboratively engage in the work of building a more equitable digital world. The par paradigm starts with “the understanding that people—especially those who have experienced historic oppression—hold deep knowledge about their lives and experiences, and should help shape the questions, [and] frame the interpretations”

of research (Fine and Torre, 2006, p. 458). Par is both an investigation and an intervention that is meant to empower participants to enact positive social change. The new initiative that grew out of our methodological failure is a participatory arts-based research project, which we suggest holds greater potential for research with children that resists the extractive, adultist aspects of par that we outline in this paper.

### **(SOM3a) Immigrant networks in the integration process I**

Tuesday June 18 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Migration Research Cluster

The process of immigrant integration is multifaceted and influenced by various factors, including economic opportunities, cultural adaptation, and social networks. While all these components play important roles, the influence of social networks, in particular, has garnered increasing attention. Social networks, comprising individuals and the relationships that exist between them, can significantly impact immigrants' experiences in their destination countries. This session aims to explore the intricate dynamics of how immigrants form new ties and the profound effect of these networks on the overall integration process. It seeks to address the question of what role the immigrant's network plays in their integration process and overall well-being and falls under the theme of immigrant integration.

*Session Organizers and Chairs: Emmanuel Kyeremeh, Toronto Metropolitan University; Jonathan Amoyaw, Dalhousie University*

#### **Presentations:**

1. Erika Borrelli, University of Windsor

*Voices of precarious labour: Unveiling the role of non-union employee representation models for migrant farmworkers in North America*

In Canada, entry requirements for temporary migrant farmworkers are determined by Temporary Foreign Worker Programs. These programs limit participants to working in the agricultural sector, a high-risk industry with limited institutional oversight and union protection. These entry conditions contribute to precarity among migrant farmworkers, whose employment is linked to their immigration status, giving employers significant control over immigration decisions. This authority creates a climate of fear regarding repercussions, such as deportation or exclusion from future contracts, significantly hindering their ability to voice concerns or address workplace issues. Similarly, undocumented migrant farmworkers in the United States experience precarious conditions characterized by limited job security and minimal social protections. The temporary and often informal nature of their employment further complicates their ability to assert rights or negotiate for improved working conditions. In advocating for migrant farmworkers to assert their rights, activists and social justice organizations have called for change and proposed various solutions. Social sustainability initiatives, through farm certification and product labelling, have

recently emerged as a way to address precarity among migrant farmworkers in North America. Participating farms are required to uphold socially sustainable standards with a focus on ethical labour practices that are rigorously enforced through third-party audits. Certain social certification initiatives, such as the Equitable Food Initiative (EFI), include on-site, worker-led communication teams and advanced training for both employees and management as integral components of their implementation. These strategies aim to provide workers with knowledge of workplace practices, skills for ongoing verification of standards, and power to improve labour conditions. Conceptualized as non-union employee representation (NER) models in employment sectors where unionization is difficult to attain, this research aims to bridge a link between the concepts of voice and precarity to enhance our understanding of how NER models, like social certification, can contribute to empowering precarious workers by fostering their participation in shaping organizational decision-making processes. Based on findings from 25 qualitative interviews with undocumented migrant farmworkers at an EFI-certified farm in the United States, I contend that NER models, specifically those prioritizing worker training, knowledge advancement, and the establishment of worker-led communication teams, positively influenced participants. I argue that the implementation of these models has played a crucial role in nurturing consultative participation – a mode of involvement in decision-making where workers are actively consulted, and their insights, feedback, and opinions are prioritized. By equipping workers, with tools and platforms for expressing their viewpoints and providing feedback to team leaders and management, a ‘culture of collaboration’ emerged. This democratic decision-making process, engendered a sense of inclusion among the workers, especially for those whose opinions were heard and acted upon, promoting agency and instilling trust in the organizational framework. The potential of NER models in the Canadian context remains largely unexplored. Drawing on insights from 35 qualitative interviews with migrant farmworkers across Ontario, I explore the voice farmworkers currently have and compare it to the voice they want. While NER models have demonstrated improved consultative participation among undocumented migrant farmworkers in the United States, my investigation also aims to examine the possibilities and limitations these models may encounter in shaping the voices of precarious farmworkers in Canada. Farmworkers interviewed in this study expressed reservations regarding the design and implementation of a NER model, like the EFI being implemented in Canada. At the same time, they believed, despite the need for a more robust and institutionalized mechanism for worker involvement, an initiative aimed at enhancing worker training and knowledge production could prove beneficial. In conclusion, this study highlights the transformative potential of NER models on precarious workers’ voices. The findings underscore the crucial role these models play in heightening the voices of precarious workers, providing them with the means to influence workplace processes. The significance of consultative participation emerges as a key factor in amplifying workers’ trust in organizational decision-making and thereby reinforcing a sense of agency. However, the inherent limitation of consultative decision-making, where authority allocation remains unchanged, introduces the risk of fostering a ‘false consciousness’ among workers. This risk is compounded by both the reliance on employers’ voluntary participation in these initiatives and their acknowledgment and action on workers’ suggestions. Nevertheless, NER models that facilitate consultative participation offer subtle and nuanced channels of influence for precarious workers.

2. Yvonne Chang, McGill University

*Immigrant entry pathways and sense of belonging in Canada*

Human capital selection is central to Canada's immigration policies, which are tailored toward the mass recruitment of economic migrants, particularly high skilled workers. Immigrants' human capital characteristics can affect their cultural competence in the host society and are closely connected to the social networks that they may rely on after entry, which may influence their sense of belonging. Moreover, belonging may be especially dependent on the nature of labor market experiences for economic migrants, who are admitted for their presumed employability (Kazemipur and Nakhaie 2014). In this study I use the 2013 General Social Survey – Social Identity to explore how sense of belonging to Canada and to the town/city varies by admission class for Chinese, Indian, and Filipino immigrants. In particular, I examine whether distinctions between primary economic applicants and tied migrants (economic dependents or family migrants) extend beyond the labor market context, given gendered admissions and household roles (Banerjee and Phan 2015; Elrick and Lightman 2016). My findings suggest that the associations between primary/tied migrant status and immigrants' sense of belonging are cohort- and gender-specific, with some parallels between women who entered as economic dependents and men in the family class.

3. Shirin Khayambashi, Toronto Metropolitan University

*The Immigrant Experience in Brandon, Manitoba: The social challenges of integration in small towns and rural regions of the Canadian Prairies*

This presentation explores the changing pattern of migration in Canada and how the changing pattern affects the social integration of new immigrants. Within the last few decades, Canada has witnessed a change in the path of international migration, which is diverted from the traditional destination. The new destinations have changed from the larger urban settings into remote and rural regions of Canada. This change in the pattern of migration directly relates to the demand for foreign labour forces in small and rural regions of Canada due to outmigration and the decreased birth rate in these regions (Kelly et al., 2023; Sano et al., 2020; Hanlon et al., 2022). The demand for foreign labour forces encourages the provincial active participation in recruitment through various federally funded programs and initiatives. The changing trend of international migration, thus, creates changes in the regional demographics. These unlikely immigrant destinations are experiencing unprecedented diversity in areas with dominant settler colonial regional narratives. Based on the changing trend of migration, this research explores the integrational challenges for new immigrants settling in the Canadian Prairies by focusing on the immigrant experience in the city of Brandon, Manitoba. Brandon presents a similar pattern of settlement. The influx of diversity and changing demographics challenges the region's preparedness and welcoming environment to acclimate to the needs of changing demographics. The abrupt introduction of a diverse immigrant population can cause friction between the new population and the existing residents in the region. This presentation explores the following question: How do recent immigrants negotiate their identities as outsiders and establish their sense of belonging in the city of Brandon, Manitoba, as they encounter various forms of intentional and unintentional acts of discrimination? This research applies a mixed-method approach to understand the immigrant experience in Brandon, MB.



Through the mixed methodology, this project explores the personal account of the challenges of settlement for the immigrant population residing in Brandon, MB, from macro and micro levels of analysis. By exploring the new immigrants' experiences with settlement and integration, this project reflects on the contested relationship between the new residents and older settlers in the region. To explore these contested relationships, the research addresses the ongoing problem of racism and discrimination experienced by recent immigrants in the city of Brandon, MB. Using participants' accounts of settlement in the region, the research investigates the experience of racism from both the individual and institutional levels. In this research, both quantitative and qualitative data indicate a general pattern of discrimination at the social, economic, and political levels. Based on these challenging experiences, many racialized new immigrants rationalize the racially oriented acts of violence by blaming the communal ignorance in the region and the lack of institutional resources to address the integrational challenges. The existing contested relationship is related to the dominant discourse of the white settler narrative, which aims to maintain its social location. In this paper, I also discuss the future research founded on this project. In the upcoming studies, I will explore the regions interethnic relationships between immigrants and indigenous populations in Brandon, MB.

4. Gabrielle Isabel Abando, University of British Columbia

*'Tao Po!': An exploration of the role of Filipino-Canadian neighbourhoods in anchoring and cultivating Filipino-Canadian community*

Within the last fifty years, Filipinos have become one of the largest 'visible minority' groups in Canada, and yet Filipino-Canadian literature is still a budding field. To date, most foundational work has focused on the macro sociopolitical factors of Filipino-Canadian immigration or sociocultural factors of Filipino-Canadian experience. This paper aims to re-embed Filipino-Canadian literature in the everyday settings in which these experiences take place. Though literature extensively describes how Filipino lives stretch across space, rarely are such conversations grounded in the daily settings and spaces they occupy. Even less discussed is how and why these spaces become spaces that bind communities together – thus their importance. Understanding space as a dialectic between society and space, spaces must be understood in the context of their everyday making and remaking – the push and pull between the actors who occupy it. And yet, much literature on Filipino diasporic space is written in the retrospective: mourning spaces lost to us. Extensive work has been done on the policy and sociopolitical factors that enable gentrification of immigrant community space, but how are we to assert the importance of these spaces without understanding them as they are experienced every day? Despite being a 'gateway city' for immigrants due to its proximity to the Pacific, Vancouver's Filipino Canadian community remains understudied relative to the East coast. As Vancouver rises to 'global city' status, the city is a real-time case study in how ethnic communities hold themselves together in a highly dynamic culture and cityscape. How the city handles the maintenance of these spaces, then, will be significant. As Vancouver's own Joyce-Collingwood neighbourhood, a commonly known 'hub' for Filipino immigrants, teeters on the edge of gentrification, capturing the space as it functions for the community offers invaluable insight into how immigrant communities generate their own space, what makes these spaces accessible, how space tends to these communities. With this in mind, the following project investigates the specific spatial mechanisms by which Filipino-Canadians feel attached to a space that imbues it with a

community and cultural significance. This project uses a combination of ethnographic field notes and semi-structured interviews with Filipino-Canadian Joyce-Collingwood residents and regulars analyzed through qualitative coding methods. Anyone who identifies themselves as a member of the Filipino-Canadian community and is a Joyce-Collingwood resident or regular (measured by visiting the neighbourhood at least once a month) was eligible for participation. Participants were asked about their daily routines in the neighbourhood, personal stories of connection that take place within the neighbourhood, the role of the neighbourhood in facilitating their feelings of belonging both within the Filipino-Canadian community but also within Canada more generally, and whether or not the small businesses and centralized local community feel of the area differs to larger Filipino chain restaurants scattered throughout the city. Ethnographic field notes supplement interview data, collected by the author, herself a recent Filipino immigrant, and were taken over the course of five months. This project is a work in progress, but emergent themes include: transit accessibility, intersections with class, spatial visibility as identity affirmation, feelings of community camaraderie, and community agency. Most vitally, this research stresses the importance of understanding these spaces holistically; that the preservation of only immigrant businesses is not adequate to sustain these safe havens for immigrants. Rather, they must be understood as an integrated whole.

#### **(VLS4) New Conceptualizations in Violence Research And Knowledge Mobilization**

Tuesday June 18 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Knowledge & Violence and Society Research Clusters

The responsibilities of sociologists studying violence have been shifting. As normative theories of crime and deviance have been giving way to critical feminist and postcolonial approaches, researchers studying violence are growing increasingly aware of their ethical responsibilities in collecting, representing, and mobilizing knowledge about violence. This session focuses on new conceptualizations and directions for the field of violence and anti-violence research. Papers explore the roles, responsibilities and outcomes of researchers theorizing violence, centering the experiences of communities in producing knowledge about violence, and mobilizing knowledge to intervene on cycles of violence.

*Session Organizers: Lily Ivanova, University of British Columbia, Marie Laperriere, University of Manitoba, Robert Nonomura, Western University*

*Chair: Lily Ivanova, University of British Columbia*

#### **Presentations:**

1. Natalia Otto, University of Toronto

*The War on Girls and the Girls at War: Young Women's Survival Strategies in Violent Drug Markets in Southern Brazil*

This paper investigates how global economic and social transformations (e.g., neoliberal policies and the transnational cocaine economy) and local changes (in drug markets dynamics and crime policy) in the Brazilian city of Porto Alegre inform how young women suffer, practice, and make sense of violence, as well how state agencies grapple with, frame, and ultimately punish their survival strategies. I analyze biographical interviews with young women incarcerated in 2016 and 2023 and court files of young women convicted of violent crimes. In her presentation, she demonstrates how criminalized young women develop three different survival strategies – economic, associational, and emotional – in response to economic precarity, violent drug markets, and family violence. These same strategies, however, also increase their exposure to violence and criminalization.

2. Nell Perry, University of Victoria

Non-presenting author: Tamara Humphrey, University of Victoria

*Institutional Betrayal on Both Ends: Perspectives from Sexual Violence Supporters and Student Survivors*

Sexual assault is among the most common forms of violence perpetrated against women and gender-diverse people; in Canada, university campuses are among the most prevalent sites (MacKenzie 2019). Since 2016, campuses in Canada have become increasingly responsible for responding to and preventing sexual violence related to their campuses. Responses have come in the form of sexual violence policy and, at some post-secondary institutions, the establishment of designated sexual violence response offices and support staff (Shen 2017). Despite dedicated resources designed to support students through experiences of campus sexual violence, there are risks of institutional betrayal when students needs are not met. Institutional betrayal can occur when the trust and dependency between an individual and their institution is broken due to harm incurred by the individual as a result of (non) response by the institution (Marques 2020). Students' experience of institutional betrayal can lead to further mental health consequences, such as exacerbated post-traumatic stress symptoms and negative perceptions of safety, that can often be similar in severity to the consequences of the experience of sexual violence (Bedera 2022; Cipriano et al. 2021). This research focuses on the experiences and institutional process of student survivors who seek institutional support for campus sexual violence at their post-secondary institution in British Columbia. I collected data through ten qualitative semi-structured interviews, five of which were with survivors who have been through the process of seeking support on campus, and five of which were with individuals in the role of supporting survivors on campus. The interview data is discussed in conversation with the policies from the post-secondary institutions to build a three-way analysis of the institutional support process. This research is guided by intersectional feminism to liberate participants from the erasure of their individual experience within the institutional process (Cho, Crenshaw, and McCall 2013). I further draw on an intersectional analysis to connect experiences of sexual violence to broader power structures and injustices. Mainly, I focus on Cho et al.s (2013) arguments that situate intersectionality as a crucial analytical tool for uncovering existing power inequalities and dynamics of overlapping identity categories. This s institutional framework centres how an individuals intersectionality- the ways overlapping exclusions on the basis of identities such as on the basis of gender, race, class, ability, sexual orientation, and other identity factors, shape how they engage with, and experience, institutional processes (Magnussen and

Shankar 2019; Cho et al. 2013). This study's findings support existing literature regarding the common experience of institutional betrayal. Survivors identified a range of experiences of the impacts of institutional betrayal. Some participants experienced institutional betrayal from a total lack of acknowledgement from their institution, while others felt grateful for any support they received from their institution despite their overall unmet needs. Findings also show that sexual violence support workers on campus experience institutional betrayal, even if they do not conceptualize it in this way. Some support workers identified experiencing frustration because of their responsibility to impose the institutionalized limits on campus responses. The experience of enforcing systems they see harm in furthers the negative impacts they experience from work. Understanding these different forms of institutional betrayal helps to uncover the principles of the institutional justice and response processes that do not work for survivors or their supporters. This presentation connects to the CSA theme of "Challenging Hate: Sustaining shared futures" by interrogating how policy and institutional responses constrain and prevent adequate and appropriate responses to sexual violence on campuses. Through reconceptualizing institutional betrayal through the perspectives of survivors and campus support providers, I reflect and offer solutions on what is collectively attainable, and what must be done to create sustainable, transparent and fair solutions for campus communities.

### **(WPO7b) Cultural Sensitivity and Equity in Healthcare Delivery II**

Tuesday June 18 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Work, Professions, and Occupations Research Cluster

This session focuses on cultural sensitivity and equity of care within healthcare services. It offers insights of foreign doctors and other professionals from globally diverse medical systems. Presentations range from advocating for integration of oral hygiene care as the missing gap in comprehensive healthcare; advocating for policy changes to ensure healthcare equity in rural and indigenous communities; and rethinking the contributions foreign medical doctors, including women doctors, in supporting culturally sensitive care to the 6.5 million people in multicultural Canada who are at risk of worsening health from lack of access to a family doctor and timely access of care.

*Session Organizer and Chair: Cindy Sinclair, University of Toronto*

#### **Presentations:**

1. Shefali Chaturvedi, Rajasthan Dental College and Hospital; Cindy Sinclair, University of Toronto; Samiksha Krishna Puppalwar, Fanshawe College

#### *Bridging the Gaps- Systemic Oral Healthcare Discrepancies in Canada*

Canada, a welcoming country for many be it engineers, artists, accountant or healthcare professionals. The mass immigration witnessed in the last few years is unlike anything that has been

recorded in the history of this alluringly scenic country. As an immigrant the picture painted is vaguely different to what it really is. Friendly people, diverse culture, beautiful summers and catastrophic winter storms, all surpassed the expectations, but one thing that is a bit dispiriting, is the limited opportunities for foreign trained healthcare professionals. Currently, Canada welcomes around 500,000 new immigrants, one of the highest rates per population of any country in the world. Apart from employment and housing, healthcare is a significant challenge faced by most immigrants. As a key component of overall health and quality of life, oral health is recognized globally as a basic human right. However, it is observed in numerous studies that oral health needs of immigrants have been largely unmet. The misuse of the Healthcare system is another reason impacting Healthcare equity. One of the most significant reasons for this is the surge in mental health disorders and homelessness. The crosslink between the two is also a major concern and a projection towards change in dynamics of handling the system overall. Lack of jobs and inflated living expenses has led to the rise of unsheltered population in the country, hence leading to more neglected individuals devoid of necessary care. Access to care is a multidimensional concept that has often been defined as the ability to obtain needed health care. Cost barriers, lack of dental insurance, language, and cultural barriers might be predictors of limited access to dental care among immigrants. However, a publicly funded healthcare system which excludes Dental care where in 90% cost of oral health care is privately funded while only 10% is publicly funded is the largest contributing factor. Investments by the Federal government into Dental services for high-risk groups have failed to resolve pervasive oral health disparities among Canadians. Furthermore, based on current enrolment levels, with less than 500 Dentist graduating annually Canadian Dental schools may not be graduating enough Dentists to meet future needs. Immigration Canada invites internationally trained dentists as permanent residents to fill in this gap, however, the path laid down to become a licensed Dentist is financially burdensome, extremely rigorous, mentally and emotionally taxing and an embarrassment for the candidates. With passing rate as low as of 22-24%, it defeats the very purpose of inviting Foreign Trained Dentists to the country. The pandemic made us reflect on the current Healthcare system, where the ratio of Healthcare professional to patient was significantly low. Evidently, the Dental Healthcare System might not be well equipped to handle the massive influx of new Canadians that would be in-dire need of care. Through this presentation, we outline how addressing disparities in Canadian Dental care will require the engagement of Dentist on multiple levels of care, negotiation with both Dentists and Policymakers, along with sustained oral health data collection to develop provincial and national decision-making strategies. Only then equity-focused climate of Oral Healthcare in Canada can be achieved.

2. Amir Salamat, University of Toronto, Temerty Faculty of Medicine; Cindy Sinclair, University of Toronto

*Looking Forward: Integrating Immigrant Medical Doctors to Support Equitable Healthcare.*

Year after year, “immigrant” medical doctors submit applications to the Canadian Resident Matching Services (CaRMS) for a family medicine residency training to continue their medical career as family doctors. Very few are selected due to lack of retraining spots while millions of patients suffer from lack of access to a regular family doctor or timely and critical services. As per the Government of Canada’s website, 6.5 million people do not have a family physician or nurse practitioner they see regularly. That is a dramatic increase from the 4.5 million in 2019 (Duong, D,

and Vogel, L.). In the Province of Ontario, one of Canada's most highly multicultural and diverse provinces, almost three million people do not have access to a family doctor as determined by the College of Family Physician of Ontario. This doctor-shortage escalation leads to longer wait time for primary care services, reduced access to preventative care that eventually will cause lead to increasing rate of mortality and morbidity from chronic illnesses such as diabetes and high blood pressure, as well as delay in diagnosis critical illnesses such as cancer in the early stages of disease, and finally an increased burden on health care system, specially emergency services and diagnostic facilities such as medical imaging as eluded in the literature. There are many factors that contribute to this shortage, including but not limited to the aging physician population, generational retirement, (in general older generation of doctors work longer hours compare to new regeneration), heavy physician workload that leads to burnout and even early retirement or reduced working hours. Physician financial problems and other geographic /provincial disparities also cause dissatisfaction among practicing physicians while many communities and rural areas in the country face immense challenges as they try to absorb and retain health care professionals in their communities. For decades medical schools and governments have been developing programs to entice new physician graduates to work and practice medicine in areas of country where the needs are high but the doctor shortage gap keeps widening. With Canada's commitment to accepting nearly 1.5 million new immigrants by 2026, the crisis will become greater, not only in rural and underserviced communities but also in urban cities. More patients will suffer, and the injustices to humanity will become more acute. Argument: Patients and families are suffering from shortage of physicians while It is extremely difficult for immigrant doctors to be recognized as a physician and enter into health care system in Canada. Looking forward, we believe a plan as highlighted below would be a feasible way to integrate more immigrant doctors to help provide the serious humanitarian health care needs of patients. Plan: Based on the above, there are benefits of facilitating integration of immigrant doctors into the Canadian health care system. It could be done by 1) Facilitating of evaluation and recognition of international medical credentials; 2) Designing and implementing transitional programs, that train and help immigrant doctors fill the knowledge and other gaps and get culturally ready, which are required and essential to meet the Canadian standards of medical practice. This can be done by mentorship and academic training and continuous evaluation programs. Similar programs in other provinces such as Nova Scotia, Alberta, Manitoba, and Saskatchewan are already in place to handle doctor-shortage problem in these provinces. It could be worthy to think and consider a federal and universal approach to train and absorb newcomer immigrant doctors in Canada. We are exploring the possible ways to use and adapt other provinces experiences and approaches in the Ontario setting; 3) Alternative career in medical fields. Immigrant doctors can be trained to work in other healthcare fields based on their experiences, such as training and working as physician assistant, registered nurse, operating room assistant, respirologist technician, psychologist, lab technician, etc. Moreover, it is expected their training will be shorter compared to new students. Therefore, they can start providing services to the healthcare system faster. Raise awareness of the range of medical and healthcare skills immigrant doctors bring to Canada. Explore licensure and other professional pathways to effectively utilize immigrant doctors' skills as a method to address the doctor-shortage crisis while ensuring equitable healthcare access for all.

3. Natasha Shokri, University of Toronto; Kawalpreet Kaur, Newcomer Women's Services Toronto

*From Residency to Resilience: A Narrative of Happiness Among Immigrant Women Doctors in Canada*

Recent studies affirm a significant link between the happiness medical staff, including doctors, and the quality of healthcare services rendered which directly influence the patient-doctor relationship. This dynamic, in turn, affects patient satisfaction and outcomes, serving as an indicator of hospital and physician success. Furthermore, it has been evidenced that the occupational well-being of physicians positively correlates with the quality of patient care delivered, underscoring the notion that happier doctors are pivotal in providing superior overall care. The dynamics of the doctor-patient relationship also emerge as a pivotal determinant in the mutual happiness and satisfaction of both parties, where positive interactions and trust are foundational. Studies have illuminated the intertwined nature of doctors perceived work conditions and their psychological well-being, underscoring a complex interplay with the caliber of care delivered. Programs aimed at increasing patient happiness, such as Dr. Happy, have demonstrated beneficial effects on hospital stays. While the investment in physician well-being offers both personal and fiscal advantages for healthcare institutions through the heightened efficiencies of happier physicians, this benefit stands in stark contrast to the realities exposed by The Happy Docs Study within the Canadian healthcare system. This study reveals the considerable stress and potential emotional and mental health adversities that resident physicians face during their training period. Top of Form The Canadian healthcare system is substantially bolstered by its immigrant workforce, with the 2016 Census data revealing that immigrants constitute approximately 20% of the physician population, accounting for around 28,000 individuals. Post-census, the influx of immigrant physicians has continued, with an additional 3,500 joining the Canadian healthcare sector. A similar trend is observed across other healthcare professions, where immigrants represent about 24% of the workforce, translating to nearly 300,000 healthcare professionals. These statistics underscore the critical role of the immigrant workforce in sustaining Canada's healthcare services. In this vein, the well-being of immigrant doctors in Canada, particularly women, becomes paramount. Research indicates that immigrants in affluent countries like Canada often grapple with subjective well-being assimilation challenges, with their happiness and life satisfaction indices trailing behind those of their native counterparts. This has profound implications for the health and well-being of immigrant doctor populations within the Canadian health system. A nuanced understanding and advocacy for the happiness of doctors is vital for the enhancement of their overall well-being and the consequent quality of care provision. Even though the impact of migration on the happiness have been subject of extensive research, non of these studies focused on the women immigrant doctors. Given the significant role that a doctors happiness plays in the quality of their service, which in turn impacts patient satisfaction and the happiness of medical outcomes, and considering the pivotal role played by immigrant women doctors in Canadian healthcare, their level of happiness and well-being is markedly underexplored. This paper seeks to address this gap through a phenomenological study rooted in conversations between a social justice educator and a medical doctor both of whom are immigrant woman. This dialogue-centered approach aims to distill the lived experiences of immigrant women medical doctors regarding their happiness, articulated through a narrative framework. The authors lived experiences will serve as a foundational case study to catalyze further research in this field.

4. Cindy Sinclair, University of Toronto; Kawalpreet Kaur, Newcomer Women's Services Toronto

*Equity and Cultural Sensitivity: Effects on Marginalized Immigrant Women in the Toronto Community*

Access to equitable healthcare is a fundamental human right. The World Health Organization (WHO) emphasizes the importance of making healthcare accessible to all, particularly marginalized and vulnerable populations. This global directive is mirrored in Canada's national policies. The Canadian Government has made significant strides in this regard, implementing the Canada Health Act in 1985 to ensure equal access to healthcare for all residents and to safeguard their physical and mental well-being. The Act lays the foundation for a healthcare system that is publicly funded and universally accessible, underscoring Canada's commitment to health equity. However, despite these robust policies, significant challenges persist, particularly in the form of a growing shortage of family doctors. Family doctors play a crucial role in the healthcare system, providing continuous and comprehensive care from birth to end of life. They are often the first point of contact within the healthcare system, making their availability essential for effective healthcare delivery. Yet, over six million Canadians currently lack a regular family doctor, a number that is expected to rise. This shortage poses a significant barrier to accessing primary care, particularly for marginalized communities. The situation is poised to worsen with the government's plan to admit nearly 1.5 million newcomers by 2026, including immigrants and refugees, all of whom will require access to primary healthcare services. The impact of this shortage is not uniformly distributed. Studies indicate that marginalized ethnic minority populations are disproportionately affected. Among these groups, marginalized immigrant women face unique and severe challenges. These women often navigate complex social and economic landscapes that exacerbate their healthcare access issues. For instance, they may experience language barriers, cultural misunderstandings, and systemic discrimination within the healthcare system. These challenges are particularly pronounced in Toronto, a city with a multicultural fabric where over 50% of the population is from visible minority backgrounds. Toronto is a primary settlement area for many newcomers, including refugees from racialized backgrounds, making it a critical focal point for examining the impact of healthcare inequities. In response to these challenges, the Canadian government and various community organizations have implemented a range of support services aimed at helping newcomer women. These services include financial assistance, language and employment training, and the provision of safe spaces that offer both physical and emotional support. Such initiatives are designed to help these women achieve independence, maintain their health, and reduce their reliance on government support. However, despite these efforts, significant gaps remain in addressing the healthcare needs of marginalized immigrant women. This presentation explores the intersection of government policies and healthcare delivery, highlighting the substantial impact on marginalized immigrant women. It delves into the effectiveness of existing support systems and identifies areas where further improvements are needed. One critical area is the integration of cultural sensitivity into healthcare practices. Culturally sensitive care involves recognizing and respecting the diverse cultural backgrounds of patients, which can significantly improve healthcare outcomes. For marginalized immigrant women, culturally sensitive care can help mitigate some of the barriers they face, such as language barriers and cultural misunderstandings. Furthermore, the presentation discusses the role of community-based initiatives in bridging the healthcare gap.



Community health centers, for example, often provide culturally tailored services that are more accessible to marginalized populations. These centers can serve as vital resources for newcomer women, offering a range of services from primary care to mental health support. In conclusion, while Canada has made significant strides in promoting healthcare equity, challenges remain, particularly for marginalized immigrant women in Toronto. Addressing these challenges requires a multifaceted approach that includes increasing the availability of family doctors, enhancing cultural sensitivity in healthcare practices, and strengthening community-based support systems. By focusing on these areas, we can work towards a healthcare system that truly meets the needs of all Canadians, regardless of their background or circumstances.

### **(EDU2c) Sociology of Education in Higher Education Institutions III**

Tuesday June 18 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Education Research Cluster

This session features papers that draw on empirical, theoretical, or methodological issues in the realm of Higher Education.

*Session Organizers: Cathlene Hillier, Crandall University, Maria Brisbane, University of Waterloo*  
*Chair: Maria Brisbane, University of Waterloo*

#### **Presentations:**

1. Jacqueline Villanueva, Western University

*Alternative Routes, Shared Destinations: Degree pathways for student-parents using the NLSY97*

Horace Mann touted education as the greatest equalizer, transcending social barriers. However, barriers to postsecondary education hinder its equalizing potential for underserved and non-traditional students, in particular, for those who are parents. This study investigates bachelors degree completion rates among student-parents in the United States compared to non-parents using data from the National Longitudinal Survey of Youth 1997. Preliminary findings suggest a negative relationship between parental status and degree completion. This research aims to shed light on challenges faced by student-parents in higher education, emphasizing the need for greater support for this vulnerable population within the evolving educational landscape.

2. Julia Dhillon, University of British Columbia

*"As a Minority...": Exploring 1.5 and 2nd generation Asian-Canadian Immigrant Women's Experiences Navigating Higher Education Institutions' Commodification of Diversity*

Universities continuously perform commitments to foster diversity as a capitalist accumulation strategy. But, there appears to be a lack of literature on how individuals navigate higher education

institutions' commodification of diversity. My research fills this gap by exploring how six 1.5 and 2nd-generation Asian-Canadian immigrant women responded to The Peter A. Allard School of Law's diversity question through a content analysis of their written responses and corresponding semi-structured interviews. In expanding existing knowledge of the mechanisms of diversity discourse within the context of higher education institutions, my research may offer insight into how universities can better foster diversity.

### **(FTS1) An Intersectional Analysis of Fatness**

Tuesday June 18 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

In the development of fat studies and other disciplines analyzing the experience of social inequality, race as an analytic has been left out of discussion as the focus has been very single-axis (Collins 1990; Hobson 2018; Strings 2020). There has been a wave in the theorizing of fatness that considers the intersectional aspects to the lived experience of fatness. Feminist sociology focusing on fatness and the body must be intersectional in nature. As Amy Farrell (2011) notes, "intersectional feminist theory, then, clarifies the ways that fatness as both an identity and as a category of discrimination and stigma must always be understood in context and in relationship to other forms of identity and oppression." (p. 49). While many scholars have explored the intersections of gender and class with fatness, there is a need for stronger exploration of the ways in which race and fatness intersect (Strings, 2020). Strings (2020) argues that fatness is a 'floating signifier' of race. From this, Strings (2020) highlights how "given the necessary ambiguity of the race-craft, the meaning of fatness (as beautiful or grotesque) became politically contested and unstable. In this context, various elites ... engaged in competing racial projects to either exalt or reject fat female bodies" (p. 7). The regulation of the fat body is a part of a larger system of regulation, and fatness is used to maintain categories of difference that are informed through other systems of marginalization, such as race, class, sexuality, gender, and ability (Jones, 2016). The intersection of fatness with larger systems of oppression has been underserved in fat studies literature, often essentializing the experiences of fat women (Friedman, Rice, and Rinaldi, 2019; Jones 2016; Wykes, 2016). As Baker-Pitts (2011) notes, "without an anti-racist, body-affirmative stance, all of us - fat, thin, of any size, are at risk of dwelling in body shame and spreading weight-based biases, regardless of how many hours we have spent analyzing our mind" (p. 19)..

*Session Organizers: Kelsey Ioannoni, Wilfrid Laurier University, Ramanpreet A. Bahra, York University*

*Chair: Kelsey Ioannoni, Wilfrid Laurier University*

#### **Presentations:**

1. Kasie Murphy, Queen's University

*Fat physical activity programs as a reimagining and tool of resistance to reshape physical activity culture*

Fat people are often marginalized in organized physical activity. Discrimination against fat people is prominent in organized physical activity (Pearl et al, 2015; Thedinga et al., 2021). Research has shown that many fitness and sport professionals tend to stigmatize fatness by engaging in moralizing behaviours attributing fatness to laziness and a lack of self-control (Rubino et al., 2020; Bevan et al., 2021). Anti-fat bias has been identified in fitness instructors (Ntoumanis et al., 2018), physical education teachers (Readdy and Wallhead, 2016), and gym employees (Robertson and Vahora, 2008). This fatphobia often leads to fat participants having low feelings of competence, avoidance of exercise, reduced physical activity, and self-exclusion from physical activity programs (Thedinga et al., 2021). In my dissertation, I seek to identify strategies to make organized physical activity programs more inclusive to fat people and to see if physical activity programs can help combat social structures of fatphobia. To do this, I look to the work of fat activists who have used organized physical activity to empower fat people and create fat communities for a long time, from fat gyms, fat baseball teams, fat dance classes, fat hiking groups, to fat running clubs. These programs have worked to create a space outside of conventional physical activity to help fat people to regain embodied joys in movement in a safer space designed to better meet their needs. In this presentation, I will provide more specifics about how some of these programs operate including strategies they employ and challenges they face in hopes of finding strategies to improve physical activity cultures more broadly. This research is rooted in Fat Studies and Sport Sociology. Fat Studies, as a discipline, challenges stereotypes about fatness and investigates the social processes through which fat identities are marginalized in both institutional and popular knowledges (Pausé, 2014). Fat Studies scholars have identified that physical activity programs designed for fat people can challenge fatphobia, teach bodily acceptance, and create community (Ellison, 2020; Oliver and Cameron, 2021). Similarly, sport sociology scholars see organized physical activity as a form of community building and embodied pleasure (Henricks, 2006; Pringle et al., 2015; Wellard, 2013). Sport scholars have shown that organized physical activity can combat colonialism (McGuire-Adams, 2020; Fortier and Hastings, 2019), homophobia (Carter and Baliko, 2007; Davidson, 2009), and racism (Thangaraj, 2015) by spaces organized around the needs of marginalized people. These programs may allow marginalized people to create social transformations that extends beyond sport (Adams, 2021). Thus, I seek to use the work of sport sociologists to identify the transformative potential of physical activity programs to combat the structures of oppression identified by Fat Studies scholars. Furthermore, my analysis is rooted in Fat Feminist Standpoint theory. Sandra Harding (2004) sees standpoint as the relationship between knowledge production and power. To Harding, standpoint is simultaneously a theory, method, and methodology. It emerged in the 1970s and 1980s when feminist scholars were actively trying to transform and disrupt ways of knowing (Hesse-Biber, 2012). Standpoint theory criticizes “the very standards for what counts as knowledge, objectivity, rationality, and good scientific method” (Harding, 2004, 2). Standpoint theory is, at root, a critique of approaches to knowledge that are Western, patriarchal, white, and colonial. Therefore, I use this theory to both challenge dominant knowledges that lead to intersecting forms of fat oppression and to structure my method by being mindful of who’s knowledge and input I include in this project and how I analyse their contributions. In this presentation, I will share some of the preliminary findings from my dissertation. Specifically, I hope to share findings about the cultural landscape that lead to the formation of fat physical activity programs. Additionally, I will share some of the things I’ve learned from interviews with people who organize physical activity programs designed for fat people in Canada and the United States. These findings will focus on what lead to their program’s creation, how organizers structure their programs to mindfully integrate the diverse needs of fat people, and

what aspects organizers feel may be transferable to conventional physical activity spaces in hopes of finding strategies to combat fatphobia in physical activity cultures more broadly.

2. Kelsey Ioannoni, Wilfrid Laurier University

*Anti-fat bias in health care: The patient perspective*

In health care spaces, the stigma associated with the fat female body results in women internalizing societal stigma as shame about the existence of their bodies (Ioannoni, 2022). The internalization of this shame through feelings of moral failure (Lanipher and Cory, 2021) around their inability despite best efforts, and their subsequent position in society as a ‘bad citizen’, failing to meet the neoliberal expectation of ‘good health’ as a biocitizen (Halse, 2009). The ability of fat women to fully engage with and participate in their health care is impacted by the continued insistence on weight loss by their doctors (Ioannoni, 2022), the physical environments of their doctors’ offices (Shanouda, 2021), and the continued experience of anti-fat bias in these settings (Ioannoni, 2022). These experiences result in negative or non-existent relations with doctors and, ultimately, can result in denial of care (by the doctor) or avoidance of care (by the patient). Drawing on the experience of fat women in the Greater Toronto Area (GTA), this paper, I explore how the anti-fat bias, held by health care professionals and inflicted on fat patients in health care settings, negatively impacts the doctor-patient relationship. The result of this impact is that many fat folks experience inadequate care, are afraid of visiting their doctor, and may avoid care altogether.

3. Fady Shanouda, Carleton University

*The Politics of Jiggling*

All bodies jiggle. Bodies have the capacity to shake, shudder, wobble, jerk, and bounce. However, the nuances of jiggling—such as which bodies jiggle, when they do, what parts of them jiggle, and in what spaces they jiggle—are all part of a set of inculcated colonial values that delimit the flow of the body in public space in what I have selected to call the politics of jiggling. Existing literature on jiggling has predominantly focused on women, particularly delving into the disciplinary practices that regulate women's bodies. These include the use of shaping garments like girdles and shapewear (Burns-Ardolino, 2007), the movement and sexualization of women's butts—often those of Black, Latinx, and women of color (Aubry, 2000; Beltrán, 2002; Barrera, 2002; Burns-Ardolino, 2009; Radke, 2022)—the co-optation and resistance of twerking (Radke, 2022; Johnson, 2023), the hypersexualization of fat women’s bodies in pornography (Hester, 2016), and the concept of “good fatties” ascribed to plus-size beauty queens whose bodies move less (Prohaska, 2022), among other topics. Scholars have developed numerous concepts to describe the containment and restraint of the body, including Marcel Mauss’s (1973) “techniques of the body,” Michel Foucault’s (1986) “technologies of the self,” and Iris Marion Young’s (1990) exploration of feminine body comportment. Moreover, Judith Butler’s (1990) notion of gendered subjectivity as performative, Rosemarie Garland-Thomson’s (1997) concept of misfitting, and Robert McRuer’s (2006) idea of compulsory able-bodiedness have each made significant contributions to the field of body studies. These concepts collectively highlight a longstanding intellectual fascination with understanding how we learn, perceive, move, and mould our bodies. However, absent in much of this debate, including

with Fat Studies, is the ways fat men experience fatphobia and aligned systems of oppression, including patriarchy and ableism, which contribute to the construction of their bodies' natural movement as undesirable and unhealthy (see, Bell and McNaughton, 2007). In Gilman's *Fat Boys: A Slim Book* (2004), she argues that portraying fat men as successful and beyond the reach of fatphobia is a misleading impression. Fat men experience fatphobia and degradation of their bodies and gender. She argues fat men "...change what the culture represents as male" (Gilman 2004, p. 9). Although Gilman (2004) does not address the issue, the capacity for fat men to jiggle raises questions about gender performativity, bodily capacitance, and issues around control, management, and restraint. By examining the limits surrounding the movement, sway, and jiggling of fat men's bodies, we can gain insights into the intricate dynamics of power and resistance embedded in the body.

**(GAS4b) Theories, representations, and the shaping of intimacy**  
**Théories, représentations et construction de l'intime**

Tuesday June 18 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Session Language: English and French

Affiliation: Gender and Sexuality Research Cluster

This session intends to spotlight sociological research on contemporary forms of intimate relationships, with regard to their multiple dimensions.

Cette session vise à valoriser la recherche sociologique sur les formes contemporaines de relations intimes dans leurs dimensions plurielles.

*Session Organizers: Lamia Djemoui, Université du Québec à Montréal, Noé Klein, Université du Québec à Montréal, Mario Marotta, Université du Québec à Montréal, Félix Dusseau, Université du Québec à Montréal*

*Chairs: Félix Dusseau, Université du Québec à Montréal; Lamia Djemoui, Université du Québec à Montréal;*

**Presentations:**

1. Meganne Rodriguez-Caouette, Université de Montréal

*'Everybody Wants to Rule the World': L'exploitation du fantasme féminin dans la franchise *To All the Boys I've Loved Before* (Netflix, 2018-2022) et la série télévisée *XO Kitty* (Netflix, 2023-)*

Since the numerous adaptations of 'Lolita' (Kubrick, 1962; Lyne, 1997), the figure of the teenager fascinates (Dupont and Paris, 2013). Teen movies and teen TV series over the past decade have heavily exploited the figure of the teen girl, whether in the film franchise 'Twilight' (2008-2012), the television series 'Never I Have Ever' (Kaling et al., 2020-2023) or through the transmedia universe of 'Hannah Montana' (Poryes et al., 2006-2011; Chelsom, 2009). At the same time, as Sébastien

Dupont and Hugues Paris (2013) reveal, these media productions have focused on showing, in their narrative, the desire that these protagonists arouse and the desire they feel. On the other hand, although these media stories illustrate these unavoidable topics of adolescence, research on the adolescent rather aligned with the gendered and sexual differentiation she allowed with male characters (Boutang and Sauvage 2011; Smith 2018), the representation and sexualization of one's body (Dupont and Paris, 2013) or its representative evolutions through the feminist waves (Boutang and Sauvage 2011; Marghitsu 2021). Also, some have studied the fantasy that this figure projects in these stories (Dupont and Paris, 2013) but never questioned the way films and television series have exploited it. How is female fantasy exploited in film and television productions? My hypothesis is that the adolescent female fantasy is exploited in these productions by the gaze of the protagonist on her own fantasies. More specifically, the gaze of the teenage characters is directed towards the object of their desires, revealing their fantasy which is, in conclusion, constrained to a heteronormative fictional framework. First, we will develop the theoretical framework of fantasy through two dimensions: space and temporality according to a serial axis. This allows both to question the concepts of fantasy, romance and desire that are understood as spaces according to the respective works of Sara Ahmed ([2006] 2022), Juliet Drouar (2020) and Lauren Berlant (2012) and to question the possibilities of romance in this type of media production. In a second step, by a comparative analysis of the teenage female characters of the film franchise 'To All the Boys I've Loved Before' (Johnson 2018; Fimognari 2020 and 2021) and the television series 'XO Kitty' (Han, 2023 —), we will apply this theoretical framework of desire and fantasy in conjunction with Iris Brey's concept of female gaze. This assembly is essential, since although the concept of Iris Brey is a relevant analytical tool to understand the exploitation of the feminine interiority in contemporary media productions, it is necessary, in this context of analysis, to observe how this dialogue with more specific notions related to adolescent romance through a narrative scheme defined by heteronormativity. In conclusion, adolescent female fantasy is exploited, in American productions, by focusing on how the orientation of their body and their gaze accounts for their fantastical imagination through a «cistème» (Drouar, 2020) predominantly heterosexual. This cistème is shaped by a consolidation of paintings depicting heteronormative relationships, building a consensual sensual utopia, as we have observed in both cases: the cinematic franchise 'To All the Boys I've Loved Before' (2018-2022) and the television series 'XO Kitty' (Han, 2023 —).

## 2. Salomon Woumia Ouedraogo, Université Joseph KI-ZERBO

*Images of the heart in Black Africa, iconographic experiences of love by women in Bobo Dioulasso, Burkina Faso*

*Les images du coeur en Afrique noire, les expériences iconographiques du sentiment amoureux de femmes à Bobo Dioulasso au Burkina Faso*

L'enquête sociologique a été menée auprès d'une cinquantaine (50) de femmes vivant dans la ville de Bobo Dioulasso au Burkina Faso. Elle s'est intéressée à la construction du sentiment amoureux et des relations sociales en se fondant sur l'hypothèse selon laquelle les comportements affectifs de ces femmes sont déterminés, dans une mesure assez significative, par une série d'expériences visuelles qui fixent les cadres esthétiques et éthiques qui à leurs tours concourent activement à la structuration des conceptions féminines des émotions, de la structure de leurs désirs et de leurs manières d'envisager les relations sociales et affectives. Ce travail scientifique sur lequel reposent

nos arguments s'est porté sur l'usage que font les femmes des objets visuels (cinéma, télévision, roman-photo et contes) et sur les fonctions par lesquelles ces objets sont susceptibles de commander, en chacune d'elles, à la fois la définition de l'identité féminine, les frontières de l'altérité du genre à partir desquelles se dessine un modèle actif d'un partenariat femme-homme ; de ce dispositif elles en induisent les modalités d'une concrétisation de ces liens amoureux. La thèse qui sera développée ici affirme que les expériences visuelles façonnent les relations interpersonnelles, ici le choix du partenaire, les relations de couple et les caractéristiques de celles-ci en même temps qu'elles fabriquent une identité féminine toujours en devenir. Le contrôle communautaire du corps féminin s'effrite au fur et à mesure que les sociétés rurales et notamment les jeunes filles intègrent l'espace moderne des échanges sociaux et économiques qui, ruinant dans une grande mesure la structure des alliances traditionnelles dans laquelle elles étaient encastrées, les présentent sur le marché matrimonial comme dépossédées de toute épaisseur communautaire. Un aperçu des résultats de terrain est que les conceptions féminines du sentiment amoureux n'ont pas de tout temps et de tout lieu la même connotation. En effet dans les sociétés anciennes, les représentations amoureuses sont foncièrement marquées par l'effet des configurations sociales anciennes, notamment parentales et gérontocratiques, qui imposent leur coercition sur toutes les conduites amoureuses. Les jeunes filles rurales ne peuvent concevoir leurs relations et sentiments amoureux qu'en relation avec l'union conjugale et seulement qu'à l'intérieur de celle-ci. Pour cause les transactions matrimoniales qui s'opèrent dans ces communautés anciennes, sont sévèrement contrôlées par les aînés, et fonctionnent sous le principe du don de femme, principe qui scellait les alliances entre communautés. La femme, se voit alors attribuer une fonction dans ces communautés, la fonction de la reproduction domestique. Mais l'intégration progressive et inexorable des sociétés anciennes dans l'univers de l'échange marchand a eu pour conséquence de transformer les règles sociales qui structuraient l'économie ancienne des échanges matrimoniaux. Les jeunes filles rurales se voient ainsi par la force des choses, attribuer de nouvelles places et de nouvelles fonctions dans la société moderne. En effet, l'influence sociale grandissante de l'institution scolaire, de l'argent dans les sociétés anciennes dans les relations sociales contribuent à desserrer les contraintes parentales et gérontocratiques dans lesquelles étaient encastrées les jeunes filles. L'iconographie, comme catégorie importée qui véhicule des formes de relations amoureuses, détachées de l'arbitraire du pouvoir coercitif des aînés, trouve rapidement une place dans l'espace social et notamment dans les comportements amoureux des jeunes filles. Ainsi l'idéologie de la liberté amoureuse que véhiculent le roman, le cinéma et la télé, aidée par l'évolution du règne de l'argent et de l'institution scolaire, s'universalise et s'impose et marque de son empreinte toutes les formes de relations de couples. Mais ce processus d'universalisation des modèles iconographiques a aussi pour conséquence de provoquer en retour une fragilisation des relations de couples et les sentiments qui les accompagnent et partant une dépréciation des corps notamment celui féminin. Ainsi désormais, celui-ci est intégré malgré lui dans le processus d'échange marchand qui a cours dans les sociétés anciennes duquel il perd de plus en plus de sa valeur.

### 3. Céline Hequet, McGill University

*VERTICAL INTIMITIES: Gender as a product of heteronormativity in the climbing subculture*  
*INTIMITÉS VERTICALES: Le Genre comme produit de l'hétéronormativité dans la sous-culture de l'escalade*

So-called “lifestyle sports” are ideal sites to study changing gender relations because they are, in theory, mixed-sex. Moreover, they value individuality, freedom, and hedonism, over the competitiveness, aggressiveness, and authority promoted in mainstream sports. Lifestyle sports are termed as such because they come to organize not only participants’ values, but also their leisure time, their career choices, where they live, and their social circle. However, despite their alternative ethos and the absence of rules preventing female participation, these sports have historically constituted themselves as male-dominated. Women were not previously absent from lifestyle sports subcultures, but they were most often (potential) girlfriends occupying the passive role of fan/spectator or “camp follower,” in the climbing subculture. The few active female participants were treated as “one of the guys,” so the cultural contradiction between femininity and sporting prowess would not have to be resolved. Romantic and sporting lives could sometimes prove difficult to reconcile, so in the 1970s, when a male friend would give up climbing, other climbers would say that it was because his wife would not let him climb anymore. More recently, the gender ratio of lifestyle sport participants has started shifting significantly. It is estimated that women now account for about a third of rock climbers. Sociologist Victoria Robinson (2008) has tried to understand how male climbers in the U.K. have reacted to this increasing number of female climbers, especially women climbing at high standards. In my ethnography of the North American rock climbing subculture, I observed that, far from being treated as “one of the boys,” active female participants were highly desired by heterosexual male climbers. So much so that, as argued by a research participant: “either you find them or you make them.” That is, heterosexual male rock climbers were so eager to share their lifestyle with a girlfriend that they were willing to teach them from scratch if they had to. Most women I interviewed were in fact introduced to the sport in such a way, and heterosexual climbing couples were an extremely common sight at the cliff. It seems, therefore, that heterosexual men are not merely reacting to a changing gender ratio but in fact, causing it because rock climbing as a lifestyle has come to engulf romantic life. I argue that this new desire for the “active couple lifestyle” has turned a historically male-dominated subculture into a heteronormative one. As defined by Stevi Jackson (2006), institutionalized, normative heterosexuality is a double-sided social regulation. Not only does it marginalize those outside its boundaries, but it also regulates those within them. In my fieldwork, homosexual or queer couples were a rare sight at the crag, as were unambiguous friendships between single heterosexual men and women of similar age. Moreover, even heterosexual climbing couples living the most unconventional lives would behave in a way that reflected the conventions of broader society and that, ultimately, impeded the further development of gender equality in the rock climbing subculture. Most couples were exclusive romantic, sexual, and climbing partners. Therefore, the climbing dynamics specific to their relationship would characterize most of their climbing life. This is crucial because most couples were also asymmetrical; men were most often more experienced/comfortable than their girlfriends with rope systems. This gave them more authority over the unfolding of days out climbing. Moreover, women often relied on their boyfriends to protect them when they felt too scared and, in some couples, men’s climbing objectives were prioritized. Those dynamics inhibited women from developing the competencies necessary to become autonomous climbers, and they were thus over-represented at the bottom of the status hierarchy. Ultimately, it meant that few women would mentor others and that men remained the primary gatekeepers of the subculture.



4. Marilou Nantel, Université du Québec à Montréal

*Domestic violence and intimacy: exploring the imaginaries of love among women who have experienced domestic violence*

*Violence conjugale et intimité : exploration des imaginaires amoureux chez des femmes ayant vécu de la violence conjugale*

La violence conjugale dont sont victimes les femmes constitue un problème social persistant et fréquent (Lessard et al., 2015; OMS, 2021; Cotter, 2021). La sociologie féministe a conceptualisé cette forme de violence comme s'inscrivant plus largement dans le continuum des violences faites contre les femmes (Kelly, 2019) et comme un levier qui structure et qui maintient les rapports inégalitaires entre les sexes (Hanmer, 1977). Parallèlement à cette sociologie féministe, la sociologie de l'intimité s'est penchée au cours des dernières décennies sur les thématiques de l'amour, du couple et de la sexualité, en théorisant notamment les transformations significatives ayant pris place au sein des relations intimes. Alors que la violence conjugale a la caractéristique de se produire à même l'intimité amoureuse, la littérature sociologique a pourtant encore peu traité des liens qui unissent les thématiques des violences contre les femmes et celle de l'intimité (Hearn, 2013). Or, des appels sont lancés depuis peu afin d'ouvrir un nouvel espace de réflexion s'intéressant à la violence conjugale sous l'angle des représentations du couple, de l'intimité et de l'amour (Lelaurain et Fonte, 2022; Donovan et Hester, 2014; Groggel, 2021). Dans un premier temps, ma présentation abordera la pertinence de s'intéresser sociologiquement au croisement de l'expérience amoureuse (Jackson, 1993; Swidler, 2001; Jamieson, 1998) et de la violence conjugale (Hanmer, 1977; Kelly, 2019; Debauche et Hamel, 2013; Hearn, 2013) en s'appuyant sur une brève recension des écrits. Dans un second temps, je présenterai les résultats préliminaires de mon projet de recherche portant sur les imaginaires amoureux (conceptions et représentations de l'amour, idéaux amoureux et attentes envers le couple et le/la partenaire) chez des femmes ayant fait l'expérience de violence conjugale, afin de brosser un portrait nuancé de l'expérience amoureuse lorsqu'elle cohabite avec l'expérience de violence.

5. Mario Marotta, Université du Québec à Montréal

*On the improbability of intimate communication*

*L'improbabilité de la communication intime*

Giddens (1992) has famously argued that modern intimate relationships are moving towards the model of a "pure relationship", in which the partners involved can negotiate the norms that regulate their interaction through dialogue and negotiation. Intimacy is thus interpreted as moving towards a form of "democratization" that overcomes gender inequality, a position that has often been criticized from feminist authors (see Jamieson 1999, Smart 2007 and Mulinari and Sandell 2009), but has found at least some empirical support (see Poder 2023 for an overview). My critique will instead focus on some of the premises of Giddens' theory, and specifically his concept of communication. I will show that his conception of intimate communication is grounded in the phenomenologically inspired bottom-up model of sense building first proposed by Berger and Kellner (1964) and then elaborated by Berger and Luckmann (1966) and I will argue that this model is not capable of describing the complexity of intimate communication. To find a better framework

I will thus suggest we should turn to the cybernetic study of human communication initiated by Bateson (1936) and further developed by the Palo Alto School and by Niklas Luhmann and his students. I will identify three main phases of development of the cybernetic approach to human communication. The first phase is the one initiated by Bateson's anthropological studies (mainly Bateson 1936 and 1972), where the main problem of human communication and of intimate communication is identified as the problem of "schismogenesis". In this framework, the process of communication between two partners or two sets of partners is seen as having two possible trajectories: in the first one (complementary schismogenesis), one partner becomes more and more assertive while the other is forced to be increasingly submissive; in the second one (symmetrical schismogenesis), both partners become increasingly antagonistic towards one another in the effort to impose on the other. In both cases, communication is only sustainable if it creates mechanisms that stop and reset these trends, otherwise the system of interaction collapses and the social group grounded in this form of communication is disbanded. In this first phase, Bateson studies certain symbolically and ritually grounded mechanisms as the basis for the correction of schismogenesis and he specifically insists on the function of gender roles and parental structures in regulating communication. The second phase mainly consists of the numerous contributions of the members of the \_Palo Alto Mental Research Institute\_, who were all inspired and often worked side by side with Bateson, but who provided differing interpretations of the intersubjective dynamics of intimate communication (see Bateson, Jackson, Haley and Weakland 1956, Jackson 1965, Watzlawick, Beavine and Jackson 1967 and Laing 1971). The shared assumption of these theories is that the dynamics of intimate communication is internally regulated and its mechanisms are only developed in the context of communication, thus all these authors tend to disregard most cultural influences on communication. In these texts the centrality of schismogenesis is progressively abandoned in favor of the study of established patterns of communication. The third phase is initiated by Luhmann's (1982) choice to abandon the problem of schismogenesis and to concentrate entirely on the crystallization of communicative patterns. The main innovation of Luhmann's approach is that he once again highlights the importance of cultural influence on the formation of communicative patterns in the form of the establishment of a shared love semantics. This theoretical step is also linked to a restriction of Luhmann's perspective to the study of intimate communication in modern (functionally differentiated) societies, so that his theory is not intended as a universal theory of intimate communication. According to Luhmann, intimate communication in modern societies could not initiate, let alone sustain itself, without a preliminary shared semantics that regulates the way different social actors enter the communicative interaction: he thus describes intimate communication as highly improbable to indicate its lack of spontaneity. As I will show, the return of the focus on culture also reignites the problem of gender roles in the context of intimate communication, a topic that has been often discussed by Luhmann's students (see Leupold 1983 and Mahlmann 1991) but that still leaves plenty of questions open concerning the content of the contemporary semantics of love.

**(IND4) Decolonizing Pedagogies: Enacting Beloved Community, Collective Care and Resistance**

Tuesday June 18 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Workshop

Affiliation: Indigenous-Settler Relations and Decolonization Research Cluster

If you haven't started yet but are inspired to begin decolonizing your pedagogy, we invite you to share your hopes, questions, and decolonial visions.

*Chairs: Kate Hickey, Red Deer Polytechnic*

**Presentations:**

1. Claire Polster, University of Regina

*The Potential and Pitfalls of Ongoing Attempts to Indigenize Canada's Universities*

Just when it seemed that there was little hope of reclaiming the public serving nature of our nations corporatized universities, the Truth and Reconciliation Commission of Canada released its Calls to Action and sparked a major shift within Canadian higher education. Today, ideas and initiatives to Indigenize or decolonize our universities abound, and they are being supported and institutionalized through significant investments of human and financial resources. This paper explores how the Indigenization/decolonization project could revitalize the public serving nature and contributions of our universities, while also acknowledging ways in which this projects transformative potential may be diminished if not extinguished by the corporate nature of our higher education institutions. Avoiding both naive optimism and debilitating pessimism, the paper also proposes steps that Indigenous and non-Indigenous members of the university community and the broader community could take to help amplify the progressive potential and outcomes of the Indigenization/decolonization project in the interest of all those who work and learn in our universities as well as the various publics that these institutions are meant to serve.

2. Karine Coen-Sanchez, University of Ottawa

*Not all Educators are Teachers*

There is a need to decolonize the post-secondary curriculum and promote space for diversity, equity, and inclusion for racialized students pursuing higher education in Canada. Inclusivity will ensure the academic success and retention of racialized students. The current academic structure needs a place-based education that provides a safe space for racialized students to succeed with the absence of daily harms and barriers and help restore cultural knowledge for all students to triumph academically. Learning and education are not just about the formal curriculum that you see on the syllabus. They are also about the informal curriculum - things not expressed in the syllabus -but which are part of the learning experience. There is an entire social curriculum that happens outside and beyond the classroom. In this article, I present preliminary research on racialized students in four Ontario post-secondary institutions to examine the role of systemic racism and how power

centers are linked to maintaining the status quo to the disadvantage of racialized students. The data was collected through five focus groups composed of racialized students across Ontario post-secondary institutions. Canadian University systems for racist incidents (i.e., reporting mechanism) and racial attitudes within and outside of the classroom were investigated. The findings suggest that racism and existing values are ingrained in the colonial structures of Canadian educational systems. Subsequently, a series of recommendations outline avenues to address systematic racism in higher learning.

3. Zeina Jhaish, McGill University

*The Role of Political Education on Palestinian Youth Activism in Montreal, Quebec*

The continuous displacement and refugee crisis of Palestinians worldwide is leading to a collective loss of Palestinian cultural and historical knowledge. More specifically, Palestinian displacement has also led to a loss of political knowledge among Palestinian youth worldwide. As more Palestinian youth move further away from Palestine, they become integrated into other societies where they may not be offered opportunities to be educated about their homeland. Though, with the age of accessible and decolonizing education, researchers (Masalha, 2012) observe transnational interest in accessing knowledge about the Palestinian political issue. Despite the displacement of Palestinian youth existing in Canada, Palestinian youth activism in Canada has been on the rise through multiple student and grassroots organizations (Davies et al., 2022) that are a part of the Palestinian social movement. This presentation's main focus is highlighting how political education as an informal method of education engages and motivates young Palestinians in Montreal to achieve political action. The research also contextualizes the motives behind youth political activism for Palestine. Subsequently, the presentation defines political education, highlights the demographic of youth in the study, showcases the history of Palestinian youth activism in Montreal, and exemplifies current activism and political education initiatives in Montreal. The theoretical framework of the research stems from Paulo Freire's (1970) premise that education is needed for those in political struggle to achieve their goals. Political education exists in various informal forms such as workshops, social events, and informal schools. Assman and Czaplicka's (1995) characteristics of cultural memory drive the research's goal of explaining the activists' narratives. Social Movement Theory (Kornhauser, 1959) relates to the project in understanding how social movements require educating activists about Palestine and why. The research ultimately hypothesizes and will argue that political education has a positively changing effect on Palestinian youth activism in Montreal, Canada. This hypothesis will further be concluded after answering three inquiry-based questions: Research Question 1: What resources do Palestinian youth seek out to support their activist goals? Research Question 2: What forms of activism do these resources support? Research Question 3: How do popular education resources support identity and community building among Palestinian youth? The methodology of narrative inquiry will detail the experiences of the activists. The research will offer a holistic account of the activists' experiences. The participants are Palestinian activists in Montreal who will be recruited through call-outs to Palestinian activist groups. The narrative inquiry methodology will be achieved by an interview process. Answers will be addressed by collecting semi-structured interviews from participants about their experiences with Palestinian activism. Answers from participants will be synthesized into a conclusion through thematic analysis. The final stage will be conducted by holding a focus group where the role of political education in the collective work of

the activists is studied. The main drive for the research is to amplify Palestinian voices in support of their plight to return to a decolonized Palestine. The outcome of the research is to practically contribute to the Palestinian cause by including information for Palestinian youth activists about how popular education can be further integrated into their activism. Consequently, presenting the research at this conference is relevant to the conference goals on imagining sustainable and shared futures. Palestinian youth are at the forefront of the Palestinian struggle (Davies et al., 2022) and studying how that impacts the current social issues in Palestine will engage conference attendees as scholars and citizens. Palestinian youth are also resisting the negative implications and consequences of their displacement by engaging in informal and political education to challenge hate narratives about Palestine and Palestinian activism. As scholars, studying how these youth activists challenge hate can impact academic theorization of current social issues like Palestine.

### **(OMN1a) Omnibus I: Healthcare Systems and Delivery**

Tuesday June 18 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

This panel critically examines health care systems and delivery, focusing on the powerful phenomena of waiting for sexual and reproductive health care, the WHO's shifting discursive commitment to traditional medicine, a critical look at digital health records in Canadian long-term care facilities, and improving care in rural emergency departments.

*Session Organizer and Chair: Katelin Albert, University of Victoria*

#### **Presentations:**

1. Katelin Albert, University of Victoria

Non-presenting author: Vera Caine, University of Victoria

*Waiting for health care: Some theoretical and methodological considerations for exploring the phenomenon of waiting*

We all wait throughout our lives, although mostly ordinarily. However, waiting for health care is extraordinary, yet also expected and normalized in health care (Fogarty and Cronin, 2008). Exceptionally long medical wait times are defining characteristics of Canada's health care system (Kelly, 2022). The median wait time in Canada for medical treatment is 27.4 weeks. This is the longest it has ever been in Canada; it ranges from around 51 days to 271 days, depending on the province and the care required (Moir and Barua, 2022). When people seek care, they wait: for appointments, diagnosis, specialist care, results, surgery, and answers. As a social phenomenon, waiting is not neutral – it shapes the lives of those accessing care, is imbued with power, inequality, structural violence (Anderson, 2014), and is filled with expectations and responsibilities that are gendered, normative, and cultural (Dewart et al., 2021). It is also relational, with other people and institutions, shaping the social organization of many aspects and domains of life. When people wait, they are in a complicated state of stasis, suspension, but also active waiting. Those waiting may

imagine future possibilities, consider who and what they are waiting for, and are living in precarity where their lives are marked by suspension (Llewellyn and Higgs, 2021). Despite the centrality of waiting in health care, it is an underexplored aspect of research (Dewart et al., 2021). In this paper, we explore the phenomenon of waiting for health care. Bringing together diverse interdisciplinary literatures on waiting and insights from our own research, we i) provide an overview of what we know about experiences of waiting for health care, and ii) offer our thoughts on some theoretical and methodological considerations for future research in this area.

2. Krystle Shore, University of Waterloo

*Examining the adoption of electronic health records software in Canadian long-term care: For what and for whom?*

The COVID-19 pandemic exposed serious inadequacies within Canada's long-term care (LTC) system, including poor infection control, communication gaps, staffing and supply shortages, and overall low standards of care. Federal and provincial governments have since directed considerable funding toward these issues, citing innovative healthcare technologies as a key response measure. Health informatics literature also suggests 'smart' technologies—like electronic health records (EHR) software integrated with operations management tools and clinical machine learning—can improve LTC efficiency and resident well-being. However, it is unclear whether such outcomes are empirically confirmed. Further, extant research focusing on the promises of technology in healthcare administration tends to ignore important social contexts that shape how the technology is used in practice. Research that does account for how integrated EHRs are used by frontline LTC staff, though sparse, suggests person-centered care practices are tempered by the impersonal, burdensome, and often dysfunctional elements of the software. More generally, the rationales supporting innovative technology as a solution to public crises often rest on false pretenses and prioritize economic interests over public good. Given these concerns and the increasing adoption of integrated EHR software in the wake of identified deficiencies in Canadian LTC, it is crucial to examine whether this technology truly addresses LTC needs or whether it reflects other, discursive interests. This presentation outlines the methodological and analytical approach employed in a qualitative, multi-phased study of the rationales driving the implementation of integrated EHR software in Canadian LTC and whether adoption of the technology aligns with LTC staff needs. Phase one of the described study focuses on how private vendors market EHR software to LTC facilities and aims to identify the assumptions and vested interests embedded within these vendor rationales. Phase two of the study seeks to understand how frontline LTC staff perceive of and use the technology. Foucauldian discourse analysis is then employed to compare phase one and phase two findings to identify any disconnects between how EHR software is framed through marketing discourse and how the technology operates in practical LTC contexts. As such, this project aims to identify whether integrated EHR software responds to frontline LTC staff needs as well as the broader social, cultural, and political forces that situate innovative technologies as a solution to crises in Canadian healthcare administration (e.g., neoliberal imaginaries that situate technology as a more 'cost-effective' solution in health administration). The number of Canadians aged 75 or older will more than double between 2017 and 2037. If identified LTC deficiencies are left unaddressed they will compound over time as Canada's population ages. Digital healthcare administration technologies like integrated EHR software carry a potential to improve LTC, though research is

needed to substantiate whether this potential translates into practice. The project described here seeks to identify whether integrated EHR software responds to the needs and perspectives of frontline care staff in a post-pandemic era, thereby evaluating the technology to enhance healthcare delivery for Canada's rapidly growing elderly population. In describing the methodological and analytical approach used in this study, I advocate for research to address critical gaps in our understanding of how smart healthcare administration technologies are rationalized as a solution to public health crises, whether these technologies and the rationales underpinning them align with practical healthcare needs, and the broader socio-political forces that condition them.

3. Kimberly Seida, Egale Canada

Non-presenting author: Krista Ceccolini, Egale Canada

*Queering mental health supports in Canada: Developing a training program for service providers*

A robust evidence base has confirmed the presence of socioeconomic and health inequities among 2SLGBTQI people in Canada due to exclusion, discrimination, and a lack of affirming healthcare (Bettergarcia et al., 2021). The COVID-19 pandemic has exacerbated these inequities, disproportionately impacting numerous social determinants of mental health for 2SLGBTQI individuals, including access to primary and mental healthcare, housing, food, and employment (Seida, 2023). Alongside these deepened disparities wrought by the pandemic, the last few years have been characterized by troublesome rises in gender-based and anti-2SLGBTQI violence (Women and Gender Equality Canada, 2022). In the current context of national anti-2SLGBTQI movements and rhetoric, 2SLGBTQI people are being systematically marginalized and excluded from Canadian mental health care and social services. To address these challenges, Egale Canada's researchers and instructional designers co-developed a cost-free and self-led virtual training program for mental health and social service providers across Canada. The bilingual training program is based on research conducted between 2021 - 2022, which included a national survey ( N = 304) and virtual focus groups ( N = 61) with 2SLGBTQI service seekers as well as queer and allied service providers, giving participants a space to share their experiences regarding the pandemic's wide-ranging impacts on mental health and well-being. Queer and allied service providers similarly shared the challenges they faced in delivering inclusive care for 2SLGBTQI people during the pandemic. The training is entirely rooted in the experiences, challenges, and priorities for change shared by research participants. The Queering Mental Health Supports in Canada training is a four-module interactive program incorporating both service recipients' and providers' experiences. Specifically, it builds on the needs identified by service providers in earlier phases of the research, including: strategies on how to provide safer, more affirming care and services; incorporating rural and remote experiences; using socio-ecological and intersectional modalities; adapting to more virtual care provision; and responding to the needs of 2SLGBTQI service providers (e.g., burnout prevention). The first module reviews content from the "Inclusion 101" trainings Egale already provides. The second module puts forward the theoretical foundations of the training program: social determinants of mental health, intersectionality, minority stress, and trauma-informed care. The intent is to move beyond biomedical, individualistic, and westernized understandings of mental health to wholistically address 2SLGBTQI mental health disparities. The third module aims to create safer mental health care with a focus on cultural safety, anti-oppression, and neurodiversity-affirming care. In the final module, learners will explore how the field responded to pandemic-

related challenges by adopting alternate strategies and modes of delivery, and how to dismantle financial, proximity, and physical barriers to care. Egale's training challenges existing frameworks of "cultural sensitivity" or "cultural competency", which risk reducing safe and appropriate care to a finite set of practices or knowledge canons which, if applied, will result in better healthcare experiences and decreased disparities. Instead, it invites learners to focus on approaching care through the lens of cultural humility, an approach which places the service seeker at the centre and which understands provider and organizational improvement and growth as ongoing processes. Going beyond the typical risk discourses which only serve to pathologize and further marginalize 2SLGBTQI care and service seekers, our training highlights the strengths and resilience of 2SLGBTQI people in their efforts to navigate and optimize their healthcare, health, and well-being. Our training also builds on the adaptive approaches already being employed by 2SLGBTQI and allied service providers to provide a roadmap for new learners. Incorporating both provider and seeker perspectives in the same training is key to mapping out collaborative approaches to improve health care delivery and to maximize learners' application and integration of the training. Egale Canada's training serves as a critical intervention to support the health and well-being of 2SLGBTQI communities. Addressing key training and knowledge gaps among frontline service providers, managers, and decision-makers 2SLGBTQI communities' health and healthcare needs is urgent within a shifting sociopolitical landscape increasingly marred by anti-2SLGBTQI behaviours, discourse, and legislation.

### **(SCL8) Ordinary Cosmopolitanisms**

Tuesday June 18 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Culture Research Cluster

Academic discussions of cosmopolitanism have been reinvigorated in the context of contemporary processes of globalization, transnational mobilities, and multicultural urbanism. Cosmopolitanism can be understood as both: 1) a philosophy and political project of world citizenship; as well as 2) an intellectual or aesthetic disposition and set of practices premised on an openness to cultural diversity and global awareness. Within the broader academic literature, a growing sociology of cosmopolitanism is characterized by research that uses a grounded notion of cosmopolitanism to understand the ways in which cosmopolitanism is 'lived' and expressed in daily life. For this session, we feature papers that advance sociological understandings of the various ways in which cosmopolitanism is manifest in everyday life. This includes research that focuses on cosmopolitan consumption and markets, cosmopolitan canopies and cultural practices, as well as the relationships between cosmopolitanism and banal nationalism. Theoretically informed and grounded in empirical research, the papers are based on recent studies that consider how cosmopolitanism surfaces and is expressed in various, ordinary ways.

*Session Organizers and Chairs: Sonia Bookman, University of Manitoba; Mark Hudson, University of Manitoba*



**Presentations:**

1. Mark Hudson, University of Manitoba; Shayne St. Denis, University of Manitoba

*CSR, ESG, and Financial Cosmopolitanism: Bank constructions of responsibility*

This paper situates the cosmopolitan constructions of transnational banks within the longer history of corporate contestation over “social responsibility.” Swinging back and forth between highly restrictive and more expansive understandings of corporate responsibility, banks—as key, perhaps even hegemonic, members of capitalist policy networks—actively engage with questions about who they are responsible to, and for what. Through a critical content analysis of documentation from 5 transnational banks, the paper characterizes banks’ ongoing settlement of their own cosmopolitan responsibilities, and places it in this longer historical context.

2. Sonia Bookman, University of Manitoba; Benjamin Ayamga, University of Manitoba

*Configuring Ordinary Cosmopolitan Cultures: Ethical Branding, Cosmopolitan Affordances, and Consumption in a Canadian Context*

Academic discussions of cosmopolitanism have been reinvigorated in the context of contemporary processes of globalization, transnational mobilities, and multicultural urbanism, resulting in a substantial literature reflecting a range of disciplinary approaches and academic debates (Rovisco and Nowicka 2011; Inglis 2014). We situate our paper within an emerging sociology of cosmopolitanism, characterized by a concern with the ways in which cosmopolitanism emerges in everyday life, including through market processes and practices of consumption in contemporary consumer culture. With the “moralization of markets” (Stehr, 2008) and widespread adoption by companies of corporate social responsibility (CSR) policy, global brands are now prominent platforms where individuals encounter images of cultural diversity, principles of global social and environmental responsibility, and opportunities to engage cosmopolitan practices. Yet, little academic attention has been paid to investigating the ways in which cosmopolitan consumption is articulated and supported by such market cultural forms as well as how consumers engage their cosmopolitan affordances. Exploring connections between global brands, cosmopolitanism, and consumption, this paper draws on material from an extensive qualitative study conducted over three years (2020-2023), in a Canadian context. Focusing on H&M, Amazon, and McDonald’s, case study research involved documentary study, textual and visual analysis of brand communications and environments, as well, qualitative interviews were conducted with consumers of the brands (n=49) in the city of Winnipeg, Canada. Providing a multi-level analysis, the paper outlines: 1) how the brands mediate and support cosmopolitan consumption in Canada through the implementation of market practices of corporate social responsibility; and 2) how Canadian consumers engage such brand-based cosmopolitan affordances (e.g. purchasing clothing made with recycled materials), and the meanings they make of such activity. The paper will mainly consider how diverse consumers engage and negotiate the cosmopolitan “frames of action” (Arvidsson, 2006) assembled by these brands, paying attention to the ways in which consumer engagement is refracted through cultural, gender, and class boundaries. It will compare and contrast the cosmopolitan cultures that surface on the platforms of the brands, delineating differences in emphasis (aesthetic versus moral

cosmopolitan orientations), extent of consumer involvement (passive acceptance versus active use of the brand to perform cosmopolitan ideals), and meanings expressed, while drawing attention to their ambivalence, tensions, and limitations. In this way, the paper contributes a nuanced understanding of the particular kinds of cosmopolitanism and cosmopolitan practice that surface in the dynamic interplay of consumption, branding activity, and everyday life.

3. Tyler Correia, University Canada West (UCW)

*Complicating Banal Nationalism Through Sociological Exploration of Cosmopolitanism: The Trace and Dissemination*

Contemporary sociological research has decisively challenged ideas around ‘societies’ as stable and internally consistent social forms akin to national communities at least since Nina Glick-Schiller and Andreas Wimmer (2003) coined the term methodological nationalism. In tandem, sociologists and social scientists have taken a particular interest in understanding the empirical conditions that ground social life within a global society (Agier 2016; Appadurai 1996; Bayat 2013; Beck 2007, 2008; Castells 2009; Cheah and Robbins 1998; Diouf 2002; Kaldor 2003; Mignolo 2000; Urry 2007; Volkmer 2014). This movement departs from conventional discussion around cosmopolitanism, which often centers normative or philosophical debate, as well as questions around institution-building (especially at the transnational level) (see: Correia, forthcoming). Using theoretical concepts derived from the work of Jacques Derrida and other post-phenomenological thinkers—the trace and dissemination—this paper outlines preliminary findings for an ethnology of banal nationalism (Billig 1995) that also problematizes the construction of national symbols, identities and ideals in terms of their borrowings from other cultures and traditions. Through this analysis, I conclude that often even the most quotidian nationalisms are already complicated by their importation of national symbols, and reliance on a global economy for their circulation. To better situate banal nationalisms within a wider context of global socio-economic and political dynamics, I introduce the concepts of the trace and of dissemination to characterize the sociologist as detective —where the task of the sociologist is to uncover deeper and wider relations and circuits through exploration of manifest social practices. The trace indicates the relationship between a manifest social practice or material symbol with an implied—but as yet concealed—set of social processes that condition its existence in space and time, while also being indecipherable without reference to other social milieux or global networks. The sociologist as detective is responsible for uncovering the traces of a global society lurking within the most unexpected of clues. As a compliment to this, dissemination refers to how an economy of traces circulate within those global networks, binding one society to another through their borrowings. Contrary to sociologies of global cultural diffusion, dissemination implies that there is no stable ‘origin’ from which forms of cultural production emerge before they circulate, but that their circuits are the origins of cultural practices more manifestly. In other words, the traces binding national cultures to global social processes also demonstrate that a cosmopolitan society comprised of the circulation of information, establishment of global publics, and harmonization of normative assumptions, already exists. This further entails that nationalist discourses must be understood in light of their incorporations of other (transnational) nationalist discourses. These methodological insights are grounded in a preliminary ethnological analysis of social identity and nationalist symbols in Mission, British Columbia. This includes the circulation of far-right iconography (displaying a decal of the Canada flag on a lifted truck, where the maple leaf also

depicts a mirror image of an assault rifle on one side). I argue that our capacity to decipher these cultural images requires a method that is attentive to the circulation of nationalist imagery from 'elsewhere'—not only the United States, where assault weapons have a particularly strong cultural symbolism, but around the world. In turn, both the cultural elements of nationalist assumptions—beliefs and values, symbols and cultural artifacts—and the material economies—circulating commodities—implies that even the most assertive 'national' societies are meaningfully composed of global traces.

### **(SCY5) Challenging Hate through Black and Indigenous Frameworks: Centring Love, Joy, and Critical Solidarities**

Tuesday June 18 @3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Childhood and Youth Research Cluster

This session explores work that shifts from childhood innocence and sentiments of youth as social problems to the many ways that children and youth are deeply affected by challenging threats to their existence. The papers in this session bolster Blackness and Indigeneity by centering Black flourishing practices and anti-colonial resistance strategies. The three papers in this session include: *Awakening the African Personality to re-imagine Possibilities in Pursuit of Inclusive Black Futurities*, *Writing historical wrongs: Why Black children deserve the joy of pro-Black play-based learning*, and *Mica, Talk That Talk: Reflections on Power-Consciousness in Action Research with Black Girls*.

*Session Organizers and Chairs: Janelle Brady, Toronto Metropolitan University; Rachel Berman, Toronto Metropolitan University*

#### **Presentations:**

1. Verne Hippolyte-Smith, OISE, University of Toronto

Non-presenting author: Amal Madibbo, University of Toronto

#### *Awakening the African Personality to re-imagine Possibilities in Pursuit of Inclusive Black Futurities*

In thinking of the operations of systemic anti-Black racism across multigenerational processes of inclusion for the Black diaspora in Canada, Black youth in Canada display resistance to foster their inclusion. Alienated and uprooted from their ontological and historical roots, the self-conceptualization of the Black subject is constructed within an anti-Black, epidermalized and self-negating consciousness (Fanon, 2001). While some Black children and youth internalize this false Black identity inscribed to their existence, which can be manifested through negative self-actualizations, others find ways to resist and subvert the epistemic violence (Hill Collins, 2019) which has constructed the white myth of Blackness, by staying connected to their roots and cultural knowledge. In this paper, we explore how second-generation Black Canadian youth in Ontario resist succumbing to the self-fulfilling prophecy spawned by dispossession, alienation, and internalization to forge Black futurities. We interrogate the youth's understanding of and engagement with Black

indigenous knowledge, families, and communities. Our positionality as two academic Black women passionate about Black thought led us to draw on Negritude as an onto-epistemological theoretical and practical framework, and utilize a qualitative research method (Lindlof and Taylor, 2018) consisting of semi-structured interviews with Black youth, and content analysis to interpret the data. Negritude offers a deeper critical consciousness of Black ontology and identity that transcends corporeal and visual realms of understanding the Black self, allowing us to subvert the corollary of colonialism and white supremacy (Césaire, 1939). Negritude is proposed as a humanism (Senghor, 2004) which delineates a pan-psyche that converges the political with the emotional which is saliently fecund in spirituality, cosmology, art, language and the word (Damas, 1974). Semi-structured interviews facilitate access to the subjectivities and racial and cultural meanings Black youth express, and content analysis enables identifying and linking themes related to their lived experiences of Black youth and the experiential knowledge of their families and communities. While all the participants have fashioned methods of resistance centered in family connectivity, the passing on of strong values associated with Black culture in shaping identity and sense of belonging, and transglobal relationships with their indigenous roots, they lack a deeper understanding and grounding of “enfleshed” African ontology and Afrocentric and Black indigenous epistemes and praxis, which can strengthen their sense of belonging and help to better strategize to insure an inclusive and equitable anti-racist future. Thus, there is an urgent need for radical action specific to the Black personality and embodiment. By engaging Negritude, young people can connect to a deeper ontological understanding of Blackness as an anti-thesis to the Eurocentric consciousness, therefore unearthing and awakening an unapologetic boldness or “Black Swagger,” which is a prerequisite for audacious Black imaginaries and futurity. That will allow to cultivate and amplify more self-assured Black voices and propel resilience into meaningful transformation. Therefore, to hold the potential for deeper impact on disrupting and assure the continued forging and development of inclusive Black futurities it is imperative to truly ground oneself into their Black ancestral indigenous knowledge.

2. Kerry-Ann Escayg, University of Nebraska- Omaha

*Writing historical wrongs: Why Black children deserve the joy of pro-Black play-based learning.*

A variety of play-based learning approaches continue to receive institutional support in early years learning spaces managed by public and private organizations. Even as scholars urgently critique play-based learning methods in the early years by identifying the theoretical underpinnings of such pedagogies as Eurocentric (Kinard et al., 2021) and more specifically, how these approaches negate the salience of race and racism in the lives of Black children (Escayg, 2021,2022), we advocate instead for the adoption of both critical anti-racist and pro-Black play-based pedagogies in praxis. Indeed, when applied effectively, the preceding formative strategies may sustain Black children’s positive racial identities while promoting the joy-filled and psychologically safe early learning environments so critical to Black children’s well-being in the US and Canada. Additionally, narratives of the enslaved—based on data culled from interviews with survivors of the slave trade for the 1936 to 1938 Federal Writers’ Project (for example)—proffer historically and sociologically rich lessons congruent with the current scholarly gestures toward an examination of how and to what extent the “white gaze” and whiteness, in general, inform Black children’s experiences in play-based environments. Most notably, although enslaved Black children engaged in play activities, such was

often performed against a backdrop of control, surveillance, and physical and psychological violence (Harris, 2021). The foregrounding of the narratives of the enslaved ultimately brings current developments in pedagogical scholarship into sharper focus, making the case for this presentation as an act of temporal justice. Through the incorporation of storytelling formats and a creative approach that privileges Black children's voices past and present, the proposed presentation recommends a broadly pro-Black pedagogy to address the historical wrongs and contemporary anti-Black racism that pervade social systems and often deny Black children's sense of self (thereby thwarting opportunities for them to thrive in the early years of childhood). In this presentation, I will discuss the defining features of pro-Black play-based learning and provide practical classroom examples. Clarified by the transformative power of joy, hope, and resistance, such curricular components would be useful for researchers and practitioners committed to disrupting anti-Black racism in the early years classroom while safeguarding the youngest hearts and souls of our children as they learn to navigate racialized and increasingly hostile learning spaces overshadowed by the specter of a brutal, inhumane, and unjust past.

3. Stephanie Fearon, York University

*Mica, Talk That Talk: Reflections on Power-Consciousness in Action Research with Black Girls*

Canada boasts a diverse and longstanding Black population. The country's relationship with Black Canadian communities is marred by practices of enslavement and segregation, and racially restrictive immigration policies (Aladejebi, 2021; Maynard, 2017). Black scholars point to the ways that Atlantic chattel slavery and its afterlives continue to unfold in Canadian institutions like education (Brand, 2020; Maynard, 2017; Walcott Abdillahi, 2019). In these afterlives, anti-Black racism is endemic to Canadian public schools and profoundly shapes the lives of Black children (Walcott and Abdillahi, 2019; Maynard, 2017). A growing number of Black scholars and community members uphold the collection of race-based data as an integral component to disrupting and dismantling the hate and violence wielded against Black children in Canadian schools (Walcott, 2020). Indeed, empirical inquiries on Black life are vital to establishing policies, practices, and pedagogies for the wellbeing and academic achievement of Black Canadian children. University-based researchers have long been at the helm in developing and facilitating empirical inquiries on Black Canadian communities. However, Black Canadians' relationships with academic institutions are fraught and tenuous (Walcott, 2020). Black people have long denounced research emanating from these institutions as extractive and exploitative. Black Canadians decry the power hierarchies and oppressive discourses inherent in Eurocentric research processes (Fearon, 2023). In fact, Black leaders accuse these empirical inquiries as benefiting the researchers collecting the data more than the Black people being researched (Walcott, 2020). In this arts-informed autoethnography, I investigate my own practice as a University professor with a research profile focused on the experiences of Black Canadian women and girls in schools. I am particularly interested in the ways that I use an endarkened feminist epistemology and the arts to shift the power imbued in my researchers identity to the Black girls with whom I collaborate. In so doing, I imagine and advance a power-conscious inquiry process that is useful for researchers wishing to embrace a collaborative ethic grounded in Black onto-epistemologies when working with Black girls. Specifically, I explore the ways that I create conditions whereby I, the researcher, can be cognizant of power relations and disrupt the prevalent researcher/researched dichotomy and more deeply invite Black girls to

become collaborators and share power within the inquiry (Stewart, 2022). The following questions guide my autoethnography: How might educational researchers imagine and develop a power-conscious collaborative inquiry process with Black girls? How might this process attend to and disrupt the prevalent researcher/researched dichotomy? How might this inquiry process shift the power imbued in a researcher's identity to Black girls? I begin this paper by providing a critique on power and its manifestations in Eurocentric forms of inquiry. I, then, present the tenets of a power-conscious framework grounded in an endarkened feminist epistemology (Stewart, 2022). Through a creative non-fiction short story, I showcase how I partnered with three Black Canadian girls to reconceptualize their role in the research process. Centering my work with Mica, a 10-year-old Black girl in a special education program, I highlight my research journey to embracing a collaborative ethic. To this end, with humility, I showcase the shortcomings and successes I faced when working with Black girls in a power-conscious collaborative inquiry. The paper concludes with a series of reflective questions challenging scholars to engage in power-conscious collaborative research with Black girls.

**(SMH6) Bridging Communities: The Transformative Power and Unique Challenges of Community-Engaged Research in Understanding Mental Health in Society**

Tuesday June 18 @ 3:30 pm - 4:30 pm (Eastern Daylight Time)

Session Format: Keynote Lecture

Affiliation: Sociology of Mental Health Research Cluster

*Session Organizers: Ruth Repchuck, McMaster University, Jinette Comeau, King's University College at Western University*

*Moderator: Jinette Comeau, King's University College at Western University*

Keynote Speaker: Dr. Diana Singh, McMaster University

Community-academic partnerships make important contributions to the development of innovative interventions, programs, and policies that better address the complex needs of individuals dealing with mental health challenges. Drawing from the Emotions Matter Study—an ongoing community-engaged study on the mental health consequences of emotional labour—this talk will underscore both the challenges and invaluable contributions of community-engaged research in shaping the sociology of mental health. Community-based partnerships hold transformative potential, informing evidence-based policies, fostering impactful interventions, and reshaping societal perceptions of mental health and society.

### **(SOM3b) Immigrant networks in the integration process II**

Tuesday June 18 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Migration Research Cluster

The process of immigrant integration is multifaceted and influenced by various factors, including economic opportunities, cultural adaptation, and social networks. While all these components play important roles, the influence of social networks, in particular, has garnered increasing attention. Social networks, comprising individuals and the relationships that exist between them, can significantly impact immigrants' experiences in their destination countries. This session aims to explore the intricate dynamics of how immigrants form new ties and the profound effect of these networks on the overall integration process. It seeks to address the question of what role the immigrant's network plays in their integration process and overall well-being and falls under the theme of immigrant integration.

*Session Organizers: Emmanuel Kyeremeh, Toronto Metropolitan University, Jonathan Amoyaw, Dalhousie University*

*Chair: Jonathan Amoyaw, Dalhousie University*

#### **Presentations:**

1. Ka Po Kong, University of British Columbia; Sean Lauer, University of British Columbia

#### *Immigrant Friendships and Social Integration: A Study of Friendship Networks and Sense of Belonging*

Current research has demonstrated the significance of social networks in the dynamics of international migration, from the initiation of migration processes to the subsequent settlement and success of immigrants in host societies (Boyd 1989, 2012). These networks contribute to the accumulation of social capital, providing immigrants with tangible and intangible resources crucial for integration, such as financial support and access to information (Kazemipur, 2006). Research also finds that minority immigrants often rely more heavily on social networks as a compensatory strategy for mitigating other disadvantages in their new homes (Raza et al., 2013; Soehl and Van Haren, 2023). While a growing body of literature investigates the role of social networks in settlement outcomes, fewer discussions focus on the relevance of social networks in enhancing or constraining the social integration of immigrants. Research on immigrant friendship networks is particularly scarce, due partly to the fluid nature of non-contractual relationships and the context dependence across different settings (e.g., classrooms, university environment). More friendship and social integration studies concentrate on children and adolescent immigrants in educational settings (Hooijsma and Juvonen, 2021; Lorenz et al., 2021; Reynolds and Crea, 2017), leaving the experiences of adult immigrants less explored. Friendship is a barometer of social integration. Friendships signify a sense of mutual respect and acceptance between two equals (Vela-McConnell, 2017). Friendships, though voluntary and egalitarian, often reinforce and are patterned to reflect social stratification. Research finds that individuals tend to befriend those of homogenous status,

including race, ethnicity, and immigrant identity, which can contribute to exacerbating network homophily and social segregation (Mollica et al., 2003; Titzmann, 2014; Zhao, 2023). Therefore, friendship networks serve as a valuable inquiry into immigrant social integration, which offers not only essential social capital but also fosters a sense of identity and access to broader social connections. Immigrant friendship networks can contribute significantly to their making of new homes and belongingness. Using the data from the Canadian General Social Survey (GSS) Cycle 27, this study asks: How do friendship network characteristics influence immigrants' sense of belonging to their host community? To provide a more comprehensive view of the characteristics of friendship networks, this paper builds on Van der Horst and Coffé's (2012) three-component network model: size (the number of friends), heterogeneity (the number of friends of different ethnic backgrounds), and interconnectedness (the frequency of contact). The analysis compares the means and distributions of these characteristics between immigrant and non-immigrant groups. Then, a binary logistic regression model is applied to assess the influences of friendship networks on the sense of belonging, while controlling sex, age and visible minority status variables. Preliminary findings reveal that immigrants generally maintain a smaller size of close friendship networks, averaging two to three close friends, and exhibit lower interconnectedness than most immigrants have in-person communications with friends twice to three times a month, compared to non-immigrants. Interestingly, immigrants also tend to have more friends of different ethnic backgrounds than non-immigrants. However, this pattern varies across ethnic groups, with the ethnic majority (33%) and Chinese (32%) reporting no cross-ethnic friends at all. The regression model ( $R^2=0.106$ ) indicates that a stronger sense of belonging in the host community is associated with having more close friends, higher frequency of telephone communication, greater satisfaction with communication and a moderate level of friendship network heterogeneity. Additionally, ethnic identity significantly influences immigrants' sense of belonging, with a Chinese ethnic identity showing the strongest negative relationship. This study aims to explore the link between friendship network characteristics and immigrants' social integration. Preliminary findings highlight the significance of the core friendship network in shaping the sense of belonging, limiting the impact of peripheral relationships. Surprisingly, while heterogeneous networks contribute to belongingness, the effect is most robust at a few and about half levels. Moreover, higher telephone contact frequency and satisfaction with communication enhance immigrants' sense of belonging, emphasising the influence of closer ties and higher connectedness on social integration. In contrast, overly loose and very heterogeneous friendships may negatively impact immigrants' feelings of belongingness. Overall, preliminary findings suggest that aside from cross-ethnic friendships, co-ethnic connections also play an equally important role in immigrants' sense of belonging, and further call for more investigation on immigrant friendship networks and social integration.

2. Thomas Soehl, McGill University

Non-presenting author: Ana Cañedo, Université de Montreal

### *Connected to last? The temporary effect of sponsorship on refugee's friendship networks*

Having crossed the territorial boundary, how do migrants cross the social boundary and develop friendship networks in their destinations? The canonical assimilation model suggests that this process unfolds gradually and, especially when it comes to relationships that span social differences like those that reach outside the co-ethnic community, is intertwined with other adjustments such



as learning the host country language, and residential and occupational mobility. But is this coupling of different dimensions of assimilation inevitable? Refugee sponsorship policies like those pursued in Canada offer an opportunity to examine this question. Providing social connections right upon arrival they re-order the typical sequence. Drawing on a representative, longitudinal survey of Syrian refugees in Canada who arrived through different resettlement programs we investigate whether these initial connections indeed result in durably different friendship networks and are thus able to uncouple friendship formation from other dimension of settlement. We find that only sponsorships where refugees are matched with sponsors they did not know prior to migration and where the sponsorship relationship bridges large social distances – is associated with larger and more diverse friendship networks. And while they can provide tangible benefits, these additional friendship ties are fragile and dissolve in relatively short time.

3. Emmanuel Kyeremeh, Toronto Metropolitan University; Jonathan Amoyaw, Dalhousie University

Non-presenting author: Bridget Annor, Western University

*Immigrants' network in Canada: the case of Ghanaian immigrants in Canada*

Research indicates that immigrants establish new connections upon their arrival in the host country while also preserving their old ones in their home nations. The structure and development of these connections can influence their integration into many aspects of the host nation. However, there has been few studies investigating the structure of immigrants networks and its influence on their integration, particularly in places like Canada. Utilizing egocentric network analysis of 172 Ghanaian immigrants in the Greater Toronto Area, we investigate the configuration and composition of their networks. Additionally, we also investigate the type of support immigrants are likely to derive from such networks since networks are known to provide varying degrees of support. Based on prior studies, we focus on two forms of support (informational and emotional support) in these networks, and how they impact their integration. The findings indicate that immigrants in Canada were primarily connected to immigrants of the same nationality, followed by connections with individuals in other locations, then connections with individuals in their home country, and finally connections with those who were native-born. The application of multinomial multilevel regression demonstrates that immigrants tend to receive emotional and informational support from their connections, which can originate from both their relationships in the host country and their home country. We utilize theoretical knowledge derived from the migration project and the context of reception to elucidate the impact of these connections on the process of integration in Canada. The policy implications of these findings are also addressed.

**(VLS6) Exploring Gender-Based Violence in Ghana and Canada**

Tuesday June 18 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Violence and Society Research Cluster

Common characteristics of gender-based violence align with characteristics involved in other more recognized forms of hate crime, such as targeting victims because of their race and/or religion and having a devastating impact on society. This session focuses on gender-based violence that is perpetrated primarily by men and disproportionately impacts women and girls. The presentations will examine male violence against women and girls (MVAWG) in two distinct world regions, represented by Ghana and Canada, with a focus on themes such as intimate partner violence, patriarchy, racism, and suicide.

*Session Organizer and Chair: Ciara Boyd, University of Guelph*

**Presentations:**

1. Sabry Adel Saadi, Université du Québec à Montréal

*Experiences, Needs, and Service Utilization by (Co) Victims of Domestic Violence Against Women*

In Québec, intrafamilial homicides account for 29.5% of all homicides, with the majority being cases of domestic violence-related killings by men of their female (ex)partners (MSP, 2023). Coercive control, an often insidious and prevalent dynamic in these cases, is central to this study. Retrospective reviews of femicides shows that a majority of women sought help prior to their murder underscoring the urgency to understand and act. However, there remains a gap concerning needs and the help-seeking experiences of survivors and their close ones, especially those with children during the critical post-separation period. Our research aims to fill this gap by focusing on the often-neglected needs related to women's self-determination and capacity to act to protect themselves and their loved ones, thus shedding light on lesser-known facets of domestic violence. This research focuses on elucidating the often unexpressed experiences and needs of women survivors of attempted femicide and their close ones. The goal is twofold: to reveal the complexity and specificity of the psycho-socio-judicial needs of survivors in the post-separation period, and to highlight the help strategies they develop in response to these challenges. The study aspires to document practices of self-determination and agency, which are crucial but underrepresented in the literature on domestic violence. Through this work, our aim is to make a substantial contribution towards enhancing comprehension of coercive control, domestic violence dynamics, and journeys to safety. Our study draws on in depth interviews of survivors of near femicide and from proxies (family members, friends, colleagues) of women killed. Data was collected as part of the Canadian Initiative for the Prevention of Domestic Homicides, a large, multi-site project with investigators from across Canada focused on four populations that are known to experience increased vulnerability to domestic homicide including: Indigenous populations, rural, remote, and northern populations, immigrant and refugee populations, and children exposed to domestic violence. This study makes use of the 26 interviews that were conducted with survivors in Québec. Interviews

were designed in accordance with an narrative research framework and invited participants to talk about specific times when they didn't feel safe, what they did about it, who they sought help from, and what was helpful and unhelpful. Probes were used to further explore the resultant stories and elicit elaboration on survivors' help-seeking behaviours, barriers to seeking help, and the kind of supports that may have been more helpful. Additional probes also invited participants to reflect upon what these stories and events meant to them, so as to gain an understanding of their interpretation of their own story. Analysis adopted a phenomenological analysis to seek to understand the intimate experiences of the individuals involved. Methodological rigor is ensured by careful selection of participants and conducting interviews that allow for free and open narration. The analysis plans to connect these narratives to the research objectives, aiming to reveal authentic insights into survival strategies and post-violence needs. The author of this thesis engages in this research with a perspective enriched by personal and professional experiences in the field of domestic violence. As a man belonging to a visible minority and part of the sexual and gender diversity, as well as a survivor of domestic violence, he brings a deep understanding of the subtleties of gender-based violence. This confluence of identities offers a particular sensitivity to the narratives of survivors and witnesses of these violences, allowing for a nuanced and empathetic analysis. Professionally, the author has worked as a specialized educator and social worker, acquiring direct practical experience with victims and intervention systems. This lived and professional expertise, combined with an active role in the data collection phase of the Canadian Initiative for the Prevention of Domestic Homicides, gives the author a unique position to interpret the data with rigor and sensitivity, while recognizing the importance of maintaining scientific objectivity. As we navigate through the data and starting the analysis, a concise summary of the preliminary with some initial themes, offering a glimpse into the discoveries made during the course of our study. The research aims to illuminate the post-violence journeys of survivors and to influence interventions and policies. By identifying specific needs and examining self-determination strategies, this study proposes a framework for improving support systems and for creating more effective public policies. The ultimate goal is to provide essential information to strengthen the protection and support of survivors of attempted femicide and their close ones.

2. Victor Agyei-Yeboah, Memorial University

Non-presenting author: Eric Tenkorang, Memorial University

*Lineage and Intimate Partner Violence: A qualitative study of Ghanaian women's experience of Intimate Partner Violence across kin groups.*

Lineage ties are central to the social organization of many societies in Sub-Saharan Africa, including Ghana. They are fundamental to the socialization of its members, including the distribution, ownership, and access to resources, as well as the performance of important marital rites. In Ghana, lineage ties are mainly organized along either a matrilineal system - where descent and inheritance are traced through the female line, or a patrilineal system - where genealogical ties and inheritance are traced through the male line. Given its centrality in the lives of people in Ghana, especially as it relates to marital outcomes, some studies have identified links between lineage and women's experience of Intimate Partner Violence (IPV). In particular, the studies find that women in patrilineal societies are more susceptible to IPV, compared to those in matrilineal societies. Moreover, previous works on lineage and IPV limit the operationalization of lineage to a binary

construct (matrilineal and patrilineal) to the neglect of women who may identify with both (bilateral). Hence, there is no evidence or empirical work on women's experience of IPV in bilateral societies. Meanwhile, previous studies fail to show how, and in what ways, specific lineage norms facilitate or reduce women's experience of IPV across kin groups. For instance, it remains relatively unclear why women in patrilineal societies are significantly more likely to experience IPV than those in matrilineal societies. In this study, we move beyond the simplistic binary operationalization of lineage to include a third group - bilateral – for a more nuanced understanding of women's experience of IPV across these groups. Thus, our study explored women's experience of IPV across the matrilineal, patrilineal, and bilateral kin groups. We also examined two theoretical pathways to understand the mechanisms through which lineage might reduce or exacerbate women's vulnerabilities in intimate relations. First, we probe how differences in norms such as bride price payment (transfer of goods/money/wealth from a groom to a bride and her family at the onset of marriage), specific to the three lineage groups explain women's IPV experiences. Second, we also explored how women's access to lineage resources such as land, capital, education, and employment influenced their experiences of IPV across kin groups. We draw on the cultural, feminist and power theoretical perspectives to foreground the findings. A thematic analysis of in-depth interviews with 22 women ever-married found that IPV occurred across patrilineal, matrilineal, and bilateral societies. Women in patrilineal societies experienced continuous patterns of emotional, economic, and physical IPV, while those in matrilineal societies recounted repeated incidents of emotional, sexual, and economic IPV. In bilateral societies, women narrated frequent experiences of emotional IPV, which was triggered by physical IPV, and accompanied by economic IPV. The expensive nature of the bride price particularly in patrilineal and bilateral societies was constructed as "wife ownership", which is symptomatic of male authority and female subordination, with consequences for women's IPV experiences. Partial or non-payment of bride price in matrilineal societies, exposed women to IPV as such unions were not culturally recognized or respected. Furthermore, lineage norms in patrilineal and bilateral societies bar women from owning and having access to economic resources such as land, education, or kin support, which relegates them to an inferior status in which they become financially dependent on their partners' resources, increasing their susceptibility to IPV. Women's access to, and ownership of resources in matrilineal societies gives them some degree of autonomy and financial independence which decreases their likelihood of IPV; nevertheless, their experiences of IPV were explained by the foibles of male chauvinism, supremacy and strong patriarchal norms which undergird unequal gender power relations in marital unions. The findings show that lineage is a crucial site for perpetuating or reducing IPV and that efforts at reducing IPV against women, particularly in the global South, must use lineage as a conduit for empowering women by liberating them from the shackles of discriminatory lineage norms. Also, policymakers must use lineage as an avenue for the distribution of socioeconomic resources to empower women economically in marital unions.

3. Gervin Ane Apatinga, University of Saskatchewan

Non-presenting author: Eric Tenkorang, Memorial University

*'I almost poisoned myself': Understanding the suicidal behaviours of female survivors of intimate partner violence in Ghana*

Suicidal behaviours, including ideation, planning, attempts, and actual suicide, are becoming increasingly prevalent across cultures and societies. These behaviors are a significant cause of death and injury, particularly in sub-Saharan Africa, where they exhibit gender and age differences. Although various factors contribute to these behaviors, research emphasizes the crucial connection between male partner violence and suicidal behavior. However, there is limited knowledge and accounts about this topic in sub-Saharan Africa, with no contribution on Ghana where male partner violence is not uncommon. To address this research gap and enhance understanding of the linkages between male partner violence and suicidal behavior, we conducted reflexive thematic analysis on thirty in-depth interviews with women in abusive intimate relationships in the Eastern Region of Ghana, which has high rates of male partner violence. The findings showed IPV profoundly affected women, exposing them to complex intersecting economic, physical, and psychosocial health problems. Many saw suicide as a solution to their traumatic experiences. The results suggest the need for policymakers to create violence prevention programs and introduce community-based mental health programs, especially those targeting female survivors of violence. Our research aligns with the cluster of gender-based violence (GBV) as a form of hate, particularly focusing on intimate partner violence. IPV is a pervasive form of GBV that affects women universally, regardless of geographical and socioeconomic boundaries. A distressing outcome of IPV is suicidal behavior, which arises from the profound psychological, emotional, and socioeconomic consequences of the violence. IPV violates women's rights and is rooted in hate, instilling fear, trauma, and hopelessness in victims. It functions as a tactic for men to exert power and control over women based on their gender. The prevalence of mental health issues, such as depression and anxiety, arising from IPV highlights the urgent need for comprehensive support mechanisms. Troublingly, some women may perceive suicide as an escape from the intersection of IPV and deeply ingrained patriarchal systems. It is crucial to recognize suicidal behavior within the context of IPV, underscoring the need to address GBV as a systemic issue that requires practical prevention, intervention, and support measures.

4. Julie Kaye, University of Saskatchewan; Alana Glecia (Demkiw), University of Saskatchewan

*Indigenous women's descriptors of intimate partner violence interventions in settler colonial Canada*

Ongoing discrimination in the form of racism and sexism are enacted against Indigenous women through a broad range of provincial and federal agencies in the context of settler colonialism in Canada. As the National Inquiry and multiple other preceding reports have found, the experiences of Indigenous women in relation to criminal justice and related systems are situated in the context of ongoing settler colonial relations that are rooted in a longstanding history of targeted colonial violence against Indigenous peoples in Canada (see, for example, the Inter-American Human Rights Commission [2014]; the Committee on the Elimination of Discrimination Against Women [2015]). Despite widespread recognition of the problem, a paltry number of recommendations from the courts, inquires, and reports have been addressed and none have resulted in the meaningful systemic change necessary to address the ongoing distrust of Canadian criminal justice systems or the continued culture of violence experienced by Indigenous women and girls in Canada (Feinstein and Pearce 2015; LSC 2018; Peters et al. 2018; Bourgeois 2017; NWAC 2022). The Committee on the Elimination of Discrimination Against Women (CEDAW 2015) indicates "with serious concern that

perpetrators [of violence against Indigenous women] may count on the insufficient response of the police and justice system and continue to operate in an environment conducive to impunity in which Aboriginal women continue to suffer high levels of violence with insufficient criminal liability and without adequate access to justice.” Despite numerous calls to action, rates of violence against Indigenous women remained disproportionately high, particularly rates of intimate partner violence (IPV) against Indigenous women. As Dawson et al. (2015) identify, 15% of Indigenous women have experienced IPV, where their non-Indigenous counterparts recorded rates of 6%. In 2021, Women and Gender Equality Canada (WAGE) identified that from ages 15 up, 61% of Indigenous teens and women in Canada were more likely to have experienced IPV in their lifetime when compared with non-Indigenous women (44%). IPV against Indigenous women is also more likely to be fatal (Hoffart and Jones, 2018; Savange, 2021). In the context of historical and structural discrimination against Indigenous persons and ongoing settler-colonial gender violence, responses to widespread violence against Indigenous women remain severely inadequate and are seen by Indigenous women to cause further harm rather than alleviate violence. Nonetheless, such interventions remain positioned as the primary and appropriate response to violence against Indigenous women in settler colonial Canada. Guided by Indigenous feminist and decolonial theoretical frameworks, this presentation provides a thematic analysis of 30 one-on-one qualitative interviews with Indigenous women across Canada who experienced IPV. Their results explore narratives of shared re-victimization by and through the responses of the criminal legal systems they must navigate. Experiences of violent victimization were minimized and met with disbelief. In a context of settler colonial interventions. In particular, the presentation details how descriptors emerged throughout the interviews that described their abusers in similar terms as descriptions of the police, judges, lawyers, and court actors. The interviews detail a continued and demonstrable lack of empathy for Indigenous women experiencing IPV and a minimization or outright denial of the severity of their experiences of violence. Many expressed how the police and legal system utilized tactics of coercive control in ways that were disturbingly similar to those used by their abusive partners. Through the experiences shared by these Indigenous women across Canada, it can be argued that the CLSs response to VAIW, particularly IPV against Indigenous women, is a continuation of the settler colonial project of elimination. By contributing to Indigenous women remain in violent relationships for longer periods of time, dropping legitimate charges, and internalization of victim-blaming tactics of shaming them to reenter violent relationships, the CLS makes it more likely that they, too, will become one of the many missing or murdered Indigenous women in Canada. This presentation concludes by considering the possibilities of any role of the Canadian legal system in addressing IPV and VAIW.

### **(APS2a) The Highlights and Challenges of Community Engaged Sociology I**

Wednesday June 19 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Applied and Community Engaged Sociology Cluster

Community engaged research and work continues to become more mainstream within our discipline, with sociologists recognizing the ways in which community engaged projects can provide opportunities for more insightful and ethical work. This session will explore the “work” that goes on behind the scenes of community engaged sociology.

*Session Organizer: Ashley Berard, University of Victoria*

*Chair: Naomi Nichols, Trent University*

**Presentations:**

1. Jennifer Braun, Concordia University of Edmonton; Saira Shearer, University of Alberta

*Doing community engaged research 'in a good way': learning to honour commitments to community in academic environments*

This presentation will explore a Community Engaged Research project undertaken between a Sociology honors undergraduate student at The Kings University and employees of an Indigenous-serving non-profit, the Bent Arrow Healing Society in Edmonton, Alberta. The goal of this CER project was to understand and document (through field work observation) what it meant for select employees of Bent Arrow to work 'in a good way'. The objectives of the presentation are to discuss the challenges (and successes) we encountered as teacher/supervisor and student through each step of the research process; from ethics approval to presenting the results to the community we worked with. The main challenges stemmed from our desire to do research 'in a good way' with our Indigenous partners while negotiating the requirements of the academic institution. The presentation will include the perspective of both the researcher supervisor and teacher (Dr. Jennifer Braun) and the student researcher (Saira Shearer) highlighting the experience of doing a CER project at a small, undergraduate teaching institution. It will delve into the particular challenges associated with conveying research through unconventional means within academia, underscoring the significance of decolonizing traditional research practices.

2. Sara Cumming, Sheridan College

Non-presenting author: Julianne DiSanto, Sheridan College

*In the Crossroads: Exploring Challenges and Opportunities in Community-Engaged Research with Nonprofits and Academia*

The Community Ideas Factory is an innovative project funded by the Social Sciences and Humanities Research Councils Community and College Social Innovation Fund (SSHRC-CCSIF). This transformative initiative embraces the principles of community-engaged research by fostering a dynamic collaboration between academics, 15 diverse non-profit organizations, and the local community. The projects primary goal was to co-create a client-centric, applied, and equity, diversity, and inclusivity (EDI) informed virtual life skills program that addresses the unique needs of the community. The secondary goal was to help all 15 non-profits reduce costs with a cocreated shared life skills curriculum versus each running their own programming. The projects structure is rooted in community engagement, where academics and non-profits work hand-in-hand to develop a virtual life skills program that is not only theoretically sound but also practically relevant to the lived experiences of community members struggling with homelessness. The collaboration encompasses a range of stakeholders, including academic researchers, practitioners from non-profit organizations, and individuals from the community, ensuring a comprehensive and inclusive approach. The virtual life skills program, designed with an EDI lens, aimed to empower individuals within the community

and prevent repeat bouts of homelessness by providing them with practical, applicable skills that enhance their daily lives. From financial literacy to mental health resources, the program seeks to address the diverse needs of community members, with a particular emphasis on those who are often marginalized or underrepresented. The project, however, is not without its challenges, as tensions arise between the non-profits and academics involved. Non-profit organizations are under significant pressure to deliver tangible outcomes to their funders, often measured through concrete metrics and immediate impact. On the other hand, academics are committed to conducting research that is both valid and reliable, adhering to rigorous academic standards that may not align with the fast-paced, outcome-driven expectations of non-profits. One notable tension revolves around the differing timelines and priorities of the two sectors. Non-profits, driven by the urgency of meeting immediate community needs and fulfilling funding requirements, often seek quick results. In contrast, academics emphasize the importance of methodological rigor, sometimes leading to slower research processes. Balancing these distinct timelines poses a challenge but is crucial for the projects success. Additionally, conflicting expectations regarding the definition of success and impact may arise. Non-profits, being accountable to their funders and communities, may measure success through tangible, short-term outcomes. Academics, however, may emphasize the importance of long-term impact and knowledge generation, which may not align seamlessly with the immediate needs of non-profits. Addressing these tensions requires ongoing communication, flexibility, and a shared commitment to the projects overarching goals. The Community Ideas Factory exemplifies the potential for collaboration between academia and non-profits to bridge these gaps and create a meaningful impact on community well-being. Through open dialogue and a shared understanding of each sectors priorities, the project strives to navigate these tensions, ensuring that the resulting virtual life skills program is not only academically robust but also practically effective and responsive to the needs of the community.

### 3. Aaron Klassen, Booth UC

#### *Shelter U: A community-engaged, evaluative pilot with non-traditional adult learners*

This paper presents the preliminary findings of a pilot project in which I engage community-based participatory methods to support the design, implementation, and evaluation of Shelter U, a program offering free university for the vulnerable in and around an inner-city emergency shelter in a Canadian prairie city. Shelter U (SU) is modeled on the Radical Humanities program developed by the sociologist, Earl Shorris (2000), also called Humanities 101 or Clemente, to counter poverty through anti-oppressive, collaborative, experiential learning. Variations include higher ed for people experiencing the effects of homelessness, returning veterans, and newcomers. However, despite commendable gains evident in its graduand's discovery of learning and experience of social mobility, past program iterations have been shown also to limit such outcomes because of the institutional objectification of the student (Czank 2020) including by external economic influences (McNamara, Cummings, Pulis 2018). Community engaged participatory research provides a methodological framework that actively seeks to incorporate its subjects' interpretive practice into its analysis (MacKinnon 2018). As such, community engaged sociologists take on the role of collaborator together with their subjects as members of a specific community. Considering the multiple relations making up Shelter U, a synthesized community, between the interests of my own higher educational institution, that of the emergency shelter with whose staff I will be partnering to offer courses,



potential funders, and those of the non-traditional adult learners whose multiplicative vulnerable status demands serious ethical consideration, community-based research (CBR) is conducive to the pilot's aims. In this paper, I will be highlighting community-based research insights as they have informed my strategy to this point in developing the pilot (Van de Sande and Schwartz 2017; Bird-Naytowhow et al. 2017), leading to three key considerations for further investigation framed by the local context of poverty in Winnipeg's inner-city having to do with the following: Indigeneity, freedom of knowledge, and how a rise in precariousness at the global level may impact Radical Humanities programs going forward. Such insights include first the identification of key figures whose interests, in this case in the pilot, in turn have influenced the pilot's design, from my own institutional interests to those of the host shelter to those of the vulnerable. Second, the creation of an advisory committee and subcommittees to help guide the pilot's design and implementation. And third, the organization of a reading group in which anti-oppressive and decolonial pedagogies were considered and discussed for their appropriateness for the classroom (Freire 1970; Robinson 2020). Further developments include the creation of a community of instructors who are preparing innovative course design considerations such as experiential learning (Kolb 2024) and tertiary learning through the arts and music, or community-music therapy (Ansdell and DeNora 2016), and a student recruitment strategy that will allow students and shelter staff to contribute their own preliminary interests through incoming interviews. Finally, this community-engaged research allows me to sketch the outline of a theory of educational self-transformation for which the conditions of its possibility can be manipulated so as to minimize possible harms and maximize the potential for real change. Thus, my multiply mediated, collaborative approach to community-engaged sociology illustrates possibilities for sustainable social change.

#### 4. Kate Butler, Canadian Coalition for the Rights of Children

##### *Youth Engagement: Disrupting the System, Making Change Happen*

This paper delves into the realm of applied sociology, examining the dynamics of youth engagement in political processes in Canada. Drawing on feminist methodologies and empirical research, this paper investigates the experiences of supporting youth as they participated in the pre-sessions with government prior to the UN Committee on the Rights of the Child Review in 2022. I draw on my experiences as a Sociologist, and practitioner in youth work, in developing and leading civic, educational, and community-based activities for young people to allow them to illustrate their experiences as rights-holders. The analysis unfolds against the backdrop of evolving societal structures, technological advancements, and changing socio-political landscapes. Special attention is given to the role of social institutions, government policies, and community initiatives in shaping opportunities and constraints for young individuals. Additionally, the study explores the impact of digital technologies on contemporary modes of communication and the formation of youth subcultures. The impetus for this paper, and this presentation at Congress, is a project that was carried out in 2022 by the Canadian Coalition for the Rights of Children, of which I was the Chair and President at the time. We were hired by the Government of Canada to do engagement work with youth on what rights meant to them, and what they thought would be needed to improve the situation for young people. This paper is a reflection on the process, as well as the outcomes of this project. Through a critical examination of existing literature and fieldwork, this applied sociology study aims to inform policymakers, educators, and community leaders about effective strategies for

enhancing youth engagement. By identifying key challenges and opportunities, the research contributes to the development of targeted interventions and programs aimed at fostering a more inclusive and participatory society for the youth in Canada. The findings of this study carry implications for broader discussions on social cohesion, citizenship, and the cultivation of active and informed citizens in the 21st century. This paper is relevant to the 2024 Congress theme of ‘sustaining shared futures’ because we need to find ways to better engage children and youth as rights-holders in political processes. In particular, we need to ensure that structurally vulnerable youth are included and able to share their views and experiences with the world around them.

5. Naomi Nichols, Trent University; Jayne Malenfant, McGill University; Thamer Linklater, Trent University, Research for Social Change Lab

Non-presenting author: Shayana Narcisse

### *Lived Experience, Solidarity, and the Arts in Participatory Research*

It is increasingly accepted that research on social problems should involve the perspectives, insights, and expertise of those most directly impacted by the social problems we are studying (LEAC, 2016; Levac et al., 2022). But not all social science research paradigms are inclusive of, and responsive to, lived and living expertise. A positivist legacy in social science research reverberates as a preoccupation with generalizability and replicability which pushes researchers to manage and subdue the particularities of a study context and the subjective knowledge of the researchers involved in a study. For this reason, researchers have developed specific methodological and paradigmatic approaches for incorporating experience in research, building from the early theoretical insights of feminist (D.E. Smith, 1984; Hill-Collins, 1991), anti-colonial (Fanon, 1952), anti-oppressive (Freire, 1970), and critical race scholars (Crenshaw, Gotanda, Peller and Thomas, 1995). The result is a range of participatory (Fine et al., 2003), solidarity-based (Yarborough, 2020), and activist (G. Smith, 1990) approaches to research. We situate our own approach to social science inquiry along this trajectory, having been informed and inspired by the insights of scholars who paved the way for us. The approach we will describe in our presentation also reflects the first author’s experiences of being transformed by more than a decade of collaborative research with people (like her three co-authors) who have direct experiential knowledge of the social-political problems that have been her preoccupation: inequalities of opportunity and punishment, homelessness, educational exclusions, policing and incarceration, child welfare, and (mental) health inequities. As such, our presentation will centre methodological and relational transformations in our collective work. Together and separately, we have participated in the creation of research that centres the experiential knowledge of people who are directly impacted by social problems – and over the years we have experimented with the use of the arts to destabilize epistemic hierarches often reproduced in participatory research contexts. In doing so, we create opportunities to expand our imaginative and expressive capacities – capacities that are key to the co-creation of just futures. For example, in projects with youth, we have drawn on the visual and dramatic arts, as well as poetry and music making during team-building, research training, project evaluation, and the continued development of youth researchers’ critical social consciousnesses. Sometimes youth were invited to engage in modes of artistic expression vis-a-vis the research topic because they were unable to attend weekly meetings (e.g., because of periods of hospitalization). Youth researchers wanted to stay connected to the project and adult researchers wanted to ensure they continued to be paid.

Artistic modes of engagement and expression were used intermittently – and to differing degrees – throughout these projects. Similarly, collaborative and participatory projects with a range of adult stakeholders, differently touched by the institutions and organizations we are investigating together, have involved experimentation with arts-based strategies to facilitate project development, data collection, analysis, and communication. This experimentation was initially fuelled by a desire to build team-members passions into our shared projects; but the inclusion of more arts-based modes of expression throughout the research process has been fundamentally driven by the researcher-artists (like Linklater and Narcisse) with whom Nichols and Malenfant collaborate. In our presentation we will share several ways we have infused the arts into social justice research, from project iteration to research communication. We will reflect on these experiences from our multiple perspectives: professor, graduate student, community-based researcher, person with experiential knowledge of our research foci (e.g., child welfare and homeless-serving systems), artist, advocate, activist, caregiver, partner. We conclude by centring the conference theme: challenging hate and sustaining shared futures. We observe that we undertake this work together as means of experiencing joy and offering one another care as we undertake the difficult work of researching social problems. We pursue inclusive strategies for knowledge generation and research communication because we are seeking ways to engage in collective work that builds from our varied experiences, passions, and capacities. Finding ways to continue to ground research in our diverse experience, while participating in our own consciousness raising, represents a meaningful way to build knowledge (and relationships) that resist the status quo.

#### **(EDU2d) Sociology of Education in Higher Education Institutions IV**

Wednesday June 19 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Education Research Cluster

This session features papers that draw on empirical, theoretical, or methodological issues in the realm of Higher Education.

*Organizers: Cathlene Hillier, Crandall University, Maria Brisbane, University of Waterloo*

*Chair: Anastasia Kulpa, University of Alberta/Concordia University of Edmonton*

#### **Presentations:**

1. Anne-Marie Bresee, Western University

*Student care: The onus on women professors*

This paper associated with this presentation has received the 2024 Sociology of Education Research Cluster's Best Student Paper Award.

A 2023 online survey, involving professors working in the arts, social sciences and humanities at Ontario universities, indicates this is not an equally shared workload among professors. Women

professors are significantly more likely to be asked to provide student care than men professors. Findings indicate that hiring rank, age and ethnicity play only a minor role in who receives student requests. Not surprisingly, a student's perception of supportive faculty is linked to the successful completion of a degree. However, such emotional labour is often undervalued and unrewarded for women professors. Findings show that student care results in higher stress levels in women professors than men professors.

2. Franziska Lessky, University of Innsbruck; Alison Jefferson, University of Toronto  
Non-presenting authors: Corinna Geppert, University for Continuing Education Krems; Nicolai Götze, International Center for Higher Education Research

*Exploring the Impact of the Research-Teaching Nexus on Academics' Job Satisfaction: A Comparative Study in Canada, Germany and Austria*

Growing importance of third-party funding and excellence policies challenge the Humboldtian idea of the research-teaching nexus. This study investigates: What is the effect of the relationship between research and teaching on the job satisfaction of academics in Austria, Germany, and Canada? We applied structural equation modelling by analysing APIKS survey data. The findings indicate that the teaching-research nexus significantly influences job satisfaction, with notable differences moderated by national contexts. The study additionally reveals major differences in job satisfaction related to employment status. The findings emphasize the importance of national contexts and career structures in shaping academic experiences and satisfaction.

3. Anastasia Kulpa, University of Alberta/Concordia University of Edmonton

*Imagined, but not Experienced, Community in Grading in Higher Education*

Although existing research demonstrates that academic disciplines develop their own cultures, these cultures do not address all aspects of academic work. Based on interviews with faculty in psychology, this paper argues that faculty draw on silences in their disciplinary cultures to construct themselves and their grading in ways they understand as both positive and legitimate, including be essentially the same, or better than, what their colleagues are doing. Their responses to these silences also suggest some expectation of a disciplinary culture related to grading, but not a willingness to seek out the interactions which might produce such a culture.

**(ENV1a) Environmental Sociology I**

Wednesday June 19 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Environmental Sociology Research Cluster

This session invited papers applying sociological perspectives to the study of environmental issues, and environmental sociological analyses of societal issues. In the midst of a global social movement cohering around the climate crisis, political and socio-economic debates over extractive industries,

and related policy discussions, there exists opportunities for sociologists to contribute to understandings of the environment as a social construct, a political entity, a physical place/space, a component of social structure, and more.

*Session Organizer and Chair: Ken Caine, University of Alberta*

**Presentations:**

1. Rob Shields, University of Alberta

*Terraforming Canada: the engineering of Eeyou Istchee*

This paper reports 2 axes of research about Eeyou Istchee (Eastern James Bay). First, the scientific profiling of the natural environment which reflects institutional, commercial and instrumental forces that produce a cartography of resources and natural dispositions that repress lived experience, traditional and local knowledge to allow the region to be unilaterally opened up to global resource and energy economies. Second, the resulting terraforming of this planetary region through flooding, watershed management and river redirection on a complete and total scale without public consultation transgresses democratic norms. Although both the process and impacts are understudied in the above scientific literature, because it has been judged a commercial and political success in Quebec, the case of the James Bay region offers insights into the potential remaking of other environments.

2. Nicolas Viens, University of British Columbia

Non-presenting authors: Jean-Philippe Sapinski, Université Moncton; Audrey Laurin-Lamothe, York University; Éric Pineault, UQAM

*Decarbonization, hegemonic projects, and the green growth policy-planning network: the case of Québec*

Since 2010, grassroots-led socio-ecological movements in Québec, Canada played a key role in overturning carbon extractivist proposals. Building on their successes, these groups now aim to move energy transition debates toward a broader conception of transition that includes radical social justice and post-capitalist alternatives. Meanwhile, corporate actors and the state enlisted major environmental NGOs and union federations into various technocentric “green growth” projects. These hegemonic and counter-hegemonic struggles define how transition unfolds in the province, yet few have studied how actual social actors organize to carry out these divergent responses to the climate crisis. We develop a structural analysis of the green growth policy-planning network in Québec. Starting from five organizations at the core of transition debates, we analyze the network of board interlocks they are embedded in. We describe the overall structure of the network and its main corporate, civil society, and individual actors. Analysis outlines the possibility of a new power bloc forming, positioned around the green growth project and the cleantech sector, close to achieving dominance in Quebec, that would threaten deeper decarbonization efforts. Thus, despite the recent ban on petroleum extraction, like elsewhere, energy transition in Quebec still faces deep social and ecological contradictions.

3. JP Sapinski, Université de Moncton

*The corporation in environmental sociology*

In this presentation, I argue that environmental sociologists ought to consider the corporation as a social institution foundational to their work. Corporations – in the plural – are an everyday topic of discussion and criticism, and a lot of attention is paid to them in the media and popular discourse. Activists also certainly know how to target specific corporations to great effect. Yet, is the corporation – in the singular – really a core element of environmental sociological analysis? A quick survey of publications in environmental sociology is informative. In the two main journals in environmental sociology, *Society and Natural Resources* and *Environmental Sociology*, a search for the keyword “corporation” (plural and singular) in the abstracts of papers published between 2012 and 2023 returns respectively seven out of 1184 articles for the former, and four out of 337 articles for the latter. The latest editions of some key textbooks of the discipline do acknowledge corporations as key actors of environmental destruction. Yet, their coverage of the corporation as a topic of environmental sociological inquiry varies substantially. I will argue that, contrary to the minimal attention paid in the discipline, environmental sociology needs to move beyond pointing the finger at corporations for destroying the ecosystems, the soil, the water and the atmosphere we depend on, and produce an actual sociological analysis of the institution behind this destruction. There are three reasons to do this : (1) The corporation is the institution that mediates the human-environment metabolic relationship under advanced capitalism; (2) Viewing the corporation as the crucial social institution that it is provides a much better theoretical understanding of the socioecological processes that are the object of environmental sociology; (3) Shedding light on these processes directly supports socio-environmental movements working to stop destruction. I will first give a historical overview of how the corporation became a central institution of the capitalist mode of production. Second, I detail how the corporation mediates human social metabolism. Third, I provide brief remarks on the discourse that corporations have constructed that legitimizes and even glorifies this mediation role. I conclude by discussing how emphasizing the corporation might conversely bring attention to alternative institutions and discourses that foreground a different, non-corporate future.

4. Raymond Murphy, University of Ottawa

*The accelerating treadmill of fossil-fuelled practices: A transition to sustainability or to long-run downward mobility and social conflict?*

Why are fossil fuels stuck at eighty per cent of global energy despite impressive rollouts of wind and solar energy and increased efficiencies? Renewable energy has not replaced carbon polluting energy but instead is being added to it. This investigation documents that the reason is the accelerating treadmill of energy demand powering fossil-fuelled practices whose enormous scale nullifies advances in efficiency and clean energy, making mitigation of climate change exceedingly difficult. Humans are running faster innovating efficiency and green energy just to stay in the same place of emissions. The paper investigates the under-researched deep causes of human-caused climate change, namely the increasing demand for discretionary, energy-intensive practices resulting from affluence. Proportionality of greenhouse-gas emissions by emitters is central in the study. The paper

constitutes an additional step in attribution by specifying how much emissions can be attributed to particular social practices and their huge growth. Since carbon dioxide pollution remains in the atmosphere over a century, layer after layer is being added to the atmosphere annually. Ever more attractive fossil fuel practices are being innovated. As countries develop and populations become more affluent, their discretionary energy demand and fossil-fuelled practices increase. China's experience confirms affluence is driving emissions. In 1970, China was poor with relatively few fossil-fuelled activities and low emissions despite its massive population and fertility rate of 5.81. Over the next five decades its population growth slowed and fertility rate dropped to 1.30, among the world's lowest. Now its population is decreasing but its emissions have swelled because it too constructed an accelerating treadmill of fossil-fuelled practices as affluence increased enormously. China became the world's highest emitter with accelerating emissions despite decreasing population. Affluence does not mean only satisfying needs. It involves especially enjoyment of discretionary activities. Those related to human-caused climate change are predominantly powered by fossil fuels. Take an example of a clearly discretionary social practice. Cruising has grown massively, with 30 million people cruising in 2019. The energy these huge floating hotel-restaurants use to propel them and provide 24/7 air conditioning or heat, lighting, entertainment, meals, etc., is enormous. This comes from the cheapest, most polluting bunker fuel or diesel. A typical cruise ship carrying 2,500 passengers combusts 80,000 gallons of fuel a day. An estimate based on the carbon dioxide equivalent emitted by all cruise ships in 2017 divided by the number of passengers shows they emitted 820 kilograms per passenger (ten times average passenger weight). Passengers exit the ship after two weeks, but the carbon dioxide their cruise emitted remains in the atmosphere over a century. The wealthiest 0.54 % of the global population, 40 million people, emitted 14 % of greenhouse gases whereas the poorest 50%, 4 billion people, only emitted 10%. Eighty percent of the world's population have been excluded from ever flying due to cost, yet 4 billion passengers fly annually. Aviation practices are monopolised by the remaining 20%, disproportionately by frequent flyers. So therefore, are emissions and monopolisation of the atmospheric emissions sink. A short return flight between London and Nice in commercial planes results in five times the average 90-kilogram passenger weight in emissions per passenger in economy class, 6 times the weight in more spacious business class, and 12 times the weight in most spacious first class. That flight in a small private jet of the wealthy emits 10,000 kgs of greenhouse gases. There were 22,000 private jets, many big ones, in operation in 2020. Demand for private jet ownership and charters is soaring, with daily flights averaging 11,500 in 2021. Superyachts of billionaires emit 7,020 tons of CO<sub>2</sub> annually. The paper demonstrates the value of using the social practices, treadmill of production, and Weberian social closure frameworks to study energy demand and climate change and proposes more inclusive versions of each.

### **(FEM3) Interrogating Feminist Intersectionality in Theory, Research, and Praxis**

Wednesday June 19 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Feminist Sociology Research Cluster

This session critically engages with the concept and practice of intersectionality as an academic and political project. In seeking to understand its intellectual and activist origins, co-optations, and

continuing relevance, the session poses the following questions: How is intersectionality articulated and applied today, what does it offer? How do analyses and action that are intersectional transform and expand feminist and sociological projects? Can intersectional frameworks account for complex identities and social locations without privileging particular oppressions or statuses of social stratification? Is it helpful to supplement intersectional analysis with other frameworks (e.g. queer theory, crip theory)? What is the role of intersectional research in challenging Whiteness, carceral/militarized state violence, sexual and gender-based violence, and other multidimensional oppressions? What strategies does intersectionality bring to address inequality and advance inclusiveness? How does intersectionality shape coalition and solidarity building strategies? What can intersectionality contribute to both social justice struggles and to productive world-making and joy producing practices?

*Session Organizers: Sonia D'Angelo, York University, Linda Christiansen-Ruffman, Saint Mary's University, Ronnie Joy Leah, Athabasca University*

*Chairs: Jane Ku, University of Windsor; Ronnie Joy Leah, Athabasca University*

**Presentations:**

1. Kaylan Schwarz, University of Lethbridge; Claudia Mitchell, McGill University; Rebekah Hutten, McGill University

*"Intersectionality is really important to me": Young feminists' engagement with theory and praxis*

Our research explores the complex and multifaceted nature of feminist identification among young people. Our study included 24 self-identified feminists enrolled in women's studies or gender-themed courses at two postsecondary institutions in Montreal. The study involved two data collection phases. In phase one, we invited participants to an individual object elicitation interview, a data collection technique similar to show-and-tell. Here, we asked participants to select and bring along objects that represented their identity as a feminist. In phase two, we invited the same participants to group-based participatory data analysis sessions. Here, we asked participants to identify themes among their own and others' objects, and to respond to the research team's initial interpretations of the dataset. Given the continued necessity for physical distancing due to COVID-19, both study phases were conducted through a video call. When articulating their relationships to feminism, participants consciously avoided monolithic portrayals. Participants explained and expressed their feminism in reference to multiple academic discourses and theories, including queer theory, ecofeminism, disability justice, standpoint theory, postcolonial theory, Afrofuturism, and gender constructivism. However, participants spoke most frequently about the importance they invested into intersectionality and made explicit and implicit remarks about intersectionality when describing the objects they chose to share. They characterized intersectionality as a lens, guiding principle, and politic that meaningfully shaped how they perceived themselves and others around them (citing lived experiences of sexism, racism, homophobia, and ableism). They also utilized intersectionality as a strategic resource to critique and distance themselves from other forms of feminism, including "white feminism," "girl boss" feminism, and "terf-y" feminism. This presentation directly relates to the session theme, in that it empirically illustrates the intellectual and everyday "co-optations, and continuing relevance" of intersectionality as a concept and a



practice. We also reflect on the broader significance of intersectionality and consider the ways it circulates through academic discourse and popular culture.

2. Valérie Grand'Maison, University of Guelph

*Feminist Disability Advocacy in Canada: Participatory Democracy and the Politics of Invisibility*

Born out of the exclusions feminist disability activists experienced from both the Canadian feminist and disability movements, the feminist disability movement has adopted a more or less explicit intersectional approach throughout its 40 year history to address issues faced by women and girls with disabilities. Yet little recent scholarship exists on their strategies, decision-making processes, and challenges. This paper examines how a Canadian feminist disability organization has engaged with interlocking structures of oppression and privilege in its advocacy against gendered violence. Drawing on the elements of the active solidarity framework elaborated by Einwohner et al. (2019), I trace dynamics of representation, recognition, and participation of diverse women with disabilities in the organization's antiviolence efforts. I conducted a document review and semi-structured interviews with key informants to identify how differences among women and women with disabilities are made to matter in the organization's decision-making, organizational structure, materials, leadership, opportunities for dissent, strategies, relationships. Findings indicate that, from its beginning, the feminist disability movement in Canada is deeply committed to processes of participatory democracy, where women with disabilities across the country are meaningfully involved in every step of the advocacy. However, resisting the invisibility of women with disabilities in antiviolence activism and policy-making in the context of limited government funding, feminist disability advocacy reproduces dynamics of erasure and exclusion that sustain violence against specific group of women. This paper contributes to articulating how intersectionality is practiced in Canadian civil society and theoretically expands on framework that seek to analyze its application.

3. Jesse Henstridge-Goudie, Memorial University

*Intersectional Analysis in Quantitative Research: Analyzing Sex/Gender/Sexuality Based Discrimination Before and During Covid-19*

Research has shown the covid-19 pandemic had a disproportionate impact on LGBTQ2 individuals, females, and visible minorities in terms of health outcomes, job insecurity, and increased discrimination. Intersectionality, an approach that involves considering the unique experiences of those who exist on multiple axes of power structures and oppression, is a framework that is often considered in qualitative work, but less so in quantitative research. Considering this, I ask the following research questions: first, did discrimination on the basis of sex, sexual orientation, or gender identity increase during the covid-19 pandemic? And second, how did having multiple marginalized identities affect reported rates of discrimination? In answering these questions, I used the dataset "experiences of discrimination from statistics Canada's crowdsourced survey "impacts of the covid-19 on Canadians" (icc), with data from 36674 individuals collected from August 4th to 24th, 2020, and focused on reported discrimination on the basis of sex, sexuality, or gender identity/expression. To operationalize intersectionality in this analysis, I created a variable called "intersect" with eight possible categories for each combination of factors of interest. Intersect was

then used as a focal independent variable, with discrimination before and after covid-19 as dependent variables. I also controlled for respondents' socio-economic and demographic characteristics. Descriptive (frequency tables, crosstabs) and multivariate analyses (binary logistic regression) were used. Results from the initial univariate analysis of the dependent variables showed a 13.7% decrease in the number of people who reported discrimination on the basis of sex, sexual orientation, or gender identity/expression during covid-19 compared to before covid-19. Bivariate analyses showed that before covid, 54.8% of people who identified as LGBTQ2 reported discrimination on the basis of sex/sexual orientation/gender identity compared to only 19.9% of straight people. During covid 27.6% of LGBTQ2 respondents reported discrimination and 7.9% of non LGBTQ2 reported experiencing discrimination. Before covid, a higher percentage of females reported discrimination; 29.7% compared to 9.7% of males. During covid this dropped to 12.3% of females and 5% of males. Further, visible minorities were less likely to report discrimination on this basis than those who were not visible minorities. However, this analysis did not address if the chance of experiencing discrimination was higher for individuals who fit into multiple of these categories at once, or whether being LGBTQ2 or female was a greater indicator of if someone was likely to experience discrimination. Therefore, i used the intersect variable which allowed me to do a more in-depth analysis of each of these categories by considering their intersections. Results showed that before and during covid-19, LGBTQ2 females who were not visible minorities reported the highest percentages and odds of experiencing discrimination. Compared to LGBTQ2 males who are visible minorities, non-LGBTQ2 females who are not visible minorities were 48% less likely to experience discrimination. Meanwhile LGBTQ females who are not visible minorities were 2.4 times more likely to experience discrimination. This clearly shows LGBTQ2 identity is the largest indicator of if someone was likely to report discrimination, and this likelihood was increased for LGBTQ2 females; with LGBTQ2, female, non-visible minorities as the most likely to report. These results go against what dominant literature and empirical studies tell us about how discrimination was experienced during the covid-19 pandemic. Possible reasons for this could be the timing of the survey (2020), as people had not yet felt the full ramifications of covid at this point. Focus on increased racial discrimination during this time and the rationalization of harassment may explain why visible minorities are less likely to report sex, sexuality, or gender-based discrimination. Further, this study demonstrates the methodological value of creating variables that capture multiple intersecting identities instead of those that attempt a siloed analysis of these marginalized identities. These results also show the need for increased research into this particular time period in Canada, and its effect on individuals with marginalized identities.

### **(GAS3) Empirical Insights in Queer and Trans Studies**

Wednesday June 19 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Gender and Sexuality Research Cluster

This session presents empirical research involving lesbian, gay, bisexual, transgender, and third gender people and empirical studies of the social relations that regulate sexuality and gender. These papers employ a wide range of methodological approaches and draw from perspectives in queer and transgender studies to pose novel questions about the social and historical contexts in which

queer and trans lives are lived. The papers also take inspiration from public sociology and scholarship informed by LGBTQ2S+ social movements to consider how sociological research can contribute to the projects of sexual and gendered liberation. The session offers critically engaged and empirically grounded insights from the expansive fields of queer and trans studies.

*Session Organizers and Chairs: Toby Anne Finlay, York University; Chris Tatham, University of Guelph*

**Presentations:**

1. Anthony Lenarduzzi, University of Guelph

*Is There Really Pride?: A statistical analysis of internalised homophobia among three age cohorts of Men-who-have-Sex-with-Men in America*

Confidence or pride in one's identity is a complex feeling among many sexual orientation and gender identity (SOGI) minority groups. For many, pride is a rejection of the static belief systems that they were raised with; for some, their identity may still be tied to feelings of shame, guilt, and discomfort. These feelings are more succinctly described by the term internalised homophobia. This study uses data from "Generations: A Study of the Life and Health of LGB People in a Changing Society, United States, 2016-2019" to investigate the links between feelings of internalised homophobia, age cohort, and perceived social support. A practical application of the minority stress model, this study emphasises the risks associated with internalised homophobia and compulsive sexual behaviours. In recognizing the lack of literature giving depth to how internalised homophobia or homonegativity is sustained among MSM, this study contributes to the need for further intersectional research on internalised homophobia. This study highlights the significant impact that perceived social support from family, friends, and (a) significant other(s) have on the likelihood of an MSM individual reporting feelings of internalised homophobia. Utilising logistic regression models and estimation, each interaction between age cohort and the social support sub scales reported statistical significance ( $p < .05$ ;  $p < .01$ ; &  $p < 0.05$  respectively) in the model when controlling for demographic and theoretically associated variables. Interestingly, while some age cohorts were correlated positively to higher levels of social support with less likelihood of reporting feelings of internalised homophobia, others experienced higher likelihoods of reporting feelings of internalised homophobia at higher levels of social support.

2. Yerong Zhao, Tohoku University

*The relationship between discrimination toward LGB in Japanese corporation and their willingness to continue working*

According to dentsu survey, the proportion of LGBT in Japan is 8.9% in 2021. Although since 2015, the same-sex partner registration has begun in Shibuya ward in Tokyo, the same-sex marriage has not been accepted by Japanese law (Tang, Khor, Chen 2020). In the workplace, whether LGB face discrimination, if they do face discrimination, which specific type of discrimination has a negative effect on their willingness to work, which specific LGBT-friendly policy could elevate the willingness

to work under discrimination, also whether coming out in the workplace has a positive effect on their willingness to work has not been examined. Therefore, this paper conducted a study on the impact of discrimination on the work culture of Japanese companies towards LGB individuals and analyzed whether LGBT-friendly policies can reduce discrimination. This paper analyzed data from the 2018 Niji VOICE survey to identify specific types of discrimination that affect the work willingness of LGB individuals in Japanese companies by the method of generalized ordinal logistic regression, which is less restrictive than ordinal logistic regression model but more interpretable than multiple logistic regression model (Williams 2006). The results identified that LGB in who work in Japanese corporations do face discrimination, and this discrimination negatively affects their willingness to continue working, the results also identified that discrimination related to gender stereotypes (saying something like acting more like a woman/man), speculations about sexual orientation, and spreading rumors about sexual orientation negatively impact LGB individuals' willingness to work in the company. This study investigated the effectiveness of LGBT-friendly policies in mitigating discrimination and found that policies related to LGBT knowledge and training and treating same-sex partners as spouses have a positive impact on work willingness. The results found positive impacts of the "coming out" action to colleagues and supervisors on work willingness due to a more supportive work environment. In conclusion, this study contributes to the discrimination against LGB in Japanese corporations that the previous studies did not explore, which sheds light on that discrimination does exist in Japanese corporations, and explores the specific discrimination that negatively affects LGB's willingness to continue working. Therefore, the companies should consider banning discrimination. Although previous studies examined that LGBT-supportive (in general) policies have a positive impact on job outcomes, and mental health, the previous studies did not explore the relationship between specific supportive policies and LGB's willingness to continue working. This study examined that LGBT-supportive policies like treating same-sex partners as spouses and training and learning LGBT knowledge have a positive impact on LGB's willingness to continue working. Companies should consider reinforcing these LGBT-supportive policies. Although some studies focus on LGBT "coming out" to their families, few studies focus on "coming out" in the workplace. This study explored that "coming out" to colleagues and supervisors would increase LGB's willingness to continue working. This may be due to after "coming out" to supervisors and colleagues, LGB get their understanding, which could relieve their work life. This result is inconsistent with the studies in the US and Europe, which if LGBT discloses their sexual orientation or gender identity in the workplace, they will face discrimination or harassment. This paper has a significant effect on policy-makers, and with the analysis result, hope that this paper could improve the work environment toward LGB in Japan.

3. Toby Anne Finlay, York University

### *The Birth of the "Sex-Change" Clinic in the Canadian Press*

This paper explores the emergence of cultural understandings of trans phenomena in Canada through an analysis of early newspaper reporting about the development of trans medicine and what were then referred to as "sex-change" surgeries. Trans medicine was first formalized and made publicly available in North America through the Gender Identity Clinics (GICs) founded in the late-1960s, including at the Clarke Institute in Toronto. The treatment programs of these GICs helped to codify the definitions of "gender" and "transsexuality" in medicine and regulated access to medical

gender transition for trans people (Meyerowitz 2002; Namaste 2000). This period of knowledge production was an object of immense fascination for news media beginning in the 1970s when medical understandings of transness were first being articulated in the press. Canadian newspapers were flooded with stories about the medical procedures that were becoming available, the protracted treatment program of the Clarke Institute GIC, and trans people's unique pathways to healthcare access. This paper is drawn from a genealogical study of the development of trans medicine from the late-1960s to the present at the Clarke Institute, which would become the Centre for Addiction and Mental Health (CAMH). In accordance with Foucauldian approaches to genealogical inquiry (Foucault 2003), this research understands medical conceptions of gender as a contingent product of the relationships between medical practitioners, trans patients and activists, and the broader social conditions in which trans people lived. Drawing from this multi-method study which spans multiple archival sites and interview populations, this paper focuses on the archives of prominent Canadian newspapers which are often used to study cultural conceptions of gender in trans studies (Skidmore 2011). The present sample was limited to articles addressing trans healthcare that were published in the 1970s to best capture the initial reception of medical knowledges about transness following the establishment of the Clarke Institute GIC. In so doing, this paper asks how gender was constituted as a medical concept in this historical period and how this conception of gender was shaped by the interactions of medical practitioners, trans people, and news media? Analysis reveals that medical understandings of gender and related normative expectations for trans people were not simply confirmed by the press but rather were contested by the network of relationships organized around trans phenomena. Gender did not exist as a discrete category prior to the development of trans medicine in the mid-20th century. Previous research has illuminated the complicated negotiations that were undertaken by medical practitioners and trans people to differentiate transness from other categories of personhood, namely homosexuality and intersex conditions (Gill-Peterson 2018). These processes of categorical differentiation were far from settled in the archives of news media, as gender-nonconforming people continued to grapple with the terms with which they were hailed by medicine. These negotiations often resulted in the production of the "good transsexual" as a discursive ideal which ensured the conceptual separation of sex, gender, and sexuality and pathologized alternative expressions of transness (Aizura 2018; Velocci 2021). Analysis of the various "good" and "bad" transsexuals that appear in the archival record illustrates how the ideal subject of trans medicine taking shape in the Clarke Institute GIC was already being contested by trans people who could not or would not conform to these normative expectations.

### **(IND5a) Indigenous-Settler Relations and Decolonization I**

Wednesday June 19 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Indigenous-Settler Relations and Decolonization Research Cluster

This session features presentations addressing issues of Indigenous-settler relations and decolonization.

*Session Organizer and Chair: Kerry Bailey, McMaster University and University of Saskatchewan*

**Presentations:**

1. Dean Ray, York University

*Indigenous Futures: What makes resurgence possible?*

Drawing on five years of field work with six Indigenous communities and 56 qualitative interviews with Indigenous and non-Indigenous workers in Indigenous organization this paper provides an empirical description of resurgence. I argue that Indigenous resurgence is made possible through the hybridization of different forms, both Indigenous and non-Indigenous, to create an institutional and cultural infrastructure for resurgence, principally through strategic organizational practices, self-help cultures, and a culture of vision. I trace these strategies of hybridization. Organizations fuse Indigenous cultures with modern organizational forms to create resurgence, providing an institutional infrastructure through which Indigenous communities create space and time for their cultural practices, reconnect with the land, limit whiteness as a credential, transform Indigeneity into a credential, and reject practices that perpetuate settler-colonial power dynamics. Self-help cultures are deployed by communities to reconnect their members with traditional language, spirituality, and culture, enabling the valuable work of rebuilding their worlds. Finally, Indigenous communities in the Valley combine different temporalities, including their own culture of vision with modern time, to create historical cognition or an enhanced awareness of the past and the future that reshapes the capacity for Indigenous agency in the present. This cultural toolkit, comprised of elements from both Indigenous and non-Indigenous sources, makes resurgence possible.

2. Karishma Binta Tofail, University of Ottawa

Non-presenting author: Mathieu Lizotte, University of Ottawa

*Portrait of Intolerance towards Indigenous people in Canada*

The Truth and Reconciliation Commission acknowledges the long-lasting hardships that Indigenous people and their families faced as a result of the Indian residential school system. This provided an opportunity, arguably unprecedented in its scope, to shed some light on an often-neglected part of Canadian history and create awareness and understanding in the greater public. Despite this progress, negative attitudes and behaviours toward First Nations will likely remain in Canada for decades to come, such as negative stereotypes (perceived laziness, unfair special treatment, welfare abuse) and intolerance (discrimination and racism). This research paper explores the complex issue of intolerance toward indigenous people in Canada. It provides a detailed examination based on historical context and theoretically grounded empirical research. Our objective is to provide a portrait of intolerance toward First Nations in Canada and to examine its determinants. Our theoretical framework is based on a series of middle-range theories to explain the different factors of intolerance, most notably, realistic group conflict theory, social identity theory, contact hypothesis, and personality trait theory. This social-psychological perspective on intolerance offers insights into competition for resources, varying support for multiculturalism, the legacy of colonialism, and psychological traits. Methodologically, we performed a least-squared regression model to examine the factors that explain negative attitudes toward First Nations in Canada. To accomplish this, we used the 2014 Provincial Diversity Project Survey. By understanding the

determinants of negative attitudes, we hope that we may contribute to fostering a more tolerant and inclusive future for indigenous communities in Canada.

3. Susan O'Donnell, St. Thomas University

Non-presenting author: M.V. Ramana, University of British Columbia

*Nuclear Waste on Indigenous Homelands: A Settler Critique*

The Canadian settler state has been involved in nuclear technology since the Manhattan project that developed the bombs dropped over Hiroshima and Nagasaki. Later, as part of the Cold War, Canada too sought to use nuclear technology to support the power of the U.S. led “capitalist” bloc. Starting from such beginnings, the nuclear establishment in Canada has expanded to link federal departments, Crown corporations and agencies, provincial public utilities, public universities and thousands of companies from small manufacturers to Canada’s largest multinationals and partners in the U.S. and beyond. The main selling point has also evolved; nuclear technology is now portrayed as a safe and reliable source of energy that produces no carbon emissions, thereby allowing continued economic growth in the face of a dire climate crisis, thus ensuring the survival of the current capitalist trajectory. This message overlooks the well-known problems associated with nuclear energy: the risk of catastrophic nuclear accidents, the linkage with nuclear weapons proliferation, and the challenge of dealing with radioactive waste that stays hazardous for millennia. Many Indigenous communities in Canada are concerned about radioactive waste on their homelands (Akagi and O’Donnell, 2023; Blaise and Stencil, 2020; Coates and Landrie-Parker, n.d; Höffken and Ramana, 2023). In June 2021, the United Nations Declaration on the Rights of Indigenous Peoples Act came into force in Canada. Article 20(2) of the UNDRIP states: “ States shall take effective measures to ensure that no storage or disposal of hazardous materials shall take place in the lands or territories of indigenous peoples without their free, prior and informed consent ” (United Nations, 2017). ‘Hazardous materials’ includes nuclear waste, categorized by different levels of radioactivity. Of particular concern is high-level waste that includes spent or used nuclear fuel, that encompasses the most radioactive products of the nuclear fuel chain (Ramana 2018). High-level nuclear waste has been produced, and is currently stored, at sites in New Brunswick, Quebec, Ontario and Manitoba. The industry-run organization, the Nuclear Waste Management Organization (NWMO) is trying to find a site to build a proposed ‘deep geological repository’ to bury this stockpile (Ramana 2013). It is expected to select one of two sites in Ontario, both of which on Indigenous territory, to site this repository. Several First Nations have expressed their opposition to such siting. If the NWMO proceeds with its plan, it will add to the long history of the environmental and health consequences of the nuclear power fuel chain falling disproportionately on Indigenous peoples and other marginalized communities as well as all our non-human relations (Höffken and Ramana, 2023). Our paper will explore the settler-colonial aspects of the nuclear industry, the situation of nuclear waste on Indigenous homelands, and what reconciliation with the nuclear industry might mean, from a settler perspective.

4. Natalie Snow, Humber College; Manjot Naroo, Independent

*Resisting Extractive Capitalism: The Criminalization of Indigenous Activism*

This study explores the criminalization of Indigenous activism protesting the expansion of the Trans Mountain Pipeline that runs through Alberta and British Columbia, Canada. Despite the pipeline's well-known negative impact on the Indigenous communities and the environment, the expansion approval of this project juxtaposes the commitments made by the government to (1) prevent rising global temperatures under the Paris Climate Agreement and (2) the path to reconciliation with the Indigenous peoples. We argue that Indigenous activists are criminalized by agents of the Canadian state as a political strategy to delegitimize the Indigenous opposition and neutralize dissent. One of these agents is the news media, as it normalizes the criminalization of Indigenous communities and plays a significant role in people's understanding of social movements. Movements such as Idle No More are powerful examples of the Indigenous resistance against colonial violence, corporate destruction and brazen human rights violations. Direct action in the form of blockades represents material obstacles to extractive capitalism and challenges the settler-colonial constant circuitry of capital from the lands. The protests raise awareness of the lack of prior and informed consent from Indigenous communities, the erosion of treaty rights, and the suppression of Indigenous self-determination/sovereignty. Thus, through content analysis, we examined the framing of Indigenous activism in 284 Canadian newspapers between June 18, 2019, to December 19, 2023. Our findings suggest that Indigenous activists are indeed hyper-surveilled and over-criminalized by the settler-colonial state as a strategy to eliminate interference within the construction of the pipeline project. The negative framing of the protestors revealed overarching patterns of how Indigenous resurgence and self-determinism are met with punitive forces by the state. Secret surveillance technologies and aggressive law enforcement interventions further highlighted the colonial logic that seeks to alienate, criminalize, and oppress Indigeneity. Our research illuminates the anonymity of the institutional colonial power that dwells within the matrix of the overlapping social, economic, environmental and technological dimensions of society. Through the deconstruction of Indigenous criminalization, we hope to unveil the true paradoxical nature of the post-colonial humanitarian society that Canada aims to be.

**(SOM4a) Sociology of Migration: Migrant/ immigrant students**

Wednesday June 19 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Migration Research Cluster

This session highlights important subtopics in the study of migrant students. Papers investigate the following: 1) the influences of university prestige and environmental quality in attracting students who migrate for higher education; 2) the experiences of refugee children in Canadian schools with racism, bullying and xenophobia and how they overcome these experiences; 3) the desire of students to get away from their home countries and experience Canada for growth and self-actualization, using Punjab students as a case study; and 4) the lack of support by immigration services and university institutions in transitioning from university to work. The session also



highlights the use of secondary data (the Postsecondary Student Information System (PSIS), the narrative analysis of autobiographical accounts; reflective thematic analysis of semi-structured interviews and use of university student data.

*Session Organizers: Lisa Kaida, McMaster University, Lori Wilkinson, University of Manitoba, Monica Boyd, University of Toronto*

*Chair: Thomas Soehl, McGill University*

### **Presentations:**

1. Ito Peng, University of Toronto

Non-presenting author: Kriti Sharma, University of Toronto

#### *Contextualizing International Student Mobility to Canada: The Case of Indian Punjab Youths*

International migration for education has become one of the most conspicuous realities of the globalized era, as international students[1] [1] are increasingly valued as an asset by the receiving nations. These students eventually become a part of a global pool of highly skilled workers over which state actors like governments and corporations compete (Shachar, 2013). In recent years, Canada has emerged as a frontrunner among the OECD countries in attracting international students. While the destinations of international students have diversified over the past decade, India remains one of the major origin countries, accounting for 10% of all international students in the OECD nations in 2020 (OECD, 2022). The number of international students in Canada has increased by nearly 7-fold since 2000, from 122,665 to 807,269 in 2022. Within this, the increase in the influx of students from India has been particularly conspicuous. By 2022, Indians made up the largest share of international students in Canada, accounting for roughly 40% of all international students across the country. One Indian state that features prominently in discussions on student migration to Canada is Punjab. This distinction is not only because of historical Indo-Canadian immigration and a large and growing Indo-Canadian community in Canada (Walton-Roberts, 2003), but also due to an increasing number of Indian international students originating from Punjab. The large number of Punjab student migration to Canada is not without some challenges, however. The magnitude and persistence of the flow of Punjabi international students to Canada over the last decade offers an interesting case study for International Student Mobility (ISM) research. Yet, ISM scholars have rarely paused to understand and contextualise Punjabi student migration in its entirety, as a complex and overdetermined phenomenon, motivated by overlapping aspirations, mediated by a complex infrastructure composed of diverse actors and networks and embedded within a distinct cultural, economic and political structure. This study aims to fill this lacuna through a reflective thematic analysis based on semi-structured interviews with 34 Punjabi students aspiring for Canadian education. We apply the aspirations and capabilities framework (Carling and Schewel, 2018; de Haas, 2021) to understand factors that are motivating these students desire to migrate to Canada, and challenges they might face as they prepare for their educational migration. Our analysis of the aspirations of Punjabi youths confirms a clear blurring of the line that separates 'migration for education' and 'education for (im)migration'. However, education for immigration and income was not the only transformation that majority of the students are seeking from education-migration to Canada. Rather, many students also held a strong desire to 'get away' from Punjab, not only

because of economic hardships at home but also in pursuit of a more 'liberal', 'advanced' and 'modern' society for growth and self-actualisation. This was particularly evident among women students. With regards to capabilities, at the micro level, we observe the prevalence of 'estimated' or 'perceived' capabilities specifically in terms of anticipated opportunities to work part-time work while studying and dependence on family and other social networks in Canada. Real financial capabilities such as borrowing from kin, are contingent upon these perceived capabilities. At the macro level, we found a strong correlation between Canada's hitherto permissive immigration policies for students and preference for Canada as a study destination among Punjabi youths. However, the recent shift in immigration policy landscape in Canada from permissive to more restrictive, and increasing tightening of regulations governing the student visa regime and the two-step migration pathway that students had long envisioned for permanent settlement, are creating new capability challenges for international students. We anticipate that this transition will significantly influence the capability of Punjabi youths to migrate to Canada, casting uncertainty over the fulfilment of their education-migration aspirations.

2. Mercedeh Safarian, York University; Nancy Mandell, York university

Non-presenting authors: Jana Borrás, York University; Janice Phonepraseuth, York University; Larry Lam, York University

#### *University to Work Transition: Experiences of Undergraduate International Students in Canada*

Few studies have addressed the transition of international students from university to work. In this presentation, we contribute to this literature by examining the experiences of international students at a Canadian university. We build on a three-stage framework proposed by Ng, Menzies, and Zutshi (2019), which comprises finishing a degree, looking for a job, and working in a job, to understand the university-to-work transition of international students at York University. Our analysis reveals that international students face considerable challenges during the initial stages. They confront economic, institutional, social, and cultural difficulties when finishing their degree and beginning to search for jobs. The students shared how these challenges make it difficult for them to secure employment. Moreover, the students' stories highlight how they navigate these challenges by relying on friends and family for financial and emotional support. Despite their excitement about entering this new stage of their immigration journey, the students express concern over the limited support from formal immigration services and university institutions. This lack of support during the initial stages exacerbates the ongoing challenges they face and complicates their transition into the Canadian labour market. This study highlights the different struggles of international students in transitioning from university to work, the strategies they use to navigate these challenges, and the need for institutional support to facilitate their integration into the labour market.

3. Amy Choi, York University

#### *Critical Consciousness of East Asian Racism Among International Students in Canada*

The Model Minority Myth (MMM), coined by sociologist William Petersen, describes Asian Americans as a "hardworking, successful and law-abiding ethnic minority that has overcome

hardship, oppression and discrimination” (Chao, Chiu and Lee, 2010, p. 44). The terminology arose in the 1970s in the United States as Asian migrant populations drastically increased (Shih, Chang and Chen, 2019). In the age of globalization and transnational migration, contemporary discourse expanded the MMM incorporating Asian- Canadians into the context. Despite the proliferation of literature that demonstrates the dangers of the stereotype towards Asians, this public perception towards Asians has persisted through mainstream media. The MMM is called a myth because it oversimplifies the realities of many Asian Americans. Stereotyping, positive or negative, is dangerous because it confines subjects within narratives that are neither created nor controlled by the subject group. Scholars in many different fields such as sociology, education, psychology and law have critiqued the model minority stereotype to increase awareness of anti-Asian racism, marginalization and equity (Shih, Chang and Chen, 2019). The widespread criticism of the model minority stereotype includes claims that the myth 1) denies Asians the assistance they deserve, 2) hides and conceals discrimination against Asians, 3) divides Asians among other minority groups and 4) generalizes a racially diverse group consisting of more than 30 ethnic subgroups (McGowan and Lindgren, 2006). Furthermore, the myth creates an assumption that East Asians are self-sufficient minorities who do not need benefits from policy to help them with integration, settlement, and equity. There is a gap in the literature on East-Asian lived experiences in the Canadian context stemming from a lack qualitative studies. The current quantitative data cannot capture the true lived experiences of East-Asian minorities. The current literature on debunking the model minority myth has four major themes: confirming the perception of the model minority stereotype, focusing on examining the myth in the US context, case studies on all Asians not specifically East-Asians, and a quantitative approach instead of collecting qualitative data. My research question is ‘how do East Asian international students’ understand model minority stereotypes and anti-Asian racism?’ I conducted a qualitative study interviewing 11 Chinese international students at the University of Toronto. A total of 27 open-ended interview questions were asked to participants. Participants were encouraged to share their lived experiences in comparison to the model minority stereotypes and discussion of racism, discrimination and microaggression encounters were discussed. Interviews were transcribed and thematically analyzed through Nvivo. My preliminary findings demonstrate that 1) positive stereotypes among East Asian international students are considered motivating for the Asian community, 2) international students often do not recognize or identify microaggressions as discrimination, and 3) Chinese international students believe most of the model minority stereotypes are accurate depictions of Asian Confucian culture.

#### 4. Sofia Noori, University of British Columbia

##### *Newcomer Refugee Children and Youth Need to Overcome Hate in Order to Academically Survive*

This paper presentation shares autobiographical accounts of Canadians with refugee experiences. These include six written memoirs and nine video blogs (vlogs) The presenter will highlight push-pull factors for pursuing and achieving postsecondary education in this community. Narrative analysis is used to explore these publicly available memoirs and vlogs, using postcolonial theoretical frameworks. The findings demonstrate that these young people experience racism, bullying, and xenophobia in Canadian school. The main argument of this paper presentation is that newcomers need to overcome hate in order to succeed academically. The study also finds that the university setting helps newcomers from warzones find connections to subject areas they are

passionate about, as well as peers from similar backgrounds and with comparable experiences. These pull factors often allow for making sense of their previous refugee situations (including being on the receiving end of hate). CSA audience will not only learn about how hate manifests in the lives of school aged newcomers from warzones, but also how they overcome such backlash in order to survive and even thrive in the post-secondary learning environment.

5. Ebenezer Narh, Western University

Non-presenting author: Michael Buzzelli, University of Ottawa

*Tracing diversity in communities to student migration: The role of institutional prestige and environmental quality*

Like other forms of population migration, higher education student migration (HESM) redistributes young adults with diverse backgrounds and alters the demographic composition of communities (Liaw and Rogers, 1999). By and large HESM leads to population heterogeneity, especially in terms of socio-cultural origins. For instance, recent research documents the relocation of French and English-speaking students across Canadian provinces (Narh and Buzzelli, 2022). Evidence suggests that university prestige increases its attractiveness, and in turn increases the volume of student migration flows (Abbot and Schmid, 1975). And since universities are not entirely 'city-less' (Brockliss, 2000), their prestige may impact the locations in which they are situated. In this research, we use a quantitative approach to examine the influences of university prestige and environmental quality in shaping the student body and populations of 17 Canadian census metropolitan areas (CMAs) hosting at least one university. The research comprises enrolled domestic undergraduate and graduate students in Canadian public higher education institutions (HEIs). The primary data for the study is the Postsecondary Student Information System (PSIS) which contains students programme information, residential postal codes (region of origin) and postal codes of HEIs (region of destination) as well as their demographic information. Statistics Canada creates the PSIS dataset from administrative data provided by HEIs across the country. After the data cleaning and inspection, migration flow matrixes were generated through crosstabulations of students' places of origin and study destinations. The migration volumes were split by gender (i.e., male and female) and field of study (i.e., STEM and non-STEM) to compute the flows in each grouping. The resulting PSIS output (n= 1088) is linked to supplementary data such as university ranking, unemployment rate and environment quality for the analysis. Gravity model analysis shows that CMAs with high environmental quality and university prestige are attractive to migrant students, however these factors do not diminish the importance of students' gender and preference for specific fields of study in the migration process. This research highlights the potential role of university prestige in attracting students who migrate for higher education studies and contributes to our understanding of the importance of location attributes in driving HESM. Communities may leverage diversity in talent, labour pool and populations to innovate. Hence, the paper concludes with a discussion of policy implications for the influence of HESM on community demographic make-up and local labour markets, as well as the significant role of university prestige and environmental quality in student attraction and retention.

## **(WPO9) Bridging the Gap: Empowered Immigrant Women in STEM and Overcoming Systemic Challenges**

Wednesday June 19 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Research Cluster Affiliation: Work, Professions, and Occupations

Canada's STEM sectors, despite reporting persistent labour shortages, exhibit a concerning pattern of under-serving immigrant women, specifically trained in STEM. Despite their significant potential, these women confront recruitment biases, misconceptions about their qualifications, and more. A study by TGC and Statistics Canada underscores this: immigrant women make up 52% of the STEM workforce but contend with high unemployment rates, wage disparities, and job-role mismatches. Addressing this requires a transformative approach: 1. Provide these women with resources such as online professional portfolios that emphasize their achievements and offer a comprehensive representation of their skills and abilities. 2. Building robust partnerships between Immigrant Serving Agencies (ISAs) and STEM employers to usher in bias-free recruitment. Employers and ISAs, along with funders play a pivotal role. By supporting ISA capacity in STEM-specific placement protocols and refining employer assessment to be more inclusive, we can begin narrowing the inequality gap. This session aims to: 1) Explore strategies to boost employment rates for immigrant women in STEM, eliminate wage disparities, and enhance job matching, 2) Discuss how stakeholders can support this shift, and 3) Identify the skills, knowledge, and resources essential to achieve these goals. As Canada progresses, it's not just about recognizing the skills and expertise of immigrant women—it's about reshaping policies and practices to create a more inclusive, robust STEM sector where every talent shines.

*Session Organizer and Chair: Syeda Nayab Bukhari, Concordia University and TGC (TechGirls Canada)*

### **Presentations:**

1. Lyn Hoang, University of Manitoba

Non-presenting authors: Jennifer Dengate, University of Manitoba; Tracey Peter, University of Manitoba; Annemieke Farenhorst, University of Manitoba; Minna Salminen, Uppsala University; Andrea Wolffram, RWTH Aachen University

*"It is easier to ask women to bend and accept toxic behaviour" - A cross-national examination of organizational responses to reports of incivility, hostility, and (sexual) harassment against women working in Engineering, Information and Communication Technology (EICT)*

The trajectory of women's education and career paths within Engineering, Information and Communication Technology (EICT) are subjected to leaks (e.g., "leaky pipeline") at nearly every stage. As a result, women remain the most underrepresented within these Science, Technology, Engineering, and Mathematics (STEM) fields, and especially within leadership roles. This leaky pipeline continues to impact Canada, Germany, and Sweden. This is particularly noteworthy because these three countries represent different types of welfare states: liberal (Canada), conservative (Germany), and social-democratic (Sweden) – with vastly different approaches to, and

policies for, supporting gender equity. Thus, a cross-national comparison of the factors that push or pull women out of EICT is needed. Previous research into women's attrition from EICT has broadly identified hostile work environments as contributing to women exiting these fields. Yet, it is unclear how certain organizational responses to formal and informal reports of workplace incivility, hostility, and/or (sexual) harassment against women support or hinder efforts to improve gender representation within EICT. To address this gap, we perform a mixed-methods analysis of women's experiences working in EICT jobs in Canada, Germany, and Sweden. The results of statistical analysis of survey data reveal that while many women have experienced various negative workplace incidents against them, only some women report these incidents - and those who do report, tend to not to be satisfied with their experience(s) of reporting. Dissatisfaction worsens for individuals with additional marginalized identities. Reporting and underreporting also varies by country with Canadian survey respondents more likely to report incidents compared to German or Swedish survey respondents. Findings from the qualitative content analysis of open-ended survey responses, and in-depth interviews with women working in EICT in all three countries reveal patterns of inaction, trivialization, and dismissing of informal and formal reports by organizational supervisors and leaders. Moreover, survey respondents and interview participants report experiencing pressures from management, leadership, or administration to accept or ignore these negative workplace incidents. This contributes to participants and respondents becoming more cynical of their organization's commitments to supporting them and gender equity. Such experiences contribute to women's higher turnover intention within EICT. Interestingly, some women in our study who reported such negative experiences indicate that they do not intend to change jobs or leave their careers in EICT in the next two years. Drawing on the framework of Manufacturing Consent and the concept of rational co-optation developed by Michael Burawoy, we argue that such organizational responses (inaction, trivialization, and dismissing) to formal and informal reports of workplace incivility, hostility, and/or (sexual harassment) serve to co-opt women into these largely patriarchal (and in some cases misogynistic) organizations. The women who remain in such organizations become keenly aware through first-hand experience, or secondarily through the experiences of other women or marginalized individuals, that they must either "accept" the unsupportive and misogynistic culture of their EICT workplace or leave. Many women may choose to leave in search of more favourable workplaces that offer gender representation after they lose confidence that these organizations will support them and improve gender equity more broadly. Others may remain in such jobs and careers but no longer report negative incidents against them. Thus, we argue that the inaction and inadequate action to formal and informal reports serves to reinforce gender inequality and maintain the skewed gender ratio within EICT at all stages.

### **(EDU1a) Sociology of Education in K-12 Part 1**

Wednesday June 19 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Education Research Cluster

This session features papers that draw on empirical, theoretical, or methodological issues in the realm of K-12 education.

*Session Organizers: Cathlene Hillier, Crandall University, Maria Brisbane, University of Waterloo*  
*Chair: Maria Brisbane, University of Waterloo*

**Presentations:**

1. Claudette Rutherford, OISE, University of Toronto

*The Impact of school suspensions on student achievement, well being and trajectory*

This research delves into the repercussions of school suspensions in the K-12 system in the Greater Toronto Area, to examine their impact on students sense of belonging, academic achievement, and future pathways. It critically addresses suspensions as a colonial and punitive strategy, disproportionately affecting Black students. Through interviews with Black students aged 13-18, the study aims to uncover the relationship between disciplinary practices and the engagement of Black learners. Framed within Black Critical Race Theory, the study analyzes the manifestations of anti-Black racism and pathologizing of the Black body in school. Beyond the investigation into how school suspensions affect Black students experiences and outcomes, this work elicits a reevaluation of carceral disciplinary measures in schools and advocates for the eradication of such exclusionary policies.

2. Kathleen Manion, Royal Roads University

Non-presenting author: Shelley Jones, Royal Roads University

*Bridging differences to build children's rights education in primary schools across continents*

Drawing on the “knowledges of diverse contexts”, this presentation explores how education that includes children’s rights and responsibilities can help children develop the tools needed to bring forth the “solutions for today, and sustain systems of tomorrow”. The presentation reflects on mid-project findings from a 5-year (2022-2027) comparative, participatory action research child rights education project in Uganda and Canada where the researchers and educators have worked with children, parents, community members and child rights NGOs to foster inter-country dialogue and develop contextually and culturally derived approaches to impactful child rights education in primary school curriculum.

3. Bobby Angelini, McGill University; Jordan Koch, McGill University

*"It's overwhelming": Physical and Health Educators Reflect on the Practice and Provision of Mental Health Education in Québec High Schools*

This presentation will explore the provision of mental health education from the perspective of Physical and Health Education (PHE) teachers in Québec. Our findings revealed a slew of structural barriers that impeded teachers’ integration of meaningful mental health content in their classrooms, including: the lack of formal training; large class sizes; stereotypes about PHE as a non-cognitive subject; and restricted time allotments. Early-career PHE teachers also credited the normalization

of limited-term teaching contracts in Québec with impeding their ability to establish the strong relationships necessary to broach delicate topics such as mental health with their students.

4. Maria Brisbane, University of Waterloo

*School Violence in Canada: A Review of the Literature*

Elementary and secondary schools in Canada have seen rapid increases in violent and serious incidents which have raised concerns with teachers' unions (Cousineau et al., 2023) and has led to increased media attention (Bennett, 2023). There are limited studies that specifically focus on violence and even fewer studies explore educators' responses and perceptions to violence and the links between policy and practice. My presentation will 1) share an in-depth review of the current literature directly addressing school violence in Canada, 2) highlight key theoretical and methodological gaps, 3) provide recommendations and promising pathways forward in school violence research.

**(ENV1b) Environmental Sociology II**

Wednesday June 19 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Environmental Sociology Research Cluster

This session invited papers applying sociological perspectives to the study of environmental issues, and environmental sociological analyses of societal issues. In the midst of a global social movement cohering around the climate crisis, political and socio-economic debates over extractive industries, and related policy discussions, there exists opportunities for sociologists to contribute to understandings of the environment as a social construct, a political entity, a physical place/space, a component of social structure, and more.

*Session Organizer and Chair: Ken Caine, University of Alberta*

**Presentations:**

1. Angeline Letourneau, University of Alberta

Non-presenting author: Mark C.J. Stoddart, Memorial University

*Temporalities of living with the climate crisis*

One of the increasingly recognized impacts of climate change is the threats it poses to human well-being, but not all climate change impacts emerge in the same way or at the same time. Some climate-related events emerge abruptly, others occur slowly over time, and there are increasingly multiple impacts that occur concurrently and in different combinations to create compounding risks. Acute disasters like forest fires or hurricanes tend to occupy headlines and overshadow public conversation about climate change. However, disasters can also be chronic, occurring over longer



timelines like melting permafrost, shifting vegetation and wildlife ranges, rising sea levels, or coastal erosion. The different temporalities of simultaneously occurring disasters complicate efforts to address their impacts through adaptation and mitigation. Furthermore, the mismatch and interaction between these multiple and complex temporalities of the biophysical and sociocultural worlds further perpetuates catastrophic environmental changes. The theoretical separation of biophysical and sociocultural time reflects more of the ontological and epistemological traditions of sociology than any real divide between the two in practice. The ontological conceptualization of time is intimately tied to the discipline's ontological understanding of nature, which frequently sees the natural world as static and tangential to the social. Introducing our theoretical understanding of time back into nature is essential to fully understand the social causes and consequences of climate change and how these are related to natural temporal scales. Perceptions of day-to-day weather, severe acute events, or long-term climatic change have been the primary focus of social science research on climate change. Perceptions of events occurring on temporal scales between these two extremes (e.g. annual-to decadal-scale variability) are less understood. This reflects the dominance of a primarily sociocultural approach to conceptualizing time in sociology, a tradition that has yet to fully reconcile with the temporal scales of the biophysical world, where much change occurs between these two temporal extremes. This paper seeks to reconcile this gap between sociocultural and biophysical understandings of time. We extend the recent theoretical interventions by Coleen Ruwet and others on developing a socio-ecological theorization of time by examining the interplay of different temporalities and social understandings of addressing climate change and other ecological crises. We draw on insights from various studies of northern Canada and Atlantic Canada to develop a conceptual scheme of intersecting temporalities of climate change that can help guide further research and discussions about climate action. This paper advances new avenues through which climate change and its impacts on human well-being can be understood and better anticipated. By moving beyond our social tendency to ignore the full temporal complexity of Earth's natural systems, we offer new strategies for climate change sociology that incorporate this complexity.

## 2. Sarah Coker, McMaster University

### *Research Proposal: Inuit Identity, Self-Perception, Resilience, and Climate Change*

Climate change, characterized by higher temperatures, extreme weather events, rising sea levels, and shifting rainfall patterns, poses significant challenges globally. Canada, due to its northern location, experiences climate change at twice the rate of the world's average, with the Arctic warming at three times the global average. This research proposal focuses on the Inuit population in Canada's Arctic, where climate change threatens their cultural identity deeply connected to the cold and ice. The primary research question is to understand how climate change affects Inuit identity and self-perception, considering the integral role of the cold and ice in their cultural identity. The research aims to address the following objectives: Examine Inuit perceptions of climate change; Investigate the role of environmental changes in Inuit identity; Analyze the cultural and psychological significance of the ice and cold; Understand the resilience and adaptation strategies created by the Inuit. The research contributes to understanding the broader impact of environmental change on vulnerable populations, sheds light on how Inuit communities respond to challenges, informs policy decisions, and serves as an educational resource on the empirical

evidence of climate changes impact on daily life and identity. Inuit Traditional Ecological Knowledge (TEK) constitutes a cumulative body of wisdom, practice, and values passed down through generations, rooted in the intricate relationships among living beings and their environment (Pearce et al., 2015). TEK is a dynamic, fluid knowledge system shaped by social interactions, adapting to technology, weather changes, and new observations (Pearce et al., 2015). In the context of Inuit hunting, TEK is exemplified by using snowdrifts to navigate during whiteout conditions, showcasing the practical applications of this knowledge (Berkes and Jolly, 2002). Emphasizing TEK in the research is crucial to avoid "colonizing" Indigenous beliefs and opinions, as traditional academic approaches have often overlooked and marginalized Indigenous voices (Flaherty, 1995). Inuit vulnerabilities stem from various factors such as poverty, inequality, and a strong cultural connection to the changing environment (Ford et al., 2014). Climate change exacerbates these vulnerabilities, impacting Inuit health, traditional activities like hunting, and access to healthy foods. High living costs, disrupted land skills transmission to youth, and stress resulting from environmental changes contribute to negative well-being outcomes (Dowsley, 2015). Despite these challenges, Inuit resilience acts as a buffer, with survival skills, healthcare training, community-based initiatives, and a focus on traditional ecological knowledge helping communities adapt (Ford et al., 2014). Cultural identity is fundamental to Inuit self-perception, shaped by an intimate connection with the land, water, and ice (Downing and Cuerrier, 2011). However, internal colonialism has created dual identities, with Qallunaamariit tying Inuit to Settler-Canadian norms, while Inummariit align with traditional practices predating settler colonialism (Dowsley, 2015). Climate change-induced shifts, like the melting ice affecting hunting, contribute to the loss of Inuit identity and culture, evident in high rates of suicide among Inuit boys (Greaves, 2016). Inuit culture and identity revolve around language, lifestyle, and society, all deeply connected to the environment. Melting ice disrupts language preservation and shifts traditional practices, impacting the interconnectedness of Inuit communities. The push for self-determination reflects a resistance to Western dominance and the preservation of Inuit culture (Greaves, 2016). Social ties, fostered during the preparation of traditional foods, diminish as zoonotic diseases limit access to these practices (Downing and Cuerrier, 2011). The methodology involves qualitative interviews and focus groups, respecting Inuit cultural protocols. The study will include Inuit community members, leaders, experts, and Elders, ensuring diverse perspectives. Research indicators include cultural identity, self-perception, community resilience, knowledge, and environmental justice. Informed by feminist theory and decolonization principles, the research adopts a polyvocal approach, emphasizing un-learning self-mastery, and telling and receiving stories. This framework allows for a reflexive and authentic engagement with the Inuit community, acknowledging the importance of diverse voices in the research process. The overall purpose is to understand the impact of climate change on Inuit self-perception and identity, focusing on the cultural significance of the cold and ice. The study aims to provide insights into the complex interplay between cultural practices, environmental shifts, and the quest for self-determination in the face of climate change.

3. Muhammad Rizwan, Islamia University Bahawalpur - Pakistan

*Bridging the Climate Change Knowledge Gap: Insight from a KAP study for Effective Public education Campaigns*

This study embarks on a groundbreaking journey to bridge the climate change knowledge gap through an exhaustive knowledge, attitudes, and practices (KAP) survey. In contrast to existing literature, which largely focuses on the general understanding of climate change, our study zeroes in on specific knowledge deficiencies, attitudes and behaviors pertinent to climate change in Pakistan. This research is pivotal in the context of Pakistan, a country significantly vulnerable to the impacts of climate change, yet grappling with a substantial knowledge gap among its populace. The comprehensive KAP survey was meticulously designed to capture a wide spectrum of responses from various demographic segments, including different age groups, educational backgrounds, and regions. The survey encompassed a series of questions aimed at assessing the participants' understanding of basic climate change concepts, their attitudes towards environmental conservation, and their everyday practices that contribute to or mitigate the effects of climate change. Our findings paint a picture of a fundamental, yet fragmented understanding of climate change among the participants. The survey revealed significant gaps in understanding crucial concepts like the greenhouse effect, and the links between climate change and global phenomena such as coral bleaching and rising sea levels. Interestingly, the study also uncovered a misalignment between public perception and scientific consensus on various aspects of climate change. A significant contribution of this research is the strategic formulation of a public education campaign. The campaign is uniquely tailored to the specific needs identified in the survey. It aims to address the misconceptions and knowledge gaps head-on, using targeted messaging and educational materials. The campaign strategy involves not just the dissemination of information but also the encouragement of proactive engagement in climate change mitigation. One of the primary focuses of the proposed education strategies is to correct misconceptions about climate change. This involves clarifying misunderstandings about the causes and effects of global warming, the role of human activity in climate change, and the significance of individual actions in mitigating its impact. The strategies are designed to be inclusive, catering to various literacy levels and socioeconomic backgrounds, ensuring widespread accessibility and comprehension. A novel finding of this study is the public's latent willingness to engage in climate change mitigation efforts. Despite a general trend of inactivity, there is an underlying potential for significant public participation in environmental conservation initiatives. The study explores how this potential can be harnessed and transformed into active participation through strategic public education. The study underscores the crucial role of effective communication channels like television and radio in disseminating climate change information. It highlights the importance of leveraging these mediums to reach a broader audience, particularly in regions where access to digital platforms may be limited. The study suggests ways to optimize these channels for maximum impact, including the use of local languages and culturally relevant content to ensure resonance with the target audience. Implications for policymakers and educators: the practical applications of this study are vast and varied. It provides actionable insights for policymakers, educators, and environmental advocates. The findings can be used to inform policy decisions, educational curricula, and public awareness campaigns. The study emphasizes the need for a collaborative approach involving government, educational institutions, media and civil society to effectively bridge the climate change knowledge gap. In conclusion, this study makes a unique and significant contribution to the field of environmental education and public policy. It offers a comprehensive analysis of the current state of climate change knowledge in Pakistan and presents a well-strategized approach to enhancing public understanding and engagement. By providing a clear roadmap for targeted public education campaigns, this research paves the way for

more information and active participation in climate change mitigation efforts, not just in Pakistan but in other regions facing similar challenges.

4. Stephanie Sodero, University of Manchester

*Moved by care: Acting on entanglements of climate change, health, and mobilities*

As climate change impacts grow increasingly apparent, so too do adverse physical and mental health impacts for humans and animals. Fast-onset events, like heat waves and hurricanes, and slow-onset events, like saltwater infiltration and zoonotic disease transmission, impact the health and biodiversity of communities globally as well as threaten healthcare infrastructure and service provision. Many health mobilities, from transnational medical supply chains to local homecare to veterinary care, are powered by fossil fuels which endanger climatic stability and, in turn, set in motion greater health impacts. Situated at the intersection of climate change, health, and mobilities, this paper is grounded in a feminist ethic of care centering relationships with each other and the environment. I argue that care is a productive and imperative emotion through which to consider entanglements of climate change, health, and mobilities. Care is an impetus for health mobilities: “care underlies, effects, and contours the mobility practices of people – in other words, people are moved by care” (Balcom Raleigh, Kirveennummi, and Puustinen, 2020: 54, emphasis added). Underpinning many care practices are mobility patterns premised on infrastructure and pricing that privilege fossil fuels, demonstrating inconsistent, undermining, and damaging social practices. Consideration of care ranges from conventional realms, patients and health professionals, to less conventional contexts: supply chains, other species, and the climate. Take as an example the more-than-human in the context of climate change and mobility. From botanical decolonisation (Mastnak et al., 2014), to parasites and disease (Southern and Dillon, 2022), to orcas swimming alongside humans cycling on shore (Scott, 2020), these diverse social-ecological relations are transferable to rethinking contemporary assemblages, infrastructures, and logistics of health-related mobilities, namely by recognising unexpected, pervasive, and reciprocal relationships (Gumbs, 2020), infusing care and climate considerations into healthcare delivery. Informed by Bennett’s (2010) vibrant materiality, Fishel (2017) uses the human body, and the microbes and bacteria therein, as an entry point for fostering a global politics based on commonality rather than division, positioning the human body as a “lively vessel” subject to diverse flows. This corporeal grounding challenges paradigms centred on individuality and isolation to create a material basis for cooperation, and by extension I argue, care. Exploring the relationship between external societal circulations and internal bodily circulations with a focus on mobilities imperative for health and life brings a multi-scalar, material, and more-than-human lens to the provision of health services. To this end, I privilege “entanglement and care” (Fishel, 2019: 351) to explore the relationship between climate change, health, and mobilities and to think through applied reorientations to healthcare.

**(FEM4) Feminist Challenges to War, Violence, and Hate: Towards a Sustainable Future for All Life**

Wednesday June 19 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Feminist Sociology Research Cluster

This session invited papers which discuss and analyze feminist approaches to challenging war and violence, as well as all forms of hatred including misogyny, racism, and speciesism. The escalation of war and violence across the globe, combined with the urgency of the climate crisis, call for alternative paradigms which highlight the interconnectedness of all life on the planet, including human life and the more than human world. Building on the conference theme, Challenging Hate: Sustaining shared futures, we invite anticolonial, decolonizing, and intersectional feminist and ecofeminist perspectives which challenge all forms of oppression, inequality and hatred among peoples, as well as destructive human relations with the environment and other species in our interdependent world.

*Session Organizers: Ronnie Joy Leah, Athabasca University, Linda Christiansen-Ruffman, Saint Mary's University, Sonia D'Angelo, York University*

*Chairs: Linda Christiansen-Ruffman, Saint Mary's University; Ronnie Joy Leah, Athabasca University*

**Presentations:**

1. Jane Ku, University of Windsor

*Exploring Intersectionalities and Connections as Assignations for Developing a Transnational Feminist Relationality against Violence*

This paper develops a decolonial anti-imperialist, anti-heteropatriarchal and antiracist feminist position against militarism and violence that have unequally parcelled out misery and suffering to people across the world. The paper explores how our local everyday experience is an entry point for a more sustainable way forward to intersectional histories, encounters and a creative imagination that makes it possible for us to confront each other's experiences and differences not comparatively but relationally. While working autoethnographically, I want to go beyond de-authorizing our biographical accounts to explore moments and confrontations with various provocations and incidents that demand that we step out of ourselves to engage with the social, the geopolitical, the local and global processes that have framed modern conflicts and relations and cultures. Beginning from our locations, how do we re-interpret our histories and unsettle our community boundaries and futures to interrogate our relationalities with peoples and events that seem to have no connections with us? I explore an ethical relationality that includes both attachment and detachment not only to rethink our encounters with different peoples and events but to see how we might use our everyday sites as places to intervene and interrogate violence and ideologies that promote hate and exclusion. Attending to my own reactions to and reflections on pre and post pandemic anti-Asian hate and violence, alongside of the depraved disregard of Muslim and Palestinian lives, and burgeoning attempts to draw parallels and comparisons that led me to take

on the transnational feminist challenge of creating a more viable local and global relationality, the paper focuses on how we might act and think in our everyday spaces the fluctuating but deep interconnections among multiple histories and communities and to engage each other to develop a future built on solidarity, relationality and translational practices of difference that can counter the violence that we take for granted. The paper will draw from transnational feminist literature (e.g. Mohanty), Asian (North) American studies (Lowe), and Black feminist abolitionist scholars (Davis) to develop an explicitly decolonial anti-imperial and anti-violence framework.

2. Rebecca Haines, McGill University

*Feminist Resistance in Myanmar's Anti-military Movement: The Cases of Sister2Sister and the Spouses of People's Soldiers*

In this paper, I will conduct a comparative case study of two of the most unique new feminist initiatives that have emerged since the February 2021 military coup in Myanmar: Sister2Sister and Spouses of People's Soldiers. Sister2Sister is a group that seeks to hold Myanmar's anti-regime resistance movement accountable to principled action toward gender equality and human rights. It is a horizontal feminist activist collective aiming to influence the ideological framing of the anti-military resistance and the attitudes of the Myanmar public more broadly. In a series of social media campaigns and media productions, Sister2Sister has drawn attention to ongoing sexism, racism, violence against civilians, and abuse of power, in wider society, as perpetrated by the Myanmar military, and within the resistance movement itself. Spouses of People's Soldiers is a feminist collective that supports the families of soldiers who have defected from the Myanmar military. It also aims to enable more defections through facilitating linkages between the spouses of already defected soldiers and wives of soldiers still in the military. Beginning from the social networks of core group members, the group reaches out to the wives of soldiers still in the military, providing information about how to defect safely and what life will be like after defection. Spouses of People's Soldiers also raises money and provides small grants and loans to defecting families to help them re-establish their lives in non-military occupied Myanmar or across international borders. Through the comparison of these two cases, I examine different feminist tactics developed as part of Myanmar's wider anti-regime resistance movement, tracing their sources of inspiration and key influences. In addition to comparing the tactics of these two feminist collectives, I analyze their respective positioning among the heterogeneous constellation of resistance actors, and their orientations toward the tactics of the wider resistance (including its armed actors). Specifically, this paper asks: What are the theories of change, strategies, and tactics of new feminist collectives affiliated with Myanmar's anti-regime resistance movement? To what extent have these strategies and tactics evolved from past struggles, or been inspired by other feminist movements? How do these approaches relate to and interact with the wider tactical repertoire of the resistance movement they are part of? This paper grounds its case studies in three areas of social movement and conflict literature. The first is an area of social movement literature that studies the gendered nature of the tactical repertoires of social movement actors. The second focuses on the impact of women and women's rights organizations as part of wider state-opposed resistance movements. This research examines the correlations and mechanisms associated with how women's participation and leadership relate to movement outcomes in 'maximalist' or anti-regime movements. Finally, the paper will engage with the literature that examines feminist orientations

toward the use of force. The cases studies will be elaborated based on three sources of data: interviews with key organizers and participants, participant observation in live online sessions and/or planning meetings, and review of social media campaign data (mostly on Twitter/X and Facebook). The combination of these data will enable some triangulation and potential friction to emerge between sources and types of information. Interviews will be particularly helpful in documenting and understanding the origin story of these initiatives, the problems they seek to address, the theories of change implicit or explicit in their approaches, and both the successes they have achieved and the challenges they have faced so far. Participant observation opportunities will help to better understand the specific content these initiatives develop, and how their audiences respond to this content. A review of social media messaging and content will provide much the same types of insight as the participant observation data, enabling both more detailed descriptive documentation of these initiatives and a more concrete understanding of how strategies and tactics play out in practice. While the paper does aim to engage with theoretical concepts and situate these cases within social movement literature, it also has a core aim of documenting emerging feminist strategies within Myanmar's anti-regime resistance movement since 2021. These initiatives are little known and largely undocumented at present but represent critical examples of feminist innovation in social movement tactical repertoires.

### 3. Mary-Catherine Croshaw, York University

#### *"Add Women and Stir?" The Successes and Failures of Feminist Peacemaking: A Case Study of the Northern Ireland Women's Coalition*

In recent decades there has been a significant focus, in both academia and the international community, on the necessity of involving women in peace processes. There is an emerging consensus that when women are involved in peacemaking, the resulting agreements are more likely to address the relationship between the conflict and social issues such as education, health, and housing (Cowell Meyers, 2014). Evidence also suggests that when women are involved in negotiations, conflict-related sexual violence is more likely to be addressed (Roberts et al., 2010). However, the inclusion of women in peacemaking is no guarantee that issues which do not directly pertain to cessation of armed conflict will be addressed; conflict-related sexual violence in particular is still left off the table more often than not (Ashe, 2020). According to Roberts et. Al. (2010), only 18 of 300 peace agreements pertaining to 45 conflicts since World War II address sexual and gender-based violence. It is therefore necessary to investigate the conditions under which feminist peacemaking experiences the greatest success, and the mechanisms through which the unique forms of violence faced by women during war remain marginalized despite the inclusion of women in peacemaking processes. Through a framework of critical gender analysis, this paper will analyse the successes and failures of the Northern Ireland women's coalition (NIWC) in the northern Irish peace process of the 1990s, and discuss what this case can reveal about the strengths and limitations of feminist peacemaking. Through the case study, this paper will problematize the "add women and stir" approach to peacemaking, a framework which assumes that simply including women in the peacemaking process will result in outcomes which effectively address the unique security needs of women in conflict resolution (Dharmapuri, 2011). The "add women and stir" approach is a foundational principle of UN resolution 1325 on women, peace, and security, and forms the basis of approaches to inclusive peacekeeping in the international community; this paper

will demonstrate that the mere presence of women in negotiations is not nearly enough to secure agreements that effectively address the security needs of women. The NIWC is celebrated in Ireland and in the international community for securing significant reforms in areas such as housing and education as part of the good Friday Agreement but failed to get provisions addressing sexual violence included in the agreement despite significant effort on their part (Cowell Meyers, 2014). The group was also unsuccessful in their attempts to secure criminal justice reforms that would strengthen repercussions for gender-based violence. This paper will discuss how the NIWC was able to achieve success on issues that impacted all of their society, and will examine the conditions of the northern Irish peace process which hindered the group's ability to address any form of gendered violence. In this regard, the paper will explore in detail the impact of backchannel negotiations by heavily masculinized paramilitary groups; the systemic misogyny faced by the founding members of the NIWC as they mobilized to bring women's issues to the negotiation table; the intimidation and violence NIWC members faced from the majority male delegation during peace talks; and the impact of a culture of militarized masculinity, which asserts that "traits stereotypically associated with masculinity can be acquired and proven through military action" (Eichler, 2014), on the framing of the conflict and its resolution. Further, the paper will demonstrate how and why these conditions resulted in a peace agreement that is completely silent on the forms of violence faced by northern Irish women during the conflict despite great effort on the part of the NIWC. Ultimately, this paper will demonstrate how and why the "add women and stir" approach largely failed in Northern Ireland, and will discuss what can be done differently to ensure that feminist challenges to war and violence are not steamrolled by the same systems of violence and hate which fuel conflict around the globe.

4. Nancie Knight, Athabasca University

*Discovering harmony: Reconnecting with nature through the art of storytelling*

Storytelling of all kinds remains a hugely influential and beloved experience for many. From tales told by the campfire to legends and myths, the prevalence of storytelling in our daily lives is a clear signal of its influence, but what is it exactly that makes it so powerful? Its power lies in its ability to enrich our comprehension, forge shared experiences, and fundamentally shape our perceptions of the world. In a world where environmental destruction, inequity and patriarchal systems continue to harm and oppress, storytelling can be used as a powerful tool for advancing environmental activism and advocating for a more equitable and sustainable world. This study delves into storytelling as a catalyst for change, exploring the interconnectedness of gender, ecology, and storytelling. It highlights how narratives shaped through eco-feminist lenses can challenge existing power structures, nurture a deeper connection with nature, and mobilize collective action by changing perceptions. This study begins by exploring the effectiveness of storytelling in education, drawing on the experiences of educators and activists who use story to spark reflection and guide discussions. The success of storytelling in education can be attributed to its ability to create emotional connections that allow readers to consider their place in the world. However, this power extends beyond the ability to influence the reader. It extends to the storyteller, connecting those with shared experiences and creating a sense of community, belonging, and support. When both the storyteller and the reader become active participants, they become part of the story, creating increased understanding with an emotional connection that can lead to thought-provoking



reflections and powerful changes in behaviour. Storytelling then, can be used as a tool to spark reconnection with nature, deepen connections or prompt a further exploration of spiritual connections that challenge existing power structures that harm both women and nature. Storytelling is an established method for creating connection and change, but to truly claim the potency of this tool and demonstrate deep care for the environment, storytellers must be willing to share personal experiences with emotional and meaningful language, placing personal experiences back into the story. By immersing ourselves back into the story, we can bring nature back into the centre of our narratives, emphasizing the interconnectedness of humans, nature, and all life. Before we can truly bring nature back into the narrative, however, we must consider how we tell stories, from the language we use to the style of the story, and finally, by incorporating concepts of ecofeminism into the plot. Building on the examination of story in education, this study explores the use of emotive language and immersive techniques in storytelling to create deeper connections between individuals and nature. More importantly, the paper explores the importance of centring nature in narratives, giving voice to all living beings and challenging existing power structures. Stories that centre nature in the narrative, giving voice to all living things rather than centring the focus on humankind, also have the potential to connect with listeners and demonstrate our vital connection to all beings on Earth. Making these impactful changes to stories and sharing stories that emphasize ecofeminist ideologies can unite our experiences with nature, leading to much-needed environmental actions that will create a more sustainable future for all life.

**(HEA1a) Sociology of Medicine, Health, and Illness I: Social Inequalities in Health**

Wednesday June 19 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Health Research Cluster

This session focuses on the theoretical, methodological, and empirical issues pertaining to the sociology of health and health care.

*Session Organizers: Elena Neiterman, University of Waterloo, Michael Halpin, Dalhousie University*

**Presentations:**

1. Nahid Rahimipour Anaraki, Centre for Rural Health Studies, Faculty of Medicine, Memorial University of Newfoundland

Non-presenting authors: Holly Etchegary, Memorial University ; Meghraj Mukhopadhyay, Memorial University; Jennifer Jewer, Memorial University; Christopher Patey, Memorial University; Paul Norman, Eastern Health, Carbonear Institute for Rural Reach and Innovation by the Sea, Carbonear General Hospital; Oliver Hurley, Centre for Rural Health Studies, Faculty of Medicine, Memorial University; Shabnam Asghari, Centre for Rural Health Studies, Faculty of Medicine, Memorial University

*Strategies to Overcome Barriers and Leverage Facilitators in Implementation of a Quality Improvement Program in Emergency Departments*

The implementation of effective quality improvement eHealth interventions in emergency departments (EDs) is challenging. Prior research has identified barriers and facilitators to the implementation of such interventions in the ED (i.e., management strategies, availability of key resources, the obvious need for change, etc.). However, prior research has often overlooked how to develop strategies to address these factors when implementing large-scale interventions in EDs. This study identifies a set of management strategies to guide the implementation of SurgeCon, an eHealth quality improvement program, in the dynamic environment of two rural and two urban EDs in Newfoundland and Labrador, Canada. SurgeCon aims to improve ED wait times and ED efficiency while ensuring high-quality patient care and enhancing clearer communication among healthcare providers. The implementation of SurgeCon involved changes throughout the ED, including: the installation of eHealth system, organizational restructuring, and the establishment of a patient-centered environment. We utilized semi-structured, in-depth interviews with 33 healthcare providers (e.g., physicians, nurses, managers), discussions with the implementation team involved throughout the implementation of SurgeCon in the four EDs and in the implementation at a pilot site, and structured observations of the EDs. An interpretive description approach was utilized to analyze the data. A set of seven management strategies to overcome barriers and leverage facilitators emerged from our analysis. 1- Train staff to cultivate engagement in the intervention. The SurgeCon implementation team developed a 4-hour FLOW Course to foster a holistic approach —an interactive simulation module to provide practical insights into connecting software to process improvement, an eHealth platform module to familiarize staff with the digital whiteboard application, and a patient centeredness module to reinforce core values related to patient care. 2- Appoint and train a dedicated frontline champion by ED management to act as a crucial liaison between staff and the implementation team, ensuring effective communication and ongoing support. 3- Continuously measure and report performance to improve the operational efficiency of EDs by offering meaningful data. Prominently displaying department-level data in the ED and providing individual performance reports to physicians, focusing on key performance indicators (KPIs) such as time to physician initial assessment (PIA), length of stay (LOS), and the rate of patients leaving without being seen (LWBS). However, post-COVID staffing shortages prompted changes in reporting protocols, as KPIs do not reflect staffing allocations and are inappropriately assuming ideal operating conditions. Providing individual physicians with performance reports may not offer a fair assessment in the presence of staff shortages, leading the implementation team to opt for aggregated department-level reports. The primary goal is to boost physician motivation to use SurgeCon. 4- Highlight successes. To motivate physicians, the research team highlighted the success of SurgeCons implementation in the pilot site, presenting it as a model for other sites. 5- Encourage engagement in the intervention. Executing interventions is a collaborative effort requiring dedication from all members. To encourage engagement, compensation, including full payment for attendance, travel, and meals, was provided for participation in training sessions and interviews. Additionally, refreshments in the form of snacks and beverages were offered at every training session. 6- Assign a clinical or non-clinical staff member to manually enter department-level data into SurgeCons cloud-based application to assess the level of busyness in the ED based on patient demand and availability of resources. The SurgeCon score that is calculated once an algorithm has analyzed all the inputted data provides a set of actions the ED team can carry out to improve patient flow. The data entry process takes less than a minute and collects information related to the number of patients, the level of acuity assigned to those patients, the number of patients with special care requirements, bed availability, staff shortages, among other relevant variables. 7- Employ demand

and capacity analysis to optimize staffing models. The information collected through SurgeCon's eHealth platform can be used to advocate for improved staffing levels during peak times of the day and week. This could come in the form of double physician coverage, the addition of a nurse practitioner to the team, or an increase in the number of registered nurses. This study expands upon current knowledge providing comprehensive management strategies to overcome obstacles and leverage facilitators when implementing quality improvement eHealth interventions in the ED.

2. Jalal Uddin, Dalhousie University

Non-presenting authors: Emran Hasan, School of Health Administration, Dalhousie University; Mario Ulises Pérez-Zepeda, Dalhousie University; Melissa Andrew, Dalhousie University; Susan Kirkland, Dalhousie University

*Impact of childhood adversity on cardiovascular disease among middle-aged and older Canadians: Differential protective role of social support across sex and nativity statuses*

It is now well established that childhood toxic stress is associated with morbidity and mortality decades later. Research has also demonstrated differential exposure to and impact of adverse childhood experiences (ACE) for different population groups. Although research to date has clearly outlined the causal effects of ACE on adult health outcomes, fewer studies have explicitly examined how resilience resources in adult life may guard against childhood stressors that impact cardiovascular disease risk. This study examines the associations of ACEs with cardiovascular disease among middle-aged and older Canadians. Further, we examine how social support availability buffers against childhood stressors in shaping the risk of cardiovascular disease (CVD) and test whether the buffering process differs by sex and nativity status. Guided by the sociological framework of the stress process, we hypothesize that protective resources, such as social support, buffer ACE's harmful impacts on CVD risk, and social stratification factors, such as sex and nativity, may modify the buffering process. This is a secondary analysis of the Canadian Longitudinal Study on Aging (CLSA). The CLSA is a nationally representative prospective longitudinal study that collects psychosocial, clinical, and biomarker data from a cohort of approximately 50,000 individuals aged 45 or above. The current analysis is based on an analytic sample of 32,688 participants aged 45-89 from the baseline (2011-2015). The outcome is a binary measure of any CVD event self-reported in the baseline tracking and comprehensive cohorts of the CLSA. The exposure is the number of ACEs experienced in childhood. The ACE module consists of retrospectively reported 14 items on household dysfunctions, economic hardship, and physical and emotional abuse. Perceived social support is measured using the 19-item Medical Outcomes Study (MOS) questionnaire. The analysis uses logistic regression to estimate ACEs' associations with CVD in sequentially adjusted models controlling for sociodemographic (e.g., age, sex, marital status, nativity, education, income, and home ownership), CVD risk factors (e.g., smoking, alcohol drinking, physical exercise, and BMI), and perceived social support. The analysis examined whether ACEs' effect on CVD risk differs by social support, sex, and nativity status by employing statistical interactions. Overall, 13% of participants reported any CVD. The prevalence of CVD was higher among males (14.5%) versus females (10.7%) and slightly higher among those born in Canada (12.6%) versus foreign-born participants (11.9%). We found a consistent association of ACE categories with any CVD outcome. Across models with sequential adjustment of covariates, participants with a higher number of ACEs were more likely to have any CVD. The magnitude of the association of 3 or more ACEs with any CVD was higher in males

(Odds ratio: 1.43, CI: 1.08-1.89) than in females (Odds ratio: 1.24, CI: 0.94-1.63) and among participants born in Canada (Odds ratio: 1.33, CI: 1.08-1.66) than those were foreign-born (Odds ratio: 1.29, CI: 0.80-2.08). Further, we observed significant effect modification by perceived social support, broadly suggesting buffering of the harmful associations of ACEs with CVD outcome at higher social support scores. The buffering processes of social support further differ by sex and nativity categories, suggesting a stronger protective role of social support for females and foreign-born participants. This study finds differential associations of ACE with CVD outcomes among population subgroups in a nationally representative sample of middle-aged and older Canadians. Social support strongly buffers the impact of ACE on CVD risk and may differ for males and females and by nativity status. Our findings have policy implications for investing in social interventions that help develop nurturing, resilient, and protective communities in Canada.

### **(IND5b) Indigenous-Settler Relations and Decolonization II**

Wednesday June 19 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Indigenous-Settler Relations and Decolonization Research Cluster

This session features presentations addressing issues of Indigenous-settler relations and decolonization.

*Session Organizer and Chair: Kerry Bailey, McMaster University and University of Saskatchewan*

#### **Presentations:**

1. Jonathan Kauenhowen, University of Toronto

*Right time right place: Mandating Indigenous course content in Canadian higher education*

Policy interventions in Canadian institutions of higher education related to the Truth and Reconciliation Commission's Calls to Action have taken various forms, ranging from structural to the symbolic. In this research, I conduct a case study analysis of a noteworthy example, a university-wide mandatory Indigenous content requirement (ICR) policy at a small undergraduate institution in western Canada. This study is informed by lessons from the sociology of higher education, social movements, and organizations, and seeks to contribute to the literature on diversity and Indigenization policy in Canadian higher education. Drawing upon a discourse analysis of policy documents, grey literature, and senate meeting notes, as well as interviews with faculty, administrators, and students, I examine the organizational features and social environment that enabled this initiative. I also discuss the students' role throughout this process; both as the driving force behind the proposal, and its principal target. While the research is ongoing, several key themes emerged from the analysis to this point. First, this student driven ICR policy initiative was the beneficiary of a highly receptive administration. Student groups brought forward the proposal as the university was undergoing a change in leadership, dovetailing with one of the pillars of the new administration's strategic directions plan. Moreover, student leaders and organizers reported a lack

of interest over the previous decade when pitching similar policy proposals. Despite enthusiastic support for this policy on the part of the incoming administration, the rollout was complicated by its ambitious timeline. The most daunting challenge to the policy's success was not public hostility or students bristling at the mandate to complete an Indigenous content course, as initial reactions on social media might have suggested. Instead, the challenge lay with the speed at which this policy was proposed, accepted, and implemented. Over the course of several months, the university had to produce enough course offerings to meet the demand of a brand new, university wide requirement without the requisite infrastructure in place to ensure a smooth rollout. Despite the myriad issues that arose, a determined effort by the university president alongside faculty from two departments allowed them to adapt to deficiencies in relatively short order. Finally, the potential for certain students to become adversarial and disrupt the classroom setting was always a concern for faculty. Based on my conversations with students and faculty, however, no-one reported such an experience. This does not mean that this issue never emerged in any classroom setting, but merely that among my participants, hostility towards Indigenous people or curricular content did not feature in their experience of teaching or taking an ICR. To the contrary, students reported positive learning experiences that filled in gaps of knowledge about their local history and challenged stereotypes and misinformation they were exposed to in their high schools and communities.

## 2. Rafael Pellizzer Soares, University of Alberta

### *Listening-Based Pedagogies: Story-Listening and Other Educational Approaches Attuned to a Critical + Indigenous + Clown Framework*

This transparadigmatic study is driven by the guiding curiosity what could a listening-based pedagogy entail? alongside other research questions derived from it. The universe in which this project lives proposes a recognition of more-than-human voices and agency, wondering with(in) phenomena from which data may emerge and glow, and where epistemology emerges concurrently with ontology (knowing, doing, and being are inseparable). I designed this research's methods upon a Critical + Indigenous + Clown (CIC) theoretical framework in order to create a respectful gathering for welcoming more-than-human affordances, to co-construct relational and reciprocal knowledge, and to promote self- and other-awareness through vulnerability and care. By braiding different perspectives from the CIC framework, I designed guidelines, protocols, encounters, as well as a data analysis path that might support a more creative understanding of listening in academia and schools. The listening approaches selected for this research attend to relationality, silence, holism, culturally responsive practices, critical consciousness, future-oriented perspectives, vulnerability, collaboration, and playfulness. This way, listening becomes crucial in teaching and research practices that work against single stories, stereotypification, domination, oppressive relationships, and other consequences of Western-oriented education. Also, how we listen to and engage with stories in educational environments are also dependent on power dynamics (and related to our endeavor to recognize these unbalanced structures and connections). Thus, this study advocates for the fluidity of knowledge as well as for the impact that varied forms of listening might have on accountable, reciprocal, and equitable relationships, which can support schools to become places where not only space but also power is shared. Dunker and Thebas' (2019) active + playful listening—which encourages cooperation over competition; Davis' (1996) hermeneutic listening—

which is messy, negotiatory, and intends to defy the taken-for-granted future; and Tupi's seven types of listening (Werá, 2016)—which resonates with Archibald's (2008) holistic education—take key roles in both theoretical and methodological frameworks of this study. Regarding methodology, based on the CIC theoretical framework, I assembled three theory-informed listening encounters with five secondary school teachers from Edmonton, AB. These methods and other ethical approaches helped me create space for (self- and other-) contemplation, personal and collective stories, and respectful conversations about listening in a Truth and Reconciliation Education as well as in a Culturally Responsive Education. As one of this study's conclusion, I argue that due to its fluidity and adaptability, listening is indeed relational and contextual (not inadvertently replicable, though). Listening-based educational practices are certainly something to be shared and learned from one another, but they remain open to be molded to/by each group, context, audience, relationship, and purpose. Furthermore, supported by Critical + Indigenous + Clown theories and practices, Story-listening emerges as both research-creation and pedagogy towards a disruptive, holistic, relational, collaborative, future-oriented, and playful academic/educational environment. In such an environment, reciprocal and fruitful relationships shall flourish, which is indeed crucial for both learning and becoming. In addition, by using story-listening as a teaching approach, teachers feel encouraged to create more opportunities for students' voices to be heard and respected, which invites learners to bring their cultural knowledge and stories to the classroom. This creates a safe and respectful environment, where children understand that failures and differences are key in a learning process. This study thus aims at supporting an education for the heart, mind, body, and spirit, and at caring for our own vulnerabilities as children care for their favorite toys or as Elders care for their communities. It also endeavours to challenge relations/systems of power and to listen to the multiplicity of other worlds to come.

### 3. Kerry Bailey, McMaster University and University of Saskatchewan

#### *Case Study: Pain, Perseverance and Resilience - the cost and benefits of a Canadian Post-Secondary Education*

Research has established that anti-Indigenous racism persists within Canadian society. This racism can present through overt, covert, and systemic avenues and has distinct and serious impacts for Indigenous peoples. Within the space of post-secondary education Indigenous students continue to experience barriers to success. These barriers can take multiple forms - whether interpersonal/social or within the academic/classroom sphere. Throughout my time working with Indigenous post-secondary students, many experiences and impacts have been shared. Alongside the negative experiences, many students also express experiences of strength within community, resistance, perseverance and success. There is obvious and persistent drive and a rallying call for justice amongst Indigenous university students. The question that remains is - what can be done from the side of the university (administration and faculty) to increase support, engagement and empowerment for Indigenous students. Their continuous determination and resistance to ongoing colonial powers within the post-secondary environment is admirable. That said, these students should not be required to expend this level of energy and personal sacrifice to achieve their goals of a university degree. To further understanding, rather than combining their perspectives in a more general presentation, I am going to share with you a case-study of one Indigenous student who I interviewed. This student described their circumstance at great lengths. They did not hide from the

depth of their experiences and the pain they caused, while simultaneously demonstrating ongoing resilience. This case study exemplifies how systemic racism within Canadian universities persists and potentially de-rails talented and determined young adults seeking higher education. By focusing deeply at this individual level, the shared life-experiences of this Indigenous student will deepen your understandings of the post-secondary environment and where change is necessary. Two of the key areas that will be addressed throughout this discussion are communication and connection. Why is the communication between, and connection with, Indigenous students so lacking from the university side. Discussion of this case study will look at how, during our interview, the Indigenous student outlined how it was the first time that they had felt prepared and safe enough to share their experiences. This was due to necessary time for healing, as well as an ongoing questioning of how could he return to the university to discuss the issues, when it was the university institution itself that had been the source of the wounds. In this one detail, the concerning, systemic issues are already evident. Although this case study discussion will necessarily attend to some very serious experiences and personal truths, they are not to be the sole focus. The pain this individual experienced advises us on how immediate and necessary changes must occur. There is also a deeper learning here about self-empowerment, social justice and critical changes that are required.

### **(PSM7b) The Populist Radical Right: Old Hatreds, New Hatreds II**

Wednesday June 19 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Political Sociology and Social Movements Research Cluster

While the rise of the populist radical right around the world is reminiscent of the 1930s, today's actors and organizations have adapted their discourses and styles to fit the 21st Century (Rydgren, 2018). Marked by what Mudde (2019) terms an increasing mainstreamization of radical right ideas that blurs the lines between rightwing and radical right politics, this adaptation has been helped by the radical right's ability to seize current issues and impose its narratives, sometimes even hijacking and distorting certain causes long championed by liberal and left-wing forces. In recent years, scholars have pointed out the way large parts of the radical right have wielded women or LGBT+ rights against minorities through femonationalism (Farris, 2017) and homonationalism (Puar, 2007); implemented robust yet exclusionary social welfare policies (Scheppelle, 2022); embraced a secularised Christianity and a common 'European identity' (Brubaker, 2017); or instrumentalized "anti-antisemitism" against Muslims (Kalmar, 2020). Scrutinizing the ways various forms of racisms, such as anti-migrant politics, Islamophobia, antisemitism, and antiziganism, interplay with discourses of national and civilizational belonging, welfare and class, and gender and sexuality, this panel seeks to provide an intersectional and comparative analysis of contemporary populist radical right politics, movements, parties, and organizations.

*Session Organizers and Chairs: Adrien Beauduin, Central European University; Sara Swerdlyk, McMaster University*

**Presentations:**

1. Sara Swerdlyk, McMaster University

*Mapping competing visions of welfare amongst rightwing populist projects*

This paper offers a preliminary exploration of new and competing visions of gendered work and social welfare developing amongst contemporary rightwing populist movements. The paper builds off the scholarship of feminist sociologists using social reproduction theory to analyze the crisis of care endemic to neoliberalism, asking: to what extent is the rise of the far right intertwined with the relations of social reproduction engendered by neoliberal capitalism? As rightwing populist movements gain traction through promises of wealth redistribution, supporting families, and renewed welfare chauvinism, what new relations of social reproduction congeal within these emerging rightwing ideologies? The main task of the research is to map and analyze the specific gendered and racialized regimes of social welfare and responses to the care crisis offered in the ideas and practices of far-right political projects. While feminist sociologists continue to unpack the role of gender in consolidating illiberal political ideologies, the task remains to locate gender analyses of rightwing populist movements within the political economy dynamics of work and social reproduction structured by financialized capitalism, particularly the tensions that manifest between the neoliberal retreat of the welfare state and the competing reclamations as well as condemnations of social welfare and state spending amongst rightwing populist movements. The paper thus builds a comparative overview of contemporary rightwing populist projects and their response to the care crisis, their stance on social spending, and their proposals for social welfare. Ultimately, this research underscores the relationship between rightwing populism, neoliberalism, and social reproduction, calling attention to the issues of social spending and state welfare as relevant factors in the agendas of rightwing populist political projects.

2. Adrien Beauquin, Central European University

*Gender and sexuality as intrinsic to the far right : the cases of Poland and Czechia*

Recent scholarship on the far right considers cultural aspects, like anti-migration sentiments, distrust towards supranational institutions and authoritarian tendencies, as the key to understand the far right, displacing other factors like socio-economics (Inglehart and Norris, 2016; Mudde, 2007). According to such scholarship, the transformation of politics in ‘culture wars’ has challenged traditional Left-Right divisions and led to a greater polarisation between fixed groups defined by their identity, and not their socio-economic class. Despite the unquestionable rise of cultural questions in political debates, I argue in this paper that the analytical division between identity and class, between recognition and redistribution, obscures more than explains the dynamics of the far right. Indeed, Instead, I propose a more dynamic use of intersectionality as an analytical approach taking into account multiple facets in their complementarity and interaction (Anthias, 2013), with race, class, gender and sexuality as some key categories coming together in far right ideology and practice. Drawing from my research on the Polish and Czech parliamentary far right, including interview with members, I show how closely imbricated cultural questions – such as the gender and sexual order – and political and socio-economical ones are. While the Polish Konfederacja proposes



a strict heterosexist order as part of its paleolibertarian socio-economic and political system, the Czech SPD champions a less strictly defined understanding of the family to be favoured by welfare chauvinism and protected from the alleged excesses of liberalism. In particular, I analyse the two parties' relationships of resistance to – and complicity with – the neoliberal order. While the Polish case shows the example of an ultra-liberal and ultra-conservative response to neoliberalism, coupling an acceleration of the ethos of commodification, exploitation and competition in economics with the economical, political and cultural empowerment and protection of the 'traditional family', the Czech case exhibits a national arrangement with the system, with welfare chauvinism directed against supranational institutions, migrants and the local racialised Roma minority. Drawing from my research's comparative insights, I claim that both cases show that, while gender and sexuality are subordinated to the central issues of nationalism and xenophobia in the party's ideologies and communication, they nevertheless occupy a central place in their visions of society. Moreover, going beyond the focus on ideology and policy-making, I look into the ways in which political activism itself taps into the gender and sexual order, among others with the centrality of the figure of the masculinist strongman as embodying a particular heterosexist order (Geva, 2018). As I show in my research, issues of gender and sexuality are not mere instruments, but rather intrinsic aspects of a particular 'normal' social order to be defended against outside assaults by the European Union, leftist-liberals, feminists and LGBT+ activists. Shifting the academic focus from the ideological positions of the far right on gender and sexuality, or the importance of these topics compared to other aspects, I adopt a holistic approach to examine the ways a particular gender and sexual order underpins and constructs hierarchies built around other categories, such as race and class. In this endeavour, I pay a particular attention to the ways these axes of difference interact with each other, treating each of them as co-constructed by the others.

### 3. Tim Hayslip, York University

#### *From Ebenezer Scrooge to Gordon Gecko: Examining Underlying Reasons for Low Confidence in Banks*

The last several years have witnessed a polarization in North American politics. Although Canada lacks a leader who combines Donald Trump's popularity and divisiveness, many have described the trucker convoy that occupied Ottawa as motivated by a similar brand of rightwing populism. To some degree, conservative media is filling this role, promoting interpretations of reality that encourage distrust of ostensibly respectable or democratic institutions. On this ideological level, the influence of the libertarian Austrian School of Economics within conservative intellectual spaces is aiding the growth of the Canadian populist movement by encouraging a lack of confidence in banks. The Austrian School is at least as distrustful of government and supportive of laissez faire economic policies as other conservatives, but they also identify a scapegoat for persistent economic malaise. Austrian economic theory proposes that credit expansion driven by bank loans produces the boom-bust economic cycle. First, credit expands the money supply and raises the prices of goods higher than they would be in the absence of the loans. Next, these artificially raised price signals guide investment decisions in ways that depart from what the market demands, eventually leading to the production of goods lacking adequate market demand. The resultant crisis in which prices fall and many companies go bankrupt "is in fact the process of readjustment, of putting production activities anew in agreement with the given state of the market data" (Hayek, 2012: 560). This theory is

repackaged for popular readers by newspapers like the National Post. Its financial section, known as the Financial Post, carries articles that argue central bank interventions have made borrowing funds far too cheap and, in doing so, sustained businesses that ought to have closed their doors. “The danger is that in our desire to help healthy companies survive [the pandemic] we continue to support companies that, unfortunately, have no future... That way lies zombie-land: too many businesses that cannot... increase our living standards” (Kronick and Robson, 2020). Those influenced by the Austrians are likely to attribute the decades of economic malaise the left associates with neoliberalism to central banks manipulating interest rates in order to produce credit expansions that have sustained ‘walking dead zombie’ companies barely able to meet their operating costs, let alone invest in raising tomorrow’s living standards. Of course, there are many reasons why respondents would indicate having a low level of confidence in banks. One need not be influenced by the Austrians to be wary. In this paper I will present my findings from analysis of the World Values Survey. This survey is an enormous undertaking that has surveyed people in over 100 nations over the last 40 years. Early findings indicate that low levels of confidence in banks correlate with other indicators of populist sentiment. Low levels of confidence in the government, the press, labor unions, and universities all correlate with low confidence in banks. Additionally, those who self-identify as on the political right have lower levels of trust in banks which may be somewhat counterintuitive given traditional notions of the left and right. However, the heightened rightwing distrust that I observed is plausibly explained by adherence to the Austrian interpretation, especially if respondents interpreted the term ‘banks’ as inclusive of central banks. References Kronick, J. and Robson, J.. (2020, May 20). Once the crisis is over, we will have to let the zombie firms go. National Post. Von Mises, L. 1949. Human Action. Yale University Press.

**(SCL2) Neglected Aspects of the Civil Sphere in Cultural Sociology: Testing the Extensions and Limits of a Concept**

**Aspects négligés de la sphère civile dans la sociologie culturelle : tester l’extension et les limites d’un concept**

Wednesday June 19 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Session Language: English, French

Affiliation: Sociology of Culture Research Cluster

Civil sphere has become a central theme in cultural sociology, mainly due to Jeffrey Alexander’s efforts at situating it as the core of political activities in a societal perspective (Alexander, 2006, 2019). Since the concept of the civil sphere is the main locus of participation to, and mediation for, social life, it covers in principle a wide span of everyone’s existence. Moreover, emphasizing the performative dimension of symbolic expressions emanating from political discourses in general to social movements in particular, cultural sociology presents an overall picture of the civil sphere as a dramatic representation of social life constantly dealing with the binaries of its normative definition (good vs bad, civil vs non-civil, democratic vs anti-democratic, etc.). Yet are there limits to the extension of the civil sphere as a concept? How do less ‘spectacular’ aspects (such as day to day interaction, digital media interactions, buried historical symbolic structures, etc.) contribute to the development and sustainment of a civil sphere? Are there some aspects of this collective civility

which are neglected when one comes to think about the civil sphere? Questions like these, either based on theoretical interrogations or empirical investigations, will be addressed in this thematic panel. The aim is to pose these questions or respond to them through contributions that can encompass internal assessments, interpretations, or revisions of the concept or theory of the civil sphere, as well as external critiques directed at them (emphasizing, for example, the perspective of a competing theoretical, empirical, or conceptual approach to social life).

La sphère civile est devenue un thème central de la sociologie culturelle, dû principalement aux efforts de Jeffrey Alexander de la situer au cœur des activités politiques dans une perspective sociétale (Alexander, 2006, 2019). Du fait que le concept de sphère civile est le lieu principal de la participation à la vie sociale et de sa médiation, il recouvre en principe un large éventail de l'existence de tout un chacun. Au surplus, en mettant l'accent sur la dimension performative des expressions symboliques émanant des discours politiques en général et des mouvements sociaux en particulier, la sociologie culturelle présente une image générale de la sphère civile comme représentation dramatique de la vie sociale constamment aux prises avec les distinctions ou oppositions binaires de sa définition normative (bon vs mauvais, civil vs non-civil, démocratique vs anti-démocratique, etc.). Mais y a-t-il justement des limites à l'extension de la sphère civile en tant que concept ? Comment certains aspects moins « spectaculaires » (tels que les interactions quotidiennes, celles fondées sur des médias numériques, ou des structures symboliques historiques enfouies, etc.) peuvent-ils contribuer au développement, à l'expansion ou au maintien de la sphère civile ? Y a-t-il par ailleurs des aspects spécifiques ou des dimensions complètes de cette civilité collective qui sont négligés lorsque l'on en vient à penser la sphère civile ? De telles questions, basées sur des interrogations théoriques ou des recherches empiriques, seront soulevées dans le cadre de cette session thématique. Il s'agira de les poser ou d'y répondre par des contributions pouvant correspondre tant à des évaluations, des interprétations ou des révisions internes du concept ou de la théorie de la sphère civile qu'à des critiques externes leur étant adressées (priviliégiant par exemple la perspective d'une approche théorique, empirique ou conceptuelle concurrente de la vie sociale).

*Session Organizers: Charles Berthelet, École des hautes études en sciences sociales / Université du Québec à Montréal, Jean-François Côté, Université du Québec à Montréal*

*Chair: Fuyuki Kurasawa, York University*

### **Presentations:**

1. Neil Wegenschimmel, University of Waterloo

*The uncivil sphere: How the digital age is fracturing truth and meaning, and undermining social-civil solidarity*

The neo-modernist framework of Jeffrey Alexander's civil sphere offers a vast lens for understanding how complex democracies manage inherent and inevitable tensions, engage in civil maintenance, and ultimately achieve civil incorporation. Despite the many insights offered by Alexander's framework, the contemporary civil sphere finds itself anchored in still-modernist institutional

mechanics that render it ill-equipped to grapple with escalating social and political challenges that have emerged since the 2010s. I offer a theoretical account of the limitations of a neo-modernist civil sphere amidst the rapid evolution of technology and digital networks that has taken place post-2006 (the year Alexander's book was published), and how the forces unleashed in this period are threatening to destroy the civil fabric in dangerously accelerated ways. At the center of this work is a theoretical model that explores the relationships between cognition, shared reality, meaning-making, and truth discernment. I expound upon the concept of epistemosi: a psychosocial state that renders individuals unable, and perhaps unwilling, to discern what is true and real. This synthesized framework incorporates elements of existential and political psychology as well as sociology, philosophy, and political science. This study scrutinizes the intricate interplay between information proliferation and overabundance, emotionally charged narratives, and the hyperreal information-sharing environment that is the internet, to demonstrate how this combination of forces engenders a pervasive sense of suspicion toward reality itself, creating an environment conducive to the growing polarization of recent years, and beyond that, the ominous possibility of "reality collapse." This research contends that this erosion of shared reality imperils both individual self-perception and the foundational principles of liberal democratic societies, thus bypassing traditional mechanisms of civil maintenance and repair that are core to the civil sphere framework. As part of this story, I will present recent empirical work on the perception of radicalization of political and social life in the United States. These studies delve into whether the perception of growing radicalization is correlated with an increased openness to extremism and authoritarianism. This study postulates a significant link between the perception of radicalization and measures of authoritarianism, political orientation, personal uncertainty, loneliness, and media consumption habits. It also provides empirical evidence that growing bi-partisan radicalism is rooted in problems of information and understanding. Furthermore, an archival analysis of ideologically motivated violence in the United States over time was conducted to discern whether psychological perceptions align with observable societal changes. Taken together, this work confronts some of the novel risks posed to liberal democracy and assesses their implications for a well-functioning civil sphere. Additionally, it investigates the intricate relationships between perceived societal radicalization, authoritarianism, and the erosion of shared reality in the digital age. This research tasks itself with the urgency of adapting theoretical frameworks to the rapidly evolving socio-political landscape, and developing new ways of understanding fast-moving social, civil, and technological changes. As societies grapple with these challenges, understanding the evolving factors at play is imperative for safeguarding democracy, civil rights, and sustainable futures. This work does not assume that models like the civil sphere are deficient — far from it — but rather explores the possibility that we are in genuinely new territory, and thus in need of a roadmap for recalibrating theoretical frameworks to update and position the civil sphere firmly in the 21st-century. It hopes to contribute to the ongoing dialogue on the democratic future and societal cohesion in the face of unprecedented ecological challenges, growing authoritarianism, and a shifting global political order, so that we might continue, in the words of Alexander (2006), to "find new possibilities for justice."

2. Charles Berthelet, École des hautes études en sciences sociales / Université du Québec à Montréal

*Sociétalisation des problèmes sociaux et objectivation des sociétés concrètes : le cas de l'éconationalisme au Québec*

Dans son moment initial, l'élaboration d'un concept sociologique de sphère civile par Jeffrey Alexander (2006) poursuivait deux objectifs davantage complémentaires que concurrents : pour le sociologue étatsunien, il s'agissait d'une part de contribuer à l'étude des sociétés démocratiques (précisément en tant que démocratiques) dans la perspective privilégiée de la sociologie, notamment culturelle ; d'autre part, il lui importait de produire un concept résolument sociologique à partir des impulsions premières fournies par la thématisation philosophique de la société civile, considérée comme particulièrement porteuse en vue de l'accomplissement du premier objectif (Alexander, 1997). De cette double entreprise théorique est ressorti un concept de sphère civile à la fois marqué par une forte idéalité qu'Alexander situe aux fondements même de la démocratie par la mise en pratique des valeurs tant de civilité et de solidarité que d'égalité et de réciprocité qui la sous-tendent et la soutiennent, de même que par une profonde concrétude dû aux nécessaires activation, actualisation et incarnation de ces dernières au sein d'institutions sociétales particulières. S'il le mentionne de façon allusive ou y souscrit plus ou moins implicitement dans la foulée de ses propres analyses, Alexander ne fait toutefois pas grand cas de l'ancrage ou de l'enracinement de ces institutions au sein de cultures spécifiques (elles aussi à la fois sociétales et particulières), ni de l'arrimage éventuel entre les élans communicatifs de sphères civiles concrètes ou situées et les visées expressives et distinctives de telles cultures. Afin de contribuer à combler une telle lacune, cette communication reprendra la notion de « sociétalisation des problèmes sociaux » élaborée par Alexander (2019) dans le cadre plus général de sa sociologie culturelle et de la théorie de la sphère civile, en montrant qu'un tel processus ne consiste pas seulement en la constitution ou en une diffusion d'une problématique sociale ou institutionnelle à l'échelle sociétale de même qu'à sa reprise ou sa relance par des acteurs de la sphère civile au sein de ses institutions régulatrices, mais également en la constitution et en la consolidation d'une société (en tant que telle) et de ses frontières symboliques. C'est notamment ce que permet d'avancer le cas de l'éconationalisme québécois. En effet, depuis les années 2000 semble s'être formé au Québec une conscience écologique revêtue en tant que marqueur de différenciation identitaire dans le contexte de l'expression d'un nationalisme minoritaire en Amérique du Nord – qu'il s'agisse d'ainsi faire rayonner la personnalité distincte du Québec dans le cadre de la promotion de sa quête d'autonomie dans l'ensemble fédératif canadien ou de mousser certaines velléités d'indépendance. Il s'agira alors de montrer comment cet éconationalisme s'avère le résultat cumulatif de processus de sociétalisation de « problèmes environnementaux » (à commencer par les campagnes populaires contre la construction d'oléoducs sur le territoire québécois) dont les élans civils ont prêté certaines significations à des objectivations sur le plan identitaire, significations qui ont alors imprégné la conception même que certains acteurs civils, sociaux et politiques se font de la société québécoise, d'une manière qui leur permet dès lors d'envisager ou d'imaginer des pistes d'« avenir communs ».

### 3. Elliot Fonarev, University of Toronto

*Moral contestation and ways of seeing social crisis, self and other, and civil obligations: a study of Jewish boundary making processes*

Since the ongoing crisis in Israel-Palestine recaptured Western political and media attention in October 2023, a proliferation of frames and discourses have presented Jewish people residing outside of the State of Israel with seemingly competing epistemic and moral paradigms through

which to interpret global and local events, their identities, and relationships. What do people reach towards to find comfort at a time of community pressure, and what cultural pathways are opened or closed in the process? Alexander (2023) uses the concept of societalization to suggest that we perceive a social dispute as antisemitism when we see it as something more than a routine social problem that affects particular victims, and rather as something that has reached a crisis level of moral concern for the civil sphere. Jewish entry into an unpolluted position in the civil sphere in the second half of the twentieth century in turn involved a "bargain of assimilation", one contingent on among other things incomplete societalization (Alexander 2023, p. 255). However, Grobgeld and Bursell (2021, p. 185) argue that "the feeling of ethnic pride and alienation that results from anti-Semitic persecution often itself motivates Jews to seek out 'Jewish culture' which they previously had no knowledge of" and thereby informs ethnic solidarity in people. Further, collective memory (Zerubavel 1996) and productions of the past in the present (Valocchi 2012) shapes constructions of peoplehood and diasporic identity. Diasporization has been traditionally thought to mobilize groups through collective and self-definition related to feeling of attachment or connection to a 'back home' place (Fron and Voytiv 2021, p. 211), though exogenous geopolitical events can siphon attention to other places and reshape diasporic identity formations in response to both exogenous and endogenous factors (Shams 2020). Thus long variable migration histories among Jewish communities has resulted in multi-layered diasporic identities and constructions of self and belonging in connection to place, while sustaining a sense of collectivity. Moreover, social stratification shapes the sense of belonging. Some sociologists studying belonging have drawn on Bourdieu's "sense of place" (Bourdieu 1977) to emphasize belonging in terms of relations to place and materiality that "makes us feel good about our being and our being- in-the-world; a relation that is fitting, right or correct" (Miller 2003, p. 218). What happens to these feelings of fit and formations when public attention is split across seemingly competing moral and epistemic narratives that engage questions about place and identity? This paper examines preliminary results and next steps in a qualitative study that attempts to make sense of how Jewish people in Toronto are reconfiguring and re-examining their views of identity, peoplehood, community structure, and future. I will first present preliminary data of online discourse from digital media content producers, showing how these cultural interlocutors take on and circulate competing epistemic positions, frames, and symbols about Jewish identity and experience while providing interpretive commentary on the politics of and events in Israel-Palestine that affect Jewish communities. Thinking with and about these competing discourses, I consider the extent and limits of the civil sphere in helping to make sense of distinct cultural, moral, and spatiotemporal repertoires about identity, diasporic origins, belonging, and recognition, and ask how these might inform different (and often presented as mutually exclusive) ways of seeing social crisis, self and other, and moral obligations for demonstrating social solidarities. I then consider methodological questions about how to link cultural repertoires with schemas and self-definitions in further empirical examination of boundary making processes in Jewish communities.

#### 4. Jean-François Côté, Université du Québec à Montréal

##### *Les dimensions transnationale et transculturelle de la sphère civile*

Le concept de sphère civile proposé par Alexander s'applique avant tout aux manifestations actuelles de la société, ainsi qu'en témoignent les nombreux ouvrages publiés dans cette voie

portant sur les États-Unis (Alexander, 2006) ou d'autres contextes comme l'Amérique latine, la Scandinavie ou l'Asie du sud-est (Alexander, Tognato, 2018 ; Alexander, Lund, Voyer, 2019 ; Alexander, Palmer, Park, Ku, 2019). Cela signifie que le concept de sphère civile possède des dimensions à la fois transnationale et transculturelle, comme Alexander le relève lui-même dans une théorisation précoce de ses sources dans les contextes de l'Antiquité ou de la modernité européenne bourgeoise. Dans cette communication, nous nous interrogerons sur ces dimensions transnationales et transculturelles de la sphère civile dans son contexte actuel, mais également en fonction de ses racines plus lointaines, en faisant appel entre autres à des conceptions de l'anthropologie de Fernando Ortiz et de la psychanalyse de Georges Devereux. Nous soutenons que ces dimensions transnationale et transculturelle de la sphère civile doivent tenir compte de ces apports théoriques dans l'application que l'on fait du concept dans divers contextes nationaux et culturels, qui viennent en retour nourrir le concept de sphère civile lui-même. Cette communication intervient dans le cadre d'une interrogation sur la portée et les limites du concept de sphère civile tel que proposé par Jeffrey C. Alexander.

5. Mervyn Horgan, University of Guelph

*Spheres, Bubbles, Planets: thinking scale, space, and ephemeral effervescence*

The best kinds of social theory are necessarily two-faced. They engage with both the embodied reality of everyday life shared by consociates—the 'paramount reality of the lifeworld' (Schutz)—and the grander scale of abstract, largely invisible, social structures that organize so many facets of our lives and experiences, both collectively and individually. Building out of cultural sociological insights around the centrality of performance, discourse, symbols and collective representations to social life, with civil sphere theory, Alexander (2006) offers a macro-level, normatively-oriented, empirically-grounded theory that treats the civil sphere as a relatively autonomous sphere of social life. The civil sphere's animating principle and governing logic centres on solidarity. That's said, because civil sphere theory's initial iteration rested exclusively on US cases, the boundaries of the civil sphere were treated as coincident with the boundaries of the nation: expanded inclusion in the civil sphere is tied to expanded conceptions of national solidarity. Consequently, most early studies focused on national media, national politics, national institutions, and national social movements. While developed in the US using US cases, over the last 20 years civil sphere theory has increasingly globalized, with some positing the existence of a transnational, or even global, civil sphere. Given the theory's universalist aspirations, this scalar movement upward from the national to the transnational and/or global is both analytically ambitious and politically prudent. That said, if civil sphere boundaries are coeval with national boundaries, then solidarity is necessarily restricted, for example by risking being subsumed under state projects or coopted by populist nationalism. Conversely, if the civil sphere operates at smaller scales and in more everyday spaces, it may become more difficult to delineate how its principles can diffuse more broadly. This paper's aims are substantially less grand than the original theory, but ambitious nonetheless: to conceptualize and spatialize the civil sphere at smaller scales in ordinary spaces. To do this, I outline some lineaments of an emerging everyday interactional turn in civil sphere theory specifically, and in cultural sociology more generally. Using the 'sphere' as a generative image, I treat these smaller scales and ordinary spaces as 'bubbles'. Reated as a metaphor, Liinamaa (2022: 169) notes that bubbles simultaneously connote "fragility and protection". Bubbles are porous. They expand and

contract. They float. They stick. They can burst. Significantly, tensions between internal and external pressures shape their surface and give them a tenuous structure. Bubbles too are associated with effervescence - that fizzing up and flowing over characteristic of lived, embodied solidarity, albeit ephemeral. Reflecting on a wide range of applications, cases, and critiques of civil sphere theory by colleagues across Canada (Alexander and Horgan, forthcoming), in this paper I consider some possibilities and problems that arise when we move ideas and concepts from the big stuff of spheres to the small stuff of bubbles.

#### **(SCL4) Therapeutic societies and cultures**

Wednesday June 19 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Culture Research Cluster

"Therapy-speak" and its various underlying assumptions increasingly inform how we think about ourselves and our relationships, while also shaping various institutional practices. These developments attest to the power and influence of the "psy" professions and the self-help and happiness industries; they also suggest that happiness and wellbeing elude us much of the time. This session addresses what has been variously described as therapeutic culture, the "emotionalisation" of culture, or the therapeutic society. The papers in this session explore various aspects of therapeutic culture and society, from the way medico-therapeutic vocabularies are used in the construction of social problems, including childhood trauma, to the medicalization (and commodification) of social support, emotional regulation, meditation, and psychedelic practices for therapeutic purposes, to the limits of therapeutic directives about "healthy" relationships that are made evident when people choose to maintain difficult friendships.

*Session Organizers and Chairs: Fiona Martin, Dalhousie University; Peter Mallory, St. Francis Xavier University*

#### **Presentations:**

1. Sydney Chapados, Carleton University

#### *Problematics of Childhood Harm: Discursive Transformations in Child Protection Practice*

Childhood harm has long been a focus of governmental intervention, but approaches to the problem have shifted drastically over time (Hacking, 1991). The complex nexus of actors and institutions that address harm toward children generally conceptualize harm as observable and preventable with the proper application of the correct knowledge and tools (Cradock, 2014). Harm is heavily contested despite this conceptualization, and several knowledge domains assert their criteria for good childhoods. This paper examines a relatively new construction of harm associated with the concept of "Adverse Childhood Experiences" and childhood trauma, more broadly. Within the discourse of ACE, harm is understood as compounding events in childhood that contribute to leading causes of death in adulthood through neurobiological deterioration (Felitti et al., 1998). A compelling body of research has emerged that argues that ACEs will drastically influence children's



physiology and their ability to make healthy choices for themselves and their future offspring. For these researchers, the long-term and severe nature of ACEs makes detection, prevention, and early intervention even more urgent. Introducing neurobiology into the governance of childhood harm, ACE is a significant development. Yet, there is a marked lack of critical scholarly attention toward understanding harm through ACEs. How harm is conceptualized is profoundly political, drastically impacting children's material worlds and how they relate to themselves and others. Interventions described as addressing childhood harm have long been criticized for their colonial and carceral surveillance tactics that systematically criminalize and dismantle families (Dhillon, 2017; Sinclair, 2004; Swift, 2018). Without examining the frameworks that inform child protection, children can continue to be harmed by tactics that are marketed as being in their best interest. My research explores the implications of orienting child protection around neurobiological deterioration, unsettling the categories this framework leverages and considering tensions between people and policy. Informed by Foucault's writings on governmentality and genealogy, this project argues that neurobiological discourses are not objective, scientific truths about the harm that children experience and continue to be deeply moral. Drawing on interviews with service providers, archival data, and media to locate these discourses in a complex historical and political context, I argue that thinking about childhood harm and related responses in terms of "toxic stress," "trauma," "hormonal responses," "brain architecture," "fight or flight," "bodily regulation," "intergenerational transmission," amongst others, are a recent development and contingent on social, historical, and political events and technologies. Many of the categories and constructs used to describe children's experiences are presented as evidence-based and scientific even while they are contested, leading to increasingly ambiguous therapeutic interventions that depoliticize children's experiences.

## 2. Sarah Badr, McGill University

### *The Psychological Imagination and the Ascent of the Contemplative Practice Industrial Complex*

My paper aims to better understand the rise of contemplative practices within the scientific industrial complex. Using a comparative approach to examine mindfulness meditation and psychedelic-assisted psychotherapy, it will frame these practices as cases which reflect the growing prominence of what Daniel Nehring and Ashley Frawley call "the psychological imagination." Meditation, with its Buddhist origins, and psychedelic use, with its long history in traditional societies around the world, first arose to prominence as practices in Western culture through the American counterculture of the post-war period and were associated with groups such as the hippies and anti-war activists. In recent decades, these practices have undergone secularization and commodification, transforming from esoteric, niche practices for the purpose of expanding one's consciousness, to mainstream practices that are promoted as tools of self-care and healing within a growing cultural focus on "wellness". This can be illustrated by the rise of what Ron McPurser calls McMindfulness, his term for the popularization and commodification of meditation practices as tools for stress reduction, as well as the Psychedelic Renaissance and the increasing popularity of practices such as microdosing. Critics of both the mindfulness industrial complex and the nascent psychedelic medical industrial complex argue that rather than being liberatory tools, these practices as currently promoted place the onus of wellness on the individual while neglecting the social causes of stress and mental illness. Building on previous research related to the growth of wellness cultures and the growing popularity of self-care practices, this paper contributes to critical interventions

which explore how conceptions of wellness and productivity have become intertwined using the framework of the psychological imagination. Drawing from the sociology of knowledge, science and technology studies and social theory, my research hopes to deepen our understanding of therapeutic cultures through an investigation into the ascent of the mindfulness industrial complex and of psychedelic medicine. Using a comparative approach, this paper will use political economy and discourse analysis to trace the rise of contemplative practices in the scientific industrial complex, in the greater context of the rise of the psy-sciences, illustrating how these shifts have occurred alongside neoliberal economic approaches to health and a growing mental health crisis. It will draw special attention to the implications of the psychedelic renaissance, and the ways that psychedelic knowledge is being integrated and shaped within larger processes of medicalization and commercialization. The significance of this investigation is greater insight into the political, social, cultural and economic processes which shape scientific production generally, and approaches to mental health specifically. In the context of a growing mental health problem, the crisis of psychiatry and the growth of the wellness industry, examining the processes of medicalization and commodification in the case of meditative and psychedelic practices offers a chance to explore questions that challenge societal understandings of health, healing and wellness in a time of increasing social and environmental crisis. By investigating these cases from a sociological perspective, this paper hopes to contribute to a growing literature which frames these issues as an opportunity to emphasize community-based understandings of health and wellness.

3. Laura Eramian, Dalhousie University; Peter Mallory, St. Francis Xavier University

*Why do difficult friendships persist? Justifying the 'good enough' friend*

Scholars have shown how therapeutic culture gives rise to a series of idioms that encourage people to reflect on, monitor, break-off, or even 'curate' their personal relationships in the service of optimal 'wellbeing' (Eramian, Mallory, and Herbert 2023). Popular media brims with content about discerning 'healthy' from 'toxic' relationships, including friendship (Lahad and van Hooff 2022) or the necessity of extricating oneself from 'emotionally draining' or 'one-sided' friendships. Alongside these therapeutic cultural imperatives, however, exist the intricacies and commitments of everyday friendships as lived and practiced. Despite the messages from various commentators and experts on relationships and wellbeing, imperfect friendship is a common, relatable experience that people easily recognize. How then might we make sense of the intersections of ubiquitous therapeutic directives to cut out friends who can disappoint, and the commonplace experience of maintaining less-than-ideal or difficult yet ongoing friendships? In this paper we draw on interviews from a series of recent interview and participant-observation-based studies we have conducted on modern friendship in an Atlantic Canadian city. These studies produced rich data on difficult yet ongoing friendships and the reasons that people saw them persisting in spite of their imperfections. Those reasons and justifications include the following: people may not like what it says about them if they break off the friendship, stubbornness and hard work, long histories together, inertia, people 'settle' for the friends they have because they have no time to make new ones, and some people even saw difficult friendships as valuable because they can make them better persons. To analyze our findings, we take an interpretive (Geertz 1973) and cultural sociological (Illouz 2008; Swidler 2001) approach to friendship that begins from the idea that it has the inherent, unpredictable potential to oscillate from feeling easy and pleasurable to difficult and fraught. We argue that the justifications

our research participants offered for how and why their difficult friendships persist raise a series of competing moral imperatives that people struggle to navigate, some of which align with the therapeutic directives to prioritize the self and wellbeing, while some awkwardly conflict with the therapeutic.

4. Dennis Soron, Brock University

*Therapeutic Claims-Making and the Construction of Contemporary Social Problems*

Drawing upon well-established strands of social problems theory, in addition to more recent work by Frank Furedi, Ashley Frawley and others, this paper offers a fresh take on longstanding and contentious debates over the political valence of therapeutic culture. Within constructionist social problems theory, claims-making is understood to be the fundamental process through which specific social conditions acquire recognition as “problems,” providing a particular vocabulary and set of conceptual resources that furnish them with meaning, connect them dynamically to existing values, interests and concerns, and offer guidance for ameliorative action. As Furedi and Frawley, among others, have argued, a growing proportion of contemporary claims-making activity surrounding the problems that deserve public concern and sympathy has been infused with a medico-therapeutic vocabulary. In this respect, developing a critical understanding of what Furedi calls “therapeutic claims-making” is essential to analyzing the ongoing construction and reconstruction of a wide range of social problems purportedly warranting an urgent public response. It also offers a useful means of theoretically reconsidering the political dynamics, possibilities and limits of therapeutic culture itself.

5. Michael Slinger, University of Ottawa

*Medicalization Through the Re-Definition of Problems and Solutions*

The paper based on this presentation has received the Sociology of Culture Research Cluster's Best Student Paper Award.

In this paper, I analyze how the practice of psychotherapy medicalizes previously non-medical topics through both the re-definition of problems and the re-definition of solutions. I do not seek to ascertain whether a given problem or practice is “truly” medical and should be managed by health care professionals. Instead, through this paper, I analyze the process by which “problems” become understood as mental illnesses and “solutions” as psychotherapeutic interventions. Understanding how psychotherapy proliferates medical understandings and the jurisdiction of the “psy” professions is key given the increasing popularity of this treatment modality, with recent U.S. data estimating that roughly 10% of the population received psychotherapy within the past year. Using a grounded theory approach, I conducted 15 semi-structured interviews with two groups of practitioners in Ontario: clinical psychologists—who have completed an accredited graduate program culminating in a PhD dissertation and year-long clinical internship—and MD psychotherapists—who have complete medical school, residency, and a year-long fellowship in medical psychotherapy. I examined the various interventions and therapeutic techniques these practitioners employ to produce changes in the patient’s condition, exploring the medio-professional language and framings practitioners use to structure their everyday clinical activities. I

argue that practitioners facilitate medicalization through an ambivalent attitude towards the Diagnostic and Statistical Manual's (DSM-5-TR) understanding of mental illness. Despite consistently using DSM diagnostic labels, practitioners prefer to view mental illness as a biopsychosocial feedback loop—an active, multifaceted, self-maintaining process that incorporates the patient's brain-body as well as their current and past social environments. Here, definitions of “illness” remain loosely coupled to the official language of the mental health professions, allowing practitioners to medicalize problems outside of the supposed scope of the DSM. I further argue that practitioners spread medical understandings through an often-overlooked form of medicalization: medicalization via the re-definition of solutions. Through this process, an intervention that previously was not seen as medical in nature is transformed into a “medical intervention”—i.e., a treatment or therapy. I develop medicalization through the re-definition of solutions by contrasting it against existing approaches that have predominately focused on the re-definition of problems, e.g., how deviance, badness, and “problems in living” come to be understood through the label of “illness”. I argue that just as pharmaceuticalization and traditional medicalization theory question how “medical diseases” are socially constructed, we can also examine how the “medical nature” of interventions is constructed by health care professionals. Applying this lens to the practice of psychotherapy, I propose that practitioners ascribe a medical, healing function to social support and emotion management techniques, bringing these previously non-medical emotional interventions under the purview of mental health professionals. I detail the parallels between lay and professional emotion management, connecting psychotherapy's medicalization of emotion management to the broader medicalization of emotions. In sum, focusing on the re-definition of problems limits the applicability of medicalization theory by overlooking how medicalization can shape our understanding of both illnesses and healing practices. Medicalization through the re-definition of solutions must be examined alongside medicalization through the re-definition of problems to fully gauge the nature and extent of this process.

### **(SOM5) How to publish books and journal articles on migration: Insights from experts**

Wednesday June 19 @ 11:00 am - 12:30 pm (Eastern Daylight Time)

Session Format: Panel

Affiliation: Sociology of Migration Research Cluster

This panel will provide insights on how to effectively publish one's research on migration as academic books and journal articles. The panelists will share with the audience their hands-on experiences in soliciting manuscripts as editors and working with Canadian academic publishers as book authors.

*Chairs: Lisa Kaida, McMaster University; Lori Wilkinson, University of Manitoba; Monica Boyd, University of Toronto*

#### **Panelists:**

- Tracey L. Adams, Western University
- Vic Satzewich, McMaster University
- Lori Wilkinson, University of Manitoba

### **(THE3) Sociological Metatheory & The Philosophy of Social Science**

Wednesday June 19 @ 11:00am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Social Theory Research Cluster

This session invited papers focusing on sociological metatheory and the philosophy of social science, broadly understood. This area generally concerns debates about the fundamental assumptions in sociology covering a wide range of areas, including: epistemology and methodology; ontology and the nature of social reality; axiology and normative commitments, and aesthetics (e.g., the forms sociology takes; different ways it is conveyed, etc.), to name a few. The field has been recently re-energized by Critical Realism, contemporary nominalism, decolonizing scholars, new materialism, among more conventional discussions of materialism, idealism, positivism, vitalism, constructivism, and nominalism, among others.

*Session Organizer and Chair: Reiss Kruger, York University*

*Discussant: Mario Marotta, Université du Québec à Montréal*

#### **Presentations:**

1. Jean Louis Fabiani, Central European University (Vienna)

#### *Making religions equal in dignity: Durkheim's anthropological endeavor*

Over the past fifty years or so, Émile Durkheim's work has been extensively revisited, not only for historiographical and scholarly reasons, and its potential rehabilitated. Erving Goffman's sociology of interaction rituals and Harold Garfinkel's ethnomethodology explicitly follow in Durkheimian footsteps. Anne Rawls's great book has been the high point of this renewed interest ( *Epistemology and Practice. Durkheim's The Elementary Forms of Religious Life, 2004* ) : the author of *The Elementary Forms of Religious* is no longer the austere bearded man of the Third Republic, but the author of a decisive work on the question of modernity, as Bruno Karsentis's new and stimulating reading of several of his books shows (see his recent *La place de Dieu* , 2023). Although Durkheim was entirely caught up in the republican ideology dominated by the "colonist" party, which aimed to civilize indigenous peoples while remaining silent about the extreme violence of the process (the sociologist merely lamented the "excesses of colonialism" without condemning its principle), he nonetheless outlined the possibility of a post-colonial anthropology that places all religions on an equal footing, making Australian totemism the matrix of all religious construction, and thus situating his work in a non-hierarchical perspective of distinction between peoples. This point has often been overlooked in favor of Durkheim's epistemological project (aiming to produce a table of categories whose origin lies in the social process and not in the individual mind). In revisiting Durkheim's analysis of religion, we take a fresh look at the question of the author's "secularism" and its contradictions, while at the same time seeking in the concept of effervescence the very principle of the establishment and reactivation of the social bond. Durkheim endeavors to think critically about modernity, through the concept of pathology, which seriously considers the unexpected

consequences of the division of labor and the contradictions inherent in a world that has distanced itself from sacred functions, but does not provide itself with the means to make modernity sacred.

2. Francis Léveillé, Concordia University

*"Harkening" for a Material Hermeneutics*

This paper seeks to bridge the recent gap between materiality and subjectivity in social theory. The material world is increasingly becoming a central topic in social theory. Emerging from this movement, new materialism turns our attention to a physical, tangible world that exists outside of our interpretations and representations of it. Although a generalized environmental crisis is acknowledged by most, there is a visible unease to engage with theories emerging from the material turn. Many academics trained in social constructionist traditions are voicing a certain form of pessimism towards new materialism. I argue that social constructionist theories and theories of materiality have evolved within their respective silos and very few attempts have been made to bridge the gaps between the two. However, recently, philosophers of technology such as Don Ihde have argued for a form of hermeneutics that extends to technical objects. Motivated by the challenge posed by the material turn and its appointment of agency to materiality, this paper pushes forward the idea of a material hermeneutics through Paul Ricoeur's concept of hearkening. The hermeneutic subject is always constituted by otherness, through its encounters with its human others. A new encounter signifies a new questioning and a new understanding of the self. The only way to conceptualize a subject confronted with non-human otherness is then a subject that is further weakened. This paper thus seeks out the hermeneutic subject in its most weakened form. Such a weakened subject is theorized in Ricoeur's 1974 essay *Religion, Atheism, and Faith*. In this very personal essay, Ricoeur juggles his Christianity with the atheist discourse of the modern world he inhabits. If God and religion are truly dead, can faith be salvaged in some way? The analysis that follows this question leads him to introduce hearkening as a form of being. Once religious structures of prohibition have been removed by atheism, a new opportunity to theorize the position of the subject within the world is opened. Ricoeur argues that at this bare level, before ethics, the subject must willingly open itself to the world. This leads to a mode of nonethical understanding which comes out of the initial act of listening devoid of any moral duties. This initial act of listening – hearkening – implies no relation to a pre-existing order since listening always comes before obedience. The subject does not have control of what comes to it in this first act, the first word holds agency over the subject. At this point Ricoeur offers us a subject which is opened to be acted upon by unknown agencies. This is where an agency of materiality can be considered to find a connection between hermeneutics and new materialism. A long detour has provided us with a weakened subject which puts its faith in active listening. This listening corresponds to a conative effort to exist and opens up the power of word to mold the subject. In the face of the unknown, of an epistemological limit, the weakened subject accepts to listen without striving to explain. Ricoeur describes the word that comes unto the subject as a vital reality. This term connects us to the work of new materialist authors such as Karen Barad and Jane Bennett. Although Ricoeur does not suggest that words express a conative effort independently of the will of the one who utters them, we can nonetheless understand the hermeneutics he presents as being more than an inter-subjective philosophy. Considering that for Ricoeur word is afforded an agency, the hermeneutic subject confronted with materiality, understood as a conative body, can willingly accept to be modified by

nature – the agency of materiality – only insofar as it has a voice. The hermeneutic subject always understands itself as belonging to the cultural world and the mode of listening I present in this paper can extend this sense of belonging to the natural world. A true connection between hermeneutic subjectivity and the materiality presented in new materialism is probably impossible, but this paper shows that Ricoeur’s understanding of subjects driven by modesty and reflexivity is more than fit for a world where a deep understanding of the other and of the world is needed to live through rampant social and ecological crises.

### **(VLS8a) Violence and Society I: Private and semi-private violence**

Wednesday June 19 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Violence and Society Research Cluster

It can be argued that victim experience has re-emerged to enhance how we understand violent and/or victimizing events and our responses to them. In this session we seek papers that examine violence and aggression in all forms, from varied perspectives including, but not limited to, those of the victim(s), the offender(s), witnesses, the social context(s) in which violence occurs, reactions to norm violations from both formal (governments, police, courts, etc.) and informal systems, recovery and resilience, and prevention. Papers in this session are featured from multiple disciplines that examine harms and their effects, including papers that seek to re-imagine alternatives to how we identify and respond to violence.

*Session Organizers: Hannah Scott, Ontario Tech University, Michael Marcel, University of Victoria  
Chair: Bidushy Sadika, Western University*

#### **Presentations:**

1. Nikita Kalwani, Western University; Christopher Dietzel, Concordia University

*What They Don't Teach in School: Addressing Technology-Facilitated Sexual Violence in Canadian Educational Curricula, Policies, and Legislation*

Technology-facilitated sexual violence (TFSV) is on the rise among Canadian youth, with 4 in 5 Canadian undergraduate students reporting having experienced online sexual violence (Snaychuk and O’Neill, 2020). Unfortunately, TFSV is not always recognized as violent or victimizing, as public discourse and provincial/territorial legislation in Canada have often categorized TFSV-related harms under the umbrella of cyberbullying. Despite this, TFSV can have significant consequences on young people’s health and well-being, including increased social isolation, fear and psychological distress, depression, anxiety, and post-traumatic stress symptoms (Pashang et al., 2018; Lindsay et al., 2016; Cripps and Stermac, 2018). This fall, CTV News reported that a 12-year-old boy in British Columbia died by suicide after falling victim to sexual extortion (Coyne, 2023). Amanda Todd and Rehtaeh Parsons were two other well-known cases of Canadian youth who died by suicide following TFSV victimization (Dodge, 2016). There is a growing concern about how students in Canada learn about

online sexual harms and how youth are protected from such harms, particularly as it becomes easier to create, save, and share intimate images (Hadero, 2023). As technology continues to evolve, it is important to understand how TFSV manifests among young people and how formal systems, such as secondary schools and provincial/territorial governments, respond to TFSV. This presentation will present findings from our analysis of educational documents and offer recommendations for how secondary schools can better support Canadian youth by, for example, empowering young people rather than shaming them, scaring them, or taking a risk-based approach. This paper analyzed educational curricula, policies, and legislation from Canada's provinces/territories to shed light on how educational systems nationwide identify and respond to TFSV. We also reviewed government documents (e.g., provincial anti-violence strategies), supplemental curriculum resources, and school-board-level procedures related to sexual and gender-based violence, cyberbullying, and digital citizenship policies. We found that TFSV-related concepts are insufficiently addressed in Canadian schools. Within educational curricula, very few provinces/territories recognize that sexual violence can occur online, include content on TFSV-specific online behaviours, or discuss legal consequences of online behaviour. Three provinces and territories—Ontario, British Columbia, and Yukon (which uses BC's curriculum)—provide students with the most comprehensive understanding of TFSV. We also found that TFSV is rarely addressed within the context of intersectionality and is primarily addressed through anti-bullying provisions in educational legislation. To better support TFSV education, prevention, and response, we argue that secondary schools in Canada should include specific references to TFSV in their educational curricula, policies, and legislation. While Ontario, British Columbia, and Yukon are the most thorough in addressing TFSV, there are gaps in their approaches that prevent their respective curricula from being comprehensive. Additionally, we argue that the language used to refer to TFSV-related behaviours in curricula and legislation often does not identify these behaviours as violence. For example, using the term cyberbullying to describe TFSV-related behaviours can minimize the harms experienced by youth and create barriers to accessing supports, including legal or policy supports related to sexual violence. TFSV does not impact everyone in the same way. Youth of historically marginalized races, ethnicities, genders, and sexual orientations are significantly more likely to experience TFSV (e.g., Reyns et al., 2012; Statistics Canada, 2023). Provinces/territories must consider how systemic oppression and power dynamics can contribute to TFSV. We argue that an intersectional approach to TFSV is thus necessary to mitigate systemic harms and promote the safety of diverse populations. Schools must teach students that sexual violence can occur online, inform them about the online and offline impacts of TFSV, and educate them about harms, legal consequences, and supports related to TFSV. Empowering students, rather than scaring them, shaming them, or taking a risk-based approach to technology, can better help young people identify and address TFSV at school, online, and in their everyday lives. Moreover, schools must also include information on how power, intersectionality, and intersecting forms of oppression factor into students' experiences with TFSV. Overall, in this presentation, we argue that urgent attention is required to address TFSV in secondary schools across Canada, and effective responses at an institutional level must recognize the complexities and systemic nature of this problem.



2. Wasifa Tasnim Shamma, Memorial University

Non-presenting authors: Daniel Kudla, Memorial University; Eric Tenkorang, Memorial University

*Factors Associated with Women's Attitudes Toward Intimate Partner Violence: An Analysis from Bangladesh Demographic and Health Survey 2017-18*

Intimate partner violence (IPV) is one of the most noteworthy social and public health concerns in the world. It ensues in all contexts and among all socioeconomic, religious, and cultural groups with the overwhelming global burden experienced by women. At the moment, attitudes towards IPV perpetration against women in Bangladesh is not clearly understood although a comprehensive understanding of women's attitudes towards IPV is central to preventing IPV among these marginalized women. Also, IPV is highly predominant in Bangladesh, yet national-level data on women's attitudes toward IPV are lacking in the country. Therefore, it is significant to explore women's attitudes by identifying the socio-economic and demographic characteristics of those who justify IPV. To fill this gap, this study used the 2017-18 Bangladesh Demographic and Health Survey (BDHS), conducted by the National Institute of Population Research and Training (NIPORT) in collaboration with the Ministry of Health and Family Welfare to examine the determinants of women's attitudes towards IPV. Descriptive and multivariate analytical methods were used to model the data. The findings suggest women residing in rural areas, those with lower educational levels, and poorer women justified IPV. Thus, the present study is a significant endeavor to assess women's attitudes toward IPV as a function of their socio-economic and demographic characteristics based on national-level data. Policy makers may target rural, poorer and women with lower levels of education with IPV preventive messages to curb its occurrence.

**(WPO3) Digital Technologies, Work, and the Platform Economy**

Wednesday June 19 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Work, Professions, and Occupations Research Cluster

New digital technologies have facilitated the emergence of the platform economy, transforming work in sectors including delivery services, retail, ride sharing, and data annotation. While work in some platform economy occupations at times seems to offer a degree of autonomy for workers, platform work simultaneously constructs conditions of precariousness, thereby generating new workplace struggles. Set in a context of rapid technological innovation, the proliferation of precarious employment, and new forms of technological surveillance and management, this session explores both the impacts of digital technologies on the organization of work and the emergence of platform worker resistance, in Canada and internationally.

*Session Organizer and Chair: Mark Thomas, York University*

**Presentations:**

1. Jen Kostuchuk, University of Victoria

*Navigating Urban Infrastructure and Solidarity: Experiences of App-Based Food Delivery Workers in Canada*

The growth of the gig economy and its precarity is well-documented in Canada. It is an employment sector known for its lack of job security, exclusion from health benefits, and poor working conditions (Christie and Ward, 2019; Popan, 2021; Stewart and Stanford, 2017). The sector is also highly gendered and racialized. While many gig workers appreciate the sector's entrepreneurial freedom, the barriers and opportunities for solidarity among gig workers have yet to be meaningfully examined (Reid-Musson et al., 2020). Through 50 in-depth, semi-structured interviews, this research explores the experiences of individuals in Canada working on app-based food delivery platforms like UberEats, Skip the Dishes, and DoorDash. For some, app-based work is their primary source of income, and for others, the pay is merely supplementary. Participants in the project navigate urban infrastructure in unique ways while delivering by vehicle, bicycle, and electric scooter. Two research questions guide this project: what are the barriers and opportunities for solidarity among food delivery workers in Canada's gig economy? To what extent do modes of transportation constrain and enable solidarity across gig workers? Preliminary findings underscore health and safety issues associated with navigating urban infrastructure, particularly in car-centric cities. Barriers to gig worker solidarity include a lack of mutual understanding of gender-specific workplace conditions, perceptions of competitiveness and lack of collegiality, and the independent and isolating nature of the work. App-based platforms do not support opportunities for workers to establish mutually beneficial relationships. Furthermore, mobility can simultaneously constrain and enable solidarity in urban and digital spaces where workers congregate. Some gig workers perceive this type of food delivery service to be competitive, while others believe there is space for more camaraderie than competition. Nonetheless, opportunities for solidarity are present through digital communication on social media and connecting with fellow couriers while on shift waiting for pickups. More findings are forthcoming. This research has the potential to inform public policy on protecting gig workers by ensuring workplace health and safety and better understanding the gendered implications of this sector.

2. Rawan Abdelbaki, York University

*The Uneven Dynamics of Algorithmic Management: Amazon Warehouses in the GTA*

Following Burawoy's argument that the wider 'politics of production' are what determine firms' labour processes and regimes, this paper offers empirical and theoretical analyses of the ways in which Amazon's deployment of digital Taylorism shapes micro-processes of class composition within its warehouses by situating Amazon within the broader racial segmentation and flexibilization of the Canadian labour market. Part of Amazon's rise as a logistics giant is its mobilization of a 'culture of meritocracy' through a 'culture of injury:' upward mobility as a reward for hard work by requiring repetitive tasks and intensifying levels of mental and physical stress that are exacerbated by undisclosed performance goals (the need to 'make rate') dictated by algorithms. Finally, while accounting for the impact of digitality, I argue the use of these technologies in the

workplace neither neutralizes nor transcends existing social relations. Thus, the use of algorithms and digital technologies to manage the labour process is a socially grounded phenomenon. Work performed under digital Taylorist regimes is constituted by racialized and gendered divisions of labour that inflect the uneven experiences of algorithmic management.

### 3. Lutfun Lata, The University of Melbourne

#### *Gig work, algorithmic control and resistance: A case of Uber drivers in Dhaka*

The 'gig', 'sharing' or 'platform' economy has recently attracted increasing scholarly attention, particularly in how intermediary platforms build, connect and reconstruct the social relations among labourers, consumers and companies (Anwar and Graham, 2021; Lata et al., 2023; Rosenblat, 2018; Schor et al., 2023). There are several debates centred around the gig economy and its operation. On the one hand, researchers have pointed out the endless potential of the gig economy in solving any wicked problems that the 21st century cities are struggling with such as employment, transport and housing (Schor and Vallas, 2021). Scholars also claim that the gig economy can offer ample employment opportunities for lower-income groups offering them jobs in transport and courier sectors (Cannon and Summers, 2014; Holtum et al., 2022). On the other hand, several studies reveal social and economic inequalities are exacerbated in various features of the gig economy (Rosenblat, 2018; Holtum et al., 2022; Schor and Vallas, 2021). For example, the high proportions of highly educated part time (versus full time) workers on these platforms get the advantage of better earnings than their counterparts – those without college degrees, who used to previously dominate cleaning and driving sectors (Schor and Vallas, 2021). Critics have further pointed out the problematic features of algorithmic management that has shifted managerial responsibilities from humans to machines (Aloisi, 2017; Aloisi and De Stefano, 2022; Wood et al., 2019; Veen et al., 2022). New platforms such as Uber, Pathao, Didi, Deliveroo, Menulog, and DoorDash utilise digital surveillance to monitor workers through their smartphones and mobile devices. While the price contours of algorithmic regimes vary according to the type of platform, in all cases, this management strategy has reduced the gig workers' agency to resist or challenge the rules established by these firms (Holtum et al., 2022). Despite criticisms of the gig economy, across the Global South governments have encouraged digitalisation and the spread of the gig economy with the hope that it would generate more employment opportunities for workers (Rani et al., 2022). This is particularly important given the fact that the vast majority of workers are engaged in the informal sector in the Global South (OECD, 2023). Despite the challenges gig workers face while working in the gig economy, like other Global South countries, Bangladesh has stepped into using digital platforms. The ridesharing business in Bangladesh has amassed 260 million USD to the digital platform economy with 6 million rides in each month (Khatun et al., 2021). With the rise of the platform capital, the gig economy in Bangladesh has gained an exponential growth in the last decade. Bangladesh's platform-based gig economy got its momentum in 2016, with the arrival of Uber. However, like other countries, the 'contract workers' model is predominant in Bangladesh. Recently, the ride sharing drivers have started protesting ride sharing platforms' policies including low wages by forming an online workers' union known as Dhaka Ride-Sharing Drivers Union (DRDU). Within this context, this paper explores how Uber drivers in Dhaka exercise agency to earn and sustain their livelihoods. Uber drivers not only experience extortion by Uber, but they also face various challenges, such as precarious working conditions and algorithmic control of their activities.

All these factors constrain Uber drivers' autonomy and bargaining power. Consequently, Uber drivers have fewer opportunities to exercise their agency, especially in a country like Bangladesh, where many workers are involved in the informal economy and low paid jobs. The regulatory practices are not in favour of Uber drivers either. Within this context, drawing on in-depth interviews with 27 Uber drivers and one Focus Group Discussion with members of the Dhaka ride sharing Drivers' Union, this paper contributes to the literature on gig work and resistance showing how Uber drivers are able to utilise both covert and overt resistance strategies to protest against ride-sharing platforms like Uber.

4. Asmita Bhutani, York University

*Social reproduction of AI: Lived experiences of home-based workers on data annotation platforms*

This paper is part of a broader ethnographic study examining women workers' conditions of work and social relations in transnational data annotation platforms, focusing on gendered and racialized dynamics in this platform work. The proliferation of the Artificial Intelligence (AI) industry and machine learning companies fundamentally rely upon human labour of data annotation. The potential of platform technologies occupies the heart of debates on digitally mediated work and the disruption of traditional norms about workplaces and employment. The paper focuses on the experiences of women who form a substantial part of the data annotation workforce. Although most data annotation platform companies operate from the US and Europe, the labour force for this low-wage, piece work is primarily home-based workers in Global South countries, and India has emerged as a significant location for this work. As a feminist scholar, I center my attention on women's lives and experiences, revealing the gendered and racialized dimensions of platform work and challenging typical notions of freedom, inclusion, and an available workforce. The paper draws on Marxist feminist framework and ethnographic methods. Specifically, I present how women navigate their paid and unpaid work across their labouring time within the family and on platforms. Focusing on the role each of these institutions play, I discuss how these reproduce racist and patriarchal relations and impact women's political and economic positions across paid and unpaid "workspaces". Presenting a range of data collected from semi-structured interviews and home visits of women workers in different parts of India working as home-based workers, I argue that the family and the platform companies play a key role in reproducing feminized platform work, normalizing intensive working conditions for women and naturalizing racism in the highly globalized AI platform labour market. Platforms actively create time zone hierarchies, racial wage codes, accent racism and menial work for racialized workers rendering them politically vulnerable and under-employed while individualizing the risks and responsibilities to workers themselves. Family setups of these home-based workers on the other hand, normalize unequal power relations, perpetuate the devaluation of their identities, all of which routinize highly controlled and divisive labour. These setups shape the spatial and temporal conditions for the production of capitalist commodities and, in their heterosexual form, force women to perform "life-choking" work (Lewis, 2022). These family setups also reproduce gendered worker subjectivities that reinforce the proliferation of casualized arduous and exploitative working conditions prevalent in precarious on-demand platform work. Overall, these patriarchal and racist social relations shape women's ideas of themselves as workers, their political subjectivity on the platforms, and their imaginaries of resistance against families and paid work. I conclude my presentation with the discussion of responses from gig union organizers in India

regarding the challenges of mobilizing this workforce but also women's responses who have managed to develop informal social media-based collectives as part of their resistance. In discussing these responses, I offer a critique of the existing state of and concerns around platform organizing from a feminist perspective and the possibilities of expanding the organizing agenda for platform work towards a more collective working-class struggle against capitalist political economy.

### **(SCL-RC) Sociology of Culture Research Cluster Meeting**

Wednesday June 19 @ 12:30 pm - 1:15 pm (Eastern Daylight Time)

Session Format: Meeting

Session Language: English, French

Affiliation: Sociology of Culture Research Cluster

The Sociology of Culture Research Cluster meeting is open to current members and those interested in learning more about our cluster activities. Attendees will have an opportunity to network with others working in this field of research and/or teaching. We welcome feedback on our current activities and encourage suggestions for future initiatives.

The research cluster will provide an institutional base within the CSA for this growing area of research, help coordinate Sociology of Culture panels at the annual conference of the CSA, and reach out to scholars working in related fields and disciplines. We have established a mailing list to connect cultural sociologists in Canada and abroad, and to aid in the dissemination of research within the scholarly community.

*Organizers: Sonia Bookman, University of Manitoba; Taylor Price, New York University*

### **(ENV1c) Environmental Sociology III**

Wednesday June 19 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Environmental Sociology Research Cluster

This session invited papers applying sociological perspectives to the study of environmental issues, and environmental sociological analyses of societal issues.

*Session Organizer and Chair: Ken Caine, University of Alberta*

#### **Presentations:**

1. Felix Morrow, Memorial University

*Charting a Course: The case for an interdisciplinary theoretical foundation for marine sociology*

The world's oceans, once thought to be an infinite pool of resources, are collapsing with 87 percent of global fisheries estimated, in 2012, to either be fully exploited, overexploited, or depleted. This

rapid decline lacks historical precedence being a fundamentally modern and capitalist phenomena. Understanding the social roots and implications of global oceanic decline is important for sociology because fisheries, and marine ecosystems broadly, have wide-ranging socio-ecological implications including the decline of the Earth's largest carbon sink, and impacts on employment and food production. Despite this, environmental sociology has tended to focus on terrestrial topics often treating marine environments like a societyless void and/or an extension of terrestrial-spaces. In light of this gap, sociologists have recently called for the development of marine sociology, a sociology of the ocean, or an oceanic sociology as a distinct subfield of environmental sociology, focused on marine environmental and social problems. As part of this push for a new subfield, Hannigan has called for a theoretical elaboration of prior work that will inform sociological research on marine topics. This paper starts that theoretical elaboration. In this paper, I argue that sociologists endeavoring to research marine topics should look both inside and outside of sociology for their theoretical foundations. To demonstrate this, I reviewed theoretical work in three broad categories: first, the political economy of marine resources; second, the power relations and social dynamics of fisheries governance, management, and science; and third, theorizations of the social construction, and the implications of, ocean-space itself. The largest body of theoretical work by sociologists in the political economy of fisheries is the tragedy of the commodity framework which emphasizes how the logic of commodification drives fishery collapse. Building on the tragedy of the commodity, research has argued for the incorporation of a distinct theorization of the state into the framework. Beyond the tragedy of the commodity, Campling and Colás have drawn on Moore's concept of commodity frontiers to understand the political economy of marine resources. In this latter framework, unlike the tragedy of the commodity, the state assumes a central and distinct role. The political economic frameworks discussed fall broadly within the bounds of sociology and provide powerful theoretical tools for conceptualizing the macro-level dynamics behind global oceanic decline. In the area of fisheries governance and science, two distinct frameworks emerge: Telesca's Foucauldian analysis and Bavington's political ecological analysis. Both frameworks place an emphasis on the implications of the ideological conversion of 'fish' to 'stocks' through quantifications, and how this conversion underpins, and rationalizes, the industrial fishing activities driving oceanic decline. Further, Telesca's work examines how the logic of management is utilized to produce, and maintain, imperial and colonial power relations. Both of these frameworks provide a starting point for conceptualizing the micro-level operationalizations of fisheries management and how they affect broader social forces and institutions. Lastly, theorizations of ocean-space itself provide both macro- and micro-level frameworks. On the macro-level, Steinberg has provided a long-run historical analysis of how ocean-space has been continually (re)structured and (re)territorialized in relation to the interests and capacities of dominant actors, ideologies, and technological changes. On the micro-level, the physical differences between terrestrial- and ocean-space have been theorized with a focus on how the physical properties of oceans structure social action. Further, recent sociological work has emphasized how coastal communities build cultural relationships, meanings, and knowledge through interactions with marine environments. These theorizations of ocean-space offer critical methodological insights to sociological research on marine topics as understanding the role ocean-space itself plays in structuring social relations and how social relations structure ocean-space will enable sociologists to avoid the methodological mistake of treating oceans as a mere surface in the background of social relations.

2. Mahed Choudhury, University of Calgary

Non-presenting authors: Julie Drolet, University of Calgary; Andrea Murphy, University of Calgary

*Beyond outsiders' gaze: Unveiling community resilience 'from below' in post-2013 floods Southern Alberta*

National and international initiatives aimed at fortifying community resilience have frequently fallen short of achieving desired outcomes. This shortfall is primarily attributed to the dependence on the technical expertise and knowledge of external (non-local) scientific and policy experts who, more often than not, lack a comprehensive understanding of local realities, including beliefs, values, and practices. Consequently, communities are paradoxically rendered more vulnerable than resilient. As such, there is an urgent need to document resilient communities from an emic (insiders) perspective, capturing the nuanced ways resilience is lived and experienced by community members—what we term as resilience "from below.", often-overlooked and invisible to outsiders and remains undervalued in current literature. It is argued that external interventions to build resilience and empower communities can be oppressive, unsustainable, and perpetuate social inequality if interventions are not locally and culturally appropriate. The study, focusing on post-2013 floods in Southern Alberta, Canada, investigates the aftermath of a devastating event causing billions in losses. Since then, millions of dollars have been spent to strength community resilience. It is claimed that Calgary is now more resilient to floods than it was in 2013. Drawing insights from critical social sciences scholarship on community resilience, the goal is to document communities' own version of resilience. This study adopts an affirmative critical approach to resilience, arguing that resilience is progressive, transformative, and political as it envisions people as active agents who have control over their own destiny, rather than as passive subjects and victims. Recognizing the plurality of approaches to knowledge, this research aims to explore diverse meanings and understandings of resilience from communities' own perspectives and experiences. This study adopts a Qualitative Transformative Interpretive Framework (QTIF), relying on communities' own perspectives as the source of knowledge. This framework posits that knowledge produced in society is not value-neutral, but rather is shaped by power relationships. The goal of knowledge production is to change the lives of people and the institutions they live in., Communities' meaningful engagement in knowledge production, and due recognition of their experience, learning, and knowledge are critical. This process is likely to facilitate a transformative change in the lives of people. Similar to resilience thinking, this approach also recognizes the value of the "inner strength" that resides within a community rather than its weaknesses or deficiencies. Following QTIF, this research answers questions including: what do flood-affected communities think of their resilience after 10 years? What are the communities' own perspectives on their resilience trajectories? Is community resilience to floods better than it was in 2013? What might still be needed to enhance community resilience? Preliminary research findings and implications will be discussed in the presentation. We assert that findings will inform people-centered policy formulation and building a viable and sustainable community to climatic-induced disaster risks (i.e., floods). We propose this presentation is relevant to the session (ENV1) on Environmental Sociology at CSA conference and aligns with Congress 2024 theme: Sustaining shared futures, with the focus on risks emanating from dynamic interaction among social, economic, environmental, and technological variables.

3. Terran Giacomini, Independent Scholar

*Relational Intrinsic Value in Women's Grassroots Activism for Food Sovereignty and Climate Justice*

This paper explores key elements of the politics and practice of specific women and non-binary farmers and peasants in La Via Campesina – a global movement of small-and-medium scale food providers fighting for food sovereignty and agroecology, which they identify as solutions to the extreme social and ecological crises we face. I draw from my PhD research based on participant observation and interview methods as well as nearly two decades of deep engagement in this movement's activism at multiple scales. Between 2016 and 2021, I interviewed nineteen women and one non-binary activist from thirteen countries, carrying out the research at four international meetings and conferences. I selected participants who share a politics that is critical of relations of exploitation and oppression and based on far-reaching life-affirming alternatives. The research aims to throw light on the importance of women's contributions to movements seeking deep transformations in systemic power relations. Drawing on literatures from feminist, ecological, Marxist, anti-colonial and anti-racist scholars, I show that some of the most visionary and transformative politics for social and environmental justice is focused on building relationships with one another and the non-human world. Relationships are at the heart of the participants' practice in all areas of their lives – with their families, their communities, on the land and in their movements. This deep and defining focus on relationships is a manifestation of a politics grounded in intrinsic value. Following Kovel (2007) I understand intrinsic value as the value we assign to nature, ourselves and others, including nonhumans, that honours the web of life and the interdependence that sustains us. In their rich and varied emphasis on relationship the participants in my study implicitly expressed a politics based on relational intrinsic value – the value underpinning our abilities to create, defend and delight in the connections we always already have and build new ones with one another and nature. This paper sheds significant new light on both transformative politics and intrinsic value. Transformative politics grounded in relational intrinsic value not only requires resistance to markets and commodification but the defense and affirmation of ancient and Indigenous cosmovisions and feminist care economies that prioritize cooperation and solidarity. In this time of crisis, when the commodification of everything is deepening power divisions and significantly undermining the existence of humanity and many other species, this relational politics is showing what changes are important and necessary to healing our world.

4. Jen Kostuchuk, University of Victoria

*Can't Stand the Heat? Get Out of the Kitchen: How Extreme Weather Impacts Food Service Workers in British Columbia*

British Columbia (B.C.) has experienced record-breaking temperatures, destructive flooding, and devastating wildfire activity. In my recent community-engaged research with a non-profit worker advocacy group, food industry workers described these conditions as “abusive”, “dehumanizing”, and “purgatory”. Food service work is highly gendered, racialized, and largely unprotected meaning that workers experience job insecurity through low unionization rates, poor wages, and fear of retaliation for speaking up against labour violations. Between cooking in front of hot grills during heatwaves, serving on outdoor patios during wildfires, and cycling to deliver takeout orders during



floods, food service workers are hit hard by climate change. During last year's deadly heat dome, WorkSafeBC received a 180 per cent increase in worker claims; over one-third of these were related to the dangers of high temperatures experienced by workers indoors (WorkSafeBC, 2022). Existing research underscores the significant impact of extreme weather on outdoor workers. But less is understood about the impact of events such as extreme heat on indoor workers. The guiding research questions for this project included: how do extreme weather events impact those in food service work and what are the key changes needed to secure the health and safety of low-wage, precarious workers? Data was collected from 31 food service workers across B.C. through a survey and in-depth, semi-structured interviews. These workers fulfilled barista, cook, dishwasher, hostess, server, and fast-food positions. The findings suggest that employment conditions and working conditions worsen during extreme weather events but building worker solidarity is essential to living through the climate crisis. Participants have identified nine specific policy recommendations ranging from maximum working temperature to climate-paid leave as critical solutions to ensuring health and safety during extreme weather. In this presentation, I will reflect on the current prospects for food service workers and the labour movement at large to engage in the kind of collective action required to push governments to adopt these kinds of policies.

### **(FEM7a) A Decolonial Reimagining of the Refugee Experiences**

Wednesday June 19 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Feminist Sociology Research Cluster

This session will explore the global dimensions of refugee experiences to counter the western-centric discourses on refugee labels and identities. It will challenge and depart from the hegemonic meanings of refugee identity and foreground the colonial and racial continuities embedded in the refugee discourse. Although the intersectionality lens is already being used by scholars to recognize diverse identities of refugees, intersectionality theories often reflect a western epistemological gaze. While not denying their theoretical contributions, this session proposes expanding the existing intersectionality debates and enriching them with alternative epistemologies and paradigms - emerging from multiple global geo-political scenarios, refugee movements, gendered experiences, asylum policies, refugee politics and subjectivities.

*Session Organizers: Mohita Bhatia, Saint Mary's University, Evangelia Tastsoglou, Saint Mary's University*

*Chair: Evangelia Tastsoglou, Saint Mary's University*

#### **Presentations:**

1. Mohita Bhatia, Saint Mary's University

*Decolonizing the Discourse: Voices of Hindu Refugees from Western India*

The refugee discourse has remarkably widened its scholarly contours to include varied voices and theoretical possibilities, thus questioning the victim-centric and monolithic descriptions of refugees.

Despite this expanded theoretical richness and an attempt to understand refugee experiences from a bottom-up perspective, this scholarship is still somehow embedded in a West-centric conceptual framework. The diverse voices of refugees are still emerging from a 'Western gaze' that continues to use 'victim-survivor', 'citizen-non/citizen', 'legal-illegal', and 'insider-outsider' dichotomies, often in subtle if not in overt ways. The intricate nature of refugees lives and their politics often defies these neat political categorizations and binaries. In an attempt to decolonize and 'unlearn' the hegemonic refugee discourse, my paper will focus on Hindu refugees in Western India and bring to light the liminality of their everyday practices. It will point to refugee experiences that transcend and problematize some of the dominant vocabularies and dichotomies. This paper is based on ethnographic fieldwork in Barmer in Rajasthan - in Western India. Barmer represents the Western Indian border with Pakistan, and is 'home' to many Hindu refugees migrating from Pakistan. Using a decolonial lens, this paper argues that colonial history and partition of the Indian subcontinent (into two separate nations - India and Pakistan) cannot be overlooked when understanding the refugee experiences in South Asia. Colonial constructions and the partition memories continue to shape refugees' claims and performances; and rupture the 'victim-survivor', 'insider-outsider', 'citizen-non-citizen' and 'legal-illegal' binaries. Hindu refugees use the historical context of partition to contest borders and claim a fluid, non-permanent idea of 'home' - that could be in 'India' or 'Pakistan' contingent on their various factors, including their memories, contemporary mobilities and political expressions. Through their claims and assertions, the refugees challenge the bordered legalities and shape a more ambiguous insider-outsider and citizen-non-citizen national discourse. This paper will foreground the voices and performances of the Hindu refugees that enable us to imagine 'refugees' and their socio-political practices from a decolonial and intersectional perspective. This paper will use an intersectional frame to question the idea of 'refugees' as a unified and cohesive category. It will analyze Hindu 'refugees' not as a monolith but as a heterogeneous group of people who are united by their common interests and religious or cultural identities; yet are differentiated in caste, class and gender contexts. This paper will argue that caste and religion are often important but overlooked identities in the global scholarship on refugees and migration. It will bring to light the centrality of these identity categories and examine how they differently shape refugees' politics and claims

2. Safia Amiry, McGill University; Narjes Hashemi, McGill University

*Journey of Resilience: Afghan Women's Educational Mobility Amid Forced Migration*

Following the fall of Afghanistan to the Taliban regime in 2021, Afghans, particularly Afghan women, were compelled to migrate. Upon arriving in their host countries, Afghan women demonstrated unwavering determination to assimilate into their new environments. Their commitment to education became evident as they actively pursued academic opportunities. However, this journey has proven to be far more challenging than anticipated. Similar to many of their other international student counterparts, Afghan women confront significant challenges, heightened by their country's war and suffering. Cultural adaptation to a new environment, gender-based barriers, linguistic and communication roadblocks, and financial constraints are only a few examples. Afghan women's experiences are notably diverse, marked by intersectional complexities. Therefore, it is imperative to investigate how these experiences may shape and reshape their identities within international education mobility, aiming to create a more inclusive and equal environment for all students. This

qualitative research investigates the educational mobility of Afghan women in diaspora, particularly those who have experienced forced migration following the Taliban takeover of Afghanistan in 2021. The study delves into how their intersectional identities, including gender, ethnicity, religion, and socioeconomic status, shape their educational experiences. These Afghan women's educational journeys are further complicated by the challenges posed by political and economic conditions in refugee communities/host countries, which limit their access to education and employment opportunities while increasing the risk of discrimination and violence. Using an autoethnographic approach, we leverage our personal experiences as Afghan women who immigrated to Canada during two distinct Taliban occupation eras. Through self-reflection, journaling, and daily life observation, we provide nuanced insights into the multifaceted challenges faced by Afghan women during their forced displacement and migration. The findings offer a nuanced understanding of the experiences of Afghan women in the diaspora and their challenges within international education. These insights contribute to fostering a more diverse and inclusive discourse on international education.

3. Riann Lognon, University of Calgary

Non-presenting authors: Megha Sanyal, University of Calgary; Santanu Dutta, University of Calgary; Pallavi Banerjee, University of Calgary; Pratim Sengupta, University of Calgary; Newcomer Youth Research Team, University of Calgary

*Co-designing and Documenting a Community Garden with Newcomer Youth*

In this paper, we present how a community garden co-designed with 15 newcomer youth of color became a site for anti-racist storywork, and reimaginings of homes and gardens left behind as part of a community-engaged research initiative - the Youth Anti-Racism Integration (YARI)-Collective. YARI-Collective is a critical intersectional collaborative research project dedicated to centering the lived experiences of immigrant and refugee newcomer youth to re-imagine pathways towards more equitable futures in their resettlement journeys. Applying a Southern theoretical framework that acknowledges the geopolitical and social histories shaping the circumstances of the youths' migration (Espiritu and Duong, 2018), this paper seeks to push beyond the paradigm of 'culturally appropriate' programming in community organizations and examine the potential decolonial and non-neoliberal aspects of community gardening with newcomers by creating a co-designed land-based project as a conduit for anti-racist and generative storytelling (Banerjee and Connell 2018, Banerjee et al., 2022). Throughout the season, we engaged in co-design as a methodology, in which participating newcomer youths' voices were centered as we co-generated a gardening space. The co-design process fostered equitable participation among researchers and newcomer youth through iterative designing that is meaningful for all collaborators within their lifeworlds, expertise, and disciplinary focus. Centering a Southern feminist ethics of care (Banerjee et al., 2022), namely through the framework of deep care, we envisioned gardening work and the garden space as a site to express and negotiate individual and collective experiences. Banerjee et al. (2022) ground the concept of deep care in the care ethics and care labor taken on by marginalized communities in India because of the majoritarian oppression and disenfranchisement they experience. Deep care then is a praxis that orients care towards social and political action to center the voices and concerns of those who are invisibilised through majoritarianism. As research-facilitators, we attended closely to the youth narratives of forced migration and transnational displacement, iteratively generating

ideas of “what works” for the youth participants and then collaborating on embodied engagements (for example, watering plants, sowing seeds and herbs, harvesting) and representational activities (for example, creation of artworks, creative re-imagination of the physical space) in and about the garden space. In the process of creating a garden together, the lives of the newcomer youth were reflected in the garden as it grew into a living representation of their stories of migration, their memories of homes and gardens in their homelands, and their hopes for our shared futures. To demonstrate how co-designing facilitated this storywork, we will present an analysis of the documentary film “Days in Shade and Sun”, shot in the garden throughout the season by team members in collaboration with newcomer youth, that capture the newcomer youths’ profound explorations of migration, identity, and belonging through stories shared during designing and growing of the garden. The explorations offer axiological re-orientations (Bang et al., 2016) from the perspectives of newcomer immigrant and refugee youth of color to what it means to belong to a community garden in the Global North. As explicated through the framework of deep care, these re-orientations demonstrate ways in which the various embodied engagements, representational activities and the storywork associated with the garden counter systematic erasures of subjectivities of the marginalized youth of color and center dignity and solidarity in spaces typically associated with a sense of othering.

### **(GAS5a) Worldbuilding In and Around Schools: Mapping the Struggle over Gender and Sexuality**

Wednesday June 19 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Gender and Sexuality Research Cluster

Homophobia and transphobia are rapidly spreading across North America and the globe, evidenced by shifts in public discourse, educational policy, and legislation that contribute to the structural, discursive, and physical violence faced by 2SLGBTQ+ people. This rise in hate is reflective of the ongoing ‘culture wars’ concerning gender and sexuality, of which schools have been a critical battleground. Using a sociological lens, this session will examine the ways in which anti-2SLGBTQ+ sentiment and the current sociopolitical climate of rising hate are being reinforced and resisted related to K-20 educational institutions. The session aims to outline how discourses of gender and sexuality are being mobilized in and around schools to uphold an increasingly rigid cisheteropatriarchal status quo, as well as trace how queer and trans youth and their allies are resisting hate and mapping new, more just worlds.

*Session Organizer and Chair: JJ Wright, MacEwan University*

#### **Presentations:**

1. JJ Wright, MacEwan University

##### *Queer and Trans Joy as Disruption to Rape Culture*

2SLGBTQ+ young people are facing a climate of rising homophobia and transphobia, which has resulted in increased rates of gender-based violence (Goetsch, 2023). Queer and trans youth already

experience disproportionately high rates of gender-based violence compared to their cisgender heterosexual peers (Jaffray, 2020). Sociological scholars have predominantly responded to this violence by reporting on victimization, which is understandable given that sociology is a study of social inequities, however, the focus on victimization has had the effect of homogenizing queer and trans life as misery. To avoid reproducing this joy-deficit (Shuster and Westbrook, 2022), I propose a novel approach that centers queer and trans joy in gender-based violence prevention education. As rape culture is symptomatic of cisheteronormativity, queer and trans sexual joy offer a useful analytic with which to subvert gender-based violence. In this paper presentation, I examine how queer and trans sexual joy represents a disruption to rape culture and offers lessons for a transformative framework for gender-based violence prevention education, particularly sexual consent education. Drawing on findings from The Queer Sexual Joy Project, a mixed-methods study involving 100 2SLGBTQ+ young adults aged 18-35 from Canada and the US, I will argue that queer and trans sexual joy disrupts rape culture and that these ruptures to the white nationalist, able-bodied, able-minded, cisheteronormative status quo can inform transformative, liberatory gender-based violence education and particularly sexual consent education. The Queer Sexual Joy project involved two focus groups, one-one-one interviews, participatory visual arts-based workshops (cellphilmimg (or short films created on phones) workshops, and two surveys. Analysis was completed using a grounded theory approach. A code set was developed iteratively, and the data set was re-coded as needed on Dedoose. Highlighting participant voices, this paper presentation will first examine what queer and trans sexual joy is, articulating the importance of the themes of safety, play, authenticity, and “intercreativity.” I will also discuss the barriers that participants encountered to queer and trans sexual joy and how they found their way to these experiences of embodied joy despite these barriers. I also explore how participant’s experiences of queer and trans sexual joy were healing. 75% of survey respondents identified as sexual violence survivors, and almost all other participants discussed surviving gender-based violence. Survivors in the study who had had sex with other 2SLGBTQ+ survivors articulated how they were much more supported by these partners and experienced much more embodied pleasure during sex compared to sex with partners who were cisgender heterosexual men. Queer and trans sexual joy offers many lessons for creating sexual cultures that reject the cisheteronormativity underlying rape culture and cultivate more just, mutually pleasurable sexual cultures. During the presentation, I will also touch on how the lessons from The Queer Sexual Joy Project may be practically implemented into gender-based violence prevention education.

2. LJ Slovin, University of Toronto

### *Trans youth and the labour of world-building*

For decades, caring adults have understood trans and gender-nonconforming youth as especially at-risk in schools. As a result, they have worked to create inclusive policies to accommodate, protect, and safeguard these young people from the increased challenges they are presumed to encounter. This presentation offers that accommodation approaches in schools participate in narrowly defining a particular form of trans identity as the only or ‘right’ way to be trans. Drawing on scholarship from queer and trans theory, youth studies, and the field of education, this presentation questions an investment in legibility and visibility as incontrovertible paths to safety and progress for trans and gender-nonconforming youth. Many trans, non-binary, and gender-nonconforming youth are missed

and excluded by these policies and practices because their genders and lives do not align with whitewashed, colonial, and ableist societal expectations of transness. Based on a yearlong ethnography in a high school alongside youth who were rarely recognized as trans, this presentation explores the often-unnoticed labour youth performed as they worked to exist and thrive, regardless of whether others understood them. Trans and gender-nonconforming youth worked hard every day to navigate the transphobic elements of East City High, a large urban high school in Western Canada. However, they likewise performed the labour of world-making, which was aimed at creating other, queerer spaces in the school where they could exist outside and in rejection of adults' narrow ideas about gender. Thinking alongside Tourmaline, Stanley, and Burton's concept of trapdoors as well as José Muñoz's work on queer utopia, I consider the myriad forms of care work that youth engaged in to not only navigate the cisheteronormativity of East City High but to make queer and trans worlds of their own. I explore youth's creation of trapdoors, queer and trans utopias that already exist yet were rarely noticed by adults in the school. The youth built these physical and imaginary worlds as important spaces of escape and refuge where they could explore and engage with their genders and each other more expansively. This presentation highlights one of these worlds: the tech booth. I examine how youth daily worked to invite expansive genders in school, demonstrating the potential and importance of educational spaces that want trans youth to be present. I call on educators to cultivate a desire for youth to be and grow up trans by turning away from ideas of risk and concern. This is the critical labour youth performed as they explored and lived in their gender-nonconformity. They engaged in this labour because they cared – about themselves, their genders, and the trans communities they were building together at the school. Through their care and their labour, they show us that different, queerer worlds are possible in schools. In fact, they are already happening, if we know where to look.

3. Jaeden Wilson, McGill University

Non-presenting author: Aliya Khalid, University of Oxford

*Transgender and Gender Diverse Youths' Self-Empowering Practices in Secondary Education (and Beyond)*

Transgender and gender diverse (TGD) youth are more than the risk they face and the environments they inhabit. This study looks past victimizing and passivizing factors to contribute to an emergent body of work which explores how TGD students exercise agency within oppressive environments – particularly in secondary schools. So, this research asks: how do TGD youth foster their self-empowerment during their secondary schooling? What does this illuminate about how schools can better support TGD students? To answer these questions, TGD participants engaged in a digital focus group or one-on-one interview (n=5). These semi-structured discussions were based on exploring a reframing of the concept of 'self-empowerment' in high schools, but conversations sometimes strayed beyond that setting. Analysis and member checking identified three avenues to self-empowerment travelled by these youths. Participants described engaging in practices during and after secondary schooling which contributed to 1) re-learning gender and their identities, 2) crafting their social environments, and 3) taking control over how they present themselves. These avenues provide tangible examples of TGD students empowering themselves which participants linked to their well-being, feelings of belonging, self-understanding, and perceived ability to make change. Identifying obstacles along these avenues enabled an additional exploration of how educators can support the agency and wellbeing of gender diverse learners. Altogether, findings show that TGD

youth use their voices and agency to empower themselves wherever possible. As such, the avenues showcase the value of educational practices which give these youths space and opportunities to shape their secondary schools for equity.

**(HEA1c) Sociology of Medicine, Health, and Illness III: Expert, health professionals, and access to care**

Wednesday June 19 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Health Research Cluster

This session focuses on the theoretical, methodological, and empirical issues pertaining to the sociology of health and health care. Papers explore health inequities, individuals' experiences of illness and/or interactions with health care services, intersections between work and health, health care professions, and organization of the health care system.

*Organizers: Elena Neiterman, University of Waterloo, Michael Halpin, Dalhousie University*

*Chair: Claudia Chauhan, York University*

**Presentations:**

1. Michael Slinger, University of Ottawa

*The Many Faces of Mental Health: How Practitioners Enact Mental Health in Psychotherapy*

The paper associated with this presentation has received the Sociology of Health Research Cluster's 2024 Best Student Paper Award.

In this paper, I explore how practitioners of psychotherapy enact or “do mental health”. I take a social constructionist approach to mental health and mental illness, seeking to understand how practitioners construct conceptualizations of “mental health” through the practice of psychotherapy. Despite psychotherapy’s growing popularity in recent decades, practitioners’ enactments of mental health remain poorly understood in both sociology and the clinical literature. While “mental illness” is defined through a combination of the Diagnostic and Statistical Manual (DSM-5-TR) and clinical training manuals, the concept of “mental health” is not articulated nor critically examined. Traditionally, the elimination of illness and disease was seen as the central goal of medicine, with many theorists—including Talcott Parsons, Erich Fromm, and Georges Canguilhem—arguing that “health” is primarily understood as an absence of symptoms. Several sociologists—notably Adele Clarke, Peter Conrad, and Nikolas Rose—have since challenged this view. These scholars argue that understandings of “health” have changed from the mid-1980s onwards, with patients, health care professionals, and governments increasingly orienting towards the optimization of well-being, evoked through concepts such as “flourishing” and being “better than well”. My paper builds on these theoretical frameworks, uncovering how practitioners enact “mental health” in their everyday work to examine whether psychotherapy conforms to the optimization trend observed in other areas of medicine. Using a grounded theory approach, I

conducted 15 semi-structured interviews with two groups of practitioners in Ontario: clinical psychologists—who have completed a graduate program culminating in a PhD dissertation and year-long clinical internship—and MD psychotherapists—who have complete medical school, residency, and a year-long fellowship in medical psychotherapy. My investigation focused on how these practitioners attempt to produce changes in the patient’s condition—i.e., interventions—and evaluate when change has been successfully achieved—i.e., setting and monitoring goals. I argue that practitioners do not have a single, rigid enactment of mental health. Rather, practitioners flexibly enact four models of health—restoration, enhancement, management, and stabilization—with different patients at different points in therapy. Through restoration, practitioners aim to eliminate the patient’s symptoms and return them to “normal”. Practitioners alternatively define “normal” in reference to conformity to broader normative social roles or the patient’s personal values and sense of self, thus actively encouraging deviance or acting as agents of social control depending on the situation. Through enhancement, practitioners aim to improve patient well-being, often by attempting to enhance the patient’s social skills, mood, or sense of meaning. Through management, practitioners aim to maintain the gains made in therapy, teaching patients how to “become their own therapist” so they can stay healthy. Practitioners add a temporal dimension to health, encouraging extended self-surveillance to “treat” the patient’s susceptibility to imagined future symptoms and possible recurrences of mental illness. Finally, through stabilization, practitioners aim to prevent the patient from getting even worse, focusing on “stopping the bleeding”. Health is again seen as precarious, with practitioners seeking to reduce the patient’s potential for future dysfunction. However, the patient is still noticeably dysfunctional rather than “restored”, with practitioners considering that dysfunctional state a therapeutic success. In sum, enactments of mental health in psychotherapy are complex and context specific. Themes of enhancement and optimization do appear in psychotherapy, however, these practices are not recent additions but largely continuations of 1950s humanistic psychology. Furthermore, practitioners are often critical of optimization-oriented practices, preferentially enacting and endorsing other understandings of “mental health”. I propose that practitioners of psychotherapy are best thought of as possessing ambivalent attitudes towards the different enactments, alternatively endorsing and criticizing each approach depending on the patient and situation at hand.

2. Monica Gagnon, University of Toronto

*"They would never do it to parents who were not racialized and were not immigrants": Denial of newborn health coverage registration as a bordering practice*

Recent Canadian immigration policy has led to an increase in the number of people living in Canada with precarious immigration status, who are disproportionately racialized as non-White, often lack health insurance, and experience discrimination in health care settings. In Ontario, health policy requires that coverage be provided to newborns even if the parents are not covered under the Ontario Health Insurance Plan (OHIP). A parent does not need to have an authorized immigration status in Canada for the baby to be eligible for OHIP as long as their primary place of residence is Ontario. Problematically, despite the fact that newborn citizen residents of the province are immediately eligible for health coverage, this policy is not consistently upheld in Ontario birthing hospitals. I used the concept of bordering to examine how people deemed outsiders to Canada are



socially excluded within this health care context. Bordering practices filter people according to who is perceived to belong or not to belong, determining who is included or excluded, who is entitled or unentitled, and who is deserving or undeserving. I analyzed health policy documents and conducted interviews with health care providers, administrators, and researchers about processes of, and negotiations around, denial of OHIP registration. I found that newborns who meet OHIP eligibility requirements may be denied registration in Ontario hospitals due to gaps in provincial policy, restrictive institutional policies, or assessments of deservingness by frontline staff that are based on the parents' immigration or insurance status. When a parent is without OHIP coverage, questions are raised about their child's entitlement to OHIP. Hospital OHIP denials make it harder for a newborn to get health care, and some may end up going without coverage indefinitely. I theorize denial of OHIP registration to babies born in Ontario hospitals, and policies that allow for inconsistent application within and across hospitals, as bordering practices that allow gatekeepers to control access to membership and citizenship, differentiating between "us" and "them." I show how bordering in Ontario health care happens at both the policy and administrative levels and I identify four mechanisms for how it is practiced at each level: omission, devolution, obfuscation, and intimidation. These mechanisms are sometimes practiced independently and sometimes overlap. In omission, the issue is not addressed, or no directive is provided. In devolution, power over decision-making is pushed to lower levels. In obfuscation, the policy is not clearly communicated or the source of the discrimination is obscured. In intimidation, a culture of fear is created, discouraging questioning or resistance. The negative effects of bordering practices in health care are evident in lack of health coverage for eligible newborns, arbitrary barriers to care, undue strain on uninsured parents and their advocates, discrimination and racial profiling in the health care system, stymied advocacy efforts, and the creation of tiers of citizenship. Ultimately, my research argues that unjust denial of access to health coverage threatens the realization of the right to health, marginalizing people deemed to be outsiders. In the context of increasing immigration to Canada, ensuring that the right to health of immigrants with precarious status is not undermined is of utmost importance.

### **(IND5c) Indigenous-Settler Relations and Decolonization III**

Wednesday June 19 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Indigenous-Settler Relations and Decolonization Research Cluster

This session features presentations addressing issues of Indigenous-settler relations and decolonization.

*Session Organizer and Chair: Kerry Bailey, McMaster University and University of Saskatchewan*

**Presentations:**

1. Carol Lynne D'Arcangelis, Memorial University

*Cuerpo-Territorio meets Body-Land: Towards (More) Indigenous-Settler Feminist Solidarities in the Americas*

In the face of unprecedented climate catastrophe, ongoing Indigenous dispossession, and seemingly intractable gender-based violence, the need for feminist solidarity in all its iterations—including between Indigenous peoples and settlers—has never been more profound. As an entry point into the topic, I consider the concept of *cuerpo-territorio* in relation to analogous ideas in English, thereby reading across literatures (and praxes) that are rarely, though increasingly, brought into conversation: Indigenous feminisms in Anglophone North America and Latin American Indigenous/decolonial feminisms (Altamirano-Jiménez, 2020; Cabnal, 2010, 2019; D’Arcangelis and Quiroga, 2023; Konsomo and Kahealani Pacheco, 2016; Kuokkanen, 2019; Mack and Na’puti, 2019; Mollett, 2021; Motta, 2021; Nickel and Fehr, 2020; Paredes and Guzmán, 2014; Simpson, 2017; TallBear, 2016; Vasudevan, Ramirez, Gonzalez Mendoza, and Daigle, 2023; Zaragocin and Caretta, 2021). In so doing, I aim to think more deeply about the possibilities and challenges of solidarity, specifically among and between diversely positioned feminists across the “Americas.” In this way, I enter a burgeoning South–North dialogue about, amongst other things, the parameters of anti-/decolonial feminisms (Anderson, Ruíz, Stewart and Tlostanova, 2019; D’Arcangelis, 2020; Lugones, 2007; Mendoza, 2016; University of Washington, Plurifeminisms across Abya Yala Symposium, May 2022). By looking more closely at how diverse feminists theorize and enact *cuerpo-territorio* and related concepts, I hope to contribute to this nascent dialogue, in particular concerning the promise (and pitfalls) of feminist solidarity in the hemisphere. Following Conway and Lebon’s (2021) concerns about how the category of “popular feminisms” might create and sustain “elisions of racial and colonial difference” (p. 8), I wonder if certain understandings and applications of *cuerpo-territorio*—and of “the decolonial” more broadly— might eclipse the specificities of Indigenous (or Black/Afro-descendant) struggles . To lay part of the foundation for assessing this risk, this paper offers a preliminary look at Indigenous communitarian feminist understandings and applications of *cuerpo-territorio* and similar, but not necessarily equivalent, ideas in Indigenous feminist theory and practice across Turtle Island (North America). What might such a comparative analysis reveal about the possibilities and challenges of feminist solidarity between Indigenous feminist communitarian scholars and activists on the one hand, and Latinx, Afro-descendant, and/or white (Euro-American) settler scholars and activists on the other? How do differently positioned scholars and activists invoke these concepts and to what ends? What might any resonances (or dissonances) tell us about the parameters and salience of decolonial feminism as an analytic category in the hemisphere? Importantly, I engage with these ideas from a particular locus of enunciation (Mignolo and Walsh 2018)—as a white settler feminist located in Canada. After providing an overview of the concept of *cuerpo-territorio* , I argue that the scholarly literatures under juxtaposition and the embodied practices they discuss share key concerns and analyses, namely, that (1) colonialism is inherently patriarchal, (2) violence against the body is intimately linked to violence against the land, in particular the violence of extractivism, and (3) human life exists in relation to land, non-human animals, plants, and other beings. I conclude with some initial thoughts about what these convergences in theorizations and enactments of *cuerpo-territorio* and related concepts might

indicate about a path towards enhanced South–North collaborations among feminists in the hemisphere, including but not limited to stronger Indigenous–settler bonds of solidarity.

2. Lily Ivanova, University of British Columbia

*"Doing the Work": How Settlers Negotiate Responsibility for Genocide in Canada*

What does it mean for settlers to take responsibility for past and ongoing harms against Indigenous communities? The importance of settlers "doing the work" to understand and interrupt Canada's colonial harms has become a shorthand for the personal ethics of decolonizing, both in popular discourse and academic texts. As Eve Tuck and K. Wayne Yang incisively stated in 2012, "decolonization is not a metaphor" and requires a commitment to tangible changes that people and states need to make. Since this time, and with the increasingly public stories of Residential School survivors, the Truth and Reconciliation's 94 Calls to Action, and rising Indigenous voices in arts, storytelling, and political action, what it means for settlers to "do the work" is wide-ranging--from the responsibility to "bear witness" to lived experiences of suffering, undertake organizational and institutional changes, and unpack one's lived experiences and positionality. This paper takes up the question of how settlers in Canada understand their responsibility for colonial genocide. Drawing on an ethnographic and interview-based study of xʷəamət (home), an interactive theatre production about the intergenerational effects of colonial harms in contemporary Canadian society, I look at the approaches that participants took to intervene on the "blockages" to reconciliation they saw in the non-Indigenous characters in the play. Analyzing their on-stage interventions and in-depth interviews reveals the different and complex facets that facilitate settlers taking responsibility, such as nuanced understandings of Indigenous experiences and politics, a self-awareness about emotional reactions like guilt, shame, and fear, and the interpersonal ability to de-center their own experiences when hearing about the harms to Indigenous people and communities have experienced. These insights contribute to conversations about the role and responsibilities of allies in decolonization, the self-oriented and interactional skills and practices involved in identity work, and shifting societal meanings about identity as Canada acknowledges genocide.

3. Yeslie Lizarraga Leyva, University of British Columbia

*What does it mean to be Mexican?: Colonial Hegemony, Identity, and Resistance*

In the territory known as Mexico, national identity has been based on both the Indigenous and colonial histories. Most accounts of contemporary Mexican national identity suggest it is largely rooted in and reaffirmed through the narrative of mestizaje, a concept that embodies a shared history, experiences, and attributes of the Mexican people based on a common and unifying origin through cultural and racial mixing between European and Indigenous ancestors. While mestizaje presents itself as a promise towards inclusion and equality, social and institutional privilege awarded to whiteness and European systems continue to impact the daily lives of all Mexicans, despite not operating as explicitly as it did during the colonial period. Scholars have pointed at the hierarchies of power, resources, and privilege that mestizaje 'as a project and ideology' has cemented on Mexican society (Moreno Figueroa 2022). Moreover, there is academic research and civil discourse regarding the persistence of inequalities in Mexico, along the lines of race and class. Thus, the

legacies of the colonial project in Mexico seem to remain through times of revolution, social change, and liberal democracy. Existing sociological literature has identified logics of whiteness and assimilation as part of the mestizaje project, drawing its connection to logics of colonialism (Moreno Figueroa 2011; 2022). However, the conceptual tool of colonial hegemony is not commonly applied to frame and understand the dynamics that sustain colonial logics and the permanency of inequality throughout changing times. Among the few studies that do, the bulk of research emphasizes macro-level or government factors, rather than the on-the-ground experiences of everyday Mexicans. Thus, through the situation and exploration of colonial hegemony in the evolution of contemporary Mexican identity, I offer a critical revision of the narratives surrounding the Mexican identity. I engage with questions of how colonial hegemony shapes understandings of contemporary Mexican identity in urban Mexico and how are symbols, histories, and experiences coopted and transformed into tools of hegemony. Using qualitative data from semi-structured interviews with Mexican adults, I examine people's engagement with popular narratives of Mexican identity, such as mestizaje, and how they make sense of the complexities and contradictions that are embodied in meanings of 'being Mexican'. Preliminary findings show that ideas of 'racial mixing' and duality still hold significant validity in people's understandings of what being 'Mexican' is, while simultaneously questioning its consequences for oppression in Mexico and reconciliation with Indigenous communities in the Mexican territory. Following others' examination of their own lived realities in a neocolonial world, findings from this research can both disrupt and enrich the assumptions we embrace in our identity in the collective imaginary, in line with calls for justice in Mexico and within a global context of decolonization. I interpret these findings in light of critical race theory and the sociology of nationalism and identities. The findings have implications for a diverse set of audiences, including sociologists interested in identity, colonialism, and nationalism. Additionally, this research is in service of solidarity with movements for justice in Mexico and abroad, where solidarity requires taking responsibility to question, unlearn, and challenge the systems that uphold inequality and make struggle necessary.

### **(PSM6) The Cultural Sources of Contemporary Social Movements**

Wednesday June 19 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Political Sociology and Social Movements Research Cluster

What cultural logics underlie contemporary social movements? How do movements draw on and modify cultural frames to mobilize support? And what is the role of political context in shaping how these dynamics unfold? The presentations in this session will broadly explore these questions by covering a range of substantive topics including conflict over gender and sexuality issues in Canada and in Taiwan, cultural framing of the global solidarity movement for East Timor, of BLM by right-wing conservative movements in America, and grassroots mobilization of the Trump movement.

*Session Organizers and Chairs: Milos Brocic, McGill University; Galen Watts, University of Waterloo*

**Presentations:**

1. Yi-Cheng Hsieh, McGill University

*Parents' Rights, Children's Rights? Ideological Differences in the English-Canadian Media Coverage over the SOGI Curriculum Disputes and Protests*

In the summer of 2023, the Higgs government in New Brunswick announced changes to Policy 713, asking parental consent before teachers use a child's preferred pronoun; in September, the Moe government in Saskatchewan followed suit. Following these policy changes, the Parents Rights Coalition of Canada opposed the current Sexual Orientation and Gender Identity (SOGI) curriculum and orchestrated the 1 Million March 4 Children protests across provinces, with the goal of protecting children from what they saw as the premature indoctrination of sex/gender curriculum. In contrast, supporters of the SOGI curriculum staged counter-protests, advocating for the rights of transgender and gender diverse youth in schools and condemning misinformation dispersed maliciously. Meanwhile, the Saskatchewan court granted an injunction to pause the pronoun policy, and Prime Minister Justin Trudeau stated that the parents' rights protests were ideas imported from the far right in the United States. This caused the Muslim Association of Canada to demand Trudeau to retract connections of hate and parents' rights. As Trudeau implicitly indicated, the conflicts around the SOGI curriculum could be attributed as part of the "Culture War" thesis, that the ideological orientations and competing moral views amplify the right-left division. Among the processes of conflicts escalation, Canadian media outlets played a role in presenting, framing, and selecting facts, actions, and voices, shaping the contour and boundary of the Culture War on sex/gender diversity. This article explores how media outlets represent the SOGI curriculum dispute, aiming to estimate variations across provinces, ideological orientations, and coverage types. A second question examines whether expert-assessed scores of media ideology align with the topics media outlets select to cover. Based on expert-assessed scores, the Canadian Media System Survey categorizes media outlets to "liberal" as opposed to "conservative" in economic, social, and religious topics. However, the extent to which these subjective scores accurately represent the actual coverage of topics remains to be tested. I collect news data via the ProQuest platform (coverage in English), build a dataset with provincial and news type covariates, and incorporate ideological scores from the Canadian Media System Survey. I use natural language processing and textual analysis with standard preprocessing choices and employ structural topic model (STM) to incorporate covariates in estimating topics. Because the data on ideological scores are restricted, I run three different models (unrestricted, restricted without ideological scores, and the main model) and compare the results regarding the numbers and prevalence of topics. Results from unrestricted and restricted models are somewhat different; still, the restricted model is able to identify crucial topics about the protest confrontation and trans-youth's narrative as distinct topics. The main model incorporates ideological scores in estimating topics, and results are more stable than the restricted model. I find that the ideological orientations are reflected in the topics selected by different media outlets, and these differences are shown in the news instead of the opinions pieces. The main model returns thirteen topics as optimal, with differences in provinces and ideological scopes of the media outlets. While both liberal and conservative outlets provide substantial coverage of protest confrontations, extremes on both sides also commented on the relation between Muslim communities and the SOGI curriculum. The liberal covers legislative and factual-check news, while the conservative justifies

parents' involvement in school curriculum. Notably, relatively neutral outlets cover more on trans youth's narrative and their lives in school. Results also indicate that differences in news types are insignificant. When estimating topics on protest confrontations, Muslim connections, and trans-youth narrative, with ideological scores and news type jointly, the model suggests that it is news that demonstrates ideological difference. This article contributes to our knowledge of the media's role in the Cultural War around gender/sexual diversity. It argues that the ideological preferences of media outlets manifest in the different topics covered within the same issue. Future research might use other social issues, such as labour strikes or immigration policies to further examine the correspondence between subjective and objective measurements of media ideology.

2. Yu-Hsuan Sun, University of Toronto

*"Rational, Scientific, Pragmatic" Misogynists? The Cultural-Institutional Rise of Taiwanese Presidential Candidate Ko Wen-Je.*

The study discusses the rise of presidential candidate Ko Wen-Je, who won 26.54% of the votes as a third party in a traditionally bipartisan Taiwan. Ko's election strategy relies on the image of being a decorated yet prudent surgeon prior to his entry into politics, as evidenced by his campaign slogan: "Rational, Scientific, Pragmatic." However, Ko is often accused of misogyny by political opponents due to his controversial public remarks on women. How has Ko Wen-Je managed to attract a new body of predominantly young, college-educated male voters, and who did this demographic vote for before voting for him? In an attempt to answer such questions, I argue that Taiwan's educational institutions and technology sectors are conducive to fostering certain political attitudes among men that fall in line with Ko's perspectives on politics, society, and gender. Specifically, Taiwan's pursuit of economic and technological modernization has led to its adoption of impactful educational policies that encourage engineering careers and the study of STEM while also encouraging the gender-typing of specific fields of study and occupational roles. Within this context, STEM and ostensibly more prestigious fields are masculinized, while art and social sciences are feminized. Such policies have created classroom and work environments in which women are the minority. These conditions result in a body of highly educated men who are steadfastly loyal to science and technology but have very little exposure to women and their experiences. Using linear and non-linear modelling methods, the research plans to conduct online surveys among Ko's supporters, asking questions about the themes described above, most notably their ideas and beliefs and how these relate to their occupation and/or field of study. The questions are designed to test the hypothesis advanced by this paper: the male-dominant basis for Ko's support is linked to their educational background and work environments. The study has broader implications for the cultural sources of political behaviour. In particular, the author contributes to the ongoing debate on whether gender and gender ideology play a significant role in voting behaviour. Recent findings report an increasing divide between men and women over political ideology. For example, the Financial Times reports that the intra-generational ideological gap between men and women among Gen-Zs is widening in countries across continents. These divides have resulted in gendered preferences for politicians. The recent election in Taiwan is part of the global phenomenon of certain candidates appealing to male voters in light of the widening ideological gap. Finally, this paper suggests that gender ideologies may have institutional roots. Ko's support among college-educated men challenges the prevailing thesis that educational attainment leads to liberal gender

beliefs. Tracing Taiwan's gender ideologies to the unintended consequences of modernization, the study attempts to shed light on the role of gender, which is often ignored in modernization theory and the developmental state literature.

3. Julian Torelli, McMaster University

*Discursive Opportunities and the Motivational Framing of Human-Rights Activism for East Timor*

Drawing from previously untapped archival data, our research undertakes a crossnational analysis to understand how critical organizations within the global solidarity movement for East Timor in Canada, the United States, and Australia adapted their human-rights claims and rhetorical interventions to their specific national contexts to produce politically and culturally resonant motivational frames aligned with their states' discourses of national identity and foreign policy to support humanitarian intervention in East Timor. We identify crossnational differences in the framing of their political discourse: (1) Canadian groups mobilized a humanitarian-peacekeeping frame, (2) U.S. solidarity groups tapped into a democratic-exceptionalist frame, and (3) Australian activists drew from a remembrance-moral debt frame. We conclude by underscoring the importance of discursive opportunities and national historical contexts for studying the mobilization of human rights and crossnational variations in motivational framing.

4. Devon Wright, Metropolitan State University of Denver

*Using Anti-communism to Discredit Black Protest*

This research seeks to understand the propaganda media campaigns of two contemporaneous conservative rightwing social movement organizations (CRSMO) in the United States from the Cold War-civil rights decades, with slight but significant variation in the contours of their ideology concerning their opposition to Black protest against racial injustice. The segregationist Confederate nationalist, Citizen's Councils of America (CCA), and the Americanist ultra-nationalist, John Birch Society (JBS), both anchored their distaste for racial egalitarianism to the politics of anti-communism and attempted to discredit Black liberation movements as a communist conspiracy against American freedom. Both CRSMOs had highly sophisticated propaganda media platforms aimed at swaying public opinion in the direction of their movement ideology. I contend it is worth comparing the propaganda media messaging of the CCA and JBS to understand changes and adaptations in conservative right-wing rhetoric against Black demands for racial justice to better make sense of current opposition to BLM and the recent hysteria in America over critical race theory (CRT), diversity, equity, and inclusion (DEI) initiatives, and anti-racist efforts more broadly. No different from liberal progressive social movement organizations, CRSMOs engage in messaging campaigns for the purpose of increasing membership, garnering public support for their cause, gaining financial backing to sustain themselves, and influencing legislative outcomes in the direction of their preferred vision of society. Fundamental to these media campaigns is defining for the public the specific problem for which they offer their ideology as the solution. Both the CCA and JBS shared a culturally traditionalist vision of society under threat from an insidious foreign communist conspiracy aimed at unraveling civil order in America to usher in a new age of tyranny. Where the two differed in their anti-communist opposition to Black protest is the subject for examination here.

I argue that the CCA's use of anti-communism represented a declining conservative rightwing rhetorical strategy of using overt forms of anti-Black racism to defend its traditionalist vision of society while the JBS, not dedicated to the segregationist cause, displayed a form of anti-communist anti-Blackness more in line with conservative rightwing media today in their attempts to discredit the Black Lives Matter (BLM) movement as anti-American through the use of the 'Marxist' label. Where the CCA's Confederate nationalist anti-communism was defined by notions of inherent Black inferiority as a danger to be unleashed upon America if the communists were successful in their subversive goals, the JBS's Americanist ultra nationalist anti-communism exhibited indirect, supposedly 'race neutral' rhetoric against Black protest, which reflects conservative rightwing messaging tactics against Black protest in the BLM era. Since both the CCA and JBS relied on what Noakes (2000:672 and 2005:106), refers to as the "counter subversive anticommunist frame," I use social movement frame theory to develop a conceptual model of how conservative rightwing anti-racial egalitarian political philosophy has been shaped by anti-communism from the mid-20th century civil rights-Black Power movements to the current 21st century BLM period. In my theorization, I propose a concept I call, conservative rightwing countersubversive framing , a propaganda strategy by CRSMOs which sees any racial egalitarian efforts emerging as a force to be reckoned with, as fundamentally counter to dominant racial norms of systemic inequality and foundational anti-Blackness.

5. Catharina O'Donnell, Harvard

*Losing the Electoral Battle to Win the Culture War: The Trump Movement and the Rightward Shift of the Republican Grassroots*

How can we explain Donald Trump's historically unprecedented resurgence and the accompanying right-ward shift of the Republican Party? Most research on grassroots conservatism in the US focuses on Republican strongholds or competitive "swing" states (Russell Hochschild 2016; Ternullo 2024). This election-focused approach overlooks an important puzzle: some of the most fervent conservative mobilization arises from staunchly progressive regions where Democrats dominate electorally. Through a mixed-methods quantitative and ethnographic analysis of the grassroots Trump movement, I examine how local political contexts shape the cultural logics and tactical repertoires of social movements.

**(SCL1) The question(s) of "x-topias": possible ways for the future and/or sociology?  
Les « x-topies » : avens possibles, avenues sociologiques**

Wednesday June 19 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Session Language: English, French

Affiliation: Sociology of Culture & Sociology of Knowledge Research Cluster

Sociology has always attempted to establish a space of order, a set of commonplaces, or a framework of experience that present themselves as the acceptable, ordinary, statistically average, normal, and even ideal reference point to which one must relate in order to define what is meant



by “ordinary social life.” The delineation of the boundaries of the “same,” which could be termed “homotopic,” leads to a series of debates from various sociological perspectives to define heterotopias, dystopias, utopias, etc., which attempt to capture differences, dysfunctions, exemplarity, pathologies, etc. How can these debates be updated in the context of the study of contemporary sociality? How can these sociological distinctions be made in contemporary sociality where diversity, individualization, and difference set the tone for the homotopic social fabric? To do so, this session invites its participants to examine how the concepts of “x-topies” interact and reflect social and political realities, while considering possible futures. They may draw on works of fiction to analyze the utopian and dystopian ideas emerging from sociological thought and popular culture while examining heterotopic spaces that challenge established norms. Such a task can also involve studying how these concepts interact with real or imaginary social spaces and shape our understanding of the world, culture, and collective imagination. Furthermore, they can explore how these concepts can feed sociological imagination and knowledge. By employing various theoretical frameworks or resorting to empirical studies, participants in this thematic session can thus explore what might be homotopic, dystopian, utopian, or heterotopic in matters of sociality, solidarity, diversity, inclusion, work, social control, suffering, sexuality, love, hate, discrimination, technology, technoscience, environment, science, knowledge, and more in today’s context.

La sociologie a toujours tenté d’établir un espace d’ordre, un ensemble de lieux communs ou un cadre de l’expérience qui se présentent comme la référence acceptable, courante, statistiquement moyenne, normale, voire idéale à laquelle on doit se rapporter pour établir ce qu’on entend par la « vie sociale ordinaire ». L’établissement des contours du « même », que l’on pourrait qualifier d’« homotopiques », entraîne selon les différentes perspectives sociologiques une série de débats pour définir les hétérotopies, les dystopies, les utopies, etc., qui tentent de cerner les différences, les dysfonctionnements, l’exemplarité, les pathologies, etc. Comment actualiser ces débats dans le cadre de l’étude de la socialité (ou des socialités) contemporaine(s) ? Pour ce faire, la présente session invite ses participants-es à examiner comment les concepts d’« x-topies » interagissent et reflètent les réalités sociales et politiques, tout en envisageant des futurs possibles. Ils et elles pourront notamment s’appuyer sur des œuvres de fiction afin d’analyser les idées utopiques et dystopiques qui émergent de la pensée sociologique et de la culture populaire tout en examinant les espaces hétérotopiques qui remettent en question les normes établies. Il s’agira aussi d’étudier comment ces concepts interagissent avec les espaces sociaux réels ou imaginaires et façonnent notre compréhension du monde, de la culture et de l’imaginaire collectif, mais également la façon dont ces concepts se trouvent à même de nourrir l’imagination et la connaissance sociologiques. En mobilisant divers cadres théoriques ou recourant à des études empiriques, les participants-es à cette session thématique pourront ainsi s’interroger sur ce qui peut être aujourd’hui homotopique, dystopique, utopique ou hétérotopique en matière de socialité, de travail, de contrôle social, de souffrance, de sexualité, d’amour, de discrimination, de technologies, d’environnement, de science ou de connaissance, etc.

*Session Organizers: Charles Berthelet, École des hautes études en sciences sociales / Université du Québec à Montréal, Élisabeth Abergel, Université du Québec à Montréal, Marcelo Otero, Université du Québec à Montréal*

*Chair: Charles Berthelet, École des hautes études en sciences sociales, UQAM*

*Discussant: Élisabeth Abergel, Université du Québec à Montréal*

**Presentations:**

1. Nicholas Hardy, University of Alberta

*La pensée par la pratique : interférer pour interroger les espaces urbains « x-topiques »*

Nous proposons de réfléchir à la problématique de cette session en posant la question suivante comme point de départ: en quoi la recherche parmi les espaces sociaux « x-topiques » mène-t-elle au développement de nouvelles approches et de nouvelles manières de concevoir la socialité? À notre sens, ces nouvelles approches se situent par définition en écart aux normes de la sociologie. De cette optique, comment élaborer de nouvelles pratiques sociologiques à même d'interroger les diverses « x-topies » parmi les espaces sociaux sans que leur valeur ne soit mesurée selon les critères d'une sociologie qui tendent à délégitimer ces projets et à discipliner la pratique sociologique? Dans le contexte de la recherche doctorale, les difficultés posées par ces critères normatifs sont d'autant plus hasardeuses car elles risquent à la fois de dénaturer l'expression de la recherche (dans la mesure où elle est forcément en rupture avec les normes de la discipline) ou alors de miner la crédibilité de l'étudiant. Toutefois, il convient de remarquer que cette situation est contradictoire car elle mène la sociologie à effacer des pans entiers de son histoire intellectuelle (nous pouvons citer des auteurs aussi variés que Lefebvre, Debord, Castoriadis, ainsi que Reich, Bey et autres insoumis.es). Elle est aussi nuisible sur le plan épistémologique : le savoir étant un espace global de communication (Serres, 1968, 1972), afin de développer de la connaissance (plutôt que de l'information), la sociologie se doit de sortir de cette boucle intra-référentielle afin de soutenir un engagement réel avec le savoir, la société et le monde qui exigent, pour leur part, un recours à de multiples références, soit à une pratique hors-cadres. Nous proposons d'avancer le concept d'interférence (voir Serres 1972, 1980) comme pivot de notre approche envers l'activité théorique que nous nommons « la pensée par la pratique », afin de penser parmi les friches urbaines, que nous pourrions appeler « para-sites » ou « para-topies » étant donné leur rapport de tension vis-à-vis la production capitaliste de l'espace. Tel que le terme l'indique, les terrains vagues et autres espaces interstitiels sont des espaces intersubjectifs parallèles, c'est donc dire des espaces parallèles de socialité. La notion d'interférence définit des pratiques esthétiques d'intervention (dont l'art de rue) parmi ces para-sites comme partie intégrante de la production d'un savoir en accord avec le caractère in vivo de la vie sociale, certes plus attentif à l'émergence des singularités et des possibles parmi ces espaces. Dans le contexte actuel des milieux urbains (qui s'apparentent davantage aux villes dystopiques décrites par Alain Damasio dans *Les Furtifs*), il nous semble que la socialité est elle-même marginalisée, de sorte que les pratiques d'interférences sont de mise afin d'interroger les espaces interstitiels qui sont, selon nous, des refuges de la socialité (voir aussi Clément 2004). Ces pratiques soulèvent également la question méthodologique de la participation, à savoir : que signifie participer parmi ces espaces interstitiels? En somme, peut-on concevoir l'interstice ou la marge comme espace intellectuel, ouvert aux pratiques créatives, soit d'une « discipline de la désobéissance » selon l'expression heureuse de Graham (1978), afin de contribuer au développement de nouvelles pratiques sociologiques?

2. Charles Berthelet, École des hautes études en sciences sociales / Université du Québec à Montréal

*Une étrange diversité : l'ambiguïté des représentations diversitaires dans les séries télévisuelles étatsuniennes et la frontière poreuse entre utopie, homotopie et dystopie*

Depuis le 20<sup>e</sup> siècle, les théories portant sur l'utopie et son statut tant épistémique ou esthétique qu'éthico-politique ont souligné et cherchent encore à penser son caractère paradoxal en relevant ses affinités ou sa porosité avec des notions qui en paraissaient en premier lieu antithétiques ou opposées : la dystopie, bien entendu, sans doute le mieux exemplifiée par les cauchemars totalitaires du même siècle, ainsi que l'homotopie, telle que reproduite sur le plan des représentations effectives et pratiques de la réalité sociale par le biais toujours présent de l'idéologie. Afin de surmonter le caractère au moins paradoxal, sinon aporétique de la pensée utopique ou des aspects utopiques présents en toute pensée sociale porteuse d'aspiration à l'égalité ou d'émancipation, le sociologue étatsunien Jeffrey Alexander (2001a) a ainsi fait la proposition d'une vision ou version partielle autant que plurielle de l'utopie permettant selon lui d'en éviter à la fois les élans totalisants comme les écueils totalitaires. Or, une telle lecture de l'utopie, tournée vers l'émergence d'une multitude de mouvements sociaux remplaçant les grandes idéologies politiques du 20<sup>e</sup> siècle, s'inscrit au sein d'une sociologie culturelle (Alexander, 2003) beaucoup plus vaste et, notamment, d'une théorie de la sphère civile (Alexander, 2006) qui ne manque pas elle-même d'éléments utopiques tant dans ses propres visées normatives reconnues que par son contenu théorique explicite, comme en atteste la théorisation de ce qu'Alexander appelle les « modes d'incorporation » à la sphère civile (Alexander, 2001b) – ce qui amène donc d'emblée à poser la question de l'utopie telle que rapportée dans l'analyse sociologique et qu'inscrite au sein même de la théorie sociologique. Cette communication entend prendre au sérieux un tel rapport coconstitutif, voire consubstantiel, entre utopie et dystopie d'une part, de même qu'entre ces dernières et l'idéologie de l'autre, afin d'analyser, à l'aune de la théorisation des modes d'incorporation à la sphère civile et des codes binaires qui informent les structures symboliques du discours de la société civile américaine selon Alexander (2003), certains épisodes des séries télévisuelles étatsuniennes *Flash* (2014), *Supergirl* (2015) et *iZombie* (2015) et de relever le caractère pour le moins ambigu ou paradoxal des représentations de la diversité sociale qui y sont proposées. Il s'agira donc d'observer la façon dont ces représentations font montre d'inscrire la diversité sociale du côté « civil » de telles oppositions binaires tout en l'associant curieusement à différents éléments versant pourtant du côté « non civil ». Si la diversité y est ouvertement présentée sous un jour utopique, celle-ci prend ironiquement des traits fortement dystopiques en sorte que le message sociopolitique d'inclusivité et d'émancipation que semblent endosser les auteurs et producteurs de ces séries se trouve étrangement renversé ou contesté dans l'économie symbolique même qu'elles contribuent à mettre en place et entretiennent d'un épisode à l'autre. Si la culture populaire a certainement un rôle central à jouer pour aider à surmonter les expressions de la haine au sein des sociétés humaines complexes ainsi que dans la construction d'avenirs communs et hospitaliers de cette diversité qui leur est caractéristique, il importe tout autant de poursuivre l'analyse critique des images et des messages véhiculées au sein d'une telle production culturelle afin non seulement de rapprocher le présent d'utopies ou d'uchronies « réelles », qu'elles soient partielles ou provisoires, mais surtout d'en prévoir les effets esthétiques et rhétoriques potentiellement contradictoires ou polarisants en ce qu'ils sont susceptibles de saper les fondements comme le projet même de ces avenirs communs.

**(SOM4b) Sociology of Migration: Advancing theories of migration**

Wednesday June 19 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Migration Research Cluster

This session advances the development of migration theory.

*Session Organizers: Lisa Kaida, McMaster University, Lori Wilkinson, University of Manitoba, Monica Boyd, University of Toronto*

*Chair: Lori Wilkinson, University of Manitoba*

**Presentations:**

1. Aryan Karimi, University of British Columbia

Non-presenting Author: Rima Wilkes, University of British Columbia

*SES Mobility in Sociology of Assimilation: Three Logical Fallacies and an Alternative Boundary Model of Majority-Minority Relations*

About 15 years ago, Dr. Herbert Gans penned a paper on the question of how to explain the historical assimilation, i.e., racial recategorization, of the European ethnics into White Americans. Pointing to the popular hypothesis on socioeconomic status (SES) mobility as a causal factor, he asked “whether, when and how assimilation causes or leads to mobility; but also, whether mobility causes or leads to assimilation” (ibid: 152). Simply, how does SES mobility translate into changing a group’s racial label? This question opens Pandora’s box since the century-old race and assimilation theories have yet to theorize the causal link between class mobility and assimilation into another ethnoracial group. In this paper, we revisit the merits of the SES mobility hypothesis. Since the 1970s, assimilation researchers have measured the changes in four aspects of a group’s SES comprising the rates of employment, education and language skills, intermarriage, and residential proximity-segregation from other groups. The purpose, initially, was to explain how, in the encounters between the two groups of White Anglo-Saxons and European ethnics, the ethnics were recategorized into Whites. Next, the goal became to make predictions about non-European immigrants’ ethnoracial recategorization versus White Americans. The core hypothesis is that the ethnics’ increasing rates of SES mobility pushed them into the White category and that SES mobility will lead to non-Europeans’ inclusion in the White American or the mainstream category. There are three logical fallacies in this SES hypothesis. First, the argument that one group experiences SES upward mobility into another racial group presumes that the first group is exclusively working-class and the latter group of middle-class status. The defective induction fallacy creates this distorted view of ethnoracial groups by overgeneralizing the characteristics of an unrepresentative sample to the entire group or nation. Second, using the SES measures to explain assimilation became popular in the 1970s-80s after the ethnics had already become White Americans. As such, the researchers hypothesized the effect of SES measures after-the-fact, but, in the absence of longitudinal data, could not test the measures by controlling for the effect of other confounding variables. This is a post-hoc fallacy, or the after-the-fact extraction and operationalization of untested measures. Third, data show that non-Europeans

now nearly resemble White Americans in SES while the prospects of racial recategorization are nowhere in sight. To remedy this mismatch between SES and racial categories, some scholars have added new measures such as the impact of mixed-race children and past racial exclusions on assimilation outcomes while others modify the outcome by arguing that the boundaries of majority group or the mainstream is expanding to include the newcomers. This is a moving the goalpost fallacy which changes the hypothesis' measures and outcomes when faced with adverse evidence. If SES mobility is not a cause of assimilation, then the question becomes: how did the ethnics, who were present in the U.S. for several decades and as late as the 1970s were predicted to linger on, suddenly become White Americans exactly at the time that the non-Europeans arrived in the U.S. in mass numbers? We offer a boundary model of how the group boundaries changed. Instead of a two-group logic, as per the assimilation hypothesis, we argue that, in the post-1965 era there were three groups, the Anglo-Saxons, the ethnics, and the non-Europeans. Given the dichotomous logic of the organization of social life, a two-group scenario cannot become a one-group arrangement, through SES mobility or other means, while a three-group encounter likely recategorizes into an us-them dichotomy on some levels. Post-1965, the Whiteness boundary expanded to merge the Anglo-Saxons and the ethnics into one group.

2. Nathan Ly, Cornell University

*Legitimacy and Migration: Promise and Challenges*

Migration research increasingly engages the concept of “legitimacy.” Although legitimacy has the promising ability to bridge levels of analysis, in the field of migration studies it is often a nebulous concept that lacks specificity in application. Researchers use legitimacy across a wide variety of contexts, hold different understandings and conceptualizations, and lack discussion across approaches. This paper seeks to address these challenges by providing an orienting account of legitimacy to facilitate and better engagement with the term. To do so, it discusses some fundamental questions underlying the field (what is legitimacy, and how are migration and legitimacy related?), underscores key themes, and synthesizes past research to map out promising directions, most prominently working towards a focus on social mechanisms. There are two principal objectives. First, is to provide an overview and orienting account of “legitimacy” in migration. By addressing core questions (i.e., what is legitimacy, and how are migration and legitimacy related?), the work clarifies the concept and identifies promising traits (e.g., ability to bridge levels of analysis) as well as challenges (e.g., lack of precision and specificity) to migration research. Second, is to synthesize the disparate approaches, conceptualizations, and applications of legitimacy in migration to date; identify common ground; and map out promising future directions. Migration research increasingly engages the concept of “legitimacy.” Classical migration theories, focused on the initiation and perpetuation of flows (Massey 1999), have been extended by considering a wide array of factors in an increasingly multidisciplinary space. One avenue in which the concept of legitimacy has gained increased salience focuses on political aspects of migration (e.g., Waldinger and Soehl 2013). The concept holds notable explanatory potential. By spanning levels of analysis, it can be a concept that bridges traditional approaches: tying together the macro structural causes of migration and state politics, the micro decision making, motives, and perspectives of migrants, and the meso analysis of groups and organizations (Bauböck 1998; Bloemraad, Chaudhary, and Gleeson 2022). At the same time, however, legitimacy presents the danger of being a nebulous and all-encompassing

concept: something that researchers mobilize to capture an intuitive but vague set of sentiments, perceptions, and ideas, and that can operate anywhere and everywhere. Currently, researchers use legitimacy across a wide variety of contexts, hold different understandings and conceptualizations, and lack discussion across approaches (see e.g., Lenard and Macdonald 2021; Paquet and Larios 2018; Leerkes and Kox 2017). Theoretical synthesis, review, and development of a) past migration research (primarily from sociology and political science) making use of legitimacy as an explanatory factor; and b) the literature on legitimacy proper (mainly from political science and philosophy). Legitimacy can be broadly understood as relating to notions of “rightfulness,” “acceptability,” and/or “justifiability.” It can also be thought of as comprising three parts: beliefs, justification, and consent Beetham (1991; 1993). Major types and conceptualizations of legitimacy are also covered. We can divide the migration literature into three major approaches regarding legitimacy: 1) philosophical; 2) statist and organizational; and 3) individualist. The philosophical approach focuses on how, whether, and under what conditions states have the legitimate right and ability to control migration. The statist approach sees legitimacy as a key driver of state and organizational action, something that states are interested in maintaining and reinforcing. Finally, the individualist approach focuses on how individuals’ (often migrants and border officials) perceptions of legitimacy affect behavior, interaction, and pathways of resistance. Synthesizing this work, we can say that migration researchers largely agree (whether implicitly or explicitly) that legitimacy is: 1) a process; 2) relational; and 3) evaluative. These commonalities, in combination with some of legitimacy’s pitfalls, make a focus on social mechanisms a promising future direction. This would help narrow attention to a particular application, relationship, or area of the social structure, allowing researchers to examine exactly how legitimacy exerts its effects (Hedstrom and Swedberg 1996; Hedstrom and Ylikoski 2010). This can facilitate, for example, comparing whether similar processes operate across contexts, cases, and conditions. Influential and applicable mechanisms include diffusion, institutionalization, endorsement, and authorization. Legitimacy’s major pitfall in migration is its lack of specificity when applied to various research contexts. A focus on relevant social mechanisms allows us to build on previous research and work toward fulfilling legitimacy’s potential as an explanatory factor. This would ultimately contribute to better understanding the political dynamics underlying the migration state, migration controls, and the interplay between migration structures and individuals on the move.

### 3. Maricia Fischer-Souan, Sciences Po Paris and Université de Montréal

#### *Marseille and Montréal in North African Migrant Narratives: From Postcolonial Entanglements to Radical Imaginations?*

This article explores the migratory imaginations of Algerians, Moroccans, and Tunisians living in two different European and North American contexts: Marseille, on the one hand, as a long-standing “window onto Europe” from the Mediterranean, and Montréal, on the other – a new gateway of Maghreb migration to North America. While immigrants from the Maghreb are among the most numerous of foreign-born residents in both these metropolitan areas, the historical contexts and trajectories characterising North African migration in each location are extremely different. Indeed, the diversification of migration routes beyond the traditional Maghreb-France relationship can be seen as an illustration of the growing ‘ex-centricity’ of North African emigration processes, unsettling traditional postcolonial linkages. Yet, this paper argues that the Maghrébin presence both in

Marseille and Montréal can be understood in terms of European (post)colonial continuities, rather than ruptures. I show how Maghrébin migrants both in Montréal and Marseille are embedded within complex legacies of coloniality. Using Olivia C. Harrison's concept of the 'transcolonial imagination' and Cornelius Castoriadis' 'radical imagination', I cast light on the heterogeneity of (post)colonial sites and temporalities that emerge in migrant narratives in both cities. Through biographical interviews with North Africans in Montréal and Marseille, I find that migratory imaginations vary in their critical and comparative scope and degree of connection-making between individual biography and structured (post)colonial processes. These connections are nourished by processes including (i) the ongoing significance of (post)colonial legacies in the society of origin, (ii) diasporic and racialized forms of consciousness in the society of residence, and (iii) encounters with unresolved legacies of colonialism, both in Canadian and French national contexts.

4. Amin Perez, Université du Québec à Montréal

*Immigration, State and Neoliberalism. Practices of irregularization and denationalization in the Caribbean*

The history of nation-states includes a series of attempts to deprive migrants of their regular residency status and their children of citizenship rights. In 2013, on the Caribbean Island shared by Haiti and the Dominican Republic (D.R.), the D.R. Constitutional Court ordered the revocation of citizenship for men, women, and children born to at least one Haitian parent between 1929 and 2007. This unprecedented retroactive repeal, far from being the result of a spontaneous decision, is part of a long history of controlling the legal status of Haitian workers on Dominican sugar cane plantations. In order to account for this making up of "illegality," this presentation proposes to historicize the modes of control and domination of Haitian migration to the D.R. since the beginning of the twentieth century. The main objective of this presentation is to reconstruct the mechanisms and reasons that led the Dominican state to make origin unequal. Drawing on extensive research into institutional archives and interviews, this paper seeks: First, to present the readjustments of State domination to immigration. The production of illegality became "necessary" because the effects of Haitian immigration, which disrupted the temporary nature of the migration assigned to them, blurred the separation between nationals and illegitimate immigrants, disrupted the control of the workforce, and disturbed the "apolitical" framework set to them. Second, this presentation shows how the processes of deprivation of immigrant's legal status, and the citizenship of their descendants correspond to the logic of a neoliberal state. In other words, the production and racialization of "illegality" is adjusted to an economic strategy of labor flexibility carried out by mutual agreement between the State and the oligopolies. Deprived of their identity documents, they find themselves dispossessed of all legal protection and subject to the neoliberal market's arbitrary laws. The study of these practices of irregularization and denationalization would thus offer an original analysis of the roots of a punitive political turn that revoked and denied civil rights in order to re-establish racial hierarchies and create new, precarious social categories.

**(VLS8b) Violence and Society II: Victimization construction and response**

Wednesday June 19 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Violence and Society Research Cluster

Papers in this session are featured from multiple disciplines that examine harms and their effects, including papers that seek to re-imagine alternatives to how we identify and respond to violence.

*Session Organizers: Hannah Scott, Ontario Tech University, Michael Marcel, University of Victoria*

**Presentations:**

1. Konstantin Petoukhov, Carleton University

*Constructing the 'ideal' and 'non-ideal' offender in restorative justice*

Ever since the publication of Nils Christie's seminal text 'The Ideal Victim' (1986), the concept has taken on a life of its own and criminal justice scholars has paid a great deal of attention to the constructions of 'ideal' and 'non-ideal' victims in the criminal justice system. By contrast, critical victimological research on victims in restorative justice has enjoyed much less theoretical and empirical attention, while research exploring offender experiences in restorative justice has been seemingly absent altogether. Drawing on a critical victimological approach, this article considers the complexity of offenders' social identities and how the categories of 'ideal' and 'non-ideal' offenders are constructed through interactions with restorative justice caseworkers. This presentation advances a series of theoretical and empirical arguments by considering the constructions of 'ideal' and 'non-ideal' offenders in restorative justice and exploring how their statuses as offenders are formulated by restorative justice practitioners. Specifically, its objective is to examine the role of power that circulates in dominant restorative justice discourses and how it operates through the work of restorative justice practitioners to complicate, disrupt, challenge, or lend support to the existing body of critical victimological research in relation to 'ideal' and 'non-ideal' offenders in restorative justice. Drawing on the research data collected as part of 21 qualitative interviews with offenders, victims, and restorative justice practitioners, this presentation challenges the neutrality of restorative justice mediation and interrogates the law's power to structure the field of potential actions by means of discourses that regulate the parameters around the emergence of subject positions. To this end, I argue that restorative justice tends to privilege particular narratives that fit favourably within its agenda, while marginalizing others, and agreements between participants are built on the semantic and moral grounds of the dominant story. Restorative justice mediators, in this context, engage in the production of consensus within a highly politicised process characterised by struggle over the meaning of narratives whereby the social construction, performativity, and management of meaning all represent constitutive elements of the restorative justice practice as a political activity.



2. Eduardo Cornelius, Universidade de Toronto

*The new Brazilian criminal law: Continuities and changes in Car Wash's professional project*

Since the 2000s, Brazilian legal professionals have increasingly engaged with anti-corruption and white-collar crime law. After passing globally-inspired legislation, strengthening accountability institutions, and investing in the federal police, the country saw a spike in white-collar criminal investigations. These changes culminated in 'Operation Car Wash,' an investigation that unravelled the "largest corruption scandal in [world] history." Lasting from 2014 to 2021, the investigation revealed a billionaire scheme involving politicians bribing state officials to favor firms in procurement bids. For the first time in Brazilian history, powerful white individuals would join the young Black men arrested for property and drug crimes that make up most of Brazil's 830,000 carceral population. The crimes of the powerful also became the nation's obsession, with 80% of the population supporting Car Wash and seeing corruption as the country's biggest problem. Car Wash also produced new practices and discourses about crime and punishment reflected in the daily workings of the criminal justice system, legislative proposals, and the media. Despite these changes, research on the legal profession's involvement with anti-corruption has mainly focused on politics. In this paper, I focus on legal actors' contribution to continuities and changes in Brazil's penal culture. I follow punishment scholars' emphasis on penal material practices and symbolic frames, which are legitimated through legal actors' involvement with anti-corruption. I conceptualize Brazilian legal actors' fight against corruption as a "criminal law professional project" that, in competition with other legal actors, contributes to shaping penal policy. Building on scholars' emphasis on the (un)intended consequences of prosecutors' fight against corruption, I also discuss the potential unintended consequences of such criminal law project. Empirically, I analyze federal prosecutors' written and oral statements about the Ten Measures Against Corruption bill in Congressional hearings. Drafted originally by Car Wash's chief prosecutor, Deltan Dallagnol, the bill was officially embraced by the Federal Prosecution Service and was supported by Car Wash's main judge, Sergio Moro. The Ten Measures sought to model Brazilian criminal law after the practices and ideas put forth during Car Wash and previous investigations. While the bill has not passed in Congress, the discourses and practices it promoted represent the culmination of Federal Prosecutors' criminal law project. Besides, the ideas contained in the bill are very much alive in the Brazilian legal field, including the 2019 successful "Anti-Crime Bill," which Moro proposed as Bolsonaro's Minister of Justice, resuscitating much of the Ten Measures. I find that prosecutors' professional project presents several changes to practices and discourses to Brazil's penal landscape, while also sustaining historical continuities. In terms of practices, the Ten Measures represent a break with traditional approaches to the crimes of the powerful, increasing their accountability and making it easier to obtain criminal convictions, which the corruption literature finds to be rare. Nevertheless, despite targeting white-collar crime, these practices (e.g., weakening procedural protection for defendants) also have the potential to increase punishment against the people most vulnerable to criminalization (working-class Black young men). In terms of discourses, the Ten Measures' 'talk of crime' differs from traditional racist and classist discourses and even denounces the inequalities in the criminal justice system. However, although prosecutors' critique of the justice system is aimed at white-collar defendants, their discourses reinforce ideas that have been historically mobilized against blue-collar criminality (e.g., "impunity"). The Ten Measures' discourses also tap into long-standing historical anxieties and fear about crime, representing a discursive continuity in the

Brazilian penal landscape. Finally, by innovatively promoting American-inspired legal practices to fight the crimes of the powerful, prosecutors promote American criminal law as a reference to be adopted in Brazil. Yet, this innovation has the potential to negatively affect the 'usual suspects' in Brazil's carceral state, the urban poor. Beyond the Brazilian case, this paper shows how the contemporary internationalization of crime control intersects with local disputes for power and local professional projects, as well as with broader social racist colonial structures, with the potential to strengthen punitive practices and discourses against marginalized and racialized groups. While white-collar crime scholars have argued that lack of punishment of the harm caused by the powerful increases inequality, this paper shows how criminalizing the wealthy can reinforce traditional projects against Black and poor individuals, usually the targets of penal policy.

3. Steven Jordan, McGill University; Shaheen Shariff, McGill University  
Non-presenting author: Christopher Dietzel, Concordia University

*Constructing violence: the Gaza-Israel conflict*

This paper draws on research that we have conducted over the past 6 years on the iMPACTS project based at McGill University. Led by Professor Shaheen Shariff, iMPACTS is a multi-year, multi-million dollar Partnership Grant funded by the Social Sciences and Humanities Research Council of Canada (SSHRC). The overarching goal of iMPACTS is to unearth, dismantle, and prevent sexual violence within universities and, ultimately, in society, through evidence-based research that informs sustainable curriculum and policy change. With its focus on sexual violence, iMPACTS has been driven by three inter-related domains: 1. EDUCATION, LAW, AND POLICY: The education, law, and policy domain of iMPACTS examines sexual violence at universities through several lenses – educational, administrative, and legal. The aim is for institutions of higher education to be equipped with an improved understanding of their legal obligations, roles, and responsibilities. Specifically, there are three overarching objectives: To reclaim the role of universities in educating their own communities and greater society on the value of sustainable models to prevent and reduce sexual violence. To bring students and multi-sector partners together to initiate evidence-based and creative ways of informing administrative and curriculum policies on sexual violence. To expand knowledge and legal definitions of what constitutes on-campus sexual violence, given interactions that take place off-campus and online. This domain of iMPACTS has generated several projects from our university partners across Canada and our McGill student team. 2. ARTS, ACTIVISM, AND POPULAR CULTURE: This domain of iMPACTS explores a range of activist and artistic interventions and the role of the entertainment industry and popular culture, as a means to uncover the roots and effects of sexual violence at universities. Specifically, this project has two overarching objectives: To study the history and ongoing work of student activism and art interventions that promote sexual violence prevention, education, and support and encourage university social and policy changes. To investigate the role of popular culture in perpetuating, condoning, and dismissing sexual-based violence and gender-based violence at universities and in society and 3) news and social media. 3. NEWS AND SOCIAL MEDIA: This domain of iMPACTS analyzes how sexual and gender-based violence is portrayed across media platforms and how survivors, students, and the general public engage with this content. To raise awareness and responsible media reporting of incidents that involve sexual and gender-based violence. In addition, in terms of immediate relevancy, this paper draws on these three domains to explore how and in what ways the concept of violence has been orchestrated and

deployed in the events surrounding the 2023 October 7th attack by Hamas on Israel, and Israel's response to this attack in the Palestinian territory of Gaza. We will be interested in exploring and analysing the different ways in which the concept of violence has been construed and operationalised in mainstream and social/alternative media platforms. We will also be concerned with understanding how public debate and discussion on the conflict in Israel/Gaza has raised questions about the role of the State in generating and deploying conceptions of violence that perpetuate western colonial-settler relations with the Global South. In making this argument, we will draw on the theoretical contributions of Raewyn Connel, Dorothy Smith, David Harvey, Vijay Prasad and others who have attempted to understand violence from the perspective of subaltern populations in the Global South.

### **(EDU1c) Sociology of Education in K-12 Part 3**

Wednesday June 19 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Education Research Cluster

This session features papers that draw on empirical, theoretical, or methodological issues in the realm of K-12 education.

*Session Organizers: Cathlene Hillier, Crandall University, Maria Brisbane, University of Waterloo  
Chair: Alexandra Pulchny, McMaster University*

#### **Presentations:**

1. Samantha Mullin, MacEwan University; Camila Balboa, MacEwan University; Erica Thomson, McMaster University; Emily Milne, MacEwan University

Non-presenting author: Karen Robson, McMaster University

#### *Creating School Community Cohesion and Resilience Post-COVID-19*

Educational inequalities experienced by Canadian Kindergarten-Grade 12 students were amplified by the COVID-19 Pandemic. Using data from four waves of mixed-methods surveys conducted from 2020 to 2022 with parents and caregivers of students enrolled in Alberta's education system, we explore how education can be built back to create more equitable, inclusive, and accessible post-pandemic educational opportunities. This paper is exploratory in nature and seeks to fill a gap in understanding the impacts of COVID-19 on education, allowing us to better understand of how educational systems can foster resilience and social cohesion in Alberta's school communities moving forward.

2. Rashmee Karnad-Jani, Public Scholar

*Non-SNAF Families, Mothering Work and Schooling in Ontario: Two Decades of Keeping the Institution in View*

Although parental engagement is largely held up as a gender neutral one, scholars in the field argue that the relationship between schools and families is actually one between schools and women. This paper explicates how gendered labour done in families is the invisibilized work of women that Griffith and Smith (2005) called Mothering Work. This paper also examines the experiences of mothers whose embodied labour lies outside the Standard North American Family (SNAF) explicated by Smith (1987, 1993) and the ways in which educational experiences are different from those promised in institutional texts for some families. The paper takes up Smith's framework of The Small Hero into whose life the ruling relations of Ontario's K-8 educational system enter and invites active participation from researchers and K-8 educators to engage with the Blended Standpoint by examining how non-SNAF families experience schooling alongside their children.

3. Alexandra Pulchny, McMaster University

Non-presenting author: Karen Robson, McMaster University

*The Role of Support Systems and Belongingness in Shaping High School Students' Post-Secondary Intentions*

While many factors influence high-school students' PSE decisions, the role of support systems like family, peers, and teachers on students' sense of belonging and intentions to pursue PSE is often overlooked. To investigate this interaction, we conducted a quantitative analysis of the Toronto District School Board 2016/17 Student Census and considered race, gender, and birthplace as indicators of students' likelihood of developing a positive sense of belonging. Specifically, we investigated whether support systems foster a greater sense of belonging and thus a greater likelihood of intending to pursue PSE or if estrangement negatively impacts students' PSE intentions.

4. Abigail Fisher, OISE, University of Toronto

*Factors Influencing the Implementation of School-Based Mental Health Services in Ontario's Public Schools*

In Ontario, there are increasing calls for more mental health supports in schools. Mental Health Leaders and Implementation Coaches work diligently to implement school-based mental health services (SBMHS). However, successful implementation relies on many factors. To uncover these factors, seven semi-structured interviews with Mental Health Leaders and Implementation Coaches were conducted. The data was analyzed using Framework analysis and the Consolidated Framework for Implementation Research as a framework. The results suggest that facilitators for implementation of SBMHS lie within the Outer Setting domain. Conversely, most of the barriers to implementation were categorized into the Individual Characteristics and Implementation Process domains.

**(ENV1d) Environmental Sociology IV**

Wednesday June 19 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Environmental Sociology Research Cluster

This session invited papers applying sociological perspectives to the study of environmental issues, and environmental sociological analyses of societal issues. In the midst of a global social movement cohering around the climate crisis, political and socio-economic debates over extractive industries, and related policy discussions, there exists opportunities for sociologists to contribute to understandings of the environment as a social construct, a political entity, a physical place/space, a component of social structure, and more.

*Session Organizer and Chair: Ken Caine, University of Alberta*

**Presentations:**

1. Erin Flanagan, York University

Non-presenting author: Dennis Raphael, York University

*From personal responsibility to an eco-socialist state: Political economy, popular discourses and the climate crisis*

The adverse effects of climate change are already apparent with action required to forestall a full blown climate catastrophe. Despite findings that social democratic welfare states – Denmark, Finland, Norway and Sweden – more proactively respond to climate change through environmental policies that complement public policies promoting economic and social security, even these eco-social welfare state environmental policies are unlikely to avert a climate catastrophe. To avert a catastrophe will require gaining public control over energy policy and countering the power and influence of fossil-extracting industries. In theory, this could be accomplished through existing policy instruments. In reality, it may require establishment of a post-capitalist eco-socialist state, the outlines of which remain uncertain even among leading eco-socialist scholars. To effect either of these paths will require public awareness and support for such action. To that end, we identify public discourses of climate change which reflect these two ways forward as well as four other means of responding to climate change: (1) individual responsibility; (2) local action; (3) technocratic solution; (4) public policy advocacy; (5) balancing power in society; and (6) establishing a post-capitalist society. Despite the latter two discourses being the most likely to support effective action, they are the most marginalized.

2. Lisa Seiler, York University

Non-presenting author: Glenn Stalker, York University

*Parenthood status and climate policy support*

Does parenthood increase support of climate policies? A green parenthood effect is theorized, suggesting that parents may display pro-environmental attitudes and behaviours, but evidence has been mixed (Shrum et al. 2023). This corresponds with the various forces at work on parents. On the

one hand, parents have a responsibility to their children and future generations or a desire to leave a legacy (Wade-Benzoni and Tost 2009; Shrum et al. 2023). On the other hand, day-to-day pressures leave parents short on time and money to engage in more time-consuming or expensive pro-environmental behaviours (Thomas et al. 2018). Few studies have looked at the relationship between parenthood and environmental policy support. Even fewer have looked at climate change and climate policy support. Results of an earlier study suggested that there was a link between parenthood and climate policy support in Canada (Seiler and Stalker 2023). In the present paper, we further analyze the results of a Canada-wide survey to identify mechanisms influencing parental interest in climate change. Shrum et al. (2023) asked for further research into whether gender, socioeconomic status, political orientation, or other factors moderate the green parenthood effect. It has long been noted that there is a gendered aspect to environmentalism. According to the safety concerns hypothesis, females tend to display greater environmental concern than males when the environmental issue is related to health and safety (Davidson and Freudenberg 1996; Xiao and McCright 2012). This is due to greater perception of risk, per the gendered risk perception hypothesis (Bord and O'Connor 1997; Xiao and McCright 2012). Climate change has been less of an immediate threat, however, so evidence relating to climate change is inconclusive (Xiao and McCright 2012). The parental roles hypothesis expects that mothers will be more concerned about the environment and fathers will be more concerned about economic issues (Davidson and Freudenberg 1996; Blocker and Eckberg 1997). More recently, fathers in Sweden were shown to worry more about climate change than other males (Ekholm 2020). Evidence of a gendered relationship to climate policy support in Canada is mixed (Davidson and Haan 2012; Rhodes, Axsen, and Jaccard 2017; Kitt et al. 2021; Seiler and Stalker 2023). Socioeconomic status similarly has generated conflicting results concerning environmental and climate policy support. Lower socioeconomic status, like the female gender, could lead to a greater feeling of vulnerability (Slovic 1999; Xiao and McCright 2012), and hence, support for climate policies. Higher socioeconomic status has been associated with greater willingness to pay for environmental policies that were related to ability to pay (Kotchen et al. 2013) but also greater energy use (Poortinga et al. 2004). Neither education nor income has been consistently predictive of climate policy support. Political orientation, on the other hand, has been a strong predictor of climate policy support in the United States (Leiserowitz 2006; McCright et al. 2013; Goldberg et al. 2020). Conceptualized both as political ideology and political party support, the former has been found to be more relevant in the global context (Cruz 2017) whereas the latter has been more relevant in the US context (Xiao and McCright 2012). In Canada, Conservatives have been found to be more likely to oppose climate policy (Rhodes et al. 2017; Seiler and Stalker 2023). Our quantitative analysis considers the above and other factors as potential modifiers of the relationship between parenthood and climate policy support in Canada.

### 3. Kutay Kutlu, York University

#### *Green Populism and Constructed Environmentalisms in Turkey: Discourses Adopted by Turkey's Government to Present Itself as the True Environmentalist in the Face of Critiques*

Turkey has pursued an aggressive developmentalist policy throughout the 2000s, involving various infrastructure projects and construction-based growth throughout the country. However, some of these projects have drawn environmentalist critiques and met with grassroots resistance, epitomized by the Gezi Park protests of 2013, which started as a protest to preserve an urban green

space in Istanbul, eventually spreading across the whole country. In the face of this legitimacy crisis, the governing party felt the need to reinstate its hegemony through adopting various green populist discourses consisting of various constructions of what constitutes 'genuine environmentalism'. This paper will focus on these discourses used by Turkey's governing party to construct a public image of itself as the entity truly representing green values, instead of the ecological activists. It will benefit from a variety of sources such as books authored by bureaucrats and prominent figures from Turkey's government, policy documents, official statements, and news reports. This paper finds that the first aspect of Turkey's governing party's green populism is referring to services aimed at improving services in fields such as urban environmental quality, waste management, and water management to present itself as genuinely green. President Recep Tayyip Erdogan refers to the efforts during his term as Mayor of Istanbul back in the 1990s, along with actions of subsequent mayors from his party, as signals of genuine environmentalism. In this context, built environments such as parks or recreational areas in urban spaces are cited as being evidential of the government's environmentalism, notwithstanding the fact that some of these being already existing forested areas in the peripheries of the cities that are redeveloped into parks. Secondly, Turkey's governing party, particularly through First Lady Emine Erdogan's initiative, have launched "The Zero Waste Project", aimed at reducing waste generation. The project is promoted in not only national, but also international circles and summits. In 2023, the United Nations Secretary General has announced the establishment of an Advisory Board on Zero Waste, with Emine Erdogan acting as the Chair. Thirdly, Turkey's government promotes tree planting campaigns, boasting about the record number of saplings planted across the country. These campaigns serve a dual purpose. On the one hand, the government is able to mobilize masses through constructing an understanding of environmental citizenship. On the other hand, these campaigns are aimed at generating the perception that deforestation caused by large-scale infrastructural projects are compensated for through afforestation in other locations. Fourthly, the government also grounds its environmentalism through cultural and religious references. These discourses are oriented around the argument that according to the Islamic faith, the environment has been entrusted to humans. Thus, the governing party, embodying a conservative stance, claims that they are inherently environmentalist by virtue of their commitment to traditional Islamic values. The governing party also appeals to Ottoman Empire legacy, which according to them also involves demonstrating special care to environmental cleanliness and preservation of trees, water resources, and natural species. However, a closer look at the government's policies reveals that far from being genuinely addressed, most environmental problems have been dislocated at most to rural geographies, with their impacts being even further aggravated over time. Results from Yale University's Environmental Performance Index (EPI) demonstrate that even though Turkey fares relatively better by means of environmental health, the country lags far behind regarding ecosystem vitality and climate policy. This illustrates that the ecological footprint of urban activities is dislocated to the countryside through infrastructures such as power plants and dams. One should also bear in mind that the environmental health data mainly relies on official measurements regarding air and water pollution, and that studies point to lack of effectiveness in government monitoring in these fields. Experts also dispute the impact of Turkey's waste management and afforestation efforts. All things considered, this paper concludes that even though Turkey's government attempts to portray itself as having a genuinely environmentalist agenda, the country's environmental performance suggests that the officials' constructions of environmentalism amount little more than populist discourses aimed at retaining legitimacy in the face of ecological dissent.

4. Naeleh Motamedi, Laurentian

Non-presenting author: Parveen Nangia, Laurentian

*Social Factors Inhibiting the Purchase of Electric Cars in Canada*

This paper critically examines the intricate social factors influencing the adoption of electric vehicles (EVs) in Canada. Despite global environmental awareness and government incentives, constraints persist, necessitating a comprehensive understanding of these factors. The automotive industrys transition towards environmentally friendly options underscores the urgency of unraveling the complexities of social dynamics impeding widespread EV adoption. The primary objective of this paper is to meticulously identify and analyze the social factors such as, age, gender, education, income, occupation, and ethnicity that hinder the broad adoption of electric vehicles in Canada. Drawing on comprehensive data from surveys conducted by KPMG, Statista, and Statistics Canada, the research aims to provide nuanced insights into the countrys progression towards electric vehicle adoption. Notably, the year 2020 witnessed Canadian auto dealers selling 66,815 EVs, a significant increase from the 46,882 sold in 2019, signaling a pronounced shift in consumer preferences. To achieve this objective, data was gathered from extensive surveys conducted by KPMG, Statista, and Statistics Canada, capturing the perspectives of Canadian residents from diverse backgrounds. The surveys aimed to understand the factors influencing EV adoption, focusing on preferences, concerns, and the need for additional research to address consumer hesitations. The broad geographical and social diversity of the respondents ensured a comprehensive representation of the Canadian population. The electric vehicle landscape in Canada is undergoing a transformative shift, with 71% of Canadians actively considering electric cars for their next purchase. Millennials, in particular, exhibit a strong inclination, with over 75% contemplating the switch to electric vehicles. However, significant challenges and reservations persist. A notable 79% of respondents emphasize the importance of a 400-km driving range, and 64% express concerns about the reliability of electric cars during harsh Canadian winters. Furthermore, 51% prioritize fast and efficient charging infrastructure, expecting service times of less than 20 minutes at public charging stations. The preliminary results underscore the critical need for sustained research and widespread information dissemination. Remarkably, 90% of Canadians acknowledge the necessity for in-depth exploration before committing to an electric car purchase, highlighting the complexity of decision-making in this transformative context. This study provides profound insights into the intricate social factors influencing the adoption of electric vehicles in Canada. Beyond the statistical findings, it delves into the nuanced perspectives and considerations of the Canadian populace. The identified challenges and opportunities offer a holistic understanding of the factors hindering widespread EV adoption. These insights are crucial for guiding the development of sustainable transportation policies and initiatives in Canada. Moreover, the practical guidance derived from this research serves as a valuable resource for policymakers, industry stakeholders, and advocates, facilitating the seamless integration of electric vehicles into the fabric of Canadian society. The study thus contributes a comprehensive exploration of social factors hindering EV adoption, offering valuable insights for future research and policy implementation.



**(FEM7b) Refugee Practices: Intersectional, Feminist & Other Decolonial Approaches**

Wednesday June 19 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Feminist Sociology Research Cluster

This session will explore the global dimensions of refugee experiences to counter the western-centric discourses on refugee labels and identities. It will challenge and depart from the hegemonic meanings of refugee identity and foreground the colonial and racial continuities embedded in the refugee discourse. Although the intersectionality lens is already being used by scholars to recognize diverse identities of refugees, intersectionality theories often reflect a western epistemological gaze. While not denying their theoretical contributions, this session proposes expanding the existing intersectionality debates and enriching them with alternative epistemologies and paradigms - emerging from multiple global geo-political scenarios, refugee movements, gendered experiences, asylum policies, refugee politics and subjectivities.

*Session Organizers: Mohita Bhatia, Saint Mary's University, Evangelia Tastsoglou, Saint Mary's University*

*Chair: Mohita Bhatia, Saint Mary's University*

**Presentations:**

1. Deepa Nagari, York University

*Quandaries of Refugee Protection: The Canada-US Safe Third Country Agreement*

The Safe Third Country Agreement (STCA) between the United States (US) and Canada has been a source of dissent since it came into force in 2004. Although not a new debate, there have been recent vital advancements in the conversation (the STCA has been upheld by the Supreme Court of Canada, the Roxham Road crossing was closed, and the agreement was expanded to include all border crossings). Civil society and migrant organizations are at the forefront of the debate, arguing that eliminating the STCA is imperative for improving conditions for potential asylum seekers. However, there seems to be a continuous denial by the Canadian and US governments of the realities and implications of the agreement. Moreover, safe third-country mechanisms are being consolidated and emerging globally as popular legal and political tools to prevent potential asylum seekers from claiming asylum in their country of choice, forcibly returning them to a transit country instead and the rise of these mechanisms reveals a push toward the perpetual externalization of forced migrants by nation-states (particularly in the Global North). Examining the Canadian border and bordering practices highlights a quandary within refugee law and protection regimes, wherein bordering and migration governance deem certain people deserving and undeserving, undermining the legal rights of refugees, forced migrants, and asylum seekers under international refugee law. It also brings up questions about the various roles in pathways to protection. The racial and exclusionary bias in the STCA and Canadian bordering practices and migration governance are evident and are being explored. I want to further this investigation and examine the role of the general population in addressing the harm caused by the rise in these border management tools

and explore the role of collective responsibility and engagement within forced migration laws and policies. Integrating insights from different approaches and theories, such as belonging and exclusion (including race and racialization), externalization practices and theory, and collective responsibility and engagement, adds an intersectional and nuanced perspective to forced migration and border studies beyond primarily examining the nation-state's roles and responsibilities. My examination offers insight into how and why people fundamentally view the STCA and by extension certain groups of refugees and asylum seekers the way they do and why, despite our best interests, the general population remains removed from the suffering of those we deem "other". My theoretical/methodological framework thus focuses on the efforts of grassroots movements (in Canada and generally) to close this proximity and fight for concrete solutions, and the importance of understanding humanity, precariousness, and grievability of human lives and suffering in the face of punitive border management and forced migration policies. With recent questions surrounding refugee protection and shouldering responsibility, we have seen the difference in responses by states and the population towards certain types of refugees (for example, with the Ukraine and Afghanistan refugees). This sheds some light on the excuse that countries in the Global North constantly propose: they do not have the capacity or the means to bring in more refugees and forced migrants. However, they have shown numerous times the ability and means to produce robust protection mechanisms for refugees fleeing from conflict rapidly, and these countries absolutely can host refugees either temporarily or permanently. Moreover, forced migration laws and policies primarily focus on identifying refugees, determining who should shoulder refugee protection (which primarily falls to nation-states), and how the "burden" of protection should be distributed. However, the reliance and gaze toward the Global North to protect the world's refugee population are futile. Instead, this is a question of our collective response to the refugee crisis, forced migration, and dispossession. We should instead be focusing on grassroots movements, efforts by civil society organizations, mobilization of efforts on the ground, lessons from diverse experiences and scholars, and decenter forced migration experiences from the hegemony of what refugee protection looks like, evident in the language of law, politics, and even studies of refugees and forced migration. Rather, we should challenge contemporary capitalism and colonialism, by examining the root causes of displacement and looking at the realities of historical routes, geographies, conditions, and borders.

2. Evangelia Tastsoglou, Saint Mary's University

*Beyond Western Gaze: Locating Subjectivities of Asylum-Seeking Women in the Eastern Mediterranean*

This paper derives from an empirical study of asylum-seeking women survivors of gender-based violence arriving through the Eastern Mediterranean route to Greece in the second decade of the 21st century. Through qualitative in-depth interviews of 20 key informants and 35 women arriving from diverse African and Middle-Eastern countries, the journeys to "safety" in the EU are being focused to investigate and interrogate the ways in which the agency and resilience of these women defies stereotypical Western assumptions about gender and refugees from generalized or gender-based violence. Non-conventional narratives, with unexpected twists in harrowing journeys, camps and transit spaces or "settlement" in urban jungles are foregrounded and analyzed to reveal the humanity and subjectivities of these women who are neither passive victims nor heroic survivors,

as the Western gaze portrays them. Using feminist, intersectional and de-colonial perspectives we present the GBV asylum-seeking women in Greece as human beings, sometimes fighting and resisting, but also acquiescing, negotiating, connecting with others and recruiting allies, making strategic choices under highly constraining circumstances and limited options, adapting and changing themselves in the process. Instances of racism and legal status discrimination are considered from the viewpoint, experiences and identities of women while their intersections with gender and social class are discussed.

### **(GAS5b) Worldbuilding In and Around Schools: Mapping the Struggle over Gender and Sexuality**

Wednesday June 19 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Gender and Sexuality Research Cluster

Homophobia and transphobia are rapidly spreading across North America and the globe, evidenced by shifts in public discourse, educational policy, and legislation that contribute to the structural, discursive, and physical violence faced by 2SLGBTQ+ people. This rise in hate is reflective of the ongoing 'culture wars' concerning gender and sexuality, of which schools have been a critical battleground. Using a sociological lens, this session will examine the ways in which anti-2SLGBTQ+ sentiment and the current sociopolitical climate of rising hate are being reinforced and resisted related to K-20 educational institutions. The session aims to outline how discourses of gender and sexuality are being mobilized in and around schools to uphold an increasingly rigid cisheteropatriarchal status quo, as well as trace how queer and trans youth and their allies are resisting hate and mapping new, more just worlds.

*Session Organizer and Chair: JJ Wright, MacEwan University*

#### **Presentations:**

1. Yvonne Runstedler, Wilfrid Laurier University; James Dixon, Wilfrid Laurier University

*From 'The Invisible Man' to 'Cozy Closets': Reflections on gender diverse student narratives in Ontario Catholic Schools*

Understanding the relationship between religion and 2SLGBTQIA+ students has emerged as a critical area of study (Price and Gibbs, 2021). At the same time, such studies need to resist the urge to homogenize 2SLGBTQIA+ experiences (Callaghan, 2018; Nicolazzo, 2021). Research is needed to understand how religion, and religious schools, impact gender diverse youth especially in provinces with publicly-funded Catholic education such as Ontario. The rise of transphobic hate reinforces the need to challenge and address school climate (Egale Canada: Taylor and Peter, 2021). In intersectional work, examining the nexus of gender diversity, religiosity, and rurality has also been identified as a needed area of further understanding (Singh, 2015; Anderson-Carpenter, 2021). Studies which examine the experiences of gender diverse youth in Catholic spaces have emerged as an area of need across North America (Roy-Steier, 2021). These studies must also recognize student-

led activism, resistance, and joy as paramount to garnering positive change, such as protests which prompted legislation enabling GSAs in schools (Iskander and Shabtay, 2018). In this presentation, PhD Candidate Yvonne Runstedler (she/her) and her former student, now co-researcher and transgender activist James Dixon (he/him) discuss inclusive opportunities, while describing intersectional oppressions that gender-diverse students face in Catholic schools in Ontario. They examine religious curriculum to demonstrate that leaning on the Catechism of the Catholic Church can create ‘hotbeds for homophobia,’ (Callaghan, 2012) while also suggesting that alternative pedagogical locations within theological discourse exist and a focus on these might decenter and challenge epistemological cis-heteronormativity as ‘required’ curriculum (McDonough, 2008; Airton et al., 2022). This is responsive to calls from many Catholic educators who describe desire to be demonstrably inclusive of sexuality and gender diverse students, but often experience fear of reprisal from a variety of Catholic stakeholders. Some leaders in Catholic spaces suggest that the symbology of the cross, and other theological narratives encouraging love and acceptance, are sufficient to address the needs of gender diverse students in this climate. Others work within systems de-center cis-heteronormativity, encouraging such acts as flying the Pride Flag in June. Using Michel Foucault’s panopticon and Judith Butler’s performativity as theoretical backdrop, James and Yvonne critique the Catholic context responsive to Yvonne’s insider experience as a teacher and James’ experience as a transgender student. They also share the results of Yvonne’s doctoral research project consisting of constructivist narrative interviews with transgender graduates of non-metropolitan south-western Ontario Catholic Schools based on the question: How do transgender graduates of Ontario Catholic schools make meaning of the narratives on gender present in their secondary school contexts? In this presentation, Yvonne and James will also share the development of their research collaboration, including the difficulties and opportunities of including elements of participatory action research in doctoral studies. They contextualize the themes they constructed from the interviews within an intersectional, trauma-informed, queer theoretical framework. Finally, they provide wide-ranging recommendations for better theological and educational inclusivity which centres joy and resistance to cis-heteronormativity in Ontario Catholic schools.

2. Melissa Keehn, University of New Brunswick; Casey Burkholder, University of New Brunswick

*Building Queer Joy through Participatory Collage-Making with 2SLGBTQIA+ Youth in New Brunswick*

How do queer and trans youth mobilize queer joy amidst escalating educational and political hostilities? Queer joy is a resistive strategy that gestures away from the deficit—the suffering queer—and toward the productive, the joyful (Wright, 2023). Amin Ghaziani (2024) writes, “marginalized groups struggle and suffer—from the crushing forces of capitalism to a core of whiteness, belt buckle encounters and blackface, institutionalized homophobia and systemic inequalities—but they also find moments of joy” (p. 206). This is the joy we center in our work: A joy that seeks out pleasure during devastation, one that dreams about more livable futures in a ruinous present. By imagining queer joy in this way—productive, radical, and embodied (Duran and Coloma, 2023; Shuster and Westbrook, 2022; Tristano Jr., 2022)—we can use it as a tool to address the oppressive educational norms and policies that are currently inciting violence on queer and trans youth in schools. In New Brunswick, the recent amendments to the province’s 2SLGBTQIA+ school inclusion policy by the provincial Conservative government has instigated a wave of moral panic and public debate about

the lives and rights of trans and queer kids in schools (Silberman, 2023; Warick, 2023). Queer joy responds to this destructive educational climate—one that attempts to minimize and erase queer childhoods—and mobilizes something different. We are two white educational researchers: Casey is a cis, bisexual university professor and Melissa is a cis esbian graduate student. Between October 2023 and November 2023, we engaged 250 high school students in four separate participatory collage-making workshops across New Brunswick: At a rural high school in Nackawic, at a trans youth conference in the town of Riverview, and at two provincial Francophone and Anglophone 2SLGBTQIA+ youth conferences in the cities of Saint John and Fredericton. Using participatory visual methodologies, we prompted youth participants to think about queer and trans joy in schooling and community spaces and asked them: What do you want to say about queer and trans joy in schools? What does this joy look like now and what might queer joy look like the future? The four workshops were part of a broader SSHRC-funded study called Pride/Swell+: an intergenerational art, activism, and archiving project that brings together queer and trans children, youth, adults, and elders from across Atlantic Canada to engage in art and media production and archive 2SLGBTQIA+ pasts, presents, and futures. During the four workshops, we wondered: What can we learn about queer joy when we make collages together? How might we access this joy through art production? We noticed the youth participants making new communities with others around them as they made things together. They used the collage materials to speak back to the real violence found in their schools and to show us where queer and trans joy exists, through their worldbuilding, romances, and resistance (see Figure 1). During the workshops, we also noticed that the teachers present shifted the research space—and that this has implications for how queer joy exists and is noticed in classrooms and schools. Ultimately, we argue that queer and trans youth communities in New Brunswick mobilize queer joy as a felt, lived, and embodied emotion and strategy (see Figure 2) against and despite the province’s harmful educational policies and school practices.

3. Katherine (KD) Merritt, University of New Brunswick; Void Clark-Nason, University of New Brunswick

*"It didn't matter to me if the flag was threaded in gold, it didn't belong on the same mast with the Canadian flag": A duoethnography of homonationalist discourses at Oromocto High School, New Brunswick*

On May 11th, 2015, Oromocto High School (OHS) in New Brunswick flew the gay Pride flag for the first time on campus grounds to celebrate the International Day Against Homophobia, Biphobia, and Transphobia (May 17th). The intent was to keep the flag up for the week and take it down Friday afternoon. The decision to fly the Pride flag was met with resistance, hostility, and outrage by certain members of the school community and the town of Oromocto itself - home to 5CDSB Gagetown, the second largest Canadian Forces Base in the country (Government of Canada, 2021). On Wednesday, May 13th, 2015, an unknown individual scaled the OHS flagpole afterhours and stole the Pride flag, and was heavily rumoured to have burnt it. Both authors, Void and KD, were students at OHS when these incidents happened. In our duoethnography, we explore Void’s past as an outspoken queer student and KD’s past as a closeted lesbian student during the 2015 Pride flag situation. Reflecting from inside the closet, KD reveals how her internalized homophobia, shaped by compulsory heterosexuality, reinforced misinformation and her own skewed perception of acceptable queerness. Void draws from their history as a member of the OHS Gay-Straight Alliance

and openly pansexual twelfth grader to unpack how teacher-led discussions fueled harmful rhetoric against the OHS 2SLGBTQ+ student body and created a volatile 'us versus them' mentality between the 2SLGBTQ+ community and the military community. In this paper, we employ a critical duoethnographic approach. Researchers employing duoethnography use reflective research practices to critically examine how their lived experiences and personal histories entwine and contrast, while situating them in a socio-cultural context (Breault, 2016; Sawyer and Norris, 2013; 2015). Duoethnography provides a forum where researchers may engage in resistance and social change through narratives and counternarratives (Noreiga and Nason, 2023). Through our duoethnography we explore the homonationalistic discourses present in responses to OHS's raising of the Pride flag in 2015, illustrating how this nearly decade old event provides insight into modern anti-2SLGBTQIA+ rhetoric in schools. Homonationalism refers to how queerness is co-opted and placed in relation to nation-states and national identity rooted in Western imperial interests, and solidifies a convivial relationship between queerness and militarization (Puar, 2007). Tied to ideas of patriotism, homonationalism only welcomes certain values which align with national values. This works to create national recognition for 'palatable' (white, cis) queer groups to the detriment and ostracization of queer people who do not fit within the boundaries of inclusion into the nation state (Puar, 2007). Together, our discussions provide a historical context to present day anti-2SLGBTQIA+ policy in schools, including New Brunswick's (NB) Policy 713: Sexual Orientation and Gender Identity (Policy 713), an educational policy aimed at ensuring safe space for trans and gender diverse students. These critical reflections show the ways in which public schools in Canada have consistently been a key institution involved in enforcement of discourses of queer hate. We argue that the homonationalistic discourses in reaction to OHS's raising of the Pride flag in 2015 are crucial to understanding contemporary anti-2SLGBTQIA+ rhetoric and panic in schools.

4. Andrew Chapados, University of Windsor

*Are the Parents Alright? Examining "Parental Rights" of 2SLGBTQIA+ Children.*

Canada guarantees the legal protection of rights for 2SLGBTQIA+ (Heritage Canada, 2022). However, advances guaranteeing the rights of marginalized groups do not guarantee a society welcomes or respects them. The 2SLGBTQIA+ community face ongoing threats, violence, and social exclusion. Hate crimes against people due to their sexual status are among the highest in Canada (Abramovich, 2012). Sexual minority individuals often face harm from family members, peer groups, state institutions, and faith communities. Heterosexual parents of 2SLGBTQIA+ children experience similar fears of rejection from society (Riggs et al., 2023). This can be helpfully understood through the concept of "symbolic violence" (Bourdieu and Wacquant, 1992) as a form of non-physical violence that is imposed on minority groups by a dominant one. Recent public discourse that discusses whether specific identities should be "allowed" to have rights by the dominant group has the effect of constructing populations that Foucault (2012) describes as "normal and abnormal"; one is accepted and the other is excluded or a target of domination. The case of the parent of an affirming parent of 2SLGBTQIA+ children is unique in that they are initially categorized as "normal" but they become an "abnormal" body once they perform the duty of parents, which accords with the dominant ideology of love. This paper analyzes and explains the experience of heterosexual parents who affirm their 2SLGBTQIA+ child. Through my own experience as the parent of a transgender youth and interviews with other parents, along with a discourse analysis examining authoritative

discourse problematisations, I examine how issues surrounding sexual status are framed in public discourse and the impact it has on parents of sexual minorities, how parents experience social hostility directed at their children and themselves, examine and propose what post-queer belonging looks like for parents, and analyze the limits of “rights-based” approaches and legalism in light of recent public discourse on “parental rights” regarding the education system. Ridgeway (2009) theorizes that gender is a primary frame for organizing social life. People expect others to know how to act in society according to their gender categorization. The parent who affirms their child’s sexual minority status thus works against the assumed norm of society. The parent then experiences the possibility of their own social exclusion as well as fears of what their child will experience. This paper draws on Bourdieu’s theoretical concept of symbolic violence, Foucault’s theory of sexuality, aspects of Queer theory, and Ridgeway’s concept of gender-framing. I show how parents of 2SLGBTQIA+ move from being constructed as “normal bodies” to “abnormal” because they affirm their children and seek to provide them with a safe social space. The dominant ideology of the family in Western society normalizes parental love and protection of children. Parents of sexual minorities face pressure from society to do the opposite in order to remain “normal”. Ridgeway (2009) suggests however, that members of subgroups who share alternative beliefs about gender learn to negotiate social relations differently when they are together, thus creating new possibilities of “normal”. Parents who affirm their 2SLGBTQIA+ children learn to navigate social life, in light of the discourse on “parental rights”, establishing new norms as they work.

**(HEA1d) Sociology of Medicine, Health, and Illness IV: Medical Sociology Early Career Symposium**

Wednesday June 19 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Health Research Cluster

This session focuses on the theoretical, methodological, and empirical issues pertaining to the sociology of health and health care.

*Session Organizers: Elena Neiterman, University of Waterloo, Michael Halpin, Dalhousie University*

*Chair: Elizabeth Cameron, Queen’s University*

**Presentations:**

1. Garrett Parry, University of Calgary

*Diabetes and Networks of Support*

Diabetes is a chronic medical condition affecting approximately 8.8% of Canadians (LeBlanc, et al. 2019). Diabetes can be divided into several distinct types with Type 1 and Type 2 being the most common. While these types are separate, carrying their own stigmas and self-management requirements, there is also substantial overlap between them, especially in the public perception (Browne et al., 2014). Social support, or the “resources provided by other persons” (Cohen and

Syme, 1985, p.4) can be important in improving health outcomes (Cobb, 1976; Berkman et al., 2000). For diabetes specifically, higher social support has been associated with improved self-management behaviours (Song et al., 2017; Tang et al., 2008). However, this support does not exist on its own. Rather it is embedded in our tangible social networks. Networks can be analyzed according to their structural (such as number of relations or density) and functional (such as support and other relational content) aspects (Thoits, 1995; House and Kahn, 1985). A majority of research has focused on how network structure and function impact health, but little attention has been paid to how these chronic conditions can themselves impact networks (House, Umberson, and Landis, 1988). Studies involving stroke victims found that post-stroke individuals had smaller networks and struggled to maintain their pre-stroke friends (Northcott et al., 2016). Similarly, Hass, Shaefer and Kornienko (2010) found that children with general poor health were less central in school networks and were more likely to be isolates than their peers. This study aims to expand that literature by exploring both the structural and functional dimensions of diabetics' personal networks. To best assess the content flowing through these networks, I use a methodology rooted in network diagrams (Antonucci, 1986) that allows for an analysis of structure alongside a qualitative interview exploring the flow of support through that structure. Special attention is paid to the differences and similarities between Type 1 and Type 2 diabetics. The study first explores the diabetics' close network by asking them to provide their most important relations. Follow-up questions then explore if and how these relations provide them with support for their diabetes management. Support is conceptualized along five dimensions: emotional, reassuring, guiding, integrational, and emergency support (Weiss, 1969; Weiss, 1974). This allows for a multiplex analysis and indeed multiplex relations feature heavily in these networks. Findings suggest that specific dyadic types such as parent-child relations can create barriers to support. Alternatively, these traditional role relationships are sometimes cleverly manipulated to provide support within a diabetic context, often aided by homophily or reciprocity. Furthermore, the relationship between subgroups and support functions yielded interesting insights. For instance, some subgroups specialize by providing only one type of support function that is not present in the rest of the network. Additionally, attitudes and perspectives on diabetes often coincide with subgroup boundaries, representing a potential source of stress for diabetes who have multiple subgroups within their personal network. This research aims to move away from the common approach of analyzing how networks impact illness and instead see how the opposite operates.

## 2. Cesar Ramirez, University of Toronto

### *Disaggregating A "Model Minority": Assessing Distress Among Asian-Americans*

Asian-Americans have been promoted as a "model minority" who have overcome the obstacles associated with being a racial minority group in the United States because they have achieved success in a variety of contexts, including attaining incomes and educational outcomes that are comparable to their White counterparts. However, the model minority myth homogenizes Asian-Americans and obscures important variation within the social category. In turn, although the mental health of Asian-Americans has become a popular research topic, Asian-Americans are nevertheless often homogenized in analyses. Moreover, research has tended to focus on diverse, but specific topics, including the adverse effects of race-related discrimination and migration. These research streams have provided mixed evidence, with some research suggesting better mental health



outcomes for Asian-Americans and others stating that the “model minority” myth masks mental health issues. However, examinations of general distress among Asian-Americans have been less prevalent and less established. Moreover, research on Asian-American mental health has tended to be cross-sectional. This study seeks to build upon this research and further explore the relationship between the “model minority” myth and mental health by assessing how distress symptoms among a variety of Asian-American ethnic groups diverge from or converge with their White counterparts as well as with each other between adolescence and adulthood. This research utilizes the National Longitudinal Study of Adolescent to Adult Health (Add Health) to examine the trajectory of distress symptoms among White and Asian respondents through adolescence, young adulthood, and adulthood. Add Health is a nationally representative study that initially sampled adolescent respondents in grades 7-12 in 1994-1995 and has sustained data collection throughout adolescence, young adulthood, and adulthood. Self-reported psychological distress is measured through a constructed 10-item scale of mental health questions that are included in the Add Health in-home survey data. To assess the extent to which Asian respondents, both as a collective and disaggregated into their subregional and ethnic origin groups, adhere to the “model minority” myth and align with their White counterparts in terms of mental health outcomes, three regression models were constructed. Each model uses the data’s White respondents as its reference category. The first model broadly compares the difference in predicted distress scores between White and Asian respondents. The second model distinguishes Asian respondents by subregion (i.e., East Asian and Southeast Asian). The third and final model, meanwhile separates all Asian respondents by the ethnicity with which they self-identify (i.e., Chinese; Filipino; Japanese; Korean; Vietnamese). Growth curve models conditioned on income and education will be utilized to explore variation in the trajectories of distress symptoms at the aggregate, regional, and country levels of Asian respondents. This variation will also be compared to the trajectories of distress symptoms of White respondents over the three survey waves. Initial regression analyses suggest that Asian-Americans report distinct levels of distress symptoms from their White counterparts and that these differences vary amongst the different ethnic groups that comprise the Asian-American category. Statistically significant differences exist at each of the selected survey waves. Further, these relationships do not appear to be static. Convergence does occur over time and the predicted mean distress scores for the different ethno-racial groups tend to follow the same pattern of peaking during adolescence (Wave 1), declining in early adulthood (Wave 3), and then rising slightly during adulthood (Wave 4). However, statistically significant differences between White and Asian respondents exist at each wave of the survey. My regression models disaggregating the Asian-American category by subregion and ethnic group demonstrate variation in how different subregional and ethnic origin groups diverge from or converge with the predicted distress scores of White respondents. This subsequently suggests that, over the life course, levels of distress vary in important ways both between White and Asian respondents and amongst the Asian respondents. Existing research on the mental health of Asian Americans has demonstrated mixed results, but these initial findings suggest that Asian-Americans report distinct levels of distress symptoms from their White counterparts and that important variation exists within this social group. Forthcoming analyses will illuminate more clearly the exact nature of these differences. Nevertheless, initial findings lean towards previous research that indicates that mental health issues among Asian-Americans may be overlooked due to assumptions associated with the “model minority myth”.

3. Elizabeth Cameron, Queen's University

*Suspected endometriosis: A scoping critical intersectional review of medical literature*

Endometriosis is a chronic disease that affects up to 15 percent of women and unknown numbers of gender-diverse people globally (CMAJ 2023). The condition causes pain and symptoms that disrupt important bodily functions including enjoying sexual pleasure, movement during normal daily activities, menstruation, and pregnancy. Common comorbidities include anxiety, depression, fatigue, and gastrointestinal conditions, along with high rates of infertility (CMAJ 2023). Endometriosis' status as a feminized, gendered disability (Jones 2021) has obscured the disease from medical and social scopes of concern, resulting in a prolonged lack of funding being directed towards understanding the condition or improving treatment for those affected (Ellis et al. 2022). Presently, those with endometriosis symptoms wait an average of 4-12 years to receive a definitive diagnosis, as this can only be confirmed through surgical intervention which allows the disease's presence to be visually observed (Agarwal et al. 2019). In Canada, the average delay between symptom onset and a confirmed endometriosis diagnosis is 5.4 years (Singh et al. 2020). During this period, people with endometriosis continue to experience painful, uncomfortable symptoms without sufficient explanation or relief. Clinical diagnosis of endometriosis – when a physician suspects someone has the disease based on non-surgical evaluations and symptom history – is increasingly encouraged in Canada and the U.S. in order to reduce the diagnostic delay, and circumvent problems arising from the reliance on a surgical diagnostic method, which is invasive and can be sterilizing (Agarwal et al. 2019; CMAJ 2023). However, people with suspected endometriosis – those who have not had the diagnosis confirmed through surgery – are yet to be considered as a population with unique care needs, experiences, or desires. This paper draws from my SSHRC CGS-M supported master's thesis research, which is the first academic contribution in the social sciences to consider suspected endometriosis in particular. First, a scoping review of suspected endometriosis' construction as a diagnostic category in medical literature is described. I then reframe this medical literature through a critical intersectional health studies perspective, finding that a lack of medical knowledge and care concerning those with suspected endometriosis produces racialized, gendered diagnostic outcomes which serve in colonial, patriarchal projects of ableism and cis-heteronormativity. People with suspected endometriosis are conceptualized as a heterogeneous epistemological community (Whelan 2007) which experiences systemic inequities due to the intersecting oppressions which underpin endometriosis care. Finally, the emergent implications for improving care for people with suspected endometriosis are considered. This project responds to intensifying calls for research which places a long-overdue emphasis on feminized experiences of illness, and in particular, those with endometriosis (Ellis et al. 2022; Agarwal et al. 2019; Jones 2016). Critical, intersectional, qualitative research is urgently needed in order to develop more relevant, accessible, and effective care systems for those affected by this devastating chronic illness (Wahl et al. 2021). In 2023, Health Canada announced over \$1.6 million in funding to improve sexual and reproductive services for people living with endometriosis, further highlighting the crucial need to expand care for those with this condition. Thus, this research contributes intersectional knowledge to be used as evidence by community advocates and Canadian health policy makers to work towards improving care for people with suspected endometriosis.

4. Anna Kuznetsov, University of Toronto

*Navigating Breastfeeding Challenges Online*

Breastfeeding experiences have predominantly been studied using surveys and interviews. North American studies reveal that mothers most often struggle with breastfeeding due to low milk supply and difficulty with technique (Odom et al. 2013; Public Health Agency of Canada 2022). Many scholars have found that mothers equate successful breastfeeding with good mothering (in line with the intensive mothering model), such that an inability to breastfeed is experienced as a personal failure (Knaak 2010; Lee 2007; Thomson, Ebisch-Burton, and Flacking 2015). In addition, early negative breastfeeding experiences may be a risk factor for postpartum depression (Watkins et al. 2011). However, there is an impetus to understand not only “the normative and ideological imperatives of breastfeeding and how women manage them but to explore these in the context of women’s changing lives, the multiple and diverse conceptions of ‘good mothering’ and the values attached to different feeding practices” (Marshall, Godfrey, and Renfrew 2007:2158). Responding to this call, I investigate how parents navigate their breastfeeding challenges on a popular parenting website’s breastfeeding forum, a method which to my knowledge has not been previously undertaken by social scientists. I analyze forum discussions to uncover: 1) What breastfeeding challenges are discussed and what are their impacts on well-being, as perceived by posters? 2) What are the dominant cultural tropes or discourses around breastfeeding and motherhood? 3) What is the role of the forum in responding to breastfeeding challenges? Findings indicate that parents experience a myriad of breastfeeding challenges, from those which are more medical or individual in nature (e.g., low milk supply, difficulty with breastfeeding technique) to those which are more social in nature (e.g., unsupportive partner, barriers to pumping breastmilk at work). However, underlying all issues is a social element, meaning that greater social investments—such as accessible, responsive, and tailored hands-on support, comprehensive, accurate, and timely information, and broader cultural education and support for breastfeeding—could prevent many breastfeeding challenges. This is a crucial objective as forum participants describe feeling like a failure, discouraged, confused, lost, emotional, desperate, exhausted, disheartened, tired, drained, isolated, at a loss, frustrated, heartbroken, stressed, and upset in response to their breastfeeding challenges. The discourse on the forum tends toward the ideal of “good mothering through breastfeeding,” which undoubtedly contributes to adverse mental health in the case of breastfeeding challenges, yet other meanings are attributed to breastfeeding as well. In addition to (1) “good mothering through breastfeeding,” I identify (2) “good mothering through being present,” and (3) “mother comes first” as salient discourses on the forum. The second discourse champions breastfeeding, as long as the mother-baby bond is not harmed. Thus, if a mother has trouble breastfeeding, and this impacts her mental health or ability to be present with her child, then formula-feeding is preferred (“fed is best”). The final discourse “mother comes first,” prioritizes mothers’ well-being, as feeding method is considered inconsequential in the long run. These diverse interpretations of breastfeeding agree with findings by Marshall et al. (2007), which suggest that mothers are swayed by a variety of considerations in relation to breastfeeding, and that the identity of “mother” is negotiated with pre-existing identities such as woman, partner, and worker. The forum is thus a place where different views and orientations can be shared and explored. It is also a space where parents share experiential and embodied knowledge, which serves to reclaim authority and expertise from the medical establishment. While some may consider the forum community as

an effective response to inadequate institutional supports, the findings here underscore the need for a public health approach that balances babies' and parents' well-being, as the physical and mental health burdens associated with breastfeeding challenges can be quite significant for parents.

5. Nancy Nzeyimana Cyizere, Université Toulouse - Jean Jaurès & Institut national d'études démographiques (Ined)

*Between a rock and a hard place: sex work, sexual health and the law in the French context*

This communication is part of a doctoral research examining the vulnerabilities to HIV and aids of black people in continental France, whether natives or immigrants. To question the role of several environmental and psychosocial factors in the exposure to the risk of primary contamination to HIV or to a health deterioration towards AIDS, we conducted 70 interviews between January 2022 and February 2023 in the Paris (N=48) and Toulouse (N=22) metropolitan areas, with health and social sector "Professionals" and black "Individuals" aged 18 and above. On one hand, we questioned Professionals' practices as a factor of improvement in access to health and social services or, on the contrary, of disadvantage. On the other hand, we questioned Individuals' opinions and experiences with HIV (retrospective and current), their general health trajectories and their living conditions. Researchers and policy-makers alike have often understood sex workers' overexposure to HIV (and other sexually transmitted infections) as an occupational hazard. Yet on the field, Individuals and Professionals alike identified nation-wide policies penalizing sex work and international migration (especially from the Global South) as the main culprits. Initially the 2016 law that penalizes the use of sex work has degraded their working conditions and their sexual health. Indeed, as (male) clients now take legal risks to visit sex workers, many insists on genital penetration with no condom. Despite being aware of the potential consequences on their sexual health, fewer sex workers are able to refuse these demands as the decline in the number of clients has reduced their income. Furthermore, the precarization of sex work affects workers unequally depending on their social and legal constraints. In particular, those who are in an unlawful situation regarding their administrative residency status are more sharply affected. First, they can't access legal employment meaning that their options for earning a livelihood are particularly limited. Secondly, they live with an acute fear of being identified by the police, arrested, detained and deported from France, which impedes on their use of key resources such as associations and health centers. The ideologies that have shaped the current situation — described as catastrophic by community-based associations — have emerged from two different fields of political mobilization in contemporary France. The French state's position on sex work aims to eradicate it from the territory and is first and foremost carried by a subset of feminist activists (called "abolitionist"), for whom sex work is the expression of patriarchal domination. The State's anti-immigration policies result from the normalization of xenophobic and racist discourses in the media and the political class — such as "migrants abuse public resources", "they don't want to integrate" or "their culture is not compatible with ours" — that have created an "immigration problem" ("problème de l'immigration"), that ever more closed-off borders should help resolve. To understand the current gaps in the prevention, screening and treatment of HIV among sex workers, it is indispensable to analyze how the legal framework impacts their working conditions. The restrictive legal frameworks around sex work and international migration exacerbate any pre-existing social inequalities between clients and workers, as the latter's earning potential and bargaining power have crumbled.

**(SOM4c) Sociology of Migration: Transnationalism**

Wednesday June 19 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Migration Research Cluster

This session illuminates various dimensions and themes found in the transnationalism literature. Identity formation and negotiation, using Alevi immigrants from Turkey as a case study is one theme while what is perceived as emigrants' right to political participation by voting and running for office in the country of origin is another. International migration for international education also an aspect of transnationalism where parental and familial perceptions of educational benefits for their children are important. Finally, social media sampling advertising by Meta is assessed as a potential source of data on hard to reach migrant populations.

*Session Organizers: Lisa Kaida, McMaster University, Lori Wilkinson, University of Manitoba, Monica Boyd, University of Toronto*

*Chair: Shirin Khayambashi, Toronto Metropolitan University*

**Presentations:**

1. Thomas Soehl, McGill University

Non-presenting author: Aaron Erlich, McGill University

*Who should vote? Attitudes towards expatriate political participation in the Nigerian Diaspora*

Migration is a profoundly political act and in turn has political consequence: the decision to leave is in many ways a vote of no confidence in the home state. As observed by Santamaria Gomez— one of the deepest sentiments of Mexican migrants to the US, one of the quintessential labor migrations, is that “with a ‘good government’ they would not have had to leave their country” (Santamaria Gomez 1994:165). At the same time emigration profoundly re-shapes political relationships. As immigrants they are outsiders in the polities of their host societies (at least initially) but as emigrants they retain political membership in their home state – notably citizenship. But should they retain all the rights and privileges that come with citizenship? A key question is emigrant’s right to political participation in the country of origin – the right to vote and the right to run for political office. While a significant amount of research has examined the normative implications, and the factors that contribute to the rapid spread of expatriate voting rights, a lot less is known about the opinions of emigrants who gain the right to participate and those who did not migrate but have to share the franchise with emigrants. The key data source for our project is a unique survey that combined a sample of Nigerians in Nigeria (N~1500) with a samples of Nigerian emigrants in 10 countries around the world (~400 in each country, total N~3500). We used targeted social media advertising to recruit respondents to take a 15 minutes survey that featured questions on migration biography and political attitudes in addition to basic socio-demographics. We assess the quality of the data in a separate paper which we also submit for presentation to PAA. The key dependent variable is respondent’s attitude towards expatriate political participation. We ask respondents whether or not

Nigerians who are living abroad should be able to a) vote in federal elections, b) vote in local elections and c) run for elected office. Our key independent variables are respondent's evaluation of the quality of democracy in Nigeria and their assessment of free speech. We control for political interest and a set of socio-economic and demographic variables. PRELIMINARY FINDINGS: Attitudes towards expatriate political participation: After matching emigrants to those at home on observable background characteristics we find that NIGERIANS AT HOME ARE MORE LIKELY TO SUPPORT EXPATRIATE POLITICAL PARTICIPATION THAN NIGERIAN EMIGRANTS. This gap is mainly driven by differing views on running for office. Those abroad are ten percentage points less likely than those at home to think they should be able to run for office. In other words, Nigerians at home want their compatriots overseas to be allowed the right to run for office more than their compatriots overseas want this right. Correlates of attitudes towards expatriate political participation: Our preliminary analysis focusses on the correlation between evaluation of democracy and free speech and support for our measures of expatriate political participation. Here we observe distinct patterns for Nigerian emigrants and our sample of Nigerians in Nigeria. Among expatriates those more satisfied with democracy are actually less supportive of their own right to vote. In contrast satisfaction with democracy does not seem to matter for assessment of expatriate voting rights for Nigerians in Nigeria. In contrast among those abroad we see that is satisfaction with the state of free speech that is associated with less support for expatriate political participation. Or looking at it the other way – those who feel limited in their ability to freely speak their mind are more supportive of expatriate political rights – possibly in the hope that the members of the diaspora that do not have to fear repercussions from the state can speak on behalf of those who do have to fear consequences for their speech.

## 2. Hiroki Igarashi, Chiba University

### *Onward lifestyle migration via the Global South: The interplay of lifestyle and educational aspirations of Japanese families in Malaysia*

The existing literature on onward migration--"a spatial trajectory that involves extended stays in two or more destination countries" (Ahrens and King 2023, p4)--has discussed the patterns of mobilities of people from the Global South to the North (Paul 2017) and within the Global North (Della Puppa et al. 2020) and Global South (Jung 2023). This study examines an under-explored pattern of onward migration from the Global North to the South and beyond and how such a complex mobility pattern is generated. As a case study, I conducted 46 semi-structured interviews with middle- and higher-class Japanese families migrating to Malaysia with children from 2016 to 2023. The first part of this study discusses how the development of migration infrastructure has facilitated the mobilities of people for international education, retirement, residential, and property tourism from Japan to Malaysia. In particular, for the purpose of education, Malaysia was chosen as an alternative site for international education since the early 2010s aside from the English-speaking West because of the lower cost of living and education and an environment where children can study English and Chinese--the hegemonic languages of the 21st century. The second part of this paper examines how Japanese families make sense in choosing Malaysia. In particular, I focus on how they evaluate international education in Malaysia as "ideal" by referring to Japanese education and other Western destinations of educational migration. These Japanese families perceive Malaysia as a cosmopolitan environment where children can grow safely without much racial discrimination and acquire a

cosmopolitan openness to prepare to live in Asia and the West. The last part discusses how they imagine and generate future transnational mobilities from Malaysia. My findings show that they envision various types of future mobilities--such as return, stepwise education, and stepwise lifestyle mobilities on regional and global scales. I summarize three points that generate the onward lifestyle migration from the Global North to the Global South and beyond. First, racial and language hurdles exist for international migration from Japan to the Global North because Japan is racially peripheral within the Global North nations. Since international schools in Malaysia offer an environment for Japanese children to study with other Asian students, Malaysia is recognized by Japanese families as a first step for their transnational journeys for both parents and children to study English and acquire mobility capital that makes them feel at ease to move to the Global North in the future possibly. Second, attending an international school attracts students to move to the English-speaking West for higher education, but the fact that Malaysian international schools also offer opportunities to learn Chinese stimulates Japanese families imagination for regional mobility to Chinese-speaking regions. Lastly, Since parents and childrens preferred future migration destinations do not always match, they strategically and flexibly generate split-household arrangements to realize and negotiate the lifestyle and educational aspirations of family members.

3. Senem Karaceper, York University

*Negotiations of Identity Among Alevi Immigrants in the Post-9/11 Context: Transnational Perspectives*

Rather than being fixed in time and space, identity is fluid and ever-changing, connecting historical experiences with present-day socio-political circumstances. However, in a world deeply entwined with societal issues such as racism, xenophobia, or Islamophobia – exacerbated particularly in a post-September 11th world towards minoritized communities from West Asia – there is an urgent need to cultivate a profound understanding of identity. Therefore, I am applying the concept of identity to Alevi immigrants from Turkey in various Western receiving nations such as Germany, England, and Canada. Alevism is a religious and cultural subset of Islam practiced by ethnic Turkish and Kurdish Alevi populations. This research employs theories of transnationalism and a framework of cultural identity as expressed by Stuart Hall to answer the following research question: How are Alevi immigrants negotiating their ethno-religious cultural identity in transnational communities? I explore the experiences of being a minority within a minority, historical experiences in the Ottoman Empire, and the Turkish Republic and identity formation in such transnational communities. This research also uncovers the ways in which Alevi communities associate, disassociate or reject characteristics typically associated with members of the Turkish and, more broadly, Muslim diasporas. This study aims to contribute to a nuanced understanding of identity negotiation in the post-9/11 era by situating Alevi immigrants in their rightful socio-political context.

**(SPE1) Bringing Class Back In: Making Further Sense of Social Inequities in the 21st Century**

Wednesday June 19 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Social Policy and Social Equality Research Cluster

Even though economic inequality is one of the most visible and easily identifiable aspects of social differentiation, discussions of social class have very been limited in Canada. Why don't Canadians talk about social class? These researchers address the question directly and present evidence related to class differences based in paid work relations, social and cultural capital, and other areas. They also address class consciousness, including aspects of class identity and higher levels of oppositional and revolutionary consciousness. Connections between class and sustainable social movements focused on other forms of social inequities will also be addressed.

*Session Organizers: D.W. Livingstone, OISE, University of Toronto, Michelle Maroto, University of Alberta*

*Chair: Terry Wotherspoon, University of Saskatchewan*

**Presentations:**

1. D.W. Livingstone, OISE, University of Toronto

*Hidden Levels of Class Consciousness: Canadian Trends*

Left intellectuals and activists often presume that transformation from capitalism requires that they instill revolutionary class consciousness in rank-and-file workers duped by dominant class ideologies. The presumption is dead wrong. Rare grassroots surveys show that many rank-and-file workers hold hopeful anti-capitalist future visions. The challenge is not instilling these visions but mobilizing them. This paper registers the relative absence of class analysis based on paid work relations since the 1980s, in conjunction with the neo-liberal offensive weakening organized labour as well as more obvious and extraordinary increases in labour force participation by visible minorities and women with children. The re-composition of the tripartite class structure of paid employment in Canada during this period is documented, including the rise of non-managerial professional employees. Levels of class consciousness are distinguished in terms of different class identities, opposed class interests and visions of the future. Many non-managerial workers are found to have a pragmatic or contradictory mixture of hopes and fears; but many more clearly desire transformation to a sustainable non-profit worker-managed economy than defend an obsessive profit-driven capitalism with managerial prerogative. Revolutionary labour consciousness is found to be much more widespread than hegemonic capitalist consciousness. Links between class position, class consciousness and the key policy issues of global warming and poverty reduction are explored, as well as their mediation by race and gender factors. Empirical analysis is based primarily on re-analysis of Clement and Myles 1982 Canadian Class Structure survey and on my national surveys of 1998, 2004, 2010 and 2016. Further inquiries and mobilizing use of these findings are encouraged. The paper is grounded in and developed from Marx's theory of class relations. The method of inquiry



relies mainly on representative national surveys of the Canadian labour force. The reported research was undertaken with the explicit intent of bringing class-based paid work relations back into analysis of ecological/ economic/ political crises.

2. Michelle Maroto, University of Alberta

Non-presenting authors: Zohreh BayatRizi, University of Alberta; Guillaume Durou, University of Alberta; Delphine Brown, University of Alberta; Samuel Braden, University of Alberta

*The Many Dimensions of Social Class in Canada: Early Evidence from the Great Canadian Class Study*

What does social class mean in diverse 21st century post-industrial societies like Canada? How might social class be conceptualized to account for the complex and multi-dimensional social space of this country? Data from the Great Canadian Class Study – a mixed methods project including over 8,000 surveys 100 interviews across the country -- present a complicated picture of social class in Canada. By incorporating different types of economic, cultural, and social capital with subjective perceptions of social class standing into this survey, we are able to map different measures and show whether links occur. Interview data show that experiences of increasing economic insecurity across the class spectrum have further complicated people's understandings of social class position. In addition to discussing some of the main theoretical conundrums regarding the concept of class, we bring to bear some of the most extensive data on the topic of social class collected in recent years in Canada. We intend for this to be the start of a much larger conversation.

3. Guillaume Durou, Université de l'Alberta

*Is The "Québec Model" Still a Thing? Social Inequalities and Class Analysis in The 21st Century*

Inspired by the Scandinavian social democracy, the so-called Québec model emerged during the 60s and strongly changed the institutions and the society. This model was characterized by a strong intervention of the state and a fair redistribution of wealth among the population. Often perceived as a social innovation, Québec's welfare state has fostered a better access to education and provided upward mobility for many individuals until today. However, with the reinforcement of neoliberal policies by the end of the previous century and, more specifically, after the economic debacle of 2007 from which massive austerity measures were taken across Western countries, the model slowly started to erode. More recently the post-pandemic recovery has revealed vast social inequalities such as the rental crisis, the difficult access to public health services and wage stagnation. Despite the lauded redistributive model, inequalities actually kept growing, leading to more social conflicts. This paper will focus on Québec's social structure, class consciousness and inequalities combining censuses of 2016 and 2021 and data collected this year as part of the Great Canadian Class Study (GCCS). Our analyses will help us assess various class experiences and better understand the nature and persistence of socioeconomic boundaries that defines Québec today.

## **(TEA1) Integrative Pedagogies: Teaching Sensitive Topics and Open Pedagogy**

Wednesday June 19 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Teaching and Learning Cluster

In a world increasingly marked by polarization, hostility, and hate, the role of educators in higher education institutions cannot be understated. In the field of Sociology, the task is particularly challenging since real-time events often interweave with the narratives we teach. This proposed round table “Integrative Pedagogies: Teaching Sensitive Topics and Open Pedagogy,” seeks to address these concerns. Sociology educators often grapple with the dilemma of integrating and discussing sensitive, timely, and sometimes controversial issues, which may pop-up well after their curriculum and lessons have been planned. If mishandled, these topics can inadvertently fuel biases, misinformation, and exacerbate hate. However, with an informed pedagogical framework, these very same topics can become pivotal for instilling empathy, understanding, and informed action. Likewise, by facilitating knowledge sharing and delegating responsibilities to students for sourcing and incorporating lived experiences, open pedagogy fosters solidarity, social justice mobilization, equity, diversity and inclusion, accessibility. This session brings educators in Sociology (and other related disciplines) together to share best practices, frameworks, and experiences of informed and open pedagogies. All done with the objective of, not only to educate, but also to counteract divisive narratives and promote empathetic understanding amongst those we strive to teach. The discussions will centre on balancing "real world" relevance with academic rigour, the need to instill critical thinking, and the importance of fostering inclusive and supportive classroom environments. The role educators play in challenging hate and promoting understanding is relevant in embracing the complexities of the contemporary sociopolitical landscape. Mitigating hate fuelled perceptions of the "other," has always been central to Sociological pedagogical practices. This session addresses some of these challenges, by fortifying educators' role in challenging hate and promoting nuanced empathetic understandings in the face of contemporary and emerging issues within today's, and tomorrow's sociopolitical landscape. The educator's role is crucial for influencing societal narratives and challenging hate filled narratives.

*Session Organizers and Chairs: Dara Vosoughi, University of Windsor; Oral Robinson, University of British Columbia*

### **Presentations:**

1. Rohil Sharma, University of British Columbia; Oral Robinson, University of British Columbia

*From awareness to action: emotional reflection as a pathway to social agency*

As higher education continues to blend theory and practice, fostering not only academic excellence but also social responsibility is an important curricular competency. Social responsibility emphasizes the ethical and moral obligations that individuals, organizations, and institutions have toward broader society. It is a reflective process that constitutes recognizing the impact of ones actions on the social fabric and actively contributing to the well-being of a community and its members. As a cornerstone of this process, emotional reflection emerges as a central tenet for students'

development of emotional intelligence and self-awareness. Sociological literature regards emotions as socially constructed phenomena shaped by cultural norms and interactions (Averill, 1980; Harré, 1986; Hochschild, 1983; Lutz, 1988; Ratner, 1989). As individuals engage with their emotions, they are able to interpret their subjective experiences and contextualize these experiences in proximate social landscapes. However, the symbiotic relationship between emotional reflection and social agency is under-emphasized in existing research. As such, this presentation seeks to emphasize the transformative potential of emotional reflection in the classroom. Based on a survey (n=209) and qualitative analyses of memo forms deployed throughout three terms of an introductory sociology course, we examine how emotional reflection can serve as a pathway to empowering students' social responsibility and fostering their social agency. Through pedagogical activities (such as prompted emotive writing, free-form journaling, and open dialogues between students) centered around students' emotional resonance to topics in the course, we found emotional reflection to support students' ability to recognize and interpret social injustices and understand their relationality to systems of oppression. On an individual level, this gave students a clarified understanding of their own values, ethical principles, and positionalities. Through articulating their emotions, students were able to channel their reflections into actionable steps to combat injustices and challenge systems of oppression. Upon sharing these reflections with their peers, students were able to empathize with a diversity of perspectives, foster a deeper understanding of how the same social contexts enact disparities between groups, and develop solidarity by observing the social axes and experiences that they had in common. We observe how this emotional exchange between students functioned as a constructive dialogue centering their ways of knowing, which strengthened their morale for enacting social change. This presentation points to the need for more emotional dialogue in higher education and emphasizes its integral role in nurturing the social agency of students. By encouraging students to center their emotions in their learning, educators can cultivate a more holistic and inclusive learning environment that serves as an incubator for socially conscious decision-making and community engagement. We suggest that educators provide varied and overt opportunities for students to articulate and share their emotional experiences in relation to course content; this would help instill a practical and humanistic understanding of social issues that transcends the potentially abstract nature of theory-based learning. More broadly, we call for a paradigm shift in educational philosophy that acknowledges an inextricability between emotional reflection and social agency. By appealing to the emotional intelligence and self-awareness of students, educators can help shape individuals into effective social actors in the contemporary world.

## 2. Elliot Fonarev, University of Toronto

### *Dialogic pedagogies for softening digital and epistemic divides in morally heightened times*

Since October 2023, diasporic politics around Israeli and Palestinian nationalisms (Shafir, 1996) have been reinvigorated over social media platforms such as Instagram and Tiktok. Digital media is a key site of collective construction of diasporic identity through online discourses and knowledge sharing about identity, peoplehood, and 'homeland' politics (Féron and Voytiv, 2021; Shams, 2020). Moreover, media on exogenous geopolitical events can siphon attention to other places and reshape migrant identity formations in connection to 'homeland' constructs and 'present-place' experiences of belonging (Shams, 2020). As part of a broader research project on Jewish boundary-making practices, I explore how knowledge construction around Jewish identity and experience is being

encoded in the digital domain, examining the works of Jewish-identified cultural interlocutors who promote either 'pro-Israel' or 'pro-Palestine' positions through social media content and their claims and rebukes in competing boundary constructions around identity, belonging, and "sense of place" (Bourdieu 1977). Prior sociological research has documented the growing complexity of diasporic allegiances between young Jewish North Americans and Israel (Cohen and Kelman, 2010; Sasson, 2010; Schneider, 2020; Waxman, 2017). These scholars examines changing diaspora-homeland relationships and debate whether recent trends suggesting that younger generations have more critical stances towards the policies of Israel indicate alienation or deeper connection to Jewish identity. This highlights how transnational translations of knowledge and politics over digital media influences diasporic understandings of peoplehood and identity and how such claims-making may be used to build moments of ontological stability in a time of affective distress. In this presentation, I draw on critical and trauma-informed pedagogical approaches, professional mentoring practice, and community workshop facilitation experiences to identify strategies to sustain critical thinking practices and inclusive classroom climates that support diverse students around issues that engage identity across differences in power and culture. Drawing on dialogic approaches to tough conversations, I consider how educators can play a role in fostering inclusive classrooms and care to de-escalate fears and tensions around contentious politics.

3. Alexander Painter, University of Windsor

*Greening Hegemonic Scholarship: Legitimizing Ordinary Knowledges with Environmentalist Humility*

Contemporary Social Movement Scholarship has been charged with not aptly attending to methodological nationalisms and anthropocentric, hegemonic values embedded in sociological methods. Abstraction between social actors and scholars has been pointed to as a major issue in the development of counter- hegemonic pedagogy. Critiques call for researchers to consider: 1) trends in treating non- academic knowledge as 'lower status,' 2) tendencies for formal theory to insufficiently challenge hegemonic categorizations of out-groups, 3) 'humanist' approaches that counterintuitively disparage 'different ways of seeing' social issues, 4) the modern researcher's undervaluation of causes and rationale for social action, and 5) societal influences in the construction of out-group categories and stereotypes. In this paper, I will reflect on the work of Edward Relph, who proposed that we approach the development and transformation of Earth with an 'environmental humility,' or a deliberate respect for the inherent virtues of places and things. In this reflection, I advocate for an 'environmentalist humility' wherein the scholar seeks to challenge both academic and societally-normative hegemonic standard ways of studying and framing environmental activism.

4. Addison Kornel, University of Guelph

*Bridging the Gap Between Online and In-Class Discourses on Sensitive Topics*

In the online sphere students can become exposed to political debates and, occasionally, hate speech. However, if students choose, they are able to engage with this content using a degree of inter-passivity. That is, they may engage vicariously in controversial topics through others by virtue of the online spectator position. However, my position is that classroom discussion must take the opposite tact. Students are taught early on in sociology that their perspective holds weight. Rather

than leaning on the mechanics of online discussions in the real world (i.e., the spectator stance), students ought to be up-skilled to articulate their position on controversial topics respectfully and fully. The classroom, I will argue, is a bridge by which this shift may be hastened, provided it is the intention of the instructor to encourage such behavior. I will discuss the need to bridge inter-passive online communication to productive in-class discussions on topics that are highly sensitive. Identifying the need for this transition, I believe, is a positive step towards informed pedagogy, whereby a discourse of polarizing content can flourish in a controlled and productive manner.

## **(THE2a) Theories of the Background I**

Wednesday June 19 @ 3:30 pm to 4:45 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Social Theory Research Cluster

This session will offer a space for explicit engagement with the ideas, structures, and ways of knowing that often represent the 'background' of everyday life. Many theories have attempted to grasp at this liminal space: lifeworld, habitus, tacit knowledge, prereflective backgrounds, primary frameworks, spheres and counter-spheres, etc. We investigate how questions of such 'theories of the background' apply (and perhaps ought to be adapted) to the current circumstances of our age, whether epistemic, ontological, or ethical. The strength and flexibility of such a session is that all social questions carry buried within them the question of 'what is going on in the background?' This includes the causes and maintenance structures for the hate which this year's Congress seeks to challenge. Sociology's inherently interdisciplinary nature represents a strength in this regard and so we welcome presentations representing a host of disciplines to help spark new theoretical engagements to answer the questions of today, tomorrow, and beyond.

*Session Organizer and Chair: Reiss Kruger, York University*

### **Presentations:**

1. Jesse Carlson, Acadia University

#### *Climate Change Activism and Theories of the Background*

An important strand of social theories of the background emphasize repressed, unconscious, denied, and unprocessed aspects of social life, including collective and individual traumas, prejudices, desires, and emotions. These subterranean phenomena are often linked to societal failures at the level of collective action. In connection to this failures of collective action theme this paper extends a project that critically engages with theories of climate change activism and collective emotions (e.g., Brulle and Norgaard 2019; Malm 2020, 2021; Smith and Howe 2015). These theories work to explain climate change denial and resistance to action as well as studying and theorizing successful and unsuccessful forms of climate activism. Using a comparative approach to different theories of climate change activism and collective emotions, and taking guidance from influential theories of the relationship between social movements and collective emotions (e.g., Butler 2018, 2021, 2022;

Cash 2022; Gould 2010; Kaplan 2008; Staiger et al. 2010), this paper argues that successfully responding to the challenges of climate change requires a variety of projects of 'working through' repressed, unconscious, denied and unprocessed aspects of social life. After describing and assessing approaches that deploy distinct theories of the background in their theories of climate activism—the suppression of information (Oreskes and Conway 2011), ontological uncertainty and fear avoidance (Giddens 2015), the necessity of social performance (Smith and Howe 2015), a focus on background practices (Shove 2010), theories of interpellation (Malm 2021; Malm et al. 2021)—the paper concludes by arguing that successful climate change activism requires practices that, in addition to presenting relevant scientific information, addressing background anxieties, and changing background practices while foregrounding successful social performances, do not suppress complex and ambiguous individual and collective emotions. While no moment of social life brings everything into the foreground at once, successful climate action must address the full range of repressed, unmentioned, and unacknowledged (cf. Zerubavel 2015) aspects of social life, engaging in the work of mourning (Butler 2004), grieving past, present, and future losses (cf. Cunsolo and Ellis 2018) as a necessary step to transformed collective emotions and an ingredient of meaningful collective action.

2. Matthew Horrigan, Simon Fraser University

### *Background Figures*

Background figures wander blurred by a dirty window, interrupting the beams of lamps that backlight faces leaning into a romantic conversation at a café with a big-lens camera inches away. The camera does not see the wanderers circle and cross the same window again. They follow commands. Break your rhythm. Be less repetitive. Someone comments below a YouTube documentary they call "woke." Look at these people, the commenter argues, and their solidary bandwagoning. They ideate similarly over and over despite changing keywords faster and faster. They resemble background characters in a videogame, "non-player characters," "NPCs" (Gallagher and Topinka, 2023), breaking no scripts, doing no heroics, surely submitting to shadowy orders. A crowd communes at a concert, rippling in time. For some, plans liquidate in the liminoid throes of music's dominating vibe (Henriques, 2010, p. 78). For most, a good time coincides with mutual recognition among neighbours (Reicher, 2002, p. 196). Guards and police fear their surge, but the crowd catches falling members and puts them upright. Someone crowd-surfs in a wheelchair. Motivated by three projects, an archival and ethnographic study of the "service production" industry that makes Hollywood movies in British Columbia, a textual analysis of a Grand Theft Auto V police role-play group that replaces NPCs with human-played "civilians," and an ongoing analysis of how music's license subcultures, I develop a theory of background people—backgrounders. Most people, most times, register to others indistinctly: traffic, sometimes conference applicants, sometimes former students with forgotten names. Blurrily we make each other's ordinary atmospheres (Anderson, 2009; Stewart, 2011, p. 452). But stigma attends playing background. (Dis)figured as lumpenproletariats—too deprived of agency to become agentic—crowds framed as stupid have given a point of agreement to Marx (Barrow, 2020, pp. 22–23), some of his readers (Kamola, 2021), and their conservative recuperators (Gallagher and Topinka, 2023). In videogames, NPCs remediate cinematic backgrounders, human bodies removed to leave patient entities that red-pilled writers memeify as icons of adversaries. Against a majority, deriding backgrounders has become an

argumentum ab populum . For cinema, a tantalizingly sparse literature considers backgrounders (e.g., Didi-Huberman, 2009; Fortmueller, 2021; Lauwaert, 1987/2023), usually not on their own terms but as the "extras" that assistant directors "wrangle" and "set" (like non-human animals and furniture). The term "backrunner" comes from the West Coast Backgrounders Union, a short-lived group that tried to advocate for "cash extras" from 1999 to 2003. Defeated and absorbed by the actors guild (see BC Labour Relations Board Case 46166, 2003), the backgrounders union achieved little more than to give backgrounders an emic name. But in theory, that is something. I theorize backgrounders aggregations as momentary or fixed. Cinemas flatten crowds, allowing the face of one actor to tower over many, reducing a groups ambience to something balanced lightly against an individual charismatic. So different from what crowds do live—they desolidify and resolidify, pour themselves into flexible solidarities with a flowing tentacularity (Haraway, 2016), yet more flexible than limbs and skin. Gathering and parting, less brute forcing than dividual, to become suddenly bigger and smaller, to acquire and jettison new organs, is a crowds transhuman capacity, its agency to morph. As a robot is a crowd of components, so backgrounders compose cyborg bodies. Common among milieus that degrade backgrounders is a fixity of difference between backrunner and foregrounder. Directors avoid "upgrading" extras. NPCs rarely become human-played. But like Keith Johnstone theorizes friendship as flexibility of relative social status (Johnstone, 1979/1987, p. 37), I consider backgrounders mutable backgrounding, their potential to come forward momentarily. A background not only gives a place of safe retreat, but now seems a repository of measurable history for scientists who consider the complexity of a reproduced thing in terms of the group of other objects that evolved with it (Sharma et al., 2023). Perhaps an adequate theory of backgrounders must be a "dedramatize[d] theory" (Stewart, 2011, p. 445), whose subjects effect momentarily rather than persist as moral heroes. Suspended between a heuristic that foregrounds one actant stretching tendrils in a network, and a heuristic that feels many as an atmosphere, I consider how to value a backrunner not as "upgraded" to the fore but as a part-distinct part of an affecting crowd.

### 3. Mark Gilks, Independent

#### *Backgrounds of War: A phenomenology of official British war art in Afghanistan*

For the British soldier during the recent conflict in Afghanistan, "Afghan" did not refer to the geographic area of Central Asia or to the political entity that other political entities may or may not recognise as an autonomous "Afghanistan". It referred, rather, to a "theatre of operations" (to use military jargon), to a collectively imagined space in which the military (and broader society) can collectively realise its ends of being at war. How do we delineate, conceptualise, and understand this imagined space? And what, moreover, is its ethical and political significance? In this paper, I attempt to answer these questions by critically interpreting "official British war art" – a category of art which, in the contemporary British context, has been dominated by impressionist painting commissioned directly by military regiments or by the Imperial War Museum. I analyse this painting to explore what it can teach us about the collectively imagined (and militarised) space of "Afghan". To do so, I draw on Maurice Merleau-Ponty's phenomenology of art and on Hans-Georg Gadamer's hermeneutic aesthetics. Merleau-Ponty facilitates an understanding of the (impressionist) painting not as an embellishment of the "real world", but as—potentially (if it is a good painting)—disclosing the "enigma of vision", of teaching us what we really see when we look at the world. Merleau-Ponty cannot, however, facilitate a bridging of the gap between the artist and soldier, and for this I turn to

Gadamer's hermeneutics. Drawing on Gadamer's critique of genius and his notion of a "hermeneutic universe", I develop an understanding of the official war artists as an ethnographer who, to some degree, belongs to the same lifeworld as the soldier he (sometimes she) is commissioned to paint. What the official war artist/impressionists painter discloses, therefore, is not an objective and universal "enigma of vision", but a parochial and culturally contingent one. I argue that bringing Gadamer's hermeneutic aesthetics and Merleau-Ponty's phenomenology of perception together in this way highlights the unique sociological validity of the official impressionist war painting: the painting, as such, bears the potential to teach us what it is like to be a British soldier by depicting the contours of the World in which and for which the soldier exists. Thus, the painting is not an abstracted corruption of "reality" which would ideally be replaced by the photograph or by video footage; it is, rather, an ethnographic exposition of a lifeworld, capable of offering unique insights into experience and behaviour. Moreover, the prejudice of the painter is not something to be methodologically overcome but is to be exploited. Indeed, it is precisely this prejudice which constitutes the validity of the artwork – for it is a prejudice which represents, to some degree, the prejudice of the subject to be understood. The paper develops in three main stages. In the first part, I develop the aforementioned theoretical framework. In the second section, I then explore the spatial horizons of the world – of how the world, as World (in a phenomenological-existentialist sense), is always bounded by horizons which define and delineate it spatially. I explore, for example, the significance of romanticised landscapes, of sublime mountains, and of the "fog of war" which mystifies and—for the soldier—validates the "theatre of war". Lastly, I explore the historical horizons of the soldier's world. Comparing contemporary impressionist depictions with British imperial depictions from the nineteenth century, I show that the soldier/artist's imaginative projection of the World is often steeped in traditional frames of war, and that the World therefore betrays a deep historical continuity. I conclude with reflections on the moral and political significance of the collectively imagined World of "Afghan". In particular, I explore how it enables sentiments of enmity, of tragic indifference, and of hatred – and ultimately, how it enables acts of violence. Overall, my aim is to problematize the soldier's World, to reveal its existential contingency, and to facilitate a critique of bellicose horizons.

### **(VLS8c) Violence and Society III: Violence and discrimination**

Wednesday June 19 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Violence and Society Research Cluster

It can be argued that victim experience has re-emerged to enhance how we understand violent and/or victimizing events and our responses to them. In this session we seek papers that examine violence and aggression in all forms, from varied perspectives including, but not limited to, those of the victim(s), the offender(s), witnesses, the social context(s) in which violence occurs, reactions to norm violations from both formal (governments, police, courts, etc.) and informal systems, recovery and resilience, and prevention. Papers in this session are featured from multiple disciplines that examine harms and their effects, including papers that seek to re-imagine alternatives to how we identify and respond to violence.



*Session Organizers: Organizers: Hannah Scott, Ontario Tech University, Michael Marcel, University of Victoria*

*Chair: Konstantin Petoukhov, Carleton University*

**Presentations:**

1. Tori Dudys, University of Ottawa

*Uglification: Embracing "the ugly" as a vehicle for healing*

Nickolas Hrynyk notes in the previous abstract that internalized queerphobia is deeply rooted in internalized discourses of ugliness. Given centuries of ableism, racism, colonialism, queerphobia, transphobia, and sexism, that which is deemed ugly is conflated with disability, racialization, gender nonconformity, and femininity. And we are aware that both queer and cisnet people enact violence on the most marginalized queers because of these cultural evaluations of "ugly." Drawing from feminist, disability, and critical race studies scholars' theorizations of the transformative power of ugly (Mingus 2011; Howard 2018; Henry 2020), I posit that divesting in beauty and embracing "the ugly" can be one way in which the queer community can begin to heal and doing so could be a path towards reducing violence in the physical sense and the anticipatory sense. This is not to say that radical shifts in legal, economic, medical, and educational realms are not needed. They are desperately needed. For the purpose of this paper, however, I concern myself with potential interpersonal and intrapersonal transformation that embracing the "magnificence" of ugly can and does offer (Mingus 2011). Some aesthetics scholars note the potential that ugliness has to elicit progress because of its fluidity, as opposed to the fixed state of beauty, typically viewed in contrast to ugliness (e.g. Eco 2007). However, scholars within different critical fields of study argue for the importance of recognizing the value in ugliness for ugliness' sake. Critical disability activist and scholar Mia Mingus (2011), does some of this transformational thinking. She explains that a turn towards the ugly can help shed the confines that queerphobic settler colonialism has placed on colonized communities and tries to remove the stigma from ugliness by equating it with "magnificence." The concept is that our (supposed) ugly feelings (e.g. anger) (see Ngai 2005), ugly bodies (e.g. scares, cellulite, fat) (see Ward 2020), ugly thoughts (e.g. resentment) (see Halberstam 1993), and so on, are positive in their own right, not simply transformational because they spark "beautiful" potentials. With roots in ableism, racism, and queerphobia, the concept of ugliness (and its many related terms) must be studied through a decolonial and anti-oppressive lens. To argue for a "turn to the ugly" as a means of healing from queer violence, I put two works in conversation with each other, Yetta Howard's (2018) book *Ugly Differences: Queer Female Sexuality in the Underground* and Alvin J. Henry's (2020) monograph *Black Queer Flesh: Rejecting Subjectivity in the African American Novel*. These texts shed light on how turning towards the ugly might help to strip away colonial (and queerphobic) subjectivity to leave room for a rebuilding of the self. Howard and Henry similarly argue for the stripping of one's subjectivity in order to heal from colonial, queerphobic, and patriarchal violence. Doing so allows one to reformulate the self outside of settler colonial constructs: patriarchy, queerphobia, racism, sexism. Through the use of art analysis (novels, poetry, and film), Howard and Henry develop theories for a deconstruction of self, one that might be harnessed on a practical level by queer people, Black people, and other marginalized individuals. Returning to Alok Vaid-Menon (see Orr and Mastrotillo's abstract), Vaid-Menon (in Calahan and

Zachary 2021) notes that “My beauty will still be here when I’m gone.” Vaid-Menon’s beauty is absolutely legendary and will continue to inspire people long after they are gone. I also wonder if all the possible generative ugly legacies that maybe all of us leave behind should be honoured as well. As the concluding presentation of a panel on (anticipating) violence and queerphobic violence, both past and present, this paper ultimately raises a discussion about how theoretical contributions to the topic of ugliness might be used to reframe the way queer people navigate healing from different forms of (internalized) oppression.

2. Bidushy Sadika, Western University

Non-presenting authors: Rachel Mansell, Mosaic Institute; Cornel Grey, Western University; Kaitlynn Mendes, Western University; Mohammad Jawad Zawulistani, Western University; Caden Reyes, Western University; Heather Martin, Huron University College

*Exploring the Landscape of Hate: An Intersectional Analysis of Experiences in Ontario*

Hate-motivated crimes targeting individuals based on attributes such as religion, sexual orientation, race, or ethnicity have witnessed a notable increase, as highlighted by recent observations in Ontario (Province of Ontario, 2022). The Mosaic Institute—a non-profit organization advocating for those facing prejudice—partnered with the Network for Economic and Social Trends (NEST) at Western University to conduct a comprehensive study of hate, supported by funding from the Province of Ontario. The primary aim of the study was to gain an in-depth understanding of hate experiences in Ontario, with a specific focus on intersectional identities. Between April and May 2023, an online survey was administered to 3,035 adults who lived in Ontario for the past 3 years. The survey was available in English and French and facilitated the collection and analysis of both quantitative and qualitative data. Participants were recruited through the Leger Opinion Panel, and census data was used to ensure that the sample was broadly representative of the Ontario population in terms of age and gender. Respondents commonly defined hate as negative attitudes or behaviors, bias, prejudice, discrimination, intolerance, harm, rejection of equality, and a complex phenomenon. Origins and influences of hate included factors like a lack of empathy, fear, greed, patriarchy, envy, social hierarchies, and economic stress. The majority of participants agreed with the Ontario Human Rights Codes definition of hate crime but suggested expanding it to non-criminal acts and including additional target groups. Findings indicated that 65% of Ontarians experienced hate in the past 3 years, with mocking/belittlement and verbal threat/abuse being prevalent. Impact-wise, respondents reported feeling angry, alienated, anxious, targeted, and experiencing low self-esteem from the hate they experienced. Respondents reported that they had been targeted due to their race, ethnicity, age, physical appearance, gender, religion, and beliefs about social/political issues. Many participants clarified that their experiences of hatred did not involve any legal violations. Hate incidents were typically instigated by an individual, often a stranger, but often it was by someone known as an acquaintance or colleague. Additionally, it was noted that these instances of hate were not observed by any bystanders. Coping strategies included self-care, focusing on strengths, avoiding triggering situations, suppressing emotions, and withdrawing from familiar places. Subsequent analyses were conducted to explore the variations in respondents’ experiences of hate across different demographic categories, such as age, gender, sexual orientation, race, and religion. Recommendations were provided on how researchers and stakeholders can use the results of this study—including the disaggregated, publicly accessible dataset—to address and dismantle hate in

Ontario. This study aligns with the conference theme, "Challenging Hate: Sustaining Shared Futures," as it adopts an intersectionality perspective to investigate how individuals encountered hate in diverse settings, stemming from various causes and manifesting in different forms. The insights from the study findings offer valuable knowledge, enabling the formulation of recommendations for multiple sectors. These recommendations aim to nurture shared futures for individuals across diverse groups. In particular, this research aligns with the session, "Violence and Society" by highlighting how Ontarians from diverse groups experience victimization through various types of hate incidents and hate crimes. It also identifies the perpetrators of hate and examines the support mechanisms for Ontarians in place. The study sheds light on the occurrence of such incidents in diverse social contexts and explores how individuals cope with and build resilience against such experiences.

3. Celeste Orr, University of New Brunswick; Alessia Mastrorillo, University of Ottawa

*Re/defining violence: Anticipating discriminatory violence as violence*

Alok Vaid-Menon (2020, 16), a trans non-binary person of colour, writes, "I still cannot go outside without being afraid for my safety." Marginalized people fear and expect violence, often daily. This prompts us to ask, is anticipating violence violence in and of itself? Violence is tricky to define because, in part, it relies on a perceived expert to tell us the "truth" of violence: what violence looks like, how it manifests, what can be classified as violent. Typically, violence is defined in very rigid ways, namely physical (e.g. a punch). Given the usual narrow definition of violence as physical, and the oppressive power relations involved in who has the authority to deem something violent or not, scholars have long sought to broaden definitions of violence to name ignored forms of violence that marginalized people experience as violence: sexual violence against women, specifically women of colour (Hamad 2020); representational violence (hooks 1996); curative violence (Kim 2017); epistemological violence (Namaste 2009). These forms of violence are not always understood as such because they "do not map onto prototypical exemplars" (Hamby 2017, 167) and because they involve marginalized people who are overwhelmingly discredited as hyperbolic. Building on the work of the violence and trauma studies scholars (Westengard 2019; Root 1992; Brown 1991), critical race studies scholars (Washington 2021; Hamad 2020; hooks 1996), as well as feminist, gender, and queer theorists (Halberstam 1996; Berlant and Freeman 1992), we argue that anticipating discriminatory violence is violence in and of itself. To do so, we contest two commonly held assumptions about violence that are often reproduced in scholarly works (see Hamby 2017) and by organizations (see World Health Organization 2014). First, we question the idea that violence is intentional. The idea that violence needs to be intentional is a long-held myth that functions to deny various forms violence and absolve people who have enacted violence. Combatting the idea that violence needs to be intentional, the phrase "intent doesn't equal impact" has gained traction (Utt 2013). Second, we challenge the idea that violence requires a clear perpetrator. Systems of oppression and discriminatory ideologies are violent and enact violence, but there often is no clear perpetrator (Dill and Zambrana 2009). When we are preoccupied with claiming that violence involves an intentional actor, we neglect to attend to the ways in which oppressive ideologies, systems, and discourses structure culturally devalued people's daily lives and experiences of anticipating and experiencing violence. This line of argumentation is in part a response to psychiatric theories of trauma and violence (Freud 1895; Janet 1984; LaCapra 1994; Caruth 1996) that rely heavily on isolated events

to locate the source of a subject's injury. More contemporary work from trauma studies, decolonial studies, and critical disability studies, argue that violence, or the threat of violence, is bound up in the everyday lives of minoritarian subjects. Living under our current Western capitalist cisheteropatriarchal regime renders the "everyday," rather than singular events done onto individual people, as a site of trauma and violence. We are interested in turning toward the intimate and unspoken yet quotidian dimensions of violence to render systemic oppression visible and to denaturalize the demonization of marginalized people under systemic oppression. This framework for reconceptualizing what "counts" as violence creates space to move beyond violence in its most traditional forms: the punch, the slur, the denial. Turning towards the anticipation of violence invites us to see violence, for marginalized populations, as a "structural underpinning of life itself" (Matties-Boon 2018). Anticipating violence is the logical consequence of insidious violence, insidious trauma, and living under systems of oppression that devalue people. When a group of marginalized people collectively anticipate violence and develop a geography of fear (Lawson 2007) – women/girls expecting violence from men/boys; 2SLGBTQI+ people expecting violence from cishet people; racialized people expecting violence white people; colonized people expecting violence from colonists – it is clear violence has already happened. The very act of anticipating discriminatory violence reveals violence is happening all around us and in the most innocuous ways. This paper is part of a broader panel that reconceptualizes anticipations of queerphobic violence, both past and present, as inherently violent phenomena that shapes queer ontologies and queer desires.

4. Nicholas Hrynyk, Thompson Rivers University

*Genealogies of queer fear in activist periodicals: Examining internalized queerphobia*

Danny Cockerline never thought to anticipate queerphobic violence in Toronto's ever-flourishing queer community in 1984. As a man who enjoyed wearing eyeliner to the gay bar, Cockerline found out the hard way that such transgressions of gender were not appreciated by some at the Toronto bar, Cornelius. Cockerline was evicted from Cornelius and (understandably) complained of his eviction to readers of *The Body Politic*, then Canada's largest lesbian and gay newspaper (*The Body Politic* 1985). Cornelius, despite being a gay bar, apparently enforced a strict dress code that centered on cisheteronormative (cishet) ideas of gender performance. Cockerline challenged that dress code. Beginning with internalized queerphobia and extending the politics of desire to race, dis/ability, class, gender, and sex, I explore the ways in which queerphobic violence within the queer community is part of a broader historical legacy. It traces a relatively recent history of queerphobic violence, anticipations of violence, and knowledge of violence as it has shaped queer self-preservation and self-protection and notions of sexual "deviancy" within 1970s and 1980s queer Toronto. I argue that instances of (anticipating) queerphobic violence are rooted in debates about the tenuous nature of queer desire, a culmination of moral panic around disease and death, a conservative backlash against the social(ist) and political activism of the 1970s and 1980s, and growing economic uncertainty spurred by a recession (Kinsman and Gentile 2010; Adams 1997; Kinsman 1996; Robinson and Kimmel 1994). These forces led queer community stakeholders to regulate and police gender, sexuality, dis/ability, and "deviancy" in new ways. Against the backdrop of institutionalized queerphobic violence, violence has been, at times, replicated by queer people themselves because of their own anticipation of violence (Machado 2019). It should come as no surprise as to why queer people anticipate violence, why anticipated violence haunts their daily

lives. Not only were queer people navigating this institutionalized queerphobia and fearing the consequences, but they were also acutely aware that their cis het peers, parents, grandparents, and even great-grandparents were taught that homosexuality and queerness was a sin, a sickness, a dirty way to live, and rationale for physical, emotional, financial, and social violence (Shahani 2013). Using historical analyses of activist periodicals, along with primary documents from racialized and queer people with disabilities, I connect contemporary examples of violence within the queer community to historical debates around the objective of queer rights and organizing in the 1970s and 1980s. Evidence within *The Body Politic* reveals the ways in which queer communities were policed by queer folks themselves, some of whom were trying to cling to some sense of control in a landscape that was full of pain, trauma, and turmoil as a result of state-sanctioned violence and the HIV/AIDS epidemic (Hrynyk 2022). Concerns around internalized queerphobia have been evident since formal gay liberationist organizing in the 1970s and has since become the focus of numerous studies on queer mental health, cultural attitudes towards gender performance and desirability, as well as the political agendas of queer organization (Namaste 2000). However, internalized queerphobia – and, in turn, internalized discourses of disability and ugliness – has also led to other forms of queerphobic discrimination, such as transphobia, interphobia, fatphobia, racism, ageism, and ableism to manifest within the community. For example, the silencing of Black people’s voices is not a new phenomenon and many white gay male activists in the 1970s and 1980s endorsed a neoliberal understanding of sexual desire that negated concerns of racism and ableism in the name of “sexual liberation.” This paper is part of a larger panel that proposes to offer nuanced insights into the historical legacies, discrimination, and violence prevalent in queer spaces. It presents a comprehensive exploration of the challenges faced by queer communities, bridging the gap between historical contexts, contemporary issues, and theoretical concerns. In doing so, this paper—and by extension our panel—prompts a critical reflection on the dynamics that have shaped and continue to shape the queer community, fostering a deeper understanding of its complex history and ongoing struggles.

### **(THE2b) Theories of the Background II**

Wednesday June 19 @ 4:45 pm to 6:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Social Theory Cluster

This session will offer a space for explicit engagement with the ideas, structures, and ways of knowing that often represent the 'background' of everyday life. Many theories have attempted to grasp at this liminal space: lifeworld, habitus, tacit knowledge, prereflective backgrounds, primary frameworks, spheres and counter-spheres, etc. We investigate how questions of such 'theories of the background' apply (and perhaps ought to be adapted) to the current circumstances of our age, whether epistemic, ontological, or ethical. The strength and flexibility of such a session is that all social questions carry buried within them the question of ‘what is going on in the background?’ This includes the causes and maintenance structures for the hate which this year's Congress seeks to challenge. Sociology's inherently interdisciplinary nature represents a strength in this regard and so we welcome presentations representing a host of disciplines to help spark new theoretical engagements to answer the questions of today, tomorrow, and beyond.

**Presentations:**

1. Saeed Hydaralli, Roger Williams University

*DEI and the Challenge of Sustaining Shared Futures*

This paper directly engages the conference theme of “challenging hate: sustaining shared futures” via an analysis of conflict surrounding Diversity, Equity and Inclusion (DEI) as a practice. DEI initiatives, according to its advocates, might be said to precisely challenge the ‘hateful’ practices--in the form of discrimination, bias, and the like--that have long negatively affected the life chances of minoritized members, whether in relation to employment, admission to educational institutions, places of residence, private clubs, places of worship, sports and recreation and more. By virtue of its commitment to greater diversity and the principles of equity and inclusion, DEI is believed by its advocates to make for communities that concern themselves with the well-being of all members, and in this way facilitate a shared future. On the other hand, those opposed to DEI initiatives argue that its practices, rather than combatting ‘hate’ and facilitating shared futures, is in fact ‘hateful’, divisive and damaging to the well-being of organizations and communities, and thus the antithesis of what it purports to be. For instance, opponents contend that DEI is a trojan horse for affirmative action, and thereby engages in what it calls reverse discrimination whereby members from historically advantaged groups are now themselves victims of discrimination. Essentially, opponents of DEI contend that fairness, as it relates to merit and qualification, are sacrificed at the altar of diversity and equity. In other words, this view proposes that the most qualified candidates are being overlooked, replaced, in order to make a place for those whose most prominent qualification is not their achievements or skills, but rather their social identity as members of historically disadvantaged groups. A most prominent example of this belief relates to the former, and recently resigned, president of Harvard University, Claudine Gay. On the heels of Ms. Gay’s resignation over her purportedly inadequate handling of student protests having to do with the most recent Israeli-Palestinian hostilities, and accusations that she has engaged in plagiarism, it has also been argued by her most fervent critics that she was a DEI hire who did not possess the qualifications that are supposed to be commensurate with the office of president of Harvard University. It is that alleged absence of qualification that is cited by her critics as accounting for her supposed mishandling of the student protests. In other words, she was in over her head, and DEI is the culprit. Rather than prosecute an argument as to the benefit or harm of DEI to the lives of members and communities, this paper is directed to identifying and developing the problem, in the form of a discourse, that animates this conflict over DEI. It is that unspoken (background) problem that grounds the conflict, and must therefore be formulated in order to make the conflict over, and the practice of, DEI intelligible. And in this way provide the rudiments of a shared future in the form of sustained dialogue over that unspoken problem.

2. Steve Bailey, York University

*Overcoming Semio-Phobia/Semio-Philia: George Bataille's "General Economy" and the Symbolic Order as Background*

Though perhaps less evident in the Anglo-North American context, the theorization of a “symbolic order” (Lacan) as constitutive of the grounds of subject-formation and cultural meaning making has been crucial in attempts to formulate a “background” for social practice within the Continental Social Theoretical tradition, present in a diverse array of thinkers from Georges Bataille and Alfred Schütz in the early-mid 20th century to more recent work by Julia Kristeva, Alain Badiou, and Hans-Herbert Kögler. Today, though, there is a notable tendency for synoptic social theoretical work, work aimed at uncovering a fundamental grounding for socio-cultural practice, to lapse into two poles in regard to issues of meaning-making. The first, what I describe as “semio-phobic” tends to screen out questions of meaning as innately subordinate to material, technological, or even biological/neurological factors. The second, the “semio-philic,” accords weight to issues of meaning but fails to take proper account of the instabilities of any system of signification and lapses into a proto-behaviorist formulation of meaning; in the realm of pedagogy, this is evident in discussions of “trigger warnings” and other attempts to contain meaning. In this paper, I consider the work of author and anthropologist Georges Bataille and particularly his formulation of a “general economy”, one that exceeds the boundaries of “restrictive economies” and focuses on the interplay of material, semiotic, and ritual practices. Bataille had a profound impact on the thought of philosopher-sociologist Jean Baudrillard and anthropologist Marshall Sahlins in building models—“symbolic exchange” and “cultural reason,” respectively—for a kind of background for social action and conceptualizing the whirl of symbols, material objects, and human affect. The possibility for a kind of holism here (of the sort that Badiou locates in the Deleuzian tradition) is immediately undermined by the multiply de-stabilizing presence of sliding signifiers, liquid modernity, and the vertiginous speed of socio-technical change (see Virilio, esp.). In this sense Bataille’s work refines the subsequent Lacanian paradigm of the “symbolic order” as much as it anticipates it, and allows for an accounting of the vicissitudes of cultural meaning without a necessary reduction to social constructivist idealism. The value of this rethinking of the “general economy” and “the background” is the dual movement of opening up a wider sense of what might constitute a “last instance” (Althusser) grounding for a social totality beyond brute materialism while building a theoretical apparatus for exploring the interplay of material, semiotic, and potentially cognitive/neurological factors. The second is particularly important as it suggests the possibility for greater integration of research from a wide range of often-marginalized approaches within social theory without a full acceptance of the conceptual foundations of the same. As an example, affect theory and symbolic interactionism are grounded in, respectively, a biocultural emphasis on pre-cognition and, for the second, a view of meaning-making as existentially innate, and both face opposition for “astructural bias” and sometimes a kind of methodological individualism. I’ve argued elsewhere that symbolic interaction could be productively placed in dialogue with the neo-Bataille tradition in French thought (2017) and in this presentation I expand this to a wider possibilities of reformulating “the background” as a general economic space of meaning and self-formation. With particular reference to the conference theme, hate is perhaps ideally suited to consideration along such lines, given its frequent rooting in socio-economic and more broadly material circumstances and yet necessarily holding both a pre-cognitive affective intensity and an individuating psycho-symbolic structure.

3. Alan Blum, York University

*A Sociological View of the Background of Extremist Talk and Action: Sustaining a Shared Future for Dialogue*

In my presentation I take up how Karl Marx, new left views, especially Eldridge Cleaver, and sociological descendants such as Irving Goffman, merge with a line of influence from Plato through Hegel, Freud, Wittgenstein, Simmel, Arendt, Gadamer, to Lacan and many others, that can enable us to conceive of a discourse joining the humanities and sociology on ways of formulating the background. As noted, in my research over time, this background as we understand it—as our subject has to be language. We live in language, in the midst of its inheritance that is reflected in classifications and images. This inheritance governs our speech about values, evaluation, quality and the clichés that circulate around the question of meaning as an environment of knowledge, leading all of our opinions and beliefs to depend upon this inheritance as the thread of continuity that even underlies all of our efforts to modify and transgress it. As Wittgenstein says, the background as definitive as it is, is inexpressible or in his words, is not a thing but is not nothing either. Nothing we do can be defended absolutely and finally....Perhaps what is inexpressible (what I find mysterious and am not able to express) is the background against which whatever I could express has its meaning” (Wittgenstein, 1980, 16e, page 17). I always start with Wittgenstein’s mantra that suggests how any belief or interpretation we do is ambiguous and at the same time tries to ensure its self-evidence as untouchable by eliciting automated overviews, commentary, and accounting schemes as if they are unambiguous and objective in the way of declarations, and denunciations rather than dialogue, a rhetorical infrastructure disclosed in clichés, platitudes, and all formulaic talk that always invites us to analyze its participation in a discourse. Now, in terms of the manifesto of this Congress, how can a divided, discordant society represent itself as sharing? Our interest in the background of thought and action as it is disclosed in language leads me to treat the Congress manifesto to discuss Sustaining a Shared Future as an opportunity to visualize research on sharing in a society such as ours. That is, can a capitalist society really do sharing or is it’s mechanical solidarity just a feint of togetherness that disguises the idea of life chances in order to serve its purposes. I wrote about this in detail in the Imaginative Structure of the City pp.215-222 on how Marx talked about this deceit as the secret of the proletariat (their scepticism about the bourgeoisie illusion of progress) as his version of repression correlative in its way to the self -deceiving unconscious. Max Weber frames the problem. “The fates of human beings are not equal. Men differ in their states of health or social status or what not...In every situation he who is more favored feels the never ceasing need to look upon his position as in some way "legitimate", upon his advantage as "deserved" and the others disadvantage as being brought about by the others "fault". That the purely accidental causes of the difference may be ever so obvious makes no difference.” Weber enunciates as a fundamental law of social life: “The reason for this fact lies in the generally observable need of any power, or even of any advantage of life, to justify itself.” If social life is a struggle for control of the conditions of determining meaning, then every advantage seeks to sustain itself as an advantage in a way that can be described as a fundamental law of life. Here Weber’s suggestion that every advantage of life justifies itself by virtue of the force of its self -determination alone means that it is essentially groundless, that it cannot ground itself by appealing to anything external to itself. What Weber’s comment suggests that any speech can be seen as if it is doing a justification of its advantage that functions to provide self- assurance for its speaker. Can this sociological vision of the background be



a topic for dialogue rather than for exchanges of declarations and dogmatic declarations? Should the desire to sustain a shared future not be translated as a shared future capacity for dialogue about hate and any topic?

**(ENV-RC) Environmental Sociology Research Cluster Meeting**

Wednesday June 19 @ 5:00 pm - 6:00 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: Environmental Sociology Research Cluster

The CSA Environmental Sociology Research Cluster brings together a diverse network of sociologists whose research helps us better understand the social causes and consequences of environmental issues, and provides insight into transitions towards ecological and social sustainability. This research cluster will have its annual meeting at Congress 2024 to provide an overview of recent activities and next steps, and also provide space for open discussion. New and returning participants are welcome!

*Organizers: Ken Caine, University of Alberta; Tyler Bateman, University of Toronto; Lisa Seiler, York University*

**(FEM-RC) Feminist Sociology Research Cluster Meeting**

Wednesday June 19 @ 5:00 pm - 6:00 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: Feminist Sociology Research Cluster

The CSA Feminist Sociology Research Cluster welcomes both continuing and new members with a feminist sociological approach. This cluster provides a communications hub and meeting places for feminist scholars within sociology to share ideas and research, to discuss common concerns within the discipline, and also to connect and converse with feminists within and across geographic and disciplinary lines. It encourages and organizes feminist sessions within sociology and also with other disciplines. This meeting is open to current members and those interested in learning more about our cluster activities.

*Organizers: Linda Christiansen-Ruffman, Saint Mary's University; Ronnie Joy Leah, Athabasca University; Sonia D'Angelo, York University; Rashmee Karnad-Jani, Public Scholar*

**(SOM-RC) Sociology of Migration Research Cluster Meeting**

Wednesday June 19 @ 5:00 pm - 6:00 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: Sociology of Migration Research Cluster

Members of the CSA are invited to attend this brief but important Sociology of Migration Research Cluster meeting. The winner of the best student paper award for the SOM cluster will be announced. Come prepared to share new ideas and to propose possible themes for sessions and panels for the

2025 annual CSA meeting of the Sociology of Migration Cluster. The mission of the Sociology of Migration Cluster, and the CSA-related sessions, is to cultivate diverse and enriching conversations that bring together students, faculty, independent researchers, and research institutes/centers from across Canada together to share research results and policy-relevant developments.

*Organizers: Lisa Kaida, McMaster University; Monica Boyd, University of Toronto; Lori Wilkinson, University of Manitoba*

**(SPE-RC) Social Policy and Social Equality Research Cluster Meeting**

Wednesday June 19 @ 5:00 pm - 6:00 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: Social Policy and Social Equality Research Cluster

This Social Policy and Social Equality Research Cluster meeting is open to current members and those interested in learning more about our cluster activities. The SPE cluster is especially welcoming new participants and emerging scholars who would like to contribute their opinions to the activities of the cluster or to volunteer their time to its work. Attendees will have an opportunity to network with others working in this field of research and/or teaching.

*Organizers: Ivanka Knezevic, University of Toronto; Xavier St-Denis, Institut national de la recherche scientifique*

**(BCS1) Black Skin/White students: Black and racialized faculty members teaching about race and anti-racism in predominantly White university classrooms.**

Thursday June 20 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Black Caucus & Sociology of Education Research Cluster

This panel will explore the experiences of Black and racialized faculty members teaching about race and racism in predominantly White university classrooms. In the current post-George Floyd context, there is a backlash against 'wokeness' by conservative and right wing individuals and groups who attack racialized and Black faculty for teaching Critical Race Theory or engaging in critical discussions about race and racism. Black and racialized faculty members often face reprisals in the form of lower student evaluations, complaints to the administration, or social media attacks. Using a theoretical grounding in Critical Race Theory (CRT) and intersectionality theory, panelists will discuss the challenges and opportunities that they face as Black/racialized bodies in overwhelmingly White spaces. Critical race theory is a helpful theoretical lens to understand educational praxis contexts. Critical race theorists adopt a position known as 'racial realism' which holds that racism is a means by which societies allocate privilege and status (Delgado et al., 2017). CRT recognizes that education systems are far from race-neutral (Crenshaw, 2011; Delgado et al., 2017; Gillborn & Ladson-Billings, 2010; Goldberg, 2009; Solórzano & Yosso, 2002). Intersectionality provides a wider theoretical lens to examine the multiple intersecting identities of Black/racialized faculty (Collins, 2000). This panel will offer insights and promising practices to engender greater institutional support for Black/racialized faculty teaching White students about race and racism.

*Session Organizer and Chair: Alana Butler, Queen's University*

**Presentations:**

1. Amos Nkrumah, Mount Royal University

*Journey of developing and teaching the Sociology of Black and African Canadians at Mount Royal University*

The introduction of Black/African Studies in Canadian post-secondary institutions reflects a growing recognition of the importance of the historical and contemporary issues related to the Black or African experience and the contributions of Black communities in Canada. The urgent call for the inclusion of Black Studies in Canadian universities and colleges is part of a broader global movement towards acknowledging and integrating diverse perspectives within academic curricula, which has been dominated by Anglo/Franco ideology and culture. The historical accounts about Blacks/Africans have, in many situations, been framed through a colonial lens, ignoring and downplaying the rich histories of Blacks/African civilizations. Furthermore, the history of the African diaspora, including the transatlantic slave trade, has, on numerous occasions, been oversimplified and inadequately represented, leading to a limited understanding of the complex impact on Black communities. Introducing and expanding Black and African studies in post-secondary institutions in Canada would help correct these anomalies. As scholars argued, Black/African studies strengthen knowledge about African history and foster a worldview that values community, the reality of African people, and an innovative interpretation of the modern issues confronting people of African origin in contemporary Canadian society (Dei, 1994; Ginwright, 2004; Asante, 2008). This presentation aims to recount a personal journey and lived experiences in developing a first course, “The Sociology of Black and African Canadians at Mount Royal University,” and teaching the course. The following areas would be covered – the process and development of the course/course outline, teaching the course, and engagement/interactions with students in and outside the classroom. I argue that the ultimate purpose of teaching Black/African studies is to rectify historical omissions and interrupted history about Blacks/Africans and provide a more comprehensive understanding of Blacks/Africans and their lived experiences.

2. Giselle Thompson, University of Alberta; Sterling Tong, University of Alberta

*Groundings With My Students: Teaching and Learning Black Studies in Education in the Prairies*

This paper uses a collective autoethnography (CoAE) (Noel et al., 2023) framework, to delineate the distinctive ethos of the inaugural Black Studies in Education (BSE) graduate seminar in the Faculty of Education at the University of Alberta (U of A) in Fall 2023. Because Walter Rodney’s (1969; 2019) “groundings was the pedagogical praxis deployed in this course (Vaught, 2015), it will be invoked theoretically (Bogues, 2009) to explain how BSE “offers glimpses into the transformative power of the field to... serve as a means of empowering people to build the world we need” (Roane, 2017, para. 3). We, the authors, will draw from students’ written reflections on the course, in which they were invited to describe their respective experiences navigating the course materials, the instructor

who was a Black woman, the “groundings” pedagogical approach, their fellow students, the course location (the U of A), and broader social and political Prairie, Canadian, and international contexts. The reflective journey addresses students’ knowledge of Black Studies prior to enrolling in BSE, resonant course topics, readings, and theories. Each student was invited to consider their race, ethnicity, nationality, class, and gender in undertaking this task. The reflections explore the implications of engaging in critical Black study, emphasizing its significance for future praxes as educators, academics, and human beings. The paper will also reckon with the timing of the inaugural BSE course – the post-George Floyd moment/a Black cohort hiring initiative/neoliberal budget cutbacks – and the institutional support that the instructor received/did not receive to develop it. To do this, we will draw from critical race (Delgado, 1995; Delgado and Stefancic, 2012) and intersectionality (Collins, 2019; Crenshaw, 1989, 1991) theories. The transformative potential of the discipline of Black Studies, and its seminal role in empowering individuals to shape a more equitable world (Kelley, 2002, 2018; Wynter, 1994), will be delineated as a means of countering the embeddedness of anti-Black racism in the white academic landscape. For this reason, we present our case for BSE to be made a permanent course in the Faculty of Education.

### **(CRM2b) Crime, Deviance, and Media II**

Thursday June 20 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Criminology and Law Research Cluster

The relationship between crime and the media is a complex one, often focusing on the more traditional investigation of the (mis)representation of crime and deviance and its impact on society. But while we should always consider the impact of such representations of individuals and groups by media, the exploration of that relationship should also include an investigation of how people might use media to engage in and represent their own such activities, as well as how they might navigate newly acquired deviance or criminal identities as a result being represented in media. This session invited papers that consider the relationship between crime, deviance, and the media from a number of different avenues, including but not limited to: how groups are represented by the press/entertainment/infotainment media; how individuals or groups represent themselves using media; public reactions to crime and deviance; and more.

*Session Organizer and Chair: Duncan Philpot, St. Thomas University*

### **Presentations**

1. Matthew Horrigan, Simon Fraser University

#### *Exhuming Ravenhood*

Movieworkers well know BC Housing's prohibition against "ground disturbing activity" at *sæmiq̓wəʔelə*, the former Riverview psychiatric hospital. Here, I dig up Ravenhood, the proxy that police procedural Da Vinci's Inquest fabulated for Riverview, and ask: What value does haunting

make? This project intersects sociologies of place and media production with aesthetics and art criticism, moving from a ghost criminology that articulates how movie business mines trauma stories, into a reflexive critique. Existing metasociological justifications for ghost criminology do little to account for hedonic attractions that researchers, like other spectators, have to hauntings, attractions that certain "true crime" venues like CBC's Uncover have moved ahead in discussing. Examining how products of BC's film and television industry have mobilized local reputations, I argue that movies here have extracted a form of trauma capital, creating value by alienating images of decay. I further contend that, connecting scholarly investigations with media cultures, ghost criminology is a fraught but essential turn amid research on sites of violence. Both critical to acknowledge, and insistently confounding, haunting, which I define as the sense that a place will generate a retellable story, drives scholarship even while conditioning it.

2. Quan Nguyen, University of Calgary

Non-presenting author: Hieu Ngo, University of Calgary

*Comparative Perspectives on Youth Crime: Analyzing Media Discourses in Canada and Vietnam*

Youth crime, a critical global issue, presents complex socioeconomic influences and significant societal impacts. This study embarks on a comparative analysis of youth crime, examining narratives from two major news platforms: the Canadian Broadcasting Corporation (CBC News) and Vietnam's leading news outlet, Tuoi Tre News, covering the period from 2012 to 2018. We used discourse analysis to scrutinize 27 articles, 14 from CBC News and 13 from Tuoi Tre News, revealing nine central thematic discourses. These ranged from trends in criminal activity to prevention methods and socioeconomic influences on youth youth crime. Our findings indicate distinct perspectives between the two countries. CBC News predominantly focuses on rehabilitation and recognizes the impact of historical trauma and community-based initiatives. In contrast, Tuoi Tre News offers a more contentious viewpoint, emphasizing policy effectiveness debates and a propensity towards stricter legal deterrence. The divergent approaches reflect each country's unique sociocultural contexts and developmental challenges, underscoring different historical experiences and societal structures. The study contributes to understanding the complexity of juveniles in an international context, underscoring the need for tailored strategies that address specific national and cultural requirements.

3. Hannah Walsh, Queen's University; Jennifer Silcox, King's University College at Western University

*Exploring Harmful News Media Depictions of Autistic Filicide Victims in Canada*

Inspired by disability scholars' work identifying the harmful media representations of the killing of autistic victims, we examine news media portrayals of the murders of three autistic children by their parents in Canada. To do this, we conducted a qualitative content analysis of news articles (n=56), which revealed that filicide involving autistic child victims was often framed as an isolated event. Many victims were labelled as 'difficult' or 'aggressive' and were blamed for the violence inflicted on them. Unlike the victims, the parent perpetrators were often humanized, and their actions were justified with the suggestion that the children precipitated the violence. This study adds to the scant

literature surrounding media portrayals of disability hate crimes by demonstrating how crimes against autistic children are often not situated within broader structures of ableism and inequality.

### **(FEM1a) Feminist Sociology I: Gender-Based Violence, Sexual Autonomy, and Empowerment**

Thursday June 20 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Feminist Sociology Research Cluster

This session examines the limitations of social and institutional responses to gender-based violence, while also considering how women's sexual autonomy is both constructed and contested.

*Session Organizers: Sonia D'Angelo, York University, Linda Christiansen-Ruffman, Saint Mary's University, Ronnie Joy Leah, Athabasca University*

*Chairs: Katharine Dunbar Winsor, Mount Allison University; Linda Christiansen-Ruffman, Saint Mary's University*

#### **Presentations:**

1. Natalie Snow, Humber College; Brook Madigan, Independent

Non-presenting author: Arsala Khan, University of Arkansas at Little Rock

*#JusticeforCindy: A content analysis of legacy and social media*

The current case study explores how Cindy Gladue was portrayed both in social media and news reports to better understand the public framing of violence against Indigenous women and the impacts of colonialism. The study sought to characterize the themes found in tweets and legacy news media about the Supreme Court of Canada case *R v Barton*. Cindy Gladue, a Cree, and Métis woman was murdered by Bradley Barton in 2011 and bled to death in a bathtub at the Yellowhead Inn in Edmonton (Amato, 2023). At trial, racist stereotypes plagued the courtroom with prosecutors and justice officials referring to her as a "native prostitute", with narratives of victim blaming that ultimately tainted the jury's verdict and allowed biases to consume the courtroom. Gladue's preserved vaginal tissue was also presented in court during the trial which caused outrage as this dehumanized her further. Barton testified that the act was consensual (Amato, 2023). However, Barton was still found not guilty of first-degree murder. This verdict sparked outrage and calls for justice for Indigenous women across Canada. This case is just one of many examples of how Indigenous women in Canada continue to experience high rates of violence and yet, receive no proper justice due to systemic discrimination that still exists within the justice system. This is perpetrated by continued gendered and genocidal systems that are still deeply embedded within government structures. Media analysis was the methodology used in this article and was divided into two stages. Stage one incorporated a comprehensive search of the ProQuest Newstream database to find relevant press coverage. The second stage involved importing Tweets using 4 hashtags (#MMIW, #JusticeforCindy) referencing Cindy Gladue. The purpose of collecting two sources of data was to examine different types of news-generating forums and how this case was presented

resulting in the public's comprehension of the social issues encompassing Indigenous women and sex workers. Four primary themes emerged from the data set- newspaper articles and Tweets. The themes were sexual violence, seeking justice, system failures, and the positive characteristics of Cindy Gladue. The findings reinforced the bias present in the media presenting Cindy Gladue in a negative frame. However, the findings noted the need for formal action to ensure this never happens again. The case is exceptional due to the focus of the media on the victim, Cindy Gladue, rather than the legal aspects. An intersectionality framework was used to examine the intersections of Gladue's identity (race, gender, class) and how that shaped her lack of protection from systemic discrimination in the trial before the courts, and how the media portrayed her as a victim. Adopting an intersectional perspective was important to understanding how Indigenous women face prejudice, discrimination, and barriers that go beyond their gender, and why they continue to face higher rates of gender-based violence than others (Thurston, 2022). Concepts of ideal victims were discussed in exploring the victimology within sexual violence. An ideal victim is described by scholars as a person or group who, when experiencing a crime, is given the complete and legitimate status of being a victim (Long, 2021). The process of becoming an ideal victim concerning crimes of sexual violence is biased, challenging, and at times, not accepted by criminal justice actors based on the perceived worthiness of the victim - most of the time for racialized women. This paper argues that the Canadian criminal justice system continues to fail to protect Indigenous women from violence, and systemic discrimination, and dehumanizes Indigenous victims. This treatment within the justice system extends into the media's representation of Indigenous women as undeserving victims. Content and discourse analysis were employed to examine media sources in a two-stage process.

2. Emily Chisholm, University of British Columbia, Okanagan Campus

*Representations of Sexual Violence in Sexual Health Education Materials in British Columbia: A Feminist Critical Discourse Analysis*

The prevalence of sexual violence is an epidemic among young people in Canada. Sexual health education classrooms and learning materials are important sites of organized socialization where social practices and beliefs about sexual violence are represented as knowledge. From an epistemological orientation of feminist sociology, my research investigates how dominant perceptions of sexual violence are reproduced or resisted in public school educational materials through an assessment of their discussions of societal, community, interpersonal, and individual factors that contribute to sexual violence as a gendered social problem. This presentation discusses an original research project I conducted through the Undergraduate Research Award (URA) program at the University of British Columbia, Okanagan Campus, in 2023. Applying a Feminist Critical Discourse Analysis (FCDA), I analyzed how sexual violence is discussed in a sample of 26 lesson plans, curriculum guides, and instructional samples created for sexual health educators in British Columbia. The sample is composed of publicly accessible online materials that contain teaching information pertaining to sexual violence and were selected from online sources where educators in British Columbia retrieve and share teaching materials. To guide my analysis of each text, I developed a set of questions to reflect principles of FCDA scholarship (Lazar, 2018) and recommendations from the guidelines for sexual health education curricula provided by the Sex Information and Education Council of Canada (SIECCAN, 2019). Examples of such questions include: How does the text reflect the ideological character of gender? Does the text define and situate sexual violence in terms of the

complex network of disciplinary systems that intersect with each other such as heteronormativity, colonialism, capitalism, and neoliberalism? Are dominant social practices surrounding sexual violence maintained or resisted/transformed? Finally, does the text uphold or privilege certain ideological frameworks or knowledge systems? This praxis enables my project to assess representations of information on sexual violence while locating the meaning(s) of such representations within the broader sociopolitical context, thus serving as analytical activism (Lazar, 2018). My presentation traces three dominant patterns from the learning materials' discussions of sexual violence: (1) "Prevention strategies discourse", where the conduct of a potential victim is suggested as a reliable way to prevent sexual violence; (2) "disclosure-centered discourse", which centers the perceived benefits of disclosing incidents of sexual violence and attributes moral superiority to victims who disclose their experience(s); and (3) "abstinence-oriented discourse", where violence is represented as a risk inherently associated with sex and a reason to avoid sex altogether. I illustrate key themes of these discourse patterns by drawing on contributions from feminist literature that conceptualize implications of sexual health education and neoliberal ideology in relation to intersecting forms of oppression (Bay-Cheng, 2015, 2016; Dengue et al, 2012; Lamb, 2013). These themes include the (de)moralization of responses from victims and the responsabilizing of individuals to either prevent being victimized by sexual violence, or to mitigate their own victimization. I argue that this sample of learning materials reflects inadequate integration of education that critically examines the sociocultural problem of sexual violence and embodies a hyper-individualistic lens of sexual violence that is upheld by neoliberal ideology. Such a lens obscures the ways that sexual violence is a product of broader systems of oppression which impose social positions that mediate individual experiences with sexual violence. My findings contribute to the body of Canadian literature, which has previously focused exclusively on education curricula in Ontario (Albert, 2022; Bialystok and Wright, 2019; Vanner, 2022). Addressing calls from Bay-Cheng (2016) and Vanner (2022), I discuss a sample lesson plan on sexual violence that incorporates feminist critical pedagogy and reframes the focus away from the individual in educational discussions of sexual violence. Reiterating the central focus of my research questions, my sample lesson plan exemplifies a contextualized delivery of information pertaining to societal, community, interpersonal, and individual factors that influence the social problem of sexual violence. I conclude by discussing the future directions that this research might take to address the limitations of the project at present. By advocating for school curricula that adequately address and resist power relations, this research offers contributions to broader feminist sociological efforts to understand the relationship between the communication of knowledge and social inequalities.

### 3. Oluwatobi Alabi, University of Johannesburg

#### *Focusing on women's empowerment and agency in kayan mata's discourse in Nigeria*

This paper examines the motivations behind women's use of kayan mata in Nigeria. The term kayan mata refers to traditional aphrodisiacs used by women in Northern Nigeria. It is loosely translated as the luggage of a woman. Using a qualitative research design, in-depth interviews were conducted with women who consume kayan mata, men who have insight into women's use of kayan mata, and sellers of the aphrodisiac to gain a better understanding of its varieties, motivations, and implications for intimacy, relationships, and family dynamics. To explore how kayan mata has become an important tool in Nigerian politics of intimate relationships, arguments of nego-feminism and snail-



sense feminism are made, which assert that women have used a variety of strategies to navigate limiting terrains and challenge gender norms in various cultures throughout Africa. The results of this study suggest that kayan mata has become a tool by which some women assert agency and navigate the delicate politics of intimate relationships, marriage and family-life. Besides its perceived role in stimulating sexual pleasure, it increases women's self-confidence, which enhances their negotiation power. The participants' narratives emphasize the close connection between sexual satisfaction, relationship stability, and empowerment. Despite the fact that some participants believe that kayan mata can be an effective negotiation tool for women in intimate relationships, concerns about its misuse and associations with diabolical practices also emerge, underscoring the complexity and fluidity of empowerment narratives. This study emphasizes the complexity of intimate relationships and redefines narratives about assertiveness, liberation, and empowerment in the context of traditional aphrodisiacs in Nigeria.

**(HEA2) The COVID-19 Pandemic Response: A Reappraisal**

Thursday June 20 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Health Research Cluster

Maslow's Pyramid was developed in the 1940s by American psychologist Abraham Maslow to supersede the pathologizing of the human condition informing the most popular psychological theories of the time, Freud's psychoanalysis and Skinner's behaviourism. Maslow, a humanist, believed that human beings have a universal drive towards self-actualization, meaning the development of their fullest spiritual potential, for which they need the essentials for physical survival, such as food, shelter, and health, among others. While the normative goal of public health policy is precisely to promote, protect, or when possible, restore the health of populations, policies that forget that health is not a goal but rather a means to support meaningful and purposeful lives – which may differ from person to person - do so at their peril. We propose that the past three years have witnessed a plethora of public health policies that, independently from their normative goals, have frequently caused more harm than good, and invite scholars from a variety of perspectives to identify, appraise, and problematize scientific, social, political, and ethical aspects of the public health response to Covid-19. While "getting the science right" is critical to evidence-based public health policy, it is equally important to examine how public policy responses to Covid-19 have contributed or not to promote the values at the top of Maslow's pyramid. The goal is to learn from mistakes with a view to informing policies that can promote not only better health but also human dignity as well as a more democratic and inclusive social coexistence.

Chair: Claudia Chaufan, York University

**Presentations:**

1. Harris Ali, York University

*Social Inequality and the Differential Impacts of COVID-19 in the Urban Periphery*

Those in the periphery of cities played an important role in pandemic response while bearing the brunt of the impacts. This paper investigates this neglected dimension of the pandemic response and the unfolding impacts by focusing on the “forgotten densities” of those residing and working in the urban periphery. Based on sites peripheral to Toronto - residential suburbs, warehouse districts, airport areas, First Nations reserves and agricultural locales – we discuss how the adoption and implementation of outbreak control measures, were unevenly applied across these sites relative to the city core, thus leading to particular challenges and consequences for the socially marginalized.

2. Claus Rinner, Toronto Metropolitan University

*Challenging hate of "the unvaccinated": An imperative for sustainable post-pandemic recovery*

Millions of Canadians who declined the COVID-19 vaccines were exposed to various forms of hate in the last three years. Using the August 26, 2021, Toronto Star front page (“Let them die”) and a January 15, 2024, Winnipeg Free Press op-ed (“The unwelcome unvaxxed”), I illustrate how the news media fueled, and possibly even ignited, this hatred. I argue that socially sustainable post-pandemic recovery requires agreement on three points of evidence and principle: (1) failure of the vaccines to prevent SARS-CoV-2 infection and transmission; (2) falsehood of the “pandemic of the unvaccinated”; and (3) the ethical perversion of vaccination mandates.

3. Claudia Chaufan, York University

Non-presenting authors: Camila Heredia, York University; Natalie Hemsing, York University; Jennifer McDonald, York University

*"Trust us. We are the experts": A critical policy perspective on expert meanings of health "misinformation" in the COVID-19 era*

In April of 2020, the World Health Organization (WHO) released the report Managing the COVID-19 infodemic: A call to action, declaring that “the 2020 pandemic of Coronavirus disease (COVID-19) [had] been accompanied by a massive ‘infodemic.’” Soon afterwards UN Secretary General Antonio Guterres tweeted, also alluding to COVID-19, that “a tsunami of misinformation, scapegoating and scaremongering [had] been unleashed.” The tweet was followed by a March 2021 report from the Centre for Health Security at the Johns Hopkins Bloomberg School of Public Health, warning that “health-related misinformation and disinformation” were undermining the public response to COVID-19, and, about a year later, by a Department of Homeland Security infographic, Disinformation Stops With You , alerting about the “risks to democratic institutions” of “misinformation”, “disinformation”, and “malinformation” – dubbed MDM and conceptually including

“infodemic” - distinguishing these terms based on the presumed intentionality of the agents producing or spreading them. These and similar calls to “manage” any form of discourse produced by individuals or groups skeptical of the “scientific consensus” are emerging from dominant social institutions, and have been paradigmatically captured in a recent report by the United Nations Educational, Scientific and Cultural Organization (UNESCO), dubbed Guidelines for the Governance of Digital Platforms, whose goal is to protect “free, high-quality, and independent media and information tools” to both safeguard “freedom of expression and the right to information” and control the “threat” of “dis- and misinformation, hate speech, and conspiracy theories.” As per UNESCO, this goal requires “a multistakeholder approach” including partnerships among governments, regulatory agencies, civil society, and digital media platforms. The ambitious nature of this goal notwithstanding, there has been scant critical examination within academia of what social and political institutions and actors spearheading these calls mean by MDM in the COVID-19 context, of the standards against which truth and falsehood of claims should be assessed, and of the implications of the premises underlying these meanings for public policy, equity, and civil, social, and political rights. Drawing from the traditions of critical policy, discourse, and document analysis, we critically review the literature produced by selected dominant social institutions – academic medicine, academic social sciences, and NGOs – by applying Arksey O’Malley’s scoping review framework, enhanced by Levac et al.’s team-based approach. We summarize, and appraise this literature systematically while assessing its implications for the health and well-being of populations affected by policies informed by dominant concepts of MDM. This presentation reports preliminary findings of our investigation.

### **(ITD5a) Work, Play, Display I: Exploring the Shifting Landscape of Time, Media, and Technology in Post-Pandemic Society**

Thursday June 20 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Internet, Technology, and Digital Sociology Research Cluster

This session aims to spark discussions on the contemporary challenges and transformations in the post-pandemic world, setting a platform for future explorations.

*Session Organizers and Chairs: Spencer Huesken, Queen’s University; Christian De Vrij, Queen’s University*

#### **Presentations:**

1. Spencer Huesken, Queen’s University

*The Hybrid Turn: A Sociological Examination of Hybrid Working Arrangements, Self-Optimization, and Employer Expectations in Post-Pandemic Society*

The COVID-19 pandemic has significantly shifted the ways that many people understand and engage with the workplace (Baldwin, 2020; Dwivedia et al. 2020; Iivari et al., 2020; Nagel, 2020; Alon, et al.,

2020; Hite and McDonald 2020; Habáni et al., 2021). Alternate models such as ‘remote’ and ‘flexible’ work and the incorporation of digital technologies (e.g., Microsoft Teams and Slack) into existing work practices have precipitated a range of scholarly and policy discussions orientated around the notion of ‘hybrid work.’ While these practices, as well as the term itself, existed long prior to COVID-19 (Barsness et al., 2005; Thompson 2019), the advent of the pandemic has facilitated an unprecedented and rapid adoption of alternate working models across many ‘traditional’ sectors of work to adequately support organizational and individual productivity and ensure the success of Canada’s broader economy. Given the ubiquity, speed, and variance of these changes, there is no clear definition of the term, or an understanding of how it is being differentially utilized, and we have little knowledge of how this is being experienced across different contexts of work. The shift to ‘remote’ or ‘hybrid’ models raises important sociological questions about inequities in the organization and experience of work, particularly how specific framings and uses of digital technologies have shaped the experiences of pandemic disruption in terms of working practices, and the expectations and possibilities of reorganizing work/life arrangements in the post-pandemic period. This research presentation will present preliminary data from my PhD dissertation project which has two broad aims: (1) to understand how hybrid work is being framed in different sectors of the Canadian economy at the institutional and policy level, and (2) to examine the ways that hybrid work practices are being differentially adopted and understood at the individual level. This includes the ways that these practices are shaping relationships with work and the subjective experiences of those novel practices, and (3) examining how workers across two key sectors — public and private— are adapting to, negotiating, or developing alternative models of hybrid work through the COVID-19 pandemic.

## 2. Alex Miltsov, Bishop's University

### *Blurring Lines: The Integration of Work and Leisure in the Digital Age*

In the modern digitized workplace, the traditional boundaries between work and leisure are increasingly blurred. This study delves into the dynamics of how employees integrate personal online activities within their work environments. Central to this analysis is an exploration of the motivating factors behind such behaviours and the impact of evolving work structures – including flexible employment and task-based work – on the nature and extent of personal activities during work hours. The theoretical framework of this research draws from Autonomist perspectives on labour and digital technology (Berardi, 2009, 2010), situating personal activities at work within the broader context of political, technological, economic, and cultural transformations. It views personal online activities at work as both a product of life's increasing digitization and a cognitive tool helping workers navigate fragmented work experiences. Specifically, this study focuses on the experiences of workers engaged in the cognitive labour sector. Conceptually linked to “knowledge work” and “information labour”, cognitive workers include accountants, lawyers, academics, designers and other types of typically white-collar occupations. While the notion of cognitive labour has been criticized for being too broad and imprecise (Martín-Cabrera, 2012), it is a useful concept as it captures effectively what unites many of these occupations across different sectors of the economy – the emphasis on cognitive skills in the production and manipulation of information. Employing a mixed-methods design, this research combines quantitative data from a representative sample of cognitive workers from Canada, Sweden, the United Kingdom, and the United States, with

qualitative insights from in-depth interviews. Regression analyses are used to analyze the interplay of gender, age, and different work-related factors with diverse forms of personal activities in the workplace. The findings reveal a gendered nature of personal online use in the workplace; men predominantly use digital technologies for entertainment, while women are more engaged in online activities related to shopping, banking, and household management. Interestingly, restrictive policies have a significant effect on the personal online activities associated with networking and communication but not on entertainment-oriented activities. Also, younger employees, as well as those who work on projects and experience job precarity, are more likely to engage in personal online activities during work time. This research makes several contributions. It shows how irregular working conditions influence the timing, methods, motives, and duration of personal activities among cognitive workers. Using a cross-national sample, the study illuminates the interplay between varying labour contexts and employee engagement in "non-productive" activities at work. Lastly, it provides insights into how the digitization of work and the rise of non-standard employment shapes contemporary perceptions of work-life balance. Overall, this research provides nuanced insights into the increasingly blurred lines between work and leisure in the digital age, enriching our understanding of contemporary workplace behaviours and their implications for workers lives.

3. Christian De Vrij, Queen's University

*Everyone's Doing it: A Study of Media Portrayals of Leisure During the Pandemic*

The COVID-19 pandemic significantly altered individuals' daily routines and lifestyle choices (Korkmaz Aslan, Kılın, and Kartal 2022), ushering in a paradigm shift in leisure activities (Hamedy 2021). This paper explores the discourse surrounding hobbies as portrayed in popular media during the pandemic. Utilizing content analysis, a method widely validated in media studies (Macnamara 2005) I analyze 100 news articles published between 2020-2022 to understand the evolving narrative on hobbies over the pandemic." My study reveals three predominant themes: First, the resurgence and revaluation of hobbies as a coping mechanism, aligning with findings that stress-related coping strategies have evolved during the pandemic (Fullana et al. 2020; Moore et al. 2020; Lades et al. 2020). Second, the transformation of solitary hobbies into digital communal activities, reflecting broader trends in digital engagement (Matthews 2016). Third, the media's role in the stigmatization or validation of certain hobbies, a phenomenon previously observed in leisure studies (Mock et al. 2013). I argue that the substantial media focus on hobbies not only provided a conduit for individuals to navigate the stressors of the pandemic, but also fundamentally changed the way in which hobbies are engaged in. The findings underscore the inequality of leisure, echoing concerns about resource accessibility raised by recent studies (Cantor et al. 2022). I hypothesise that the media's representation of hobbies significantly influenced public perception and engagement, serving as both a reflective and prescriptive entity in shaping leisure pursuits; and that this role played by media has only been further cemented in the post-pandemic era. The paper suggests that future research should explore the long-term effects of the pandemic on hobby engagement and how this media narrative was understood and experienced by the public. Through this examination, I unearth the interplay between media discourse, leisure activities, and the pandemic, offering a nuanced understanding of the socio-cultural dynamics underpinning leisure activities during times of global distress, contributing to the growing body of literature on pandemic-related social changes (Perez-Cepeda and Arias-Bolzmann 2022; Wassler and Talarico 2021).

4. Amber-Lee Varadi, York University

*"TikTok isn't a hobby": Media(ted) connections, identities, and leisure among contemporary high school-aged youth*

The paper associated with this presentation has received the Internet, Technology, and Digital Sociology Research Cluster Best Student Paper Award.

In a cultural context where high school-aged youth spend almost as much of their time online as they do sleeping – or participating in any other daily activity – serious debates have emerged regarding the effects of cellphone and social media use on the well-being of today's young Internet "addicts" (boyd, 2014; Pascoe, 2011; Vaterlaus et al., 2016). The COVID-19 pandemic and corresponding social distancing measures and isolation mandates have sparked further conversations about the role of cellphones and social media in young people's lives and the ways in which today's youth create and foster community, friendship, identity cultivation, and fun in leisure contexts. Indeed, the pandemic quickly and intensely diversified the role of cellphones and social media (e.g., Instagram, TikTok, Snapchat, Facebook, and Twitter) to become more than technological artifacts for social connection alone, but also untameable tools with online affordances that seemingly offer youth boundless opportunities and freedoms to strengthen friendships, learn skills, develop new hobbies, and even "experience a type of beauty or self-expression that would be corporeally unachievable" (Miller and McIntyre, 2023, p. 3625) through the use of "beautifying" face filters that make eyes and lips larger and noses slimmer. These boundless opportunities and freedoms have fuelled and challenged contemporary moral panics surrounding young people's online engagement and sparked dystopian and utopian ideas about youth's media consumption (boyd, 2014). Unsurprisingly, these ideas and panics are reproduced across media reports and public conversations that often leave out their very subjects. Accordingly, recent interdisciplinary work of youth scholars and digital sociologists highlights the need to not only spotlight young people's voices in conversations about their experiences of these technologies, but also draw on youth's understandings of cellphones and social media to nuance simplistic and homogenous ideas about these technologies (boyd, 2014; Tilleczek and Srigley, 2019). Using preliminary insights on in-progress research, this presentation works to fill these silences by drawing on the narratives of a sample of Ontario-based, high school-aged youth (age 14-18) to consider how young people's cellphone and related social media use impacts the ways in which they understand their connection to others, self-expression and identity, and leisure engagement. These preliminary findings demonstrate how youth resist shallow understandings of their cellphone use. First, while cellphone and social media engagement can strengthen friendships, online acts of friendship cannot replace offline interactions. At the same time, online events can ruin long-lasting friendships that are irreparable offline. Even more, some youth highlight how the "always online" qualities of some text-based apps make offline interactions feel awkward. Second, and noted across all participants, online acts of self-expression were described as limited and meticulously edited, which counter popular narratives that position youth as reckless over-sharers. Finally, youth framed their media consumption practices (e.g., doom-scrolling, texting, watching videos) in ways that did not align with more romanticized notions of leisure that suggested rest and fun are best achieved without cellphones. This youth-centred work aims to challenge contemporary understandings of young

people as either digital natives or digitally naïve, and reinforces that apparently novel forms of online participation are often shaped and regulated by lasting gender norms, heteronormativity, and consumerist ideals.

### **(POL1) Global Perspectives on Law, Gender, and Power in Contemporary Times**

Thursday June 20 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Criminology and Law & Gender and Sexuality Research Clusters

This session explores global perspectives on law, gender, and power in contemporary times with a focus on how gender-based inequalities and injustices are constructed, maintained, and/or reinforced legally. Specifically, the papers engage with empirical research and theorizing on gender, law and legal practices/institutions in different parts of the world, including Canada, Brazil, and Turkey. The primary issues and debates that the presentations focus on center around law and gender, and include legal responses to domestic and sexual violence, gender-based violence and discrimination against 2SLGBTQ+ individuals as well as the politics of violence against women and law reform, and gendered political conflicts.

*Session Organizer and Chair: Tuğçe Ellialtı-Köse, University of Guelph*

#### **Presentations:**

1. Roberta Pamplona, University of Toronto

*Feminist Repurposing: Activism Against Violence, State Incorporation, and the Femicídio Law in Brazil*

This paper associated with this presentation has received the 2024 Criminology and Law Research Cluster's Best Student Paper Award.

Feminists have brought attention to acts of violence that were previously not considered public concerns, such as domestic violence (Frazer and Hutchings 2020). In doing so, they have actively engaged with the state and its ideological disputes (Gramsci 1971; Hall 1996). In these disputes, studies have examined how feminist ideas on violence are implemented by noting an alignment with neoliberal agendas and conservative movements (Bumiller 2008; Bernstein 2012; Whittier 2018; Halley 2018). Studies on the Global South have revealed a double-edged sword for women's movements as feminist politics through the state can encourage women to administer the law with their own hands (Roychowdhury 2020), strengthen mobilizations in the battles for democracy (Youssef 2023) and allow for new interpretations on the meanings of violence (Wright 2006; García-Del Moral 2016). Activists are particularly concerned about the outcomes of institutionalization for feminist projects (Ferree and Martin 1995), considering contemporary critiques on the depoliticization of feminism (Eschle and Maignashca 2014) and the rise of anti-feminist discourses (Krizsán and Roggeband 2021). Given these contemporary apprehensions, Orloff, Ray, and Savci

(2016) advocate for a more contextual approach to theorizing feminist politics and the state, considering how different contexts shape feminist activism and political dynamics. I answer their call by investigating feminist formulations around feminicídio after its institutionalization in Brazil across different feminist communities (Alvarez 1990; Carneiro, 2003). Through a case study of the Feminicídio Law in Brazil, I examine feminist formulations after the state incorporation of feminicídio, a category that broadly names the killing of women based on gendered reasons. I challenge the supposition that institutionalization necessarily leads to depoliticization. Examining feminist writings on feminicídio following its criminalization, I argue that feminist communities mobilized a legitimized framework to strategically confront state initiatives by employing an individual criminal classification as a tool against the state. I show how feminists directly contested the right-wing governments' projects, such as the firearm ownership project and cuts on public health services, through the category of feminicídio. These tactical formulations were accompanied by justifications to expand welfare services, highlighting the overlap of criminalization dynamics and welfare projects. Relying on previous socio-legal studies on the repurpose of laws (Reynolds 2022; Garrick 2014), these data allow me to theorize feminist repurposing as an analytic approach that explains how feminists reformulate their ideas after the state incorporation for new political purposes. Feminist repurposing relies on feminist reformulations of legal categories by activists beyond their ordinary state incorporation. This analysis highlights how feminist activism against violence is dynamic and can mobilize institutionalized ideas against the state. My analysis of the feminicídio case in Brazil poses theoretical contributions to the impact of feminist institutionalization considering the rise of a global right in Latin America (Correa and Kalil 2021; Blofield, Ewig, and Piscopo 2017) and elsewhere (Krizsán and Roggeband 2021). The feminicídio case joins a feminist call for research on the role of feminist ideas on violence in expanding not only the carceral state but also welfare projects (Sweet 2023), depending on how feminists articulate them. My findings highlight that activists play a crucial role in the course of feminist ideas after institutionalization through the praxis of repurposing categories. Their formulations and mobilizations around institutionalized ideas reveal how specific legal reforms might have more political impacts than other projects and push for further social changes than just a penal policy.

## 2. Tuğçe Ellialtı-Köse, University of Guelph

### *"The Damage is Permanent": Law, Women's "Honor," and the Psychiatrization of Sexual Violence in Turkey*

Twenty-first century Turkey can be best identified by two virtually incompatible trends: a wave of transformative, if not altogether progressive, legislative reforms that remade many aspects of law, and the detrimental effects of the increasing authoritarianism of the government on the rule of law. It is within this context that I examine the making of the sexual assault law, including its drafting, which witnessed many controversies and disagreements, mainly between women's groups and the Justice and Development Party (AKP) government. I argue that, despite bringing about important changes, the process of legal reforms operated through a series of inclusions and exclusions within which the demands of women's groups were appropriated and reinterpreted by the government, resulting in a rather narrow understanding of violence against women and greater emphasis on punishment in sexual violence cases. Engaging with the insights of the recent feminist socio-legal scholarship on sexual violence and the law, I discuss the gendered effects of these reforms within



the context of AKP's reconfiguration of the state and their implications for women's relationship with the state in Turkey. I show that, within the frame of the conservative politics of the AKP, the legal reforms contributed to the pathologization of sexual violence and framing of it as a moral issue that is to be almost exclusively dealt with by the punitive instruments of the state. I argue that this entire process reflects a new form of state feminism within which the Turkish state redefines itself as the protector of women (and children) vis-à-vis the pathologized perpetrators of sexual assault through its apparatus of punishment. I further argue that the effect of this has been the singularization, decontextualization, and depoliticization of sexual violence to the detriment of the agenda of the women's and feminist movement. I conclude with a discussion of the current debates on medical castration and capital punishment that the AKP government has proposed as potentially prospective methods of punishment in cases of sexual violence.

3. Mandi Gray, Trent University

*Suing for Silence: A Global Strategy to Suppress Discourse about Gendered Violence*

In the last decade, there has been growing global interest in responding to sexualized and gendered violence. In turn, there is also growing anti-feminist backlash targeting those who have been vocal about their experiences of sexual and gendered violence. One tactic is the use of defamation lawsuits or the threat of a defamation lawsuit to silence survivors of gendered violence and their allies (Gray, 2024). Most notably is the case initiated by actor Johnny Depp against his former partner Amber Heard, who was sued for writing an opinion piece that described herself as a victim of domestic violence. It is not just famous men who are using defamation law, but those are the cases that tend to receive the bulk of media attention (Gray, 2024). In 2021, the United Nations noted a global rise in defamation lawsuits, specifically against those who denounce perpetrators of sexual violence. There have been media reports of men suing for defamation following an allegation of sexual violence in countries such as Australia, Canada, France, India, Japan, United Kingdom, United States, Peru, and South Korea (Gray, 2024). This paper builds on an earlier qualitative study by the author on defamation lawsuits against survivors of sexual violence. In this paper, I systematically analyze global media coverage of defamation lawsuits due to allegations of gendered violence. The analysis demonstrates a noted increase of such lawsuits following the #MeToo Movement. The analysis also reveals bias in reporting that perpetuates the commonly held belief that false allegations of gendered violence are a common occurrence. It is argued that the lawsuits combined with the media coverage may hinder discourse about gendered violence on a global scale and may have a chilling effect on formal reporting, which will have a disproportionate effect on women and gender diverse peoples while protecting abusive men from consequences of their actions.

4. Momin Rahman, Trent University

*Queer/Muslim/Canadian: understanding queer Muslim experiences and finding pathways to belonging with heteronormative Muslim communities*

Canada has increasingly seen Muslim groups organize against LGBTQ/queer rights, most recently in 2023 when Muslim organizations took a leading role in the Million Children March against LGBTQ

issues in education. Moreover, what happened in Canada is simply another iteration of global examples of mutual antipathy between Muslims and queers. This orthodoxy, however, relies upon Muslim disavowals of sexual diversity within their own communities. In this paper I detail the qualitative results of a large scale study conducted on the experiences and identities of queer Muslims in Canada and explore the possibilities for recognition from mainstream Muslim communities. I begin with a brief discussion of my theoretical model of homocolonialism and queer Muslim intersectionality that frames the standpoint methodology of centring queer Muslim knowledge. I also point out how this approach can refine dominant assumptions about identity categories and their experiences of oppression. I then provide a summary of the demographics of our interview data and then I illustrate the five core thematic clusters in our results, drawing on the specific interviews. These comprise the two main cluster themes of identity intersections and spirituality, as well as three further clusters centred on family relationships, the absence of community groups and the overarching culture of Islamophobia and homophobia experienced in the west and through Muslim communities. I conclude with an illustration of where there are shared areas for anti-oppression between queer Muslims, mainstream LGBTQ populations and mainstream heteronormative Muslims, as a beginning to identifying how we might build such understanding and alliances.

#### **(SOM4d) Sociology of Migration: Social and cultural integration of immigrants**

Thursday June 20 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Migration Research Cluster

In immigration research, integration refers to how parts of the immigrant experience come together and facilitate the incorporation of immigrants into their new society. Emphasis often is on how cultural and social integration intersect – eliciting questions such as: how is the participation of immigrants in the major institutions influenced by existing beliefs, behaviours, and material goods (and vice versa) and by the changes in these cultural characteristics? This session focuses on the dynamics of cultural and social integration, calling attention to 5 papers that study: 1) the impacts of four environments during COVID on economic hardship; 2) the importance of cultural orientation on the social integration of immigrants; 3) the importance of different levels of assets, ranging from the individual level to a larger environmental scale; 4) differences between immigrant generations in dwelling satisfaction, with a specific focus on South Asians and other groups such as the Chinese and whites.

*Session Organizers: Lisa Kaida, McMaster University, Lori Wilkinson, University of Manitoba, Monica Boyd, University of Toronto*

*Chair: Max Stick, Mount Saint Vincent*

#### **Presentations:**

1. Baran (Abu) Fakhri, Simon Fraser University

*Stuck in the 'game': The multiplicities and subjectivities of Afghan 'irregular' migration journeys to Europe*

The 'game' has become a common term among migrant communities from the Middle East to describe their attempts to cross borders 'illegally' in their migration journeys to Western Europe. The 'game' experience and practices are subject to borders, terrains and landscapes, possible modes of mobility, and different roles of people (smugglers and migrants) involved. In this paper, I take the case of 'irregular' Afghan migrants and look into what constitutes and reinforces their precarity in their 'irregular' migration journeys to Europe, and how they experience and navigate through their 'illegality' and perilous 'game' attempts. This paper draws on my ethnographic research among Afghan migrants who lived and worked in Istanbul, Turkey, and were attempting or already attempted the 'game' during the time of the research (May 2022 – January 2023). I used different qualitative methods, including ethnographic fieldwork, participant observation, in-depth interviews, and digital ethnography to follow them in their journeys. My research focuses on those vignettes from *khod-andaz* (meaning self-launched in Farsi) 'game(s)'. In such 'game' attempts, migrants prepare and take their long, risky and fragmented journeys mostly on their own with little or from smugglers or their associates. A growing scholarship explores the 'game' through the Balkans or the "Balkan route." This line of work finds the 'game' as spatial tactics enacted by migrants where they actively "reinvent" the routes in response to the changing borderscapes (Minca and Collins, 2021; Augustová, 2023). I am in conversation with these works on the 'irregular' migration in Europe in understanding the 'game' as the geographies of (border) control and counter-geographies enacted by migrants. In my research, I extend the scope of the research on the 'game' in three major ways: first, including those stages, spaces, and practices of the 'game' before reaching the 'Balkan route;' second, attending the heterogeneity of ethnic and social lines where different social groups—here Afghans—have different migratory experiences and trajectories; and third, how various modes of the 'game' with new or pre-established routers, hubs, or practices, make the 'game' experience different. I link the 'game' to migration governance and border regimes en route or what the pertinent scholarship describes as "governing through mobility" (Tazzioli, 2020). However, I show what unique, 'game' subjectivities are formed throughout the journey. I take Martina Tazzioli's (2019) concept of "multiplicity" in understanding temporary, mobile, non-homogenous formations of migrants that act collectively and have unique subjectivities with moral and political claims. I follow my participants describing their lives and journeys as "wherever we go, they get entrapped," pointing to a juxtaposition of spatial and social (im)mobility or restricted mobility. Their 'game' subjectivities consist of compound temporal expulsion and prolonged uncertainty. This is also about the iterative nature of the 'game' with high pushback, detention, or deportation chances. This makes the 'game' where they can get "stuck in mobility" and anticipate back to square one after each attempt. Nonetheless, their narratives highlight diverse and ambivalent experiences of time and hope in the course of the 'game.' To them, the 'game' can also be imbued with certain narratives of self, life, and political and moral claims. Blurring the boundaries of agency and control, to these migrants, the 'game' is not completely selected out of necessity, but can be an extension of their project of the self, showing their self-resilience and self-investment. It is where they show care for their bodies, can express their capacity to survive or save themselves from social and spatial immobility, uncertainty, and prolonged waiting that entraps them in their migration journeys. My ethnographic research also shows how the 'game' is a space where these migrants form networks of trust and solidarity, reform and strengthen their national, ethnic, and

gender identities through the course of preparing for, attempting the 'game,' and failed attempts (pushbacks). It is as well where national, ethnic, and racial tensions can resurface, diverge and lead to conflict. My research contributes to this literature by pushing further the understanding of this specific mode of 'irregular' migration, which can give new insights into the complex nature of the 'irregular' migration experience, migration governance and border control.

2. Harkiran Singh, York University

Non-presenting author: Yoko Yoshida, Western University

*Is Immigrants' Social Integration Influenced by Source Country? Examining the Relationship Between Social Integration and Individualism-Collectivism in Canada*

The social integration of immigrants in Canada has been debated by researchers; few studies, however, have looked at the implications of cultural orientation backgrounds of immigrants' source countries on social integration outcomes. Frideres (2008) and Wu, Hou, Schimmele (2010) describe social integration as "the participation of immigrants in the institutions of the host country", leading to their adaptation to the norms and social practices of Canadian society. Reitz et al. (2009) have explored some variety of immigrants' various source country attributes, like religious background or ethnic identities, that may influence immigrants' social integration and social connectedness. Few studies, however, have looked at the influence of cultural orientation backgrounds to the process of social integration. Okeke-Ihejirika and Salami's (2018) analysis provides insight into the importance of cultural orientation of immigrants, showing that immigrants are experiencing lower levels of social cohesion and trust with the host society because of both a lack of 'cultural' connectedness and a clash in values orientation with Canadian society. Thus, immigrants in Canada may be experiencing barriers in their social integration beyond their religious and ethnic backgrounds, such that their trust building with the host society, and therefore participation in social institutions, may be influenced by the differences in cultural or values orientation with Canadian society. By acknowledging these cultural differences in attitudes and values that diverse groups of immigrants have, Canadian society can work towards immigrants' social integration and provide a better life for immigrants. This paper proposes the influence of cultural orientation as a new element to expand the understanding of social integration of immigrants originating from diverse backgrounds. Analyzing the data from the Ethnic Diversity Survey (2002), combined with the information on cultural orientation from the GLOBE project (2004), this analysis seeks to understand the effect of immigrants' values orientation (individualist/collectivist) on their general trust of Canadian society. Results show that immigrants originating from highly collectivist backgrounds have lower odds of trusting native-born Canadians as compared to immigrants originating from low collectivist backgrounds. Insight into the influence of cultural orientation of immigrants improves the understanding of social integration, one that extends beyond factors such as ethnicity and religion that have been examined in previous research.

3. Sumi Sasudevan, McMaster University

*Dwelling Satisfaction among South Asian Immigrants and Immigrant Offspring in Canada*

Although immigrants' success in the labour market contributes to the receiving country's prosperity and economy, it is equally important to consider migrants' integration. Integration to the receiving country not only contributes to immigrants' well-being but ensures the retention and permanence of immigrants to their adopted country (Berry and Hou 2016). Spatial assimilation, one of the dimensions of immigrant assimilation, deems the spatial distribution of certain racial and ethnic groups as a reflection of their resources and the state of their economic and social assimilation (Gordon 1964; Massey and Denton 1985). Life satisfaction is extensively studied in migration research in Canada, where immigrant high life satisfaction levels have stayed consistent for decades (Frank et al. 2014; Chow 2007). Studies also examine life satisfaction in relation to homeownership and housing characteristics where the homeownership and residential choice represents perceived control and self-esteem (Mahmood et al. 2011; Rohe and Stegman 1994). I argue dwelling satisfaction is linked with life satisfaction, as satisfaction with the home represents agency and control, which in turn impacts life satisfaction. However, dwelling satisfaction, which is linked to aspects of life satisfaction, are understudied in migration research. I extend immigrant life satisfaction research by considering dwelling satisfaction as a more local perspective of life satisfaction. The purpose of this study is to 1) analyse the differences in dwelling satisfaction between immigrant/ immigrant offspring generations in Canada with a specific focus on South Asians and other ethno-racial groups such as Chinese and Whites, 2) compare the regional differences in dwelling satisfaction between generations among South Asians and other ethno-racial groups in Ontario, British Columbia and Alberta, and 3) assess the impact of housing tenure on dwelling satisfaction based on generational status among South Asians and other ethno-racial groups. This study will contribute to the field of migration in three ways. First, it updates the existing literature on spatial assimilation in Canada, which has stalled since the mid-2000s. Second, it provides a new way to capture a more local level of life satisfaction, dwelling satisfaction, by bridging urban studies and migration research. Finally, this study focuses on South Asians, which is the largest visible minority group in Canada. Quantitative research on South Asians is lacking in Canada, with limited studies on their general integration patterns. Using the 2021 Canadian Housing Survey (CHS) data, I conduct regression analysis to assess variations in dwelling satisfaction by immigrant generations among South Asians and other ethno-racial groups such as Chinese, Blacks and Whites. The CHS data contains information on Canadians' relationships to their dwelling, including housing conditions and satisfaction. My population of interest are three ethno-racial groups: South Asians, Chinese, and Whites divided by generational status (1st generation immigrants, 1.5 generation immigrants and the Canadian born). My main dependent variables are overall dwelling satisfaction, and two scale dwelling satisfaction variables that were created using factor analysis: dwelling satisfaction based on energy efficiency/infrastructure, and dwelling satisfaction based on comfort of the home. The main independent variables are ethno-nativity status, housing tenure and provinces. Preliminary results indicate satisfaction varies by region and tenure, but there is also some variation by ethnicity and generational status. South Asians have similar levels of dwelling satisfaction to the mainstream Whites, compared to Chinese, who have the lowest dwelling satisfaction among the three groups. However, there is little variation among generations within these ethno-racial groups. South Asians in British Columbia are generally satisfied with their dwelling compared to those in other provinces and other ethno-racial groups. However, Chinese and Whites are more satisfied in Alberta than their counterparts in Ontario and BC. When housing tenure is controlled for, homeowners are generally more satisfied than renters. However, some exceptions exist; South Asians are more satisfied with the energy efficiency of their rented dwelling

in Alberta compared to their homeowner counterparts. Similarly, 1.5 generation Chinese who rent in Ontario are more satisfied with their dwelling than their homeowner counterparts. For future analysis, I will examine how the relationship between satisfaction, tenure and province varies by controlling for demographic variables such as household income, gender, marital status, family structure, and neighbourhood contextual variables, such as neighbourhood services, community satisfaction, and sense of belonging.

### **(URS6) Housing Governance**

Thursday June 20 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Housing & Urban Sociology Research Clusters

This session broadly explores home and housing with research on insecurities, meanings, economic and environmental considerations.

*Session Organizers: Daniel Kudla, Memorial University and Andrew Crosby, Carleton University*

*Chair: Andrew Crosby, Carleton University*

#### **Presentations:**

1. Jeremy Wildeman, Canadian Centre for Housing Rights; Jon Paul Mathias, Canadian Centre for Housing Rights

Non-presenting author: Sophie O'Manique, The Canadian Centre for Housing Rights, and the Graduate Center, The City University of New York

#### *Nowhere to Go: Examining the Relationship Between Evictions and Homelessness in Toronto*

The government of Canada has recognized that adequate housing is a fundamental human right and is essential to living a life with dignity. However, the universal realization of this right in Canada is increasingly elusive, as housing costs across the country skyrocket and become wildly out of step with wages. For low-income people, a housing crisis persisted long before it was acknowledged by politicians and the media. Currently, however, an increasing number of people are forced to live in highly precarious and life-threatening conditions, including a professional, middle class of workers once unaffected by the crisis, and with many more people now experiencing persistent homelessness. As larger and more affluent swathes of the population are affected by Canada's housing affordability crisis, concern among policy makers and middle-income people has grown. Despite this growing concern, Canadian cities continue to evict tenants at shockingly high rates, with 12% of Canadian tenants having reported facing eviction in the past (Statistics Canada, 2021). This paper demonstrates that homelessness in Toronto, and Canada more broadly, is not a failure of governance, but is rather a policy choice pursued by different levels of government. In research conducted at the Canadian Centre for Housing Rights (CCHR), and in CCHR's provision of services to tenants, our researchers have observed how eviction courts and informal eviction proceedings render people homeless every day. Citing examples from several research studies conducted by CCHR in 2022-24, this paper examines how formal eviction filings and informal eviction processes in

Toronto are producing favourable outcomes for private housing providers while actively producing homelessness amidst an already profound housing crisis. This paper understands these dynamics as part of a mode of neoliberal urban governance that converts spaces of social production and reproduction into spaces of profit through displacement and resettlement (Chatterjee 2014, p. 6). This paper argues that rental housing regulations and eviction procedures in Toronto act as a state-sanctioned mode of spatial governance that makes housing more profitable for private housing providers while rendering tenants terminally precariously housed or homeless. This paper draws on an analysis of formal eviction filings; on interviews with service providers working in emergency shelters and eviction prevention programming in Toronto; and on surveys of Toronto tenants. This paper uses a social reproduction framework to consider how certain groups in Toronto are disproportionately relegated to precarious tenancies and are excluded from both the home ownership market and adequate and affordable housing in the private rental market. Social reproduction theory works to understand the relationship between production and the life-making processes that enable production. Social reproduction theorists contend that differences along the lines of class, race, gender, sexuality, family structure, immigration status and disability are produced and reproduced to be taken advantage of by capitalist forces - as capitalism requires the stratification of working people for its survival (Bhattacharya 2017, Arruzza 2016, Katz 2001). In examining marginalized groups are uniquely vulnerable to formal and informal evictions, this paper argues that formal and informal eviction processes work to reproduce differences along the line of race, gender, sexuality, family structure, immigration status and disability, to maintain a class of people who are relegated to long term housing insecurity and homelessness.

2. Lisa Kowalchuk, University of Guelph

Non-presenting authors: Trisha Einmann, University of Guelph; Aravind Joseph, St. James Town Community Corner; Alaa Mohamed, St. James Town Community Corner

*At the crossroads of environmental and housing justice: options, opportunities, and challenges for household waste diversion in a diverse community*

Since participation tracking began for household recycling and waste reduction programs, multi-unit residential buildings (MURBs) were seen to lag far behind single-family dwellings in their waste diversion rates. This paper identifies and investigates the challenges faced by residents of high-rise buildings in their efforts to increase rates of waste source streaming and waste reduction, and to improve overall recycling practices. Our focus is on renters in a diverse, densely populated, high-rise based community in the downtown east of Toronto, where the proportion of racialized immigrants and newcomers is high, and where most buildings date back to the 1970s. We also explore whether the barriers and opportunities differ between privately owned and rent-subsidized city-owned properties. Our study is framed by literature pertaining to class and environmentalism, the political economy of housing conditions, and environmental justice. Within the scholarship on household waste in MURBs, some analysts observe a popular assumption that renters, especially those in subsidized housing, are unconcerned with recycling and waste diversion. Such thinking finds a parallel in a contested but still extant theory in international development studies that low income correlates with environmentally destructive behaviour; the poor are said to be compelled by everyday survival needs and subsistence crises to consume in an extractive and polluting way. Further, in affluent country urban contexts, environmental and climate activism remains largely a

white and bourgeois phenomenon, with little presence of newcomer, immigrant, racialized, and low-income groups. Martins (2016) challenges classist assumptions about renters and environmental values, arguing that for all high-rise dwellers, not just those of low income, the decisive factors for waste reduction are those under the control of building management, particularly infrastructural accessibility, informational clarity, and convenience of segregated waste disposal. To this we would add the policy context: governments play a role in incentivizing private landlords to shape the ease of waste sorting, and in funding robust and ongoing education of tenants. If renter-predominant communities cannot avail themselves of the means for diverting recyclables, organics, bulky and hazardous waste as easily as residents of condos and single-family dwellings, this is an aspect of environmental justice. This dimension of the issue is all the more pronounced for rentals where many live with disabilities and mental health struggles as is the case with subsidized housing. In collaboration with a community hub organization called the St. James Town Community Corner, we collected data through two main methods. One, a mixed modal survey of residents in two rental high-rises (n=103) and secondly, observations and insights from lived experience shared by teams of resident participant-collaborators. Resident collaborator teams will use study results to develop action plans for improving waste practises in their buildings. A key finding is that while many residents understand household waste as an environmental issue for the society and planet, they also experience mismanaged and poorly maintained disposal as a dimension of the aesthetics, health, hygiene and safety of their immediate surroundings. In other words, it becomes part of the housing conditions and quality of life, making waste a housing justice issue. We also find that waste diversion and reduction are a high-priority concern among study participants, but that they are constrained by inconvenient, unsafe, unwieldy or entirely absent infrastructure, and an informational void about what goes where. Underlying this are landlords' under-investment in supporting better practises, and an unhelpful provincial policy regime governing the waste practises of MURB owners. For example, landlords that use private waste haulers are not compelled to collect organics separately. We suggest that the values and insights found in this dense community of renters are an untapped opportunity for provincial and municipal governments to reach the ambitious goals they have set for greenhouse gas reduction through waste diversion.

3. Kathleen Piovesan, Employment and Social Development Canada; Ivana Previsic, Employment and Social Development Canada

### *Meanings of Homeownership: Exploring the Nexus of Culture, Finance, and Policy*

Two recent large-scale qualitative research projects on the relationships between homeownership, housing debt, and retirement have demonstrated that housing, in the form of homeownership, is a key cultural structure and individual experience that both embeds meaning from and produces meaning in policy and finance. Using a life history approach alongside in-depth qualitative interviewing, this project draws on literature in the areas of neoliberalization, housing policy, and financialization to examine how a diminished social safety net has invested homeownership with intense emotional, cultural, and financial meanings. These meanings, as argued by Smith (2008) are producing new subject positions vis-a-vis the home, which are increasingly enmeshed with financialized versions of owned housing as a vehicle not only for shelter and the emotional-cultural attachments associated with this use, but with credit, debt, and wealth accumulation and the emotional-cultural attachments associated with these uses. For unattached women homeowners,



in particular, greater difficulty achieving other forms of financial security (e.g. savings and pensions through waged work) combined with a more limited safety net and extant inequalities (gender wage gap, care gap, and pension gap) led them to rely on their homes, and particularly the prices that can be “fixed” through mortgaged housing purchase, “added” through additional housing debt, “earned” through housing price increase, and “saved” through debt repayment. Housing policy in Canada combined with financial markets, especially in a low interest rate environment, have directly contributed to this contradictory yet deep meaning making. By withdrawing from housing production to satisfy neoliberal policy mandates, governments pushed lower income households into the market for housing, both rented and owned, contributing to a rise in pressure in both markets. Combining this pressure with existing cultural norms valorizing homeownership, many women acted to lock in a fixed housing price or sought to retain their owned homes post-divorce or at the point of widowhood to retain a sense of control and financial possibility. Surprisingly, debt did not much challenge this perception of homeownership as security, even when debt grew eating into equity or when debt repayment ate into income preventing financial savings and even leading to a struggle to afford daily living. Implicit is a comparison to other forms of housing tenure, especially market rental. Through their lens, and often with direct experience of the rental market, including eviction, home owning is the only means through which to achieve secure housing, in the sense of housing they have, are likely to keep long term, and through which they experience the emotional wellbeing of physical comfort and safety, relative autonomy in housing decisions, and sustained connection to valued objects, memories, relationships, and lifeways. These ties and the perceived threats of not owning a home combined to make any risks in homeownership, particularly with housing debt, seem small. The dream of homeownership, including its many contradictions and risks, permeates our housing policy. From the period of neoliberal withdrawal to the current promises made in new government programs and pronouncements, homeownership, despite its extremely high costs, including the costs of purchase and of interest payments, remains a major emotional-cultural-financial goal among households and policy makers. And, the more its goal is embedded in policy, the more it is embedded in individual dreams and vice versa. However, could there be another way? The experiences of the unattached women in this study indicate yes. Homeownership takes on a foundational set of emotional-financial meanings in two conditions: no other source of financial security and no other source of housing stability. Yet, homeownership is not the only way to provide these things. This paper will conclude with alternative policies that may expand the possibility of security to a broader range of people.

### **(ENV7) Mental Health, Culture, and the Environment**

Thursday June 20 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Environmental Sociology, Sociology of Culture, Sociology of Mental Health

This session blends sociology of culture, sociology of mental health, and environmental sociology perspectives on the topic of the environment, climate change, and environmental crises. Culture forms one central basis of how people think about and act in relation to the natural environment and environmental degradation. Environmental sociology examines how societies can produce problematic consequences for the natural environment. Climate change, ecosystem deterioration, and biodiversity loss have increasingly led to eco-anxiety, eco-grief, and other forms of distress. The session analyzes the emotional dimensions of dealing with and confronting socio-environmental issues in the face of mounting ecological crises. It addresses the motivation for political and ethical transformation (in the tradition begun by Ashlee Cunsolo and co-authors). We start by clarifying the concept of ecogrief and discussing its links to settler colonialism and neoliberal capitalism. Two case studies follow, regarding a feeling of loss of nature and place amongst baby boomers and women's experience of flooding. We then consider escapism in the portrayal of environmental catastrophe in the multiverse. We conclude by returning to capitalism and its links to environmental problems, exploring ethical consumption as a possible but complicated solution. Mental health, culture, and environmental themes are woven throughout the presentations.

*Session Organizers: Tyler Bateman, University of Toronto, Lisa Seiler, York University, Sonia Bookman, University of Manitoba, Taylor Price, New York University*  
*Chair: Lisa Seiler, York University*

**Presentations:**

1. Sarah Law, Simon Fraser University

*Queer and Feminist Care Practices at the End of The World*

As Lauren Berlant writes, crisis has become ordinary (2011). Learning to live with impending catastrophe is a defining characteristic of our historical moment. As climate impacts worsen, ecological grief (eco grief) grows in the place of hope for the future. Feelings of despair, anger, stress, fear and hopelessness intensify alongside rising sea levels, wildfires, droughts, and air quality advisory warnings. Most notably developed by Ashlee Cunsolo and co-authors, eco grief is currently understood as a psychological response to the loss experienced and anticipated due to climate change. However, feelings of "world-ending" are not new — they have long plagued marginalized peoples whose lands are occupied by settler states, climate refugees and migrants, and populations who have experienced mass deaths from preventable diseases. As they come to the forefront of concern for the Global North, the political feelings associated with existential dread, death, and dying have become popularized. Related terms such as solastalgia, eco anxiety, eco dread, and climate anxiety have lacked conceptual clarity, often resulting in interchangeable use and an urge within the social sciences to define and delineate. I offer an understanding of eco grief through feminist theories of affect as a socio-politically and culturally informed response to the climate crisis moving through phases of (1) fear and urgency (2) denial and overwhelm (3) frustration and bargaining (4) despair and depression (5) anger and rage. I frame eco grief as a continuous cycle of practice: an embodied response that moves, informs, and shapes how we come to understand the climate crisis as a consequence of settler colonial occupation and neoliberal capitalism. In this model, eco grief surfaces as a political feeling that mourns environmental loss, hopes for the future,

and disrupts deeply held beliefs about our social realities. I develop this paper based on my undergraduate honours thesis *Resistance and Resilience in the Era of Ecological Grief* (2022) interview data with climate justice activists in “Vancouver”, designed with a desire-based framework (Tuck, 2009) and the radical imagination (Marcuse, 1972). Through dreaming up just climate futures and identifying the obstacles that impede materializing these visions, I look to the sociality of emotion as a cycle that is active—that moves and points us to structural failures. In this conceptualization, eco grief is a more-than-individual phenomenon. As such, this paper frames grief not as a journey towards acceptance, but as a social practice that holds the multitude of emotions that overlap and shape our grief; inclusive of a loss of hope, faith in market-based solutions, resentment against settler institutions, frustration with political inaction, and the betrayals of corporate greenwashing. To intervene in the neoliberal imperative to turn inwards and towards the self, I argue for using theories of affect to understand climate emotions during this critical moment. Feminist theories of affect provide frameworks for analyzing the object of our emotions, allowing us to better understand what our emotions do rather than what they are. In this paper, I emphasize the importance of moving towards a conceptualization of feeling that attends to power relations, resists pathologizing political feelings, and re-politicizes mental health beyond liberal wellness and therapeutic practices.

## 2. Fatemeh Zahmatkesh, Memorial University

### *Exploring Environmental Grief Among Baby Boomers: A Study of Nature Loss*

Increasing evidence from case study research shows multiple factors influence ecological grief, with environmental, social, and cultural contexts playing significant roles. Environmental grief is the emotional distress, sorrow, and mourning that people and communities face because of environmental losses caused by climate change. These losses vary from the loss of habitats and ecosystems to pollution and environmental disasters. For this research, I investigated the phenomenon of environmental grief among baby boomers. The reason is that this generation witnessed major environmental changes during their lives, and, compared to the younger generation, many of them spent more time outdoors throughout their childhood. Having experienced the long-term consequences of climate change, they are more aware of the issue, and, as a result, they might feel a deeper sense of loss. Finally, as they approach an older age, they will feel a sense of regret, sadness, and grief. My focus was on the emotional impact of losing the natural environment that they cherished as a child or young adult. Their environmental grief is exhibited in different ways, which include feelings of sadness, anxiety, guilt, anger, or hopelessness. This mirrors the emotional connections between people and their surrounding environment. I used the qualitative method to understand how these individuals navigate their feelings about grief and nostalgia for losing nature. Through in-depth interviews and narrative analysis, I explored how their grief affected their mental health and well-being. Investigating their lived experience shows the importance of mental health in defiance of environmental changes. In an era of environmental crisis, the findings can offer insight into the challenges these individuals face in mourning the loss of nature. I interviewed eighteen individuals between the ages of fifty and seventy. Five of the participants were men, and thirteen of them were women. They were all from the same province in Iran, but their professions varied. I found that for most of the participants, the non-economic value that they assigned to the place played an important role. These values come from their personal

lived experience as well as cultural values. Because of the major changes as a result of climate change and degradation, they reported feeling disconnected from places that previously had symbolic and emotional meaning for them. Some participants mentioned how land use change resulted in losing some vegetation, trees, and birds they used to see when they were young. Among all the participants, those who came from a background in farming and fishing and those who were raised in coastal communities seemed to be more aware of environmental changes than others. In some cases, the places identity was disrupted, and how they framed the loss seemed to be connected to collective identities and cultural practices. The likelihood of experiencing ecological grief is expected to increase globally, a trend already acknowledged in some cultures. This study highlights the multifaceted aspects of ecological grief and how people view these changes through their lived experiences. The importance of place identity, meaning, and attachment can help us make sense of environmental grief in a swiftly changing environment marked by growing uncertainty.

3. Typhaine Leclerc, Université du Québec à Montréal

Non-presenting authors: Lily Lessard, UQAR; Johanne Saint-Charles, UQAM

*Flood narratives and their role in recovery and resilience trajectories of disaster-stricken women in Beauce*

Extreme weather events (EWE) such as heat waves, storms, floods, and droughts, are destabilizing incidents that can impact mental health and well-being for affected populations. Disasters are often understood as discrete events, with a beginning and an end, after which disaster-stricken communities can take steps to recover. Yet disasters are often part of a broader pattern of adversity caused by poverty and social inequality, global events such as the COVID-19 pandemic (Lawrence-Bourne et al., 2020), or other disasters – increasingly so, as climate change leads to EWEs becoming more frequent and severe (GIEC, 2021). EWEs' effects on health and well-being are not evenly distributed in affected populations, as social conditions are a main determinant of disaster vulnerability (Rushton et al., 2020). Groups and individuals dealing with the most intense hazards impacts are those who already find themselves in unfavorable situations for reasons linked to geography, poverty, gender, race, age, disability, or cultural affiliation (Chaplin et al., 2019; Hrabok et al., 2020). Social and psychological resilience researcher Michael Ungar has defined resilience as “the outcome of negotiations between individuals and their environments to maintain a self-definition as healthy” (Ungar, 2004, p. 81). Bioethicist and medicine philosopher Fredrik Svenaeus (2013) posits that when we are “healthy”, we feel “at home” in the world. This feeling of homelikeness generally remains in the background, in transparency of our experience of the world, as long as it is not unsettled by illness or other major events. Disruptions to the state of health or balance are manifested by a feeling of “unhomelike being-in-the-world” (Svenaeus, 2013, p. 102). EWE can disrupt both the sense of being “at home” in the world and feelings of safety related to the places people call home. The research focuses on the psychosocial impacts of river Chaudière floods on women in Beauce (QC), and the stories they tell about what they lived through. Seventeen women who have been subjected to one or more flooding events in Beauce participated in semi-structured interviews during which they were invited to share stories of their experience and recovery process. A feminist narrative framework guided analysis, allowing us to identify different phases participants navigated, impacts of the floods on their wellbeing and functioning at different points in time, and strategies levied for recovery. Participants' experiences of floods and ensuing

consequences vary depending on the material constraints that mark their existence (e.g. socioeconomic status, age, disability, household structure, etc.), the social expectations they face (e.g. as workers, mothers, citizens, etc.), and their self-perceptions (e.g. as a resilient person, as a Beauceronne, as a good mother). This presentation will offer an overview of these consequences on women's wellbeing, including factors of vulnerability and protection, and center on participants' recovery processes. Various material and discursive strategies adopted by participants to make sense of their experience, rebuild their homes, and rebuild their sense of security after major floods will be discussed, for example, putting oneself in the place of others; talking, writing, and creating about their experience; taking ownership of their living space; and taking action to feel safe despite flood risk. A narrative research approach makes it possible to delve into participants' incarnated experiences of flooding and its psychosocial consequences. It allows to collect rich and singular accounts of experience, including recovery strategies that have not been documented before. In offering space for a diversity of EWE accounts, this research also makes the differentiated effects of EWEs more tangible. The projects knowledge transfer strategies aim to make these multiple experiences better known to the public and to those involved in managing floods and other crises. Taking into account a greater diversity of experiences during crises would promote more equitable care for those affected in the short, medium and long term.

#### 4. Ondine Park, University of British Columbia

##### *Cartoon Multiverses in the Context of Environmental Crises: New Doors Opening or Fantastic Endings?*

In this talk, I describe and interpret the representation of multiverses in a number of animated TV shows. In particular, I consider more fully-developed, multi-episode depictions of the multiverse such as in *Adventure Time*, *Rick and Morty*, and *Fionna and Cake*, as well as the more incidental depictions in a selection of other animated shows, including *Futurama*. In these depictions, the multiverse is a fact. That is, the reality of the vast universe in which each story unfolds (and presumably, the one in which we, as viewers, are also located) is only one of at least two, but usually more – in some cases, an infinite number of – other simultaneous and fully spatialized universes which can be accessed through some kind of portal. In *Rick and Morty*, the multiverse is represented as an infinite number of fully formed universes that have varying degrees of similarity with the familiar universe. The variations between universes range from minor differences from the familiar universe (e.g., a world in which the single difference is that the word “parmesan” is pronounced “par-MEE-zi-an”) to more substantial variations (e.g., a world in which humans evolved from corn) to extreme variations (e.g., a blender world, which is never shown on-screen but which is implied to be made entirely of blenders blending). In general, the multiverse comes to be made known through a dire event, usually a catastrophe. And, this knowledge of the multiverse and the capacity to access other worlds pose grim cataclysmic threat to the familiar world, many worlds, or all worlds. Knowledge and traverse of the multiverse confer profound power and impose immense responsibility on those who know and can access the many worlds. Thus, in *Adventure Time*, the cosmic evil entity, the Lich, who is driven to destroy all life, successfully uses deception and magic to open the portal that gives access to all worlds and thus the possibility of extinguishing life in all realities. Similarly, in *Rick and Morty*, the scientist-inventor/adventurer/grandfather Rick, who is one of the few who has the capacity to open portals between worlds at will, is possibly the entity that

poses the most significant existential threat to inhabitants across the various dimensions, and in particular to other versions of himself and his family members. In *Futurama*, a lesson is provisionally learned about how precarious the many worlds become once the fact of the multiverse becomes known and the thresholds between worlds are crossable. In particular, the scientist-inventor and package delivery company owner Professor Farnsworth accidentally creates a box that contains another universe (nick-named “Universe 1”) that, in turn, contains a box in which the familiar universe (“Universe A”) is contained. Following some hijinks, the Professor creates a number of additional boxes, each containing an alternate reality. Through the events of the episode, the characters come to realize the existential risk of having inhabitants in a different universe responsible for the box containing one’s own universe, and thus manage to flip the boxes inside-out so that each respective universe contains the box that contains that universe itself (i.e., whereas before the inversion, Universe A contained the box that contained Universe 1; afterwards, Universe A contains the box that contains Universe A). I explore some of the conceptualization of the multiverse in theoretical physics alongside social theoretical works on doorways, spatiality, and temporality, in relation to these representations of multiverses to think about the complexities of ordinary places and sites of everyday life, particularly in the wake of such ongoing cataclysms as colonialism, Capitalism, and environmental destruction. In particular, I suggest, multiverses enable an undoing of the centrality and necessity of any singular configuration, interpretation, use, or understanding of space and suggests possibilities of recognizing and operating in relation to incongruous logics and imaginaries without dismissing, submerging, or minimizing any at the expense of other, even dominant, ones. In this way, multiplicities of spatio-temporalities and the many scales, dimensions and realities that are simultaneously producing space(s) can be taken as equally real or potential, even if not necessarily easy to access. I also ask, however, if the notable proliferation of multiverses (and the seeming inevitability of calamity attending the multiverse) both within any given cultural text and across media in the last several years in which environmental crises in particular have also been noticeably proliferating suggest that rather than expanding horizons and possibilities, that multiverses instead reflect a ruinous desire for escape and illustrate inevitable catastrophe?

5. Brody Trotter, University of Toronto

*#NoEthicalConsumption: Discourses on Consumer Capitalism, Environment, and Social Change on TikTok*

Alongside a growing consciousness of the social and environmental problems associated with consumer goods, there is an increasingly salient belief that individual consumers should make ethical and political considerations when purchasing to influence change (Johnston 2008; Johnston and Szabo 2011). Despite the prevalence of notions such as ‘voting with your dollar’, this individualized notion of political change is frequently challenged for shifting blame away from the world’s largest corporations and wealthiest individuals (Davies, Hernandez, and Wyatt 2019). Scholars of consumer society (Carrington, Zwick, and Neville 2016; Davies, Hernandez, and Wyatt 2019; Johnston and Szabo 2011) frequently argue that an inequitable and unsustainable economic system is to blame for social and environmental problems rather than individual consumers who are limited in their ability to influence change through their shopping habits. While these critiques of ethical consumerism are not new, the emergence of these critiques in popular discourse is a novel and (potentially) politically significant development. For example, the slogan, “ there is no ethical

consumption under capitalism,” (NECUC) has amassed popularity on social media platforms such as Tik Tok and Twitter (Lewis 2021; Pape 2018). This critical popular discourse suggests that ethical consumerism merely helps sustain the destructive system of consumer capitalism at the very root of social and environmental problems. Moreover, this discourse is potentially linked with a sense of fatalism, hopelessness, or political alienation in relation to climate change — particularly prevalent among youth and young adults (Brophy, Olson, and Paul 2023; Hickman et al. 2021; Ojala 2012). In light of this emerging discourse, this paper asks (1) How do people engage in a public social media debate about the potential of individuals to impact social and political change through consumption? To answer this question, this paper examines debates about ethical consumption on social media through a discourse analysis of 60 TikTok videos that employ the hashtag #noethicalconsumption. My preliminary analysis shows that this hashtag encompasses contention to the meaning of the NECUC slogan, as well as an array of distinct orientations to this debate including (1) an uncritical embrace of the NECUC slogan as a critique of consumer capitalism and a rejection that individual consumption habits can impact social or political change; (2) a full rejection the NECUC slogan, emphasizing the importance of individual consumption habits for impacting social or political change; and (3) a partial agreement with the NECUC slogan, with caveats and critical objections. Of these three orientations, the latter reveals a diverse array of understanding of who is responsible for the social and environmental harms associated with consumer capitalism and the moral responsibility of individual consumers to address and alleviate these harms. Notably, a cruelly optimistic (Berlant 2011; Ruti 2018) attitude towards ethical consumption appears which suggests that engaging in ethical consumerism is futile, but nevertheless advocates for ‘voting with your dollar’ as a moral imperative to those with the means of doing so. This analysis is particularly relevant to the theme of this year’s CSA, by analyzing the hopes and fears surrounding the possibility of a sustainable and equitable future.

### **(FEM1b) Feminist Sociology II: Digital Feminisms**

Thursday June 20 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Feminist Sociology Research Cluster

This session brings together papers which explore the digital as a tool for feminist activism and consider how gendered violence and cybermisogyny are reproduced, enacted, and resisted through digital media.

*Session Organizers: Sonia D'Angelo, York University, Linda Christiansen-Ruffman, Saint Mary's University, Ronnie Joy Leah, Athabasca University*

*Chairs: Sonia D'Angelo, York University; Rashmee Karnad-Jani, Public Scholar*

#### **Presentations:**

1. Pearl Phoebe Kimberly, University of British Columbia

*"My Face Was Stolen": A Theoretical Exploration of Deepfake Pornography*

The creation of synthetically manufactured media known as “deepfakes” refers to the non-consensual superimposition of a person’s face onto another’s body— usually, this process requires the employment of artificial intelligence (AI), specifically known as deep learning (DL) algorithms to manipulate both visuals and acoustics. The subsequent imitation is often virtually indistinguishable from undoctored content and the technological competency necessary for an individual to generate deepfake media is ceaselessly minimized with use. The ability to generate hyper-realistic synthetic media of individuals acting or saying things they never did brings with it unprecedented opportunities for deception. Thus, this has given a rapid rise to deepfake pornography as a phenomenon, in which DL technology is used to overlay a person’s face onto pornographic media (Öhman, 2019, p.133). A 2019 report released by Deeptrace found that out of 14,678 Deepfake videos found online, 96% are pornographic in nature (Adjer et al., 2019 p.1-2). Women have historically been immediate targets for hostile adaptations of evolving technologies and current trends indicate that deepfake pornography is no anomaly (Jane, 2016; Harwell, 2018; Melville, 2019). That said, the rapid transformation of artificial intelligence means that the existing body of scholarly literature has not expanded far beyond explorations of physical sexual violations. It is imperative that we conceptualize and concretely define deepfake pornography in relation to the overall experience of sexual violation, articulating a comprehensive understanding of the way its creation and distribution affect those targeted. This paper will draw from two primary frameworks: (1) Michel Foucaults accounts of power and constructive discursive practices to explore the institutions, and discourses that have justified the existence and perpetuation of deepfake pornography online. I argue that when power is exercised through technological mediums, such as deepfakes, the subject is rendered desirable precisely due to the mediation of the technology. In other words, I believe that the medium used to portray the subject plays a significant role in the objectification of the subject. (2) Linda Alcoffs concept of sexual subjectivity, as sexual violation is far from homogenous and normative; there are substantially diverse stances among survivors specifically on where to draw the fine line that separates harmless sexual exchanges from sexual transgressions. I will expand her articulations of sexual violation as an interpretive experience to the phenomenon of deepfake pornography. Furthermore, I am primarily interested in a Foucauldian interpretation of power as a collection of forced relations, constantly mobile and evolving within the sphere in which they operate. For Foucault, discourse is a primary site of power; thus, I consider each online discourse pertaining to deepfake pornography as a technique in which power is exercised. Accordingly, I will be supplementing my theoretical exploration with discussions of specific prominent online discourses concerning deepfake pornography to hopefully address these questions: do posting pictures of yourself on social media automatically extend to giving consent for the creation of deepfake porn? Should this be an expected reality for young girls and women in this new digital era? How does deepfake pornography create a new foundation that restructures the way women are sexually objectified? And how can we categorize the emergence of deepfake pornography as a type of gendered sexual violence? Ultimately, my aim for this paper is to offer a critical perspective as to how we can navigate the complexities of deepfake pornography.

2. Meaghan Furlano, Western University

Non-presenting author: Kaitlynn Mendes, Western University

*'Stories of Consent': A digital feminist project rooted in ethical erotics*



Sexual violence is a pressing international issue that has grown increasingly prevalent since 2017 following the explosion of the #MeToo movement, where people, primarily women, began to digitally disclose their experiences of sexual harassment and assault. Simultaneously, these individuals started to situate their personal experiences of sexual violence within a broader rape culture that encourages masculine aggression and positions violence against women as sexy and desirable. To date, most research on digital feminist responses to rape culture has explored activist campaigns characterized by negative affect, including the disclosure and publishing of survivor stories of sexual violence. Launched in February 2023, Stories of Consent is a digital project spearheaded by two young adult activists that aims to make conversations about consent and safety during sex more visible, accessible, and actionable. Unlike most of the digital feminist projects previously explored by scholars, Stories of Consent is uniquely characterized by positive affect. Rather than encouraging people to submit their stories of sexual violence, the creators behind Stories of Consent ask individuals to share their definitions of and positive experiences with sexual consent. Further, the creators promote the affirmative model of consent, which has been slowly transforming the 1990s' 'no means no' discourse into one that states only 'yes means yes.' At the same time, prior research finds that young people frequently have a hard time translating abstract definitions of affirmative consent into practical sexual scripts and that young people tend to view affirmative consent as an awkward and embarrassing process and, accordingly, express little motivation to give and get affirmative consent in their sexual encounters. Perhaps this is because young people are not exposed to practical sexual scripts involving affirmative consent, and are not seeing it practiced among other young people. Hence, I am interested in exploring what messages are most frequently disseminated through the Stories of Consent contributions and the demographic characteristics of the contributors themselves. I am guided by the following research question: What are the recurring themes in the Stories of Consent submissions? To answer this question, I performed a qualitative content and thematic analysis of a sample of 52 submissions from the Stories of Consent website (<https://storiesofconsent.online/> [1]). Answering this question allows me to understand better the most popular themes under investigation and in practice and thus theorize about the potential value of engaging with Stories of Consent submissions, particularly for young people. Early results indicate that Stories of Consent contributors are young people, most often under 25. Their young age is likely significant, given that prior research has found that young people tend to replicate the sexual scripts of their peers. Hence, Stories of Consent can be a valuable tool for young people to learn about and see affirmative sexual consent enacted concretely by similar others. Theoretically, they are more likely to uptake and model these behaviours after being exposed to them through peers. Moreover, the contributors frequently discussed the following themes: that consent must be repeatedly asked for and acquired, that being in a relationship does not equal consent, that one must verbally ask for consent, that one must support verbal communication by paying attention to non-verbal signals of (non)consent, that consent must be asked for regardless of gender, and that consent is sexy and leads to safe, supportive, and pleasurable sexual experiences. Many contributors also noted how past experiences with sexual violence informed their attitudes towards sexual activity, and that being in a sexual relationship characterized by affirmative consent led to feelings of safety and comfort. After discussing the results, I move to situate the project within a framework of ethical erotics, which insists that sexuality should not be addressed, framed, or taught in a solely positive or negative light. Instead, ethical erotics involve highlighting both pleasure and danger discourses to reflect the realities of sexuality. In educational spaces, danger discourses either dominate or entirely frame teachings of

sexuality. Hence, I argue that Stories of Consent, involving both pleasure and danger discourses, is an excellent tool to include in spaces concerned with sexuality education, especially schools. Further research should test and evaluate (young) people's responses to Stories of Consent submissions to see if these predictions hold true.

3. Baiyu Su, University of Alberta

*Resisting Patriarchy: How Daughters in Chinese Families Respond to Gender-based Violence During Covid Lockdown*

During China's three years of Covid lockdowns, a trend emerged in online forums advocating for Chinese young women to act out (fafeng), defined as adopting a tough, aggressive approach, to cope with parental abuse of daughters and gender double standards imposed by their parents. This research investigates the narratives of fafeng and identifies the conditions for an efficacious fafeng that can result in improved treatments. Furthermore, I position the advocacy of fafeng and explore its implications within the context of contemporary "decentralized" feminism in China, where (1) women engage in online feminist activities without central leaders or formal feminist organizations, and (2) discussions about gender issues are more commonly led by laypersons rather than explicit feminists. By shifting the focus from feminist activists to the ways laypersons cope with gender oppression, this research expands the scholarly understanding of female rebels, both in China and beyond. Based on 10 months of observation and analysis of 15 posts in which women describe their fafeng scenes on a female-dominated online forum, Douban Group, I first explored fafeng as a specific kind of strategic performance. I found that an efficacious fafeng demands that abused women not only manage their emotions but also carefully choose the right moments and places for creating a publicly observable display to get sympathy and potential help from third parties. This approach contrasts with merely engaging in verbal and physical confrontations with their abusive parents, as it incorporates what Arlie Hochschild refers to as "emotional labor". Second, I discovered that fafeng, as a coping strategy, is a shared knowledge within the online community, often taught by individuals who have experienced domestic violence. During the experience-sharing and knowledge-learning, women naturally connect and empower each other by attaching their personal experiences to wider inequalities. This process may not directly bring about structural and institutional changes, but it is essential for building community feelings of collectivity and feminist affective solidarity. Third, I linked the advocacy of fafeng to the context of contemporary Chinese feminism, emphasizing its role as a feminist endeavor to redefine femininity. The Chinese word fafeng carries the meaning of "madness" and is often utilized to stigmatize female anger. Women embracing this pejorative term is a symbolic act of transforming the old bad into a new normal. I further connected it to another feminist attempt at reshaping the old good into a new bad: repudiating the image of the "good daughter" as assessed within Chinese filial piety culture. These endeavors of redefining femininity offer women an alternative perspective to examine the ideals ingrained in patriarchal society and establish the moral legitimacy of female rebels in China. China's special surveillance monitoring environment generates a prevalent suppressed attitude toward identifying oneself as a feminist and participating in protests in the real world. Therefore, focusing solely on feminist groups or activists is insufficient if we aim to grasp the complete picture of today's Chinese feminism, as well as similar situations in other places. By revealing the rebellious thoughts

underlying “girl talk” in female groups, my research redirects attention to the ways in which laypersons resist gender oppression.

**(HEA3) Race and racism is a social determinant of health: A roadmap to challenging hate.**

Thursday June 20 @11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Health Research Cluster

The session papers will examine the interrelationship of race and health using the social determinants of health. This issue can be discussed within a socio-political and Human Rights context. In any discussion of social equity and justice, illness and health must be a major concern when discussing health equity. Health equity is not only about health but must look at the issues of fairness in social arrangements. Racism is a social construct that systematically creates avoidable and unjust inequalities in power, resources, capabilities, and opportunities among different racial or ethnic groups within organized societies. Research shows us that documenting the health impacts of racism has made this a determinant of health in Canada. Racism was associated with poorer mental and physical health. The presentations will be followed by a discussion on how to challenge hate due to race and ethnicity, including the limitations and challenges that exist in society.

*Session Organizer: Merle Jacobs, York University*

*Chair: Livy Visano, York University*

**Presentations:**

1. Reem Kadri, Western University

*Structural Racism: its Operationalization and Intergenerational Health Impacts*

Racial-ethnic minorities suffer from worse health outcomes, including higher morbidity and mortality rates, as compared to their white counterparts. Structural racism is a fundamental cause of health inequality and the root cause of the social determinants of health (SDOH). As a fundamental cause, it has lasting connections with health as it is consistently (re)producing the conditions necessary for the perpetuation of inequality. It is an oppressive system and ideology, ingrained at the macro-level in institutions and policy, intended to systematically subjugate racialized groups through exclusion from social, political, educational, health and occupational institutions. It differentially allocates and withholds symbolic resources from minoritized groups within social institutions and society, while also differentially exposing them to health risks across the life course. Families are the meso-level context through which structural (dis)advantage is experienced and transmitted across generations. Accumulation theories suggest that mechanisms of inequality begin in early-life and lead to growing health disparities between advantaged and disadvantaged groups over time. Research on the intergenerational transmission of health and health inequalities examines how adulthood health is related to earlier life conditions, specifically childhood disadvantage which has an enduring influence. Yet, most research focuses on only one generation

with little understanding of the intergenerational health impacts of structural racism, especially regarding minoritized families across multiple generations. Although research highlights the significance of the effects of macro-level social circumstances on health, most literature focuses on the health effects of interpersonal racism. My research addresses this limitation while adding to the burgeoning research on the intergenerational transmission of health by examining the health effects of structural racism on three generations. Structural racism is a complex concept to observe and conceptualize and its role in driving health inequality has yet to be operationalized in-depth empirically. The comprehensive examination, operationalization and conceptualization of structural racism is a main objective and contribution of my research to fill this gap in the health inequality literature. I employ the Panel Study of Income Dynamics (PSID), the longest-operating longitudinal household survey, and its Child Development Supplement (CDS) and Transition into Adulthood Supplement (TAS) to address three research questions. First, I examine the mental and physical health effects of growing up and residing in environments with high structural racism in childhood. Second, research into the “long arm of childhood” indicates early-life circumstances, beginning during the critical periods of gestation and childhood, have enduring effects on one’s health in later life. Thus, I examine the long-term impacts of structural racism experienced in childhood on physical and mental health in adulthood. Lastly, following the life course principle of linked lives, a mother’s health and wellbeing has persisting impacts on her developing fetus, with prenatal conditions preparing the fetuses’ biological stress response systems from its mother’s social circumstances. Consequently, my third research question examines the health effects of structural racism across generations, from mothers to their children, beginning at birth and through age 18. The ability to link the CDS to the TAS and PSID’s Main Interview files is highly advantageous because of the availability of long-term data on family socioeconomic context and individual-level family structure variables that allow for detailed data analysis over a prolonged period, beginning in childhood through young adulthood into adulthood. Because no comparable Canadian data exists, this panel study provides the best opportunity to study the intergenerational impacts of structural racism. Moreover, the ability to link geospatial data to the PSID provides longitudinal contextual data on the poverty level, unemployment rate, and educational attainment of racialized groups in a geographic area, as well as vital data on neighbourhood quality, residential segregation, political participation and criminal justice. Although these variables by themselves do not capture the complex process of structural racism, they can be incorporated as indicators of a latent construct. Finally, the PSID includes multiple physical and mental health measures, such as health level, depression, emotional and psychiatric problems, cancer, and chronic illnesses allowing for the operationalization of health status. Findings from this research respond to the growing calls from policymakers for studies that quantify structural racism’s impact on health disparities. Research into structural racism as a public health issue is critical for informing policy that aids Healthy People’s 2030 mission of eliminating health inequality by addressing the SDOH.

2. Jaclyn Tompalski, Carleton University

*The Transformative Role of Indigenous Birth Workers in Promoting Indigenous Family Well-being: A Decolonial Approach*

This article examines the invaluable role of Indigenous birth workers in reducing adverse outcomes and promoting the well-being of Indigenous families while simultaneously functioning as cultural actors. Drawing on transformative justice and decolonization frameworks, this study explores how these birth workers dedicate additional time, resources, and emotional support to families, often adopting the role of "auntie" within their clients inner circle. By providing enhanced support to parents, encompassing respite, healthy postpartum meals, emotional guidance, and cultural connection, Indigenous birth workers exemplify the principles of transformative justice and decolonization, effectively setting Indigenous families on a path towards success. Furthermore, the article highlights the transformative shift in approach away from traditional Western models, which primarily provide support to Indigenous families only when child and family services involvement becomes necessary. This research employs a qualitative methodology grounded in the personal experiences and expertise of the author, a full-spectrum Indigenous doula and graduate student. The theoretical framework is informed by principles of transformative justice, which aims to challenge oppressive systems, and decolonization, which seeks to dismantle colonial structures and restore Indigenous autonomy. The main argument of this article centers on the significant contributions of Indigenous birth workers in supporting Indigenous families and promoting the overall well-being of Indigenous children and youth. By offering additional time, resources, and emotional support, as well as incorporating cultural practices and traditions, Indigenous birth workers create a nurturing and empowering environment for families during the perinatal period (and beyond). This approach not only has the potential to enhance positive health outcomes but also fosters a sense of cultural pride and resilience within Indigenous communities. Indigenous birth workers engage in the decolonial process by rejecting the insular model of the Western nuclear family and instead prioritizing community-based child-rearing. The article concludes that recognizing and supporting the role of Indigenous birth workers is crucial for addressing the existing health inequities within Indigenous communities. Their impact on Indigenous families can be maximized by acknowledging their unique cultural knowledge and expertise, integrating them into mainstream healthcare systems, and providing appropriate resources and compensation. Moreover, this transformative approach challenges the dominant Western biomedical model and aligns with the principles of social equity, justice, and the promotion of Indigenous child, youth, and family rights. The relevance of this article lies in its contribution to the session theme "Race and Health: Social Determinants of Health, Social Equity, and Justice" within the field of social sciences. It sheds light on the interrelationship between racism, the health outcomes of Indigenous families, and the instrumental role of Indigenous birth workers in addressing health inequities. By emphasizing how Indigenous birth workers embody transformative justice and decolonization principles, this research adds to the understanding of how racism perpetuates avoidable and unjust health disparities. Furthermore, it underscores the need to challenge systemic racism and invest in community-based approaches that prioritize cultural safety and Indigenous self-determination. Doing so could support long-term desirable outcomes for Indigenous families while supporting Indigenous autonomy and self-determination. Collaboration and community engagement in the research process are foundation elements of desire-based Indigenous research. Presenting this ongoing research to members within and outside our communities would surely benefit from colleague and audience insights.

3. Angie Wong, University of Calgary

*Whose Voices Really Matter? Indigenous Maternal-Child Health Research in Alberta*

Racism against Indigenous Peoples has been identified in news media, grey literature, and personal testimony as a critical social determinant of health that has direct impacts on the relationships between patients and providers in healthcare settings. Unfortunately, and despite the growing scholarship on the ways in which racism against Indigenous Peoples in health care settings impacts delivery of care, testimonials from urban First Nations and Métis women in Calgary and Edmonton, Alberta reveal that their child birthing experiences in the provincial healthcare system were entrenched with racist interactions and encounters. This is no surprise given the ways in which western Canadian settler colonial expansion utilized the residential school and the Indian hospital systems to absorb Indigenous children and youth into the establishing Canadian body politic. To this end, distrust due to an awareness of colonial health systems and colonial health interactions continues to shape health care interactions in Alberta. To better understand the facilitators and barriers that shape Indigenous mothers and families' experiences in health care, the provincial health care system of Alberta, known as Alberta Health Services (or AHS), developed and adopted a number of statements and policies that speak directly to how race and racism are social determinants of health. Indeed, AHS even published a guiding organizational document called the "Indigenous Health Commitments: Roadmap to Wellness," which explains how AHS intends to engage more fulsomely with First Nations and Métis health authorities and partners. As a Humanities scholar and senior consultant in the sector of Indigenous health, innovation, and research I was invited to conduct community-based participatory action research. In November 2023, I developed a report entitled "Voices for Indigenous Maternal-Child Health and Wellness," which contains testimonials, sharing circle stories, and interviews with Blackfoot, Dene, Chippewan, and Métis mothers, their families, scholars, grandmothers (Elders, specifically), Aunties, and practicing midwives and doulas about child birthing and child rearing in Alberta. The findings of this report align with grey literature to reveal that systemic racism is a major contributing factor to the distrust of the health care system, which leads to poor health outcomes for Indigenous mothers and children. Yet, five major recommendations were made for organizational change and individual health care provider reform. How AHS is taking up these recommendations is ongoing. As health care systems adopt new understandings for how to address and eliminate racism in health care (e.g. B.C. "In Plain Sight" report), there remains a feeble understanding of why and how settler colonialism shapes Canadian health care (most still refer to Canada as a classical colonial situation, or even worse, post-colonial ). As a result, imbalanced power dynamics emerge in interactions between racialized health care providers and Indigenous patients, confusing an understanding of how racism is expressed and experienced. I would like to share the findings of the "Voices for Indigenous Maternal-Child Health and Wellness" report and further explore the disconnect between the priorities of First Nations and Métis and the agendas of provincial health care systems that are influenced by provincial politics. I believe this presentation would fit well in the potential session: (HEA3) Race and racism is a social determinant of health: A roadmap to challenging hate.

4. Merle Jacobs, York University

*Race and Racism and Health Equity: COVID-19 as an example.*

Over the past few decades, there has been a significant increase in scientific research exploring the various ways in which racism can negatively impact one's health. This paper looks into Health Equity and how racism justifies a hierarchical system based on race, which deprives equal treatment because of one's race. Health Equity is when "all people have the opportunity to attain their full health potential, and no one is disadvantaged from achieving this potential because of their social position or other socially determined circumstance" (Braveman, 2003. p.181). Racism is a complex issue, an ideology that refers to the presence of organized systems within societies that lead to avoidable and unfair inequalities in power, resources, capacities, and opportunities among different racial or ethnic groups. It can manifest in various forms, including beliefs, stereotypes, prejudices, and discrimination. From overt threats and insults to deeply ingrained social structures, the effects of racism can be wide-ranging and profound. As a systematic issue, racism intertwines with other social institutions, influencing and being influenced by them in order to maintain and justify a hierarchical system based on race. This has led to the development of a complex and interdependent network of components, or subsystems, that work in tandem to perpetuate racial inequalities across various facets of society. The psychosocial stresses of racism can harm health among minority groups. Several studies have found that as the number of incidents of ethnic discrimination that individuals have experienced increases, their physical and mental health deteriorates. The COVID-19 pandemic has had a profound worldwide impact, affecting individuals in diverse ways. The loss of employment has been widespread, and limitations on typical activities have resulted in prolonged separation from family and friends. A considerable portion of the global population has also experienced psychological distress due to the pandemic. Regrettably, certain groups, including younger adults, women, the poor, and individuals from Black, Asian, and Minority Ethnic backgrounds, have been disproportionately affected by the negative effects of COVID-19. Overall, racial and ethnic minorities in Canada have had higher rates of infection, hospital stays, and death caused by the COVID-19 virus than white Canadians. This paper explores how race affects outcomes relating to Health Equity.

### **(ITD5b) Work, Play, Display II: Exploring the Shifting Landscape of Time, Media, and Technology in Post-Pandemic Society**

Thursday June 20 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Internet, Technology, and Digital Sociology Research Cluster

This session welcomes inquiries into the intertwined narratives of work, leisure, media, time, and technology, notably against the backdrop of the COVID-19 pandemic. It aims to explore the shifting digital landscape where the boundaries between work, leisure, and social connections have been redrawn. This session aims to spark discussions on the contemporary challenges and transformations in the post-pandemic world, setting a platform for future explorations. We anticipate engaging contributions that dissect the complex interplay of media, technology, work, and leisure, shedding light on the evolving social dynamics in these uncertain times.

*Session Organizers and Chairs: Spencer Huesken, Queen's University; Christian De Vrij, Queen's University*

**Presentations:**

1. Danielle Thompson, University of Waterloo

Non-presenting author: Adam Molnar, University of Waterloo

*Rethinking Assumptions about Workplace Surveillance: A survey on the use of employee monitoring applications in Canada*

Employee monitoring applications (EMAs) are software tools that provide employers with the capacity to monitor employee behaviours through features such as email monitoring, time tracking, location tracking, keystroke logging, and camera and screen captures, among numerous other functionalities. EMAs have become increasingly affordable and accessible on the open market, and their adoption by Canadian companies increased significantly since the onset of the Covid-19 pandemic and the shift toward remote work (Capterra, 2022; Thompson and Molnar, 2023). While marketed as beneficial for managing a dispersed workforce, the use of EMAs to monitor remote workers raises significant concerns about privacy and human rights, given their powerful surveillance capabilities and ability to collect vast troves of sensitive information that blur the division between workplace and personal activities. The use of EMAs for remote work monitoring increases the urgency of examining technology-facilitated surveillance in Canadian workplaces; yet relatively few studies have explored the patterns of EMA usages within Ontario. In light of these concerns, we sought to examine the extent to which EMAs are being adopted by Canadian companies and the ways in which they are used. Specifically, we wondered: (1) How do rises in remote work influence EMA adoption and use? (2) How do company objectives (e.g., cybersecurity, productivity, wellness) influence the adoption of EMAs? And (3) Are companies concerned about the potential harms of digital workplace surveillance and how does this influence EMA use? To answer these questions, we conducted a survey of 402 managers/supervisors (71.6%), executives/owners (22.6%), and partners/co-owners (5.7%) in companies across Ontario (60%), British Columbia (30%), and Quebec (10%). In order to gain insight into the relationship between remote work and EMA use, we included industries that were selected based on their high capacity for remote work (as identified by Statistics Canada) (e.g., education, finance, insurance etc.) and required participants to have knowledge of their companies remote working policies. Our findings suggest remote work options and the use of EMAs to be more prevalent in large companies (500+ employees) in comparison to those with a small workforce (less than 10 employees). However, following the onset of the pandemic, we see a spike in the amount of medium size companies (50-99 employees) using EMAs, suggesting that many companies who did not view monitoring technologies as necessary for workforce management prior to the pandemic, supported its adoption thereafter. While the connection between remote work and EMA use is not surprising, Canadian companies continue to use EMAs even though a recent StatsCan report (2024) notes a significant decrease in the percentage of Canadian workers that are working from home. While remote working rates have not returned to pre-Covid levels, we have seen a decline from 40% in April of 2020 to 30% in January of 2022 (Statistics Canada, 2024); yet, our findings suggest that EMA use remains high, with over half of our sample (51.7%) indicating that their company currently used EMAs at the time of our survey (January 19 - February 2, 2022). As such, we argue remote work management has served as a justification for the adoption of EMAs but suggest that digital workplace surveillance has



permeated into non-remote management alongside the shift from entirely remote working during the pandemic to hybrid or in-person working arrangements thereafter. Additionally, we argue that while remote work management drove the adoption of EMAs for many companies, company objectives such as cybersecurity and productivity secure the continued use of these softwares. In fact, the desire for companies to achieve objectives like increasing profit (62.69%) appears to outweigh concerns about the harms these technologies produce (e.g., erosion of trust). Overall, our findings raise important concerns regarding the frequently mistaken compromises that managers accept when choosing to use EMAs. Specifically, managers assume that a slight loss of employee trust is counterbalanced by clear gains in productivity and cybersecurity, when, according to scholarly research and our own original research using computer science methods to assess the security and privacy vulnerabilities in the applications themselves, the opposite may well occur.

2. Michael Christensen, Carleton University

*The Health Hustle: Theorizing Health Misinformation and Influencer Culture on Short-Form Video Platforms*

Studies of health misinformation on social media have proliferated in recent years and many of these studies have recently identified short-form video platforms, such as TikTok, Instagram, and to some extent, YouTube, as the most popular sources of this material. This paper examines this genre of video content to understand how influencers develop a form of credibility that allows them to build followings despite sharing misleading or inaccurate health claims. By examining health influencers who are well-known to traffic in questionable health information, the paper raises important theoretical questions about how researchers should evaluate this content. While many articles published in health-related journals quickly dismiss health misinformation as pathological – and some of the advice in these videos can certainly lead to serious health problems – the popularity of the genre points to an underlying cultural phenomenon that makes this content interesting and meaningful to many people. The paper argues that one way this content resonates is through the language of hustle. As scholars of influencer culture have pointed out, the vast majority of influencers engage in a type of aspirational labour that sees them produce content for these platforms for free with the hope of monetizing their brand in the future. At a time when public disinvestment in health care institutions has made access to good health care more precarious, people have had to become experts in their own individualized health. Framed in this way, it is less surprising that narratives about struggle, hope, and empowerment might make specious health claims more attractive.

3. Martin Hand, Queen's University; Milana Leskovic, Queen's University  
Non-presenting author: Daniela Zuzunaga Zegarra, Queen's University

*Pandemic Temporalities: Media Narratives of Temporal Crisis and the 'New Normal'*

The sociotechnical, economic, and cultural disruptions associated with the COVID-19 pandemic have often been discussed in terms of a temporal crisis. For individuals, disruptions to routines precipitated feelings of boredom, 'un-cannyness' (Aho 2020), an 'ungraspable' and 'odd' sense of pandemic time, including a loss of purpose through a fundamental disruption of duration and temporal order (Verhage et al. 2021). Scholars have articulated the relatively common lockdown

experience of engaging in continual digital streaming for work or leisure in terms of ‘suspended waiting’ (Ruse 2022), ‘dismal regularity’ (Shields et al. 2020), or ‘quarantime’ (Irons 2020), with many struggling to transform this into ‘normal’, ‘productive’, or ‘capitalist’ time (Suckert 2022) and avoid perpetual ‘doomscrolling’ (Ytre-Arne and Moe 2021). While these general feelings of disruption are well-documented, there has been no research looking at the specific role of media narratives in organizing and reinforcing these forms of ‘temporal crisis’. This paper is part of a larger project about how and in what ways established temporalities have been mediated, disrupted, and reconfigured in Canadian Society. Specifically, we report on one broad aim: to understand the dominant narratives, expectations, and normative conceptions of pandemic related temporal change in the Canadian context through two interrelated planes – legacy media narratives and social media accounts. This work is framed through interdisciplinary scholarship that examines the ambivalent yet constitutive roles that media play in the composition of temporalities (Gregg 2018; Keightley 2019; Wajcman 2019a), theorizations of time that take a polytemporal approach, emphasizing both the uneven distribution of temporal autonomies (Baraitser 2017; Sharma 2014) and the multiple ways that time is socially structured, differentiated and experienced (Jordheim and Ytreberg 2021; Rosa 2019). To analyze dominant media narratives of the ‘new normal’ in temporal terms, we draw on two sets of preliminary media data. First, content analyses of 80 major Canadian news outlet editorials and articles between March 2020 to May 2022 to provide data on the dominant imaginaries, moralities, and expectations of temporal change constituting a generalized narrative of the ‘new normal’. We discuss how key accounts of temporal disintegration, dissonance, and management actually shifted over this period, between ‘slowing down’ and ‘speeding up’, and between temporal ‘crisis’ and ‘opportunity’. Second, to understand how some of those narratives were actually engaged with at the level of routine disruptions and adaptations, we focus on individual accounts of changes in ‘temporal autonomies’. Drawing from 502 comments collected from the subreddit r/Toronto – shared between April 2020 and December 2021 - we discuss how sudden changes to temporal autonomy were differentially ‘felt’, as related to the normative use of discretionary time and changes in work routines. We highlight how age, family composition, socioeconomic and health status, geographical location, and the temporal span of the phenomenon shaped these engagements and the differentiated negotiations of them. In considering these two thematic analyses together, we draw tentative conclusions concerning the multiple and variable roles that media played in shaping temporal expectations and experiences. First, common narratives of and knowledge about pandemic disruption and the ‘new normal’ were circulated and engaged within mainstream media. However, as these narratives interacted with individuals’ social location, as well as beliefs about the risk of the virus and the effectiveness of government policies, they produced a range of experiences and attitudes towards the suite of pandemic temporal changes. These ranged from beliefs in collective sacrifice and individual responsibility in controlling the spread of infection, fatigue and hopelessness in enduring the phenomenon, to defiance and non-compliance to pandemic rules. Second, digital media were often promoted and used as the primary means to rapidly re-synchronize routines (schooling, working) at the individual level, but in so doing, they appeared to further contribute to an increasingly pervasive disruption of boundaries between public/private domains. Finally, we observe how different forms of media are used dynamically to shape temporalities, and that individuals negotiate their lived realities with dominant narratives about temporal change to produce beliefs and attitudes about the effect of the pandemic on their autonomy.

**(KNW1b) Sociology of Knowledge II: Actors and Structures of Knowledge**

Thursday June 20 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Knowledge Research Cluster

The sociology of knowledge explores the creation and representation of reality and social life, including organizational, practical, historical, cultural, and embodied knowledge, as well as beliefs, myths, facts, customs, routines, identities, and more. This session explores how knowledge actors and practices shape social structures and beliefs in societies. Papers explore the role of academics, politicians, governments, and researchers in shaping both the content of knowledge, and organizational structures and practices that reify knowledge.

*Organizers: Lily Ivanova, University of British Columbia, Anastasia Kulpa, University of Alberta, Concordia University of Edmonton, Alvin Yang, York University*

*Chairs: Lily Ivanova, University of British Columbia; Anastasia Kulpa, University of Alberta, Concordia University of Edmonton*

**Presentations:**

1. nob doran, University of New Brunswick

*Learning from 5 year old Joanne: Linguistic lessons for theorists, methodologists and activists*

This paper (an extract from `doran, nob {forthcoming} "Codifying Parrhesian Bodies", Oxford: Routledge') examines the contributions to social science that can be gained by synthesizing the Millerian approach to 'Femenist Discourse analysis' with the Foucauldian perspective on 'power', and applying it to the 'ordinary language' of underdogs, like 5 year old Joanne. Specifically, it will allow us to see the importance, in mundane interaction, of having a 'macro cultural discourse' with which to resist a 'dominant discourse'. These insights are then used to inform current debates about standpoint theory and qualitative methodology (Smith and Griffin 2022), reflexivity (Onishenko, Doran, Torres and Nyaga 2023) and social/theoretical activism (Collins 2019). The paper finishes by suggesting the need to go beyond Miller's 'standpoint' of the strategic 'Underdog'; and proposes, instead, Foucault's final concept of 'parrhesia' (Doran 2015, 2023) so as to forge a "parrhesian underdog standpoint".

2. Charlotte Nell, Friedrich-Schiller-University Jena

Non-presenting author: Diana Lindner, Friedrich-Schiller-University Jena

*The referee's fear of the 'VAR' - A micro-analysis of the transformation of the praxis of refereeing*

In this paper, we examine the use of the VAR (video-assistant-referee) in German soccer from a sociological-phenomenological perspective. We analyze the transformation of the praxis of refereeing before the background of broader social processes of digitalization and parametrization. Despite the argument that soccer is a game that transcends the workings of everyday life, we nonetheless argue that through an analysis of the transformation of the role and function of the referee, a logic of “parametric optimization” that is paradigmatic for late-modern culture can be uncovered. In a first step, we analyze the tasks of an idealtypically constructed “On-Field-Referee” who in his role resembles that of a “hermeneutic conductor”. From this sociology of knowledge perspective, the soccer match is considered a complex ‘situation’ where the field referee must deal with a variety of tasks but is also confronted with blind spots in his judgmental capacity. In contrast to the “hermeneutic conductor”, we will reconstruct the VAR’s role that resembles that of a “parametric accountant”. From a phenomenological perspective, this change reflects a transformation of “situations” into “constellations”, followed by an overemphasis on meticulous rule compliance. This, we argue, ultimately turns the decision-making process into a black box. In this way, the VAR not only delegitimizes the on-field referee but contributes to a process of “structured irresponsibility” on the pitch. The process of parametrization described here is, however, not only restricted to the soccer pitch. The gradual transformation of ‘situations’ into ‘constellations’ rather can be considered as symptomatic of late-modern culture altogether. Hence, the “parametric optimization” follows a logic that aims to guide the moral judgments of the referee by empirical and measurable experience alone. The question of what is right, nonetheless entails an ethical dimension that cannot be answered based on empirical data alone but requires moral judgment. The moral judgment of the “On-Field-referee” however becomes delegitimized and discouraged in the process of digitalization. The analysis presented here of the figure of the referee hence reflects changes in the understanding of the meaning of ‘impartiality’, ‘neutrality’, and objectivity under the conditions of ‘constellationism’. Finally, it is possible to use this framework to look more precisely at the emotional aspects of the game in the fan area. Soccer is a good example of how “negative” emotions such as anger or hatred can occur alongside positive emotions. In our presentation, we argue that changes in emotional reactions can be observed depending on the altered role of the referee. Initially, it may appear that the aggressive emotion of hate, directed towards the On-Field-Referee in the event of an (apparent) incorrect decision, transforms into a less controlled and situational emotion of anger with the implementation of the Video Assistant Referee (VAR). This transformation at first seems to lead to a form of “protection” of the On-Field Referee. However, it can be argued that other emotions such as despite or disgust prevail and invectivities persist or even intensify. Consequently, the focus of anger during a game (no longer) revolves around a specific referee in a given situation but is rather transformed into a general disposition of anger towards any referee who now is perceived merely as a “function” within a broader VAR-network. This new quality of anger even holds a unifying potential of forging new alliances between opposing fan bases, previously inconceivable, albeit at the cost of the legitimacy and safety of the referee – who systematically and regardless of their performance runs the risk of becoming the most hated person in the stadium.

3. Neil McLaughlin, McMaster University

*Bernie's Blinders: How the structure of the higher education system in the United States shapes left ideas*

The American higher education system is unique, structured as it is by the dominance of elite private institutions that are subsidized by the public because of their non-profit charity tax status. The American Left, including Bernie Sanders, wishes to raise income taxes on the corporate elite, raise the cap on social security so that the upper middle class and wealthy pay more, raise property taxes to fund schools and social services and use the tax system to address climate change but practically no-one on the American Left, including Bernie, wishes to make elite private colleges pay property taxes, endowment taxes and sales taxes. Why? This paper draws on the comparative historical sociology on American exceptionalism, the sociology of higher education, the sociology of knowledge and Erich Fromm's notion of the "social filter" to theorize why the idea of taxing elite private colleges in the United States is a conservative and Republican project not a left-liberal project, something that makes little sense when one looks at the ideas of the left outside of America.

4. Manuel Vallee, University of Auckland

*Managing Uncomfortable Knowledge about Pesticides: New Zealand's handling of Glyphosate Information*

The knowledge that a population possesses will significantly mediate their resistance to environmental injustices. For instance, if people are aware of the harmfulness of pesticides applied in public parks, they will be more likely to organize and pressure politicians to create laws that will curb or perhaps even ban the application of such pesticides on public lands, as has occurred in Montréal. On the other hand, if they are unaware of the pesticide's harmfulness, they are less likely to be concerned about it or oppose it. This points to the fact some knowledge is inconvenient to those in power, and that such individuals have a vested interest to manage uncomfortable knowledge. As demonstrated by previous scholarship, one way of doing so is through the active production of non-knowledge (also referred to as ignorance), which can be cultivated by actively suppressing the production of knowledge that might be inconvenient, which some scholars refer to as undone science. For example, in the case of pesticides, manufacturers and government agencies can impede the allocation of public funding for research that might reveal the pesticide's harmfulness. The scholarship also shows that when the production of uncomfortable knowledge can't be suppressed, suppressing its release becomes another way of managing it. As Peter Galison (2008) emphasizes, censorship and designating something as "classified" are extremely effective strategies to suppress the emergence of potentially uncomfortable knowledge. Neutralization is another management strategy identified by previous scholarship. When the release of uncomfortable knowledge can't be suppressed, those in power will often seek to neutralize its impact through denial, downplaying, and distraction. Drawing on the previous scholarship about uncomfortable knowledge, this paper will analyse the way government agencies manage uncomfortable knowledge about pesticides. Towards that end, I focused on the New Zealand government's production of knowledge about Monsanto's glyphosate herbicide. This herbicide makes for a remarkable case to study. While the United Nations' International Agency for Research on Cancer classified glyphosate as a group 2A carcinogen in 2015, it has since become the world's best-selling herbicide. New Zealand is also a strategic case selection. While the country regularly presents itself as being environmentally responsible, its restrictions on glyphosate are comparatively low and its use comparatively high. Moreover, in Auckland (i.e. New Zealand's largest city) the

herbicide is regularly applied to roadways, sidewalks, parks and sports fields. This paper will trace the country's use of glyphosate to the system of knowledge government agencies have produced about the herbicide. Towards that end the paper will identify the tactics government agents have used, which will include interfering with the production and dissemination of uncomfortable knowledge about glyphosate. As well, based on a content analysis of their communications campaign (which will include press releases, quotes in the media, and other means of communication) about glyphosate, the paper will identify the tactics they have used to neutralise uncomfortable knowledge that couldn't be suppressed, which will include denial, downplaying and distraction tactics. This paper will contribute to this session on knowledge by drawing attention to both the important concept of uncomfortable knowledge, and how such knowledge is managed by government agencies. Further, it contributes to the conference theme by revealing processes through which powerful entities facilitate environmental harm, knowledge that can help communities build a more sustainable shared future.

### **(PSM8) A Society in Flux: Iran, Five Decades After the 1979 Revolution**

Thursday June 20 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Trottier Building - ENGTR 0060

Session Format: Paper Presentations

Affiliation: Political Sociology and Social Movements Research Cluster

Almost five decades, or two generations, after its historical 1979 revolution, the Iranian society seems to be witnessing another major socio-political transformation. The signs of this transformation were most evident through the 2022 massive protests (known as the Mahsa Movement) that swept across the country. What are the characteristics of this newly emerging society? In what ways is today's Iran different from, or similar to, the society that produced the 1979 revolution? What types of future can be imagined and/or expected for the country? How can sociology contribute to a deeper understanding of this transformation, beyond what mainstream journalism or social media can offer?

*Session Organizer and Chair: Abdie Kazemipur, University of Calgary*

#### **Presentations:**

1. Omid Asayesh, University of Calgary; Abdie Kazemipur, University of Calgary

#### *To Revolt or Not to Revolt: The Interplay of Migration Desires and Political Activism in Iran*

Iran, a nation grappling with political oppression, economic crises, and societal conflicts, has witnessed a surge in discontent over recent decades, sparking various social movements. Amidst these adversities, a substantial segment of the population perceives international migration as the sole path to redemption. This research explores the nexus between the prevalent desire for migration in Iran and its potential impact on civic and political engagement. Data for the study is drawn from Social Media X (formerly Twitter) and Google Trends and analyzed using Machine

Learning and Natural Language Processing techniques. Our analysis focuses on the discourse changes during the recent "Woman, Life, Freedom" movement in Iran. Findings reveal that aspirations for sociopolitical transformation during social movements have prompted shifts in migration-related discourses and a temporary decline in the desire for migration. However, this period of optimism proves transient, overshadowed by deeply ingrained cultural beliefs favouring migration as the primary alternative. The study underscores the cyclical nature of this dynamic and its implications for political activism in Iran.

2. Zohreh Bayatrizi, University of Alberta

Non-presenting author: Reyhaneh Javadi, University of Alberta

*Knowledge for Sale: Private Sociology Classes as a Form of Resistance in Iran?*

This presentation examines aspects of the privatization trend in Iranian sociology by studying changes in teaching in the past two decades. Sociology is a highly politicized field in Iran (both by the state and its critics), and the teaching of sociology has long been constrained by political considerations and censorship, underfunding, and hiring policies that prioritize ideological over academic qualifications. Fee-based private courses outside the university that target specific topics have emerged in large part in response to the weakness in the content of higher education and student demands for better quality. We analyze these classes as evidence of the resilience shown by sociology, young scholars, and by public intellectuals in Iran and as a response to state attempts at academic crackdowns in the aftermath of the Green Movement (2009) and the Women, Life, Liberty Movement (2022). These classes open up a limited space for freedom of expression and critique because they are not as tightly controlled as universities. At the same time, the risk is that they might supplant the need and desire for better quality public higher education and reduce the pressure on universities to act. Private classes might be categorized as a neoliberal, market-oriented, and individualized solution to a bigger political problem. In a sense, one can argue that an individual-centred ideology has emerged in the name of countering and resisting hegemonic state ideology.

3. Hamed Kazemzadeh, University of Ottawa; Abdie Kazemipur, University of Calgary

*The Anatomy of Social Protest: The Case of Iran*

Drawing on a rich set of data on the recent waves of social protest in Iran, we offer an overview of the main qualities of the oppositional social movement in Iran. The data reports the movements gender composition, provincial distribution, the types of demands, the main players, the nature of governments suppression of protests, the degree of violence, and the number of casualties. Together, these trends show a gradually shifting profile of the oppositional social movement in Iran. The implications of this shift for the future of Iran are discussed.

4. Roodabeh Dehghani, University of Ottawa

*Contemporary Sexual Dynamics in Iran: Modes of Governance of Sexuality in Post-revolutionary Iran*

The examination of sexuality's policing, regulation, and control since the Islamic Revolution has been extensively explored. A crucial facet of the recent uprising in Iran revolves around contemporary sexual dynamics. While acknowledging that the state primarily regulates bodies through coercive enforcement of dress codes and related behavioral norms, insufficient attention has been directed towards non-state institutions and knowledge/truth production concerning sexuality. To address this aspect of sexual regulation, this paper introduces the concept of "Projects of Sexuality," informed by Foucault's governmentality framework. Governmentality research endeavors to scrutinize the body of knowledge shaping interventions in the world, spanning institutions like the state, discourses, norms, and identities, along with self-regulation and self-care techniques. The paper initiates with an overview of governmentality as envisioned by Michel Foucault and its convergence with discourse studies. It highlights the constrained adoption of Foucault's ideas in discourse analysis and the role of discourse in governmentality. Subsequently, the paper explores the Sociology of Knowledge Approach to Discourse (SKAD) as a potential framework, aligning more closely with governmentality than other discourse analysis methods. Emphasis is placed on SKAD's capacity to tackle the discursive dimension of governmentality and its potential to offer fresh perspectives beyond Eurocentric narratives. Using practical knowledge on sexuality as data, particularly post-revolutionary religious and scientific knowledge production, the paper seeks to shed light on contemporary Projects of Sexuality in Iran.

#### **(SOM4e) Sociology of Migration: Migration, gender, and intersectionality**

Thursday June 20 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Migration Research Cluster

It is widely acknowledged that gender and sexuality are integral in the processes of migration and in migration outcomes. Three papers presented in this session illuminate the complex ways in which gender and sexuality interact and influence migration. The first paper reveals how networks mediate how intimate relationships and sexuality shape the integration assets and behaviours of 60 opera singers, mostly from the Soviet Union. However, the most difficult problem for the informants of this study is the establishment of rapport with lower-level intermediaries rather than with more influential network actors. The second and third papers use queer migration scholarship with the following objectives. One paper disentangles gender and sexuality using data from 50 skilled Chinese LGBTQ + migrants and investigates the multi-relational dynamics associated with transnational relationships. Another paper investigates sexuality and the organization of economic, social, and political remittances, using data collected from Haiti and from the Haitian diaspora. The remaining paper in this session focuses on the variability associated with the number of siblings on abortion attitudes in interaction with generation status and the frequency of border crossings.

*Session Organizers: Lisa Kaida, McMaster University, Lori Wilkinson, University of Manitoba, Monica Boyd, University of Toronto*

*Chair: Aryana Karimi, University of British Columbia*

#### **Presentations:**



1. Irina Isaakyan, Toronto Metropolitan University

*Dynamics of elite migrant networks: the role of gender and sexuality*

People migrate in networks, argues Alejandro Portes (1995) in his fundamental work. Therefore, migrants must learn to obtain membership in their networks and to deal with its requirements (ibid). In application to elite migrants such as musicians and artists, the unanswered question is how they manage to sustain challenges of their network membership on a daily basis. Seeking to answer it, this paper studies the dynamics of elite migrant-artists' networks. Based on narrative biographic interviews with 60 opera singers from the former Soviet states who now live and work in Europe and North America, I examine the most challenging experiences that the informants had while navigating global opera networks. Those include understanding the network dynamics before or at the very beginning of migration, learning to meet the 'right people' in 'right places', building relations with them and managing to sustain those relations. Synthesizing the informants' testimonies with the theories of 'migrant network' and 'cultural production', I explore their networking problems and associated coping strategies, particularly through the prism of gender relations. I specifically look into their network brokerage and other difficult and gender-biased relations and practices that my informants had with their networks. The analysis of the findings illuminates the work of migrant agency in relation to the most desired and undesired networking spaces they respectively sought to enter and exit. Seeking entrance to their networks, the informants use the strategies of socializing parties, personal friends' connections and protection of a powerful network actors (network node). Very often these strategic, or agentic, activities are inter-connected, forming the 'strategic (or agentic) staircase': the informant may first participate in a socializing party, where s/he would meet a soon-to-be friend or mentor, who would eventually introduce him/her to an influential patron. The findings show that the most difficult problem for my informants in their elite networking was the socialization and establishment of a rapport with their low-level intermediaries rather than with more influential network actors. The informants confess having experienced many more serious and long-term hardships and vulnerabilities such as daily humiliation (both emotional and physical), over-exploitation (both as professionals and as persons, especially as young, vulnerable women) and persistent gender bias through the networking relations of this kind. Another difficult challenge of their networking was their inability to end the undesired relationship with a previously desired network patron and to terminate the undesired network membership quickly and without consequences for one's career progression. It came to be a much more difficult challenge than the initiation of a network contact or the network entrance, especially for the women singers. Strange as it may sound, these "privileged" informants were mostly using the most traditional coping strategy of transnational marriage in the form of the marriage to a powerful network actor. They admit that it always produced the desired effect on the professional level. And this strategy was actively used by both the interviewed women and men. While spotting gender differences in my informants' experiences of dealing with the challenging reality of their elite migrant networks, this paper also illuminates the role of sexuality as a strong factor affecting elite migrants' decision-making and explores such a powerful mechanism of elite migrant networking as 'sexuality navigation'.

2. Rachel Rammal, McGill University

*Family, migration, and attitude formation: The role of siblings in shaping gender attitudes*

The present study explores two main questions: 1. How do siblings shape individuals' social and political attitudes on gender, such as views on abortion, perspectives on gender parity in the labour market, and self-reported household division of labour? 2. To what extent does the influence of siblings on these gender attitudes and behaviours vary among immigrants, the second generation, and the majority population? In the sociological landscape on attitudinal formation, siblings tend to assume the role of the often-overlooked middle child, somewhat overshadowed by the more traditional influences of education systems, peer dynamics, and parent-child relationships. These conventional factors are well-known to shape individuals' social and political attitudes. However, emergent research reveals the independent influence of siblings in shaping attitudes on a range of social issues from gay rights to immigration—beyond the conventional trifecta of school, peers, and parents. Growing up with many siblings tends to correlate with more conservative views, with gender composition playing a role in shaping enduring attitudes toward gender roles. While this evolving literature predominantly centers on sibling dynamics within national majority populations, sociological and anthropological insights propose that sibling relationships in migrant families introduce unique dynamics. Migrant siblings, who frequently exhibit higher scores on familism values, increased contact and lower conflict levels, compared to their native-born peers, prompt the need for further exploration into how these dynamics influence gender attitude formation, particularly within the context of migration. This study utilizes the second edition of the French dataset *Trajectoires et Origines (TeO2)*, a nationally representative survey that gathers data from 27,000 respondents. This dataset explores the living conditions and trajectories of first-generation immigrants, the second generation, and the descendants of France-born natives. To explore whether migrant-specific acculturation processes influence the relative importance of sibling effects on gender attitudes, I employ ordinal probit regression models. These models assess views on abortion, perspectives on gender parity in the labour market, and individuals reported division of household labour across each migrant category. The analyses include considerations for social network contact with friends, peers, family, and cross-border relations, while controlling for respondents gender, marital status, employment status, educational attainment, parental education, political affiliation, and religion. Preliminary findings on the abortion item indicate that an increase in sibship size, treated as a linear variable (ranging from 0 to 10 siblings), is linked to decreased support for abortion across the entire sample ( $p < 0.001$ ). Subsequent models using precise sibship categories suggest varying levels of statistical significance among different migrant categories. Among first-generation immigrants, the most pronounced statistical significance ( $p < 0.001$ ) is observed for respondents with 5 siblings or more, for the second-generation, 4 siblings, while for the majority population, having 3 siblings was sufficient to predict lower support for abortion. In the model assessing the presence of siblings (versus being an only child), the mixed gender composition (having both brothers and sisters) is negatively associated with support for abortion for first-generation ( $p < 0.001$ ), second generation ( $p < 0.001$ ), and descendants of France-born natives ( $p < 0.01$ ). Frequent cross-border contact is associated with reduced support for abortion for first generation immigrant ( $p < 0.001$ ), and the second-generation ( $p < 0.001$ ), whereas it contributes to pro-abortion attitudes in the majority population ( $p < 0.01$ ). Additionally, frequent contact with friends correlates with heightened support for abortion among first and second-generation respondents ( $p < 0.05$ ), but not within the majority population. Lastly, frequent family contact is significantly associated with

reduced support for abortion exclusively among the second-generation ( $p < 0.05$ ). Initial observations suggest that growing up with a greater number of siblings correlates with higher conservative beliefs regarding abortion, irrespective of migrant background. However, a fewer number of siblings appears to contribute to this effect in the majority population. Notably, in the context of the second-generation, the effect of sibship size appears to be partly influenced by increased kin-based interactions. The discussion will assess the relevance of an existing mechanism in which larger sibships, by promoting increased kin-based interactions, mediate a shift toward more conservative beliefs marked by a decline in generalized trust toward out-group members.

3. Carlo Handy Charles, University of Windsor

*Transnationalism and Sexuality: How Haitian gay men negotiate economic, social, and political remittances in their intimate transnational relationships*

Situated at the intersection of transnationalism and sexuality, this paper offers a framework to examine the ways in which transnationalism and socioeconomic inequality intersect with homosexuality to shape the transnational process of negotiating economic, social, and political remittances in cross-border relationships among gay Haitian men. Second, it provides a lens to study how the transnational process of negotiating migrant remittances in the Haitian context shapes, in turn, the dynamics of intimate transnational relationships that gay men in Haiti develop and maintain with their migrant partners across the Haitian diaspora. In doing so, this research innovates existing transnationalism and sexuality scholarship that focuses mainly on the relationships that heterosexual couples and families maintain across international borders (Portes et al. 1999; Mazzucato and Schans 2011; Mackenzie and Menjivar 2011; Carling and Menjivar 2012; McLeod and Burrows 2014; Baldassar and Merla 2014; Baldassar et al. 2016) by adding a much-needed analysis of how homosexuality shapes transnational relationships among gay migrants and non-migrants. In 2022, international migrants sent an estimated 647 billion US dollars in remittances to their families and friends in low- and middle-income countries. This figure represents a five-percent increase compared to the 597 billion US dollars they remitted in 2021. While this remittance increase varies across regions, the World Bank reports that remittances migrants sent to Latin America and the Caribbean increased by 9.3 percent compared to the previous year. This increase exemplifies the strong transnational connections migrants from Latin America and the Caribbean maintain with their loved ones back home. Also, it points to their vital role in the region's socioeconomic recovery after the COVID-19 pandemic. Among Caribbean nations, Haiti was one of the top remittance-recipient countries in 2022. The estimated 3.1 billion US dollars Haitian non-migrants received from migrants across the Haitian diaspora represented more than 60 percent of foreign cash inflows. In 2020, Haitian remittances made up 37 percent of the country's Gross Domestic Product, making Haiti one of the largest recipients of remittances in the world. These numbers point to the significant impact that Haitian migrants have had on Haitian society. While Haitian migrants are often perceived as having a positive economic impact on the country, some are criticized for engaging in homosexual behaviours, seemingly infringing on 'traditional' Haitian family values in a largely conservative 'Christian' society. This revives old debates about migrants' role in using their money to normalize homosexual romantic/intimate relationships and to pervert sexual morality and acceptable gender norms among non-migrants in Haiti. Although homosexuality has always existed in Haiti (Lescot and Magloire 2002; Migraine-George 2014; Smith 2017) and romantic/intimate relationships and

remittances between gay men in Haiti and those abroad have long existed, these cross-border relationships and transnational processes have rarely been the object of sociological research. My overall research project aims to fill this gap. My paper uses a mixed-method qualitative approach consisting of eleven months of ethnography and forty-four semi-structured interviews with gay men in Northern Haiti to examine their transnational romantic/intimate relationships with migrant partners across the Haitian diaspora in the United States, Canada, France, Brazil, Chile, and the Dominican Republic. I use ethnographic field notes to provide background information and contextualize the interview data. I use semi-structured interviews to examine how gay men in Northern Haiti negotiate economic, social, and political remittances within the heteronormative context of their family and community while navigating intimate transnational relationships with gay migrant partners across the Haitian diaspora. The ethnography allows me to account for how the socio-structural conditions of life in Northern Haiti shape intimate cross-border relationships and the transnational process of negotiating migrant remittances among gay men in Haiti and those in the Haitian diaspora. The interviews provide a space to account for gay men's perceptions, perspectives and experiences negotiating remittances in Northern Haiti while navigating intimate relationships with migrant partners from the Haitian diaspora. More importantly, the interviews allow me to delve into participants' sense-making, which is essential to understand how they make sense of the economic, social, and political remittances they receive from their gay migrant partners in the Haitian context of stigmatization and discrimination against LGBTQ+ people. The main finding I will discuss in this conference paper is that homosexuality shapes and organizes intimate cross-border relationships and the transnational process of negotiating economic, social, and political remittances among gay non-migrants in Haiti and their migrant partners across the Haitian diaspora in the United States, Canada, France, Brazil, Chile, and the Dominican Republic. Research on immigration and sexuality has shown that sexuality is a dimension of power (Foucault 1978, 1991; Rubin 1984) that shapes and organizes how LGBTQ+ people migrate and incorporate into their host societies (Luibhéid 2005; Manalansan 2006; Cantú 2009; Carillo 2017; Tamagawa 2020; Murray 2020). By arguing that sexuality is a dimension of power, Luibhéid uses a queer theory approach to demonstrate how sexuality thoroughly "shapes families, communities, state institutions, and economies as well as how sexual norms, struggles and forms of governance always articulate hierarchies of gender, race, class and geopolitics" (Luibhéid 2005). From this perspective, Luibhéid and other queer migration scholars show that sexuality not only motivates the migration of LGBTQ+ people but also shapes how they incorporate into their host societies. Drawing on this scholarship, this paper shows that sexuality is a dimension of power (Foucault 1978, 1991; Rubin 1984) that shapes transnational processes and cross-border relationships involving gay migrants and non-migrants. By transnational processes, I refer to the economic, social, and political remittances that gay migrants and non-migrants share, affecting their lives and projects in their home and host countries. The economic remittances capture the transnational process (Glick Schiller et al. 1994; Goldring 1999; Landolt 2001; Carling 2008; Castles et al. 2014) through which gay migrants who live in wealthier countries often send money transfers to gay non-migrants. Social remittances (Levitt 2001; Levitt and Lamba-Nieves 2011) cover the transnational process of transferring ideas, sociocultural norms, knowledge, information, and advice about sexuality and migration among migrants and non-migrants. Political remittances (Lacroix et al. 2016) are ideas and strategies that some gay migrants share with non-migrants about mobilizing and fighting for LGBTQ+ rights in the homeland. In contrast, transnational relationships encompass the romantic and intimate relationships that gay men develop and maintain across international borders. In this paper, I show

that paramount to an understanding of sexuality as a dimension of power is that homosexuality makes transnational connections and relationships between gay men possible. In turn, these connections and relationships shape the sexuality of those involved and the transnational processes described above. Applying this conceptualization of sexuality to this paper, I show that homosexuality enables connections between gay men in Northern Haiti and the Haitian diaspora. Second, homosexuality shapes how they develop and maintain intimate relationships and organizes the sending of economic, social, and political remittances across international borders. The processes of sending money and sharing ideas, information, advice, and strategies among Haitian gay men structure their lives and projects in both Haiti and the Haitian diaspora and shape the dynamics of their intimate cross-border relationships. Given the homophobic and impoverished social reality of Haiti, nonmigrants in Northern Haiti negotiate the economic, social, and political remittances they receive from gay migrants as they navigate significant contradictions and conflicts with their homophobic families and the local community at the meso level and power struggles and tensions with their migrant partners at the micro level. This paper discusses the significance of such relationships and processes for the literature on transnationalism.

4. Tori Yang, University of British Columbia

*Gendering Queer Migration: Evidence from Chinese LGBTQ+ Migrants*

The paper based on this presentation has received the Sociology of Migration Research Cluster's 2024 Best Student Paper Award.

Since the 1970s, gender and migration scholarship has emerged as a vibrant subfield in migration studies. Evolving from critiquing androcentric perspectives that take men's experiences as the default principle, this body of work has profoundly transformed our understanding of how migration, like all other social phenomena, is a gendered process. Despite promising developments in the area, assumptions about heterosexuality still largely structure foundational arguments about the context of migration and its process. Most discussions of gender in the family are what Ingraham (1994: 204) calls "heterogender," a concept which draws our attention to heterosexuality as an unquestioned and invisible social arrangement. However, gender does not simply distribute men and women in relations of inequality across multiple social terrains, but it also involves the marginalization of non-normative gender identities and forms of intimacy. Left under-examined by scholars of gender and migration is the distinct influence of sexuality. To this end, queer migration scholarship provides a crucial intervention. By focusing on "how sexuality constitutes a 'dense transfer point for relations of power' that structure all aspects of international migration" (Luibheid 2008: 169), queer migration provides a critical entry point to interrogate the "heterosexual imaginary" (Ingraham 1994) in migration theories, including in gender and migration scholarship (Manalansan 2006). Developments in gender and migration scholarship create opportunities to examine gender not only in the broader context of migration but also within the realm of queer migration, especially given its ontological distinctiveness. However, in its focus on sexualities, queer migration scholarship insufficiently conceptualizes gender as a relational and differentiating mechanism. This oversight inadvertently homogenizes queer migrants as a singular group defined primarily by their non-normative sexualities, an assumption that does not adequately reflect the more complex understandings that are emerging from gender and migration scholarship. If

heteronormativity is the “grid of intelligibility” that dictates an “oppositionally and hierarchically defined” gender and sexuality, then the endeavor of queer migration to challenge the heteronormative assumptions in migration scholarship (Luibheid 2004) must extend beyond interrogating non-normative sexualities into a deeper engagement with how gender and sexuality are mutually imbricated in shaping the lives of queer migrants. Combining insights from the queer migration literature and gender and migration scholarship, this article details the gendered effects of queer migration by disentangling gender from sexuality. To do so, I draw from in-depth interviews with 50 skilled Chinese LGBTQ+ migrants in the United States and Canada. Placing the experiences of gay men alongside that of women and non-binary migrants can augment our understanding of the gendered experiences of queer migrants by conceptualizing gender as relational without reifying the premise of heterosexuality. My findings demonstrate how gender provides privileges to a subset of gay men in navigating heteronormative expectations while constraining others. Instead of being uniformly restrictive, however, gendered subjectivities are also reshaped in the process of migration. The findings shed light on the varied impacts of gender and underscore the recursive interplay between gender and queer migration. This article contributes to both gender and migration scholarship and queer migration studies, framing heteronormativity as at once a structuring force and a cultural artifact that is actively negotiated and contested through migration processes.

### **(URS3) Homelessness Governance**

Thursday June 20 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Housing & Urban Sociology Research Cluster

As homelessness continues to rise and become more visible throughout Canada, it is crucial to understand contemporary homelessness governance strategies that attempt to supervise, regulate, and integrate people experiencing homelessness into civil and market society. This session invites papers that engage in debates about contemporary homelessness governance by an array of state, nonprofit, and/or private sector actors in spaces such as, but not limited to, emergency shelters, encampments, public spaces, and the private rental market. This includes discussions about how contemporary social-welfare systems and wider political-economic logics influence homelessness governance logics as well as how these logics impact the everyday lives of people experiencing homelessness. These can be some combination of punitive strategies that aim to discipline and/or criminalize homelessness, compassionate strategies that provide support and care, or ambivalent strategies that defer to nonprofits to provide basic human needs. As a cross-listed Housing and Urban Sociology cluster session, we encourage papers to engage in some current debates about access to housing, neoliberal urbanism, urban street clearance objectives, policing of homeless encampments, the pandemic’s impact on homelessness governance, governing of various homeless subpopulations (veterans, LGBTQ2S+, Indigenous, among others), or any emerging governance strategies.

*Session Organizers and Chairs: Daniel Kudla, Memorial University; Andrew Crosby, Carleton University*

**Presentations:**

1. Jayne Malenfant, McGill University

*Exploring the Role of Lived Experts in Homelessness Governance: Mapping the Canadian Context*

Increasingly, across policy spaces, frontline services, advocacy groups, and research on homelessness, lived experiences of housing precarity are sought to inform decision-making, responses, and solutions. Recent housing rights legislation in Canada, the National Housing Strategy, further calls for the ongoing and participatory engagement of those directly impacted by housing rights violations in the creation of responses (Levac et al., 2022). Despite this increasing recognition of the value of lived experience, many groups struggle to foster equitable, ongoing, and meaningful relationships with people who are directly impacted by housing rights violations. People with firsthand experience can be integral to understanding how homelessness happens and what interventions are needed to effectively address it. Still, in spaces of governance and decision-making across federal, provincial, municipal and organizational contexts, lived experts remain underrepresented, and engagement is often limited to token positions or “make-work” roles that are not implicated in governance (Ilyniak, 2022). Lived experts are rarely in positions to make decisions or shape the way housing services, policy, or practice are governed. Led by a researcher with lived experience of housing precarity, this paper presents ethnographic research undertaken with over 20 lived experts who have worked as advisors, peer support staff, community researchers, and advocates across Turtle Island to better understand how we can engage services users and people with lived experience in our programming and policies. Themes drawing from the experiences of those navigating spaces policy, advocacy, service provision and research spaces will be presented, with the aim of illuminating how direct knowledge of systems, physical spaces, resources and trajectories impacting housing and homelessness are engaged in service of the housing and homelessness sector. Relationships related to decision-making and hierarchies of knowledge in this sector—often positioning lived knowledges as simultaneously valuable and anecdotal—will be explored. In particular, mobilizing Institutional Ethnographic approaches (Smith, 1990), the paper will examine texts (e.g. government and service providers’ policies) that organize the governance of housing and homelessness spaces in so-called Canada, beginning in the work of those with lived and living experiences of homelessness, governance is structured in ways that draw from, ignore, or abstract the realities of those navigating housing precarity. Key barriers outlined by participants and policy analysis—particularly a lack of access to stable roles in organizations, feelings of ongoing consultation with little access to (or understanding of) decision-making structures, and assumptions that lived experts do not (or cannot) hold the skills or knowledge to contribute to governance—will be explored, in order to provide tangible ways lived expertise may be better mobilized to address housing rights. The work will also speak to how making visible the activist roots of by-us-for-us organizing (Nelson, 2020), intersectionality, and anti-oppression can be key part of meaningful ways of fostering lived experience and community leadership of solutions to homelessness, both in local contexts and broadly.

2. Carter Tongs, Carleton University

*The nature of homelessness: Characterization of homelessness as a policy problem*

Policy problems arise when conditions in society are different from the desired state of affairs necessitating policy responses. Policy solutions are shaped by the way that policy problems are defined. Creating effective policy solutions requires that policymakers develop a comprehensive frame of the problem they are attempting to address. The frames through which policymakers perceive policy problems can have significant consequences for affected populations, particularly if those populations are vulnerable. Incomplete or inaccurate characterizations of policy problems may lead policymakers to develop ineffective policy solutions, disadvantaging vulnerable groups. Thus, the frame through which affected populations understand policy problems can provide invaluable information about the efficacy of policy strategies and inform the improvement of these policy solutions. Homelessness is one such policy problem that has received increasing attention in Canada, prompting the development of policy strategies at the federal, provincial, and municipal levels. Despite efforts to address homelessness through government policies, many cities such as Ottawa have experienced an increase in the prevalence of homelessness, indicating that current policy approaches to addressing homelessness are ineffective. Previous research examining the effect of framing on the development of policies to address homelessness has focused on how the definition and discourses about individuals experiencing homelessness impact policy responsiveness, funding allocation, and enumeration. Studies seeking the perspectives of individuals experiencing homelessness tend to focus on barriers to service access, often indicating that policies create and sustain many of these barriers. However, there has been less attention paid to how the framing of homelessness within policy and the resulting solutions align with the needs and perceptions of the problem from the perspectives of those with lived experience. This project aims to contribute to this gap in the literature by asking how the characterization of homelessness in the Ottawa 10-Year Housing and Homelessness Plan compares to the perspective of those experiencing homelessness in Ottawa. Using Erving Goffman's concept of frames and Guy Peters' theory of problem characterization, this study will describe and compare the frames through which homelessness is characterized in the Ottawa Plan and by people experiencing homelessness in Ottawa. I will engage in a qualitative content analysis informed by Peters' theory to analyze The Plan and its related documents. First-hand experience of perspectives of homelessness in the city will be obtained through focus groups with people experiencing homelessness in Ottawa. This research focuses on the city of Ottawa as a case study because the responsibility for developing policy responses to homelessness rests with municipal governments in Ontario. Collaboration with a panel of lived experts through a local advocacy organization ensures that this research is community-informed and minimizes the risk of harm to participants. By highlighting differences in the framing of homelessness between policy and the Ottawa homeless population, this research seeks to enhance policymakers', service providers', and researchers' understanding of homelessness. The results of this research have the potential to inform the improvement of future policies to address homelessness in Ottawa. Ultimately, this study seeks to bridge the gap between policy frames and lived experiences, fostering more inclusive and effective policy responses to homelessness in Ottawa and advancing broader sociological understandings of policy framing and homelessness.

3. Laura Pin, Wilfrid Laurier University

*Municipal Encampment Governance Through a Human Rights Lens*



Homeless encampments are any place where people experiencing homelessness live in tents or other temporary structures (Farah and Schwan, 2020). Encampments are not new, however recent increases in the number and size of encampments have created new challenges for Canadian municipalities (Flynn et al., 2022). Encampments do not replace permanent, affordable housing, but can be a necessary interim measure for individuals without other housing options when shelters are unavailable or inaccessible (Donley and Wright, 2012; Ha et al., 2015). Even when shelters are available, individuals may reside in encampments due to greater individual autonomy, community, and security of person and possessions (Herring, 2021; Kaufman, 2022; Young et al., 2017). Canadian municipalities have responded to encampments in a variety of ways, ranging from forced clearance of encampment residents, to tacit acceptance, to sanctioning (Brown et al., 2022; Cohen et al., 2019). At the same time, according to human rights law, practices such as forced removal are violations that frustrate Canada's expressed commitment to a rights-based approach to housing and particularly harm racialized, Indigenous and gender-diverse people experiencing homelessness (Farah and Schwan, 2020). Moreover, municipal encampment responses can be matters of life and death for unhoused residents, who rely on encampments for food, shelter, and support (Boucher et al., 2022). Yet, little is known about why municipalities adopt different approaches to encampments, and how these responses intersect with other areas of municipal regulation, like bylaws. A human rights approach to housing means recognizing that all people have the "right to live somewhere in security, peace and dignity" including individuals experiencing homelessness (CESCR, 1993, see also: Porter, 2021). In recent years, despite the federal government's adoption of a human rights approach to housing through the National Housing Strategy Act, human rights organizations have criticized Canada's record concerning a) the right to housing (CCHR, 2022) and b) encampments specifically (OHRC, 2022, Human Rights Watch, 2022). While housing policy is intergovernmental, encampments are often treated as matters of municipal bylaw violation and enforcement. As such, there has been a proliferation of formal policy protocols at the municipal level intended to advise local actors on how to engage with encampments. These protocols include the process for providing outreach supports and/or enforcing bylaws to remove encampment residents. Drawing on a bylaw scan and protocol analysis of all municipalities over 100,000 residents in Ontario, Canada, this paper assesses municipal encampment responses through a human rights lens, developed through domestic and international human rights tools. It finds while all 39 municipalities had neo-vagrancy bylaws – bylaws that criminalize elements of poverty – only 14 had publicly available protocols specifically addressing encampments. While there was substantial variation in the approaches taken by municipalities, ranging from explicit recognition of human rights commitments to forced removal. However, even municipalities with encampment protocols addressing human rights commitments, neo-vagrancy bylaws were still in place, including anti-camping bylaws. Moreover, in the event of a conflict between neo-vagrancy bylaws and encampment protocols, municipal protocols generally specified the neo-vagrancy bylaws took precedence. Another limitation of protocols is the absence of positive action towards securing the right to housing, through the provision of municipal services. This research demonstrates the importance of municipalities taking comprehensive approaches to address encampments through a human rights lens, including analysis of how these protocols intersect with bylaws and service provisioning. This paper also demonstrates a need to for future research to explore the lived impact of contradictions between encampment protocols and neo-vagrancy bylaws by people living in encampments and outreach workers.

## **(WPO4) Work, Stress, and Health**

Thursday June 20 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Hybrid Paper Presentations

Affiliation: Work, Professions, and Occupations Research Cluster

This session will include presentations focused on the work environment as a key social determinant of health. From a sociological perspective, the work role is a major source of identity for many individuals; as such, it is also a source of stress throughout the life course. This session invites papers that explore the impact of work-related stressors on various dimensions of health and well-being. Relevant questions broadly include: (1) What sorts of job conditions are particularly harmful to workers, and what mechanisms connect these conditions to health? (2) What resources protect workers from the deleterious consequences of work-related stressors? (3) How might we contextualize job conditions and situate them in broader systems of stratification that influence health and well-being? (4) How do new forms of work shape job conditions and, ultimately, health disparities?

*Session Organizer and Chair: Philip Badawy, University of Alberta*

### **Presentations:**

1. Alexander Wilson, University of Toronto

*Work as Crisis Resource or Restraint: What Job Qualities Reduced Pandemic Powerlessness?*

Research into work has uncovered many job qualities—lack of schedule control, little discretion, unmeetable demands, unjust pay—that increase a worker’s powerlessness over stressors within and outside the workplace. Confronted with destabilizing contexts such as COVID-19, however, the inverse side of that question has become just as important to answer: Can work qualities reduce perceived powerlessness over stressors experienced outside the workplace? This research investigates that question in the context of the COVID-19 pandemic in Canada. Building on theories of powerlessness, stratification, and work qualities, this study develops and tests a conceptual model of socio-structural position and control before and amidst crisis. Using fixed effects regressions on nine waves of a nationally representative cohort of workers sampled before the pandemic in September 2019 to April 2021 (baseline, N = 4,990; nine pooled waves, n = 44,910), this paper analyzes the effect of work resources and restraints on individual changes in perceived powerlessness over the pandemic. The findings reveal that while the pandemic generally increased levels of powerlessness, work qualities like creative work, job autonomy, and schedule control are significantly associated with reduced powerlessness. Work constraints, on the other hand, like job insecurity, job pressure, and lack of schedule control, were associated with increases in powerlessness. The findings support the persisting relevance of work resources in mediating growth in powerlessness, even amidst the pandemic (Schieman and Narisada 2014). The temporal relationship between these work resources shows that powerlessness is a contingent process based on a combination of past status ascriptions and current socio-structural positions (Pearlin et al. 1997; Mirowsky and Ross 2013). Resourceful work, above and beyond education, appeared to serve as an

environment where the worker retained and improved a sense of control despite the degrading effects of the pandemic. This finding exemplifies longitudinally Schieman and Narisada's (2014:348) "resource hypothesis prediction" outside the workplace. Their hypothesis stipulates that job qualities such as autonomy, schedule control, creative work, and authority are associated with higher levels of control. Each of these job qualities operate as a resource that helps individuals ameliorate job demands, maintaining a sense of control as job demands grow. This study's findings, particularly the significance of creative work for reduced powerlessness, provides further evidence for the profound relationship between engaging work and the sense of control beyond the workplace, over and above adverse circumstances. The increase or decline of powerlessness by socio-structural position means that a corollary to the stress process was taking place throughout the pandemic—an unequal powerlessness process that occurs through psychological resources. Much like a rope tethers a boat to the harbour, the "cognitive link" between environment and agency which powerlessness represents can be unwound by the storm. The findings from this study suggest that resourceful work may be a key chain in that link, providing the buffering capacity to cope with threatening events. The results prompt more exploration into work resources that improve or maintain the sense of control during distressing contexts outside of work. In particular, it remains unclear whether work operates as a buffering mechanism or active coping mechanism to environmental threats. Future research could disentangle this through analysis of interactive effects between specific pandemic stressors, work qualities, and powerlessness.

## 2. Ryan Joseph Duffy, York University

### *Precarious Work, Precarious Stress and Precarious Health: The interconnectedness of mental, physical and emotional health with the nature of precarious work*

Work, stress and health are three words that I am deeply familiar with. The latter two, often paired with a negative adjective, seem to find their way into almost every sentence I utter and line that I write when asked to describe what it was like to work precariously at various colleges and in the service industry in Ontario for over a decade. Attempting to continue teaching outside of my PhD obligations proved disastrous for my mental health and job performance. As class sizes and workload doubled over the years due to online delivery modes, I found myself with classes of 55 students and my stress levels and anxiety grew significantly worse. Still, I tried to do both, wishing I had two TA-ships at the university instead of trying to find a way to get to different schools and campuses each day. Suddenly, I was managing 160 college students with the same pay and expectations as previous contracts with 100. I was losing myself again. The nature of precarious work had done me in before, but I wanted to beat it. Suddenly, I found myself pushed to a new limit, and no further ahead in any other aspect of life other than having a year of PhD coursework behind me. Of which, I was very proud. However, I had become just a being in motion. I was aware I was falling apart again, but too scared to stop. I was in too deep. Finally, I was just not there anymore. I would like to point out that this presentation is not about my life story, however my own lived experience informs key aspects of it. Working precariously for so long, and my desire to know how others faced their lives living in precarity, greatly influenced my decision to enter the grueling and rewarding undertaking of graduate studies. I knew when I got in that I would be submitting to the commitment of dedicating a significant portion of my life to interrogating existing social policy surrounding precarious work and pay equity. This is the battle I have chosen to fight, a fight for real work-life balance and something

better than being paid for only 42 weeks each year. This is a fight for people who can't sleep at night or play with their kids because they are endlessly thinking about bills, groceries, rent and clothes. And there seems to be only one way to do this. For I believe that as it is with certain afflictive emotions that many precarious workers experience daily, such as fear, anger, and insecurity – antiquated and deliberately unfair social policy - cannot withstand a direct gaze. To affect change requires staring at it eye to eye, and facing the problem directly, if meaningful change and real progress will ever be made. This presentation will discuss key findings of my masters RRP and ongoing PhD research which draws from literature, statistics and interviews written, compiled, and conducted by leading employment researchers in order to frame the precarious work environment as a key social determinant of health. My presentation aims to emphatically weave throughout its entirety an understanding of how interconnected mental, physical and emotional health complications are with the nature of precarious work. Throughout this presentation, I consider how specific characteristics of precarious work directly contribute to mental health complications and how stress may be uniquely experienced by precarious workers. In order to ground my presentation within a theoretical and historical context, I refer to Karl Marx's concept of the industrial reserve army to help explain the prevalence, and low paying characteristics, of contemporary precarious work. I also discuss how precarious work is often presented as a progressive, flexible and accommodating model of employment designed to benefit the employee; however, it is all too often, in fact, an employment condition that can drastically affect the health of workers, their families and communities that benefits the employer at the expense of the employees' health in order to reduce labor costs (Vosko 2020). Precarious work is indeed a problem in Ontario, and I focus on this subset of the population as this is where I live, study, work and where I plan to conduct future research. I will also briefly explore the topic of precarious work within the context of OECD countries to further frame precarious work as a global issue. Toward its end, this presentation reveals a key insight from my research thus far; the discovery that employment insecurity - actual or perceived - has a profound, and almost equal, impact on the social, economic and psychological wellness of those who work within uncertain and changing conditions.

3. Noah Rodomar, Egale Canada; Brittany Jakubiec, Egale Canada

Non-presenting authors: Dan Irving, Carleton University; Félix Desmeules-Trudel, Egale Canada; Ellie Maclennan, Toronto Metropolitan University

*Examining employment-related stressors experienced by Two Spirit, trans, and nonbinary people in Canada in the Working For Change project*

Two Spirit, trans, and nonbinary (2STNB) people in Canada face significant disparities when seeking and maintaining employment due to a range of barriers including both overt and covert discrimination, mental and physical health difficulties, and financial stressors related to the cost of transition. 2STNB workers are more likely to be subject to hiring discrimination, interpersonal harassment in the workplace, and unemployment because of the need to leave jobs that have proven hostile (Brennan et al., 2022; Kinitz et al., 2022). Furthermore, research demonstrates that 2SLGBTQI Canadians are overrepresented in precarious work, causing higher levels of stress due to financial insecurity (Kinitz et al., 2022). Using both a national survey (N = 555) and qualitative interviews (N = 79), the Working For Change project sought to better understand the employment experiences and barriers among 2STNB people in Canada. The overarching questions that guided

our research were: What are the employment, underemployment, and unemployment experiences of 2STNB people? What forms of bias, discrimination, and violence are present in places of employment? Working For Change was conducted using a collaborative, community-based approach that sought the feedback of peer reviewers and recruitment assistance from other community organizations. Furthermore, our project was informed by intersectional theory, as Two Spirit identity is as much a racialized experience as a gendered one. Our findings show that most prominent barriers to gainful employment among 2STNB Canadians were related to disability and mental health challenges (see Rodomar et al., forthcoming). For participants, stress was generated from the workplace environment itself due to homophobic, transphobic, or racist coworkers, unsupportive supervisors, and discriminatory policies. Stress also originated from external difficulties, such as housing precarity or transphobic incidents outside of work, that then impacted participants' abilities to attend to their workplace responsibilities, which itself created stress within the workplace. We also found that 2STNB populations were subjected to high levels of stress both in and out of the workplace: even in workplaces that claimed to be trans-friendly, there were often policies that divided employees by gender (such as uniforms or bathrooms) or otherwise forced employees to out themselves (for example, requiring an employee's legal gender marker on applications or employee files). While 2STNB individuals are legally protected against discrimination in the workplace, this law is only effective if a worker's supervisor or human resources department is supportive and willing to act, which many noted to not be the case. Furthermore, if the perpetrator is the person to whom the employee would report any issues, workers are left with no recourse but to leave the workplace or pursue legal action, which is financially impossible for many. Even those who were able and chose to conceal their trans experience reported high levels of anxiety from the possibility of being outed against their will. Participants also frequently reported that they felt compelled to assume additional responsibilities outside of their job description--for example, serving on equity, diversity, and inclusion committees or providing education about gender to the rest of their workplace--overworking themselves, leading to more frequent cases of burnout. Across fields, working conditions for 2STNB employees caused additional stress in varying degrees due to a lack of understanding and accommodation for the needs of gender diverse people. Furthermore, 2STNB workers were also subjected to the same sources of workplace stress as cisgender workers, meaning that the volume of stressors was, for many, unmanageable, and eroded the possibility of financial security and the resulting health and wellness for 2STNB populations in Canada.

4. Isabella Matchett, Mount Allison University; Fab Antonelli, Mount Allison University

*Unmasking the realities: A study of young service workers' experiences during COVID-19*

The COVID-19 pandemic has had a significant impact on workplaces, organizational processes, and workers. Due to rapid shifts in expectations, duties, and responsibilities, there has been a lack of clarity in defining roles, boundaries, and expectations for workers in relation to their employers, customers, and clients. These changes have resulted in increased stress, anxiety, and burnout among employees. What makes this particularly acute for young workers is the relative lack of power, control, and autonomy in their workplaces compared with older workers more established in their careers. Working in the service industry can be a challenging experience for young people, as the work tends to be precarious. Organizations tend to view young people as a transient labour force, leaving them vulnerable to unstable and exploitative working conditions. Young service workers are

consistently navigating the expectations of their employers, managers, and customers. As a result, these workers must ensure that everyone's expectations are met in ways that take considerable patience, determination, and hard work, all while engaging with public presentations and performances that keep them on the "front stage." Despite these challenges, young people dominate work in the service industry as it is their primary way to gain valuable experience and income early in their career development. This paper presents the results of in-depth interviews conducted with eight university students between the ages of 18 and 25. The interviews focus on work experiences before and after the COVID-19 pandemic for young people engaged in paid work early in their career development. Specifically, this study examines the impact of the pandemic on the level of stress experienced by students working in entry-level service jobs. Based on the preliminary findings, it appears that the pandemic has put young service workers in exploitative work environments, leading to significant stress and health issues. For example, the workplace and social distancing protocols have added to the workers' burden, creating additional stressors while dealing with customers and requiring them to perform duties outside their job description without adequate compensation. More importantly, participants have noted the challenges in addressing these workplace situations and have simply taken on the extra work and stress due to a perceived inability or a sense of futility to employ alternative approaches to their work. The study's results will shed light on the impact these experiences have on life course and career development and how measures employed during the pandemic may have impacted the relative power young service workers have in their workplaces.

### **(CAD1a) Institutional Ethnographies and Critical Sociologies of Health and Health Care in Canada**

Thursday June 20 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

This session features novel work from critical scholars who employ Canadian feminist sociologist Dorothy Smith's approach to studies in the social organization of knowledge, known as institutional ethnography (IE). IE's focus on exploring and critiquing ruling relations that organize contemporary capitalist societies offers a particular contribution to scholarship and activism committed to creating equitable futures. Scholars working with IE have created a trajectory of research that critically interrogates social relations that shape inequities across health care, education, and the social service sector. More recently, scholars have developed creative applications of IE in studies that traverse such settings as digital online spaces, urban landscapes, and the criminal legal system. This panel features papers that reflect on how IE can contribute to broad efforts to challenge hate and sustain shared futures through discussions of examples of institutional ethnographic projects and/or through methodological reflections on the core features of institutional ethnography.

*Session Organizers: Colin Hastings, University of Waterloo, Eric Mykhalovskiy, York University*  
*Chair: Colin Hastings, University of Waterloo*

#### **Presentations:**

1. Alexander McClelland, Institute of Criminology and Criminal Justice

*Carceral Public Health: Mapping HIV Public Health Surveillance Systems from the Ground Up*

This paper reflects my expanding research program examining carcerality or “the carceral” and considers its usefulness for examining coercive public health practices. The concept of carcerality is often narrowly applied to describe the nature of penal systems and punishment. Here however, as a critical scholar interested in ways that criminal legal regulation merges and intersects with public health regulation, I adopt a broader perspective to highlight how carceral logic expands beyond prison walls. In this analysis, I examine how biomaterial and personal information from people living with HIV travels through a range of information management systems across different jurisdictions to enable surveillance in the background, without peoples knowledge and consent, and which intersects with forms of policing and surveillance. This paper is organized into three sections. First, I situate myself within a tradition of literature (that spans from Michel Foucault to Ruha Benjamin) that focus on the ongoing expansion of carceral logic across various sectors of society. Scholars sometimes refer to this expansion as the “carceral continuum” to call attention to less-obvious forms of incarceration and punishment and to highlight how individuals and communities are caught up in the crosshairs of various carceral regimes. Next, I describe ongoing research into the Ontario public health system and forms of carceral public health such as public health orders, including how In some regions, local provincial public health authorities directly access electronic medical records, including viral load and other diagnostics, via a range of diverse databases connected to the Ontario healthcare system, the shelter system, and policing. In this project, I think across critical criminology, abolitionist thought, critical social science studies of public health, science and technology scholarship, and critical race studies in an effort to expose, illuminate and transform how carceral public health practices are enacted, particularly on groups made vulnerable by social structures. Finally, I close by describing our approach to activist research in this project and reflect on how an understanding of some public health practices as “carceral” in nature may be mobilized to contribute to ongoing activist efforts.

2. Eric Mykhalovskiy, York University

*Institutional Ethnography, Activism, and Social Change*

This paper explores questions and assumptions about the relationship between social transformation and the forms of knowledge about institutional relations made possible by institutional ethnography (IE). While the use of research for progressive social change and the political commitments of inquiry are key dimensions of IE, they have not been the subject of sustained or focused discussion beyond general accounts of practices that center experience as a point of departure for inquiry and the need to counter objectified forms of knowing upon which contemporary forms of ruling rely. This paper poses questions about assumptions about institutional ethnographic inquiry and social change. It emphasizes multiple traditions within institutional ethnography that express a relation between knowledge, knower, object of inquiry and change including community-engaged research, institutional “tinkering,” and political activist ethnography. The paper asks whether these traditions expresse a modernist logic of knowledge through which the researcher “makes the unknown known”, whether IE is limited to a reformist politics, and how IE might relate to a radical or utopian ethic of social transformation.

3. Charlotte Smith, York University

*Drug User Activism and Institutional Ethnography*

The past few decades have witnessed the growth of a trajectory of critical drug policy activist research that is informed by the goals and demands of drug user activism and takes seriously the need to be grounded in the lived experiences of people who use drugs. This body of scholarship includes drug user activists as researchers, researchers working alongside drug-user activists in community and/or co-publishing articles with drug users, and working within or alongside drug user organizations to lend legitimacy to their movements and/or goals via scholarship and its associated social and institutional capital. This area of scholarship is explicitly critical of criminal law, the regulation and punishment of people who use drugs, and punitive approaches to drug use. This scholarship has also been important in promoting the health and well-being of drug users, as well as explicating the harms produced by drug prohibition - such as increase in risks fatal and nonfatal overdoses, incarceration, marginalization and isolation, poverty, violence, and trauma. At the same time, there has been a trajectory of activist scholarship wherein researchers working with institutional ethnography, as well as political activist ethnography, have sought to address questions activists encounter in their work and produce knowledge that is useful to them by making visible how the ruling regimes that they are up against and that organize their experiences are organized. Despite the recognition of institutional ethnography as an activist research methodology, it has been seldom employed within critical drugs research. In this presentation, I place institutional ethnography in dialogue with this body of critical drug policy work. I argue that the ethical and political implications of institutional ethnography are commensurate with the core commitments of the body of critical drug policy work I discuss above and consider how institutional ethnography might aid in forwarding the goals of this scholarly/activist work. As institutional ethnographers take everyday and lived experiences as an entry to inquiry, it is a promising method of inquiry for scholarship that is grounded in the questions and problems facing people who use drugs. While the existing scholarship in this area of critical drugs research has explicated people's experiences of drug prohibition through voicing their experiences and concerns, drugs researchers working with institutional ethnography can make visible how these experiences are hooked into and organized by ruling relations that organize drug prohibition – such as criminal law, medicine, public health services and regulation in these systems. Focusing on some of its core tenets, in this presentation I consider how institutional ethnography as a method of inquiry might propel the ways that drug criminalization and punitive policies are typically analyzed and written about in this area of drugs scholarship. Might different sorts of questions might be asked - and answered - that contribute to meeting peoples experienced needs and movement goals? And how might institutional ethnographys focus on transforming institutional relations dismantle ruling regimes that organize the experiences of people who use drugs and open up avenues that contribute to drug user liberation?

4. Matthew Strang, York University

*Spare Parts/Priceless: the anatomy of living organ donation*



Sustainability, natural resources, and living green are likely terms most would connect to life extension via environmental movements rather than the biotechnology of living organ donation. However, living organ donation is often presented as the “alternative” option to extend some sick folks lives while potentially risking others. My Institutional ethnography investigates the social organization of living organ donation. For this paper I overview what living organ donors have to do in practice to be donors and present preliminary analysis from my interview with living organ donors that point to social relations that create inequities. Some thoughts on my secondary interviews and ongoing investigational pathways are also discussed. Finally, I think through how might living organ donation be connected to broader interrogations of capitalism and the right to life, and how I as a scholar bring my critical lenses to living organ donation.

### **(CRM3a) Safety, Inclusion and the Future of Policing I**

Thursday June 20 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Criminology and Law Research Cluster

This session will feature research that explores policing practices and community wellness. Existing challenges surrounding the themes of policing, community, safety, inclusion, diversity, and social problems will be further discussed.

*Session Organizers and Chairs: Doug Thomson, Humber College; Emma Smith, Humber College*

#### **Presentations:**

1. Doug Thomson, Humber College; Emma Smith, Humber College

Non-presenting author: Alessya Miceli, Humber College

#### *Policing and the Community: The Internal Threat to Success*

A restructuring in the Toronto Police Service’s Neighbourhood Community Officer Program (NCOP) is causing significant internal and external effects across the city. Out of the seventeen Divisions in Toronto, the Community Response Unit (CRU) has been eliminated in all but three. The reduction of the CRU, tasked with general patrol duties and low-level community interactions, has seen an increased shift in responsibilities for the Neighbourhood Community Officers (NCOs). Pulled away from their designated neighbourhoods, the everyday work of NCOs is now limited and damaged. It takes months of community interaction to build trust and positive relations in a neighbourhood, and the shift in the NCO duties has affected these relations. The NCOP has been extremely successful since its inception in 2013, with strong community support and praise from Judge Epstein (2021) in her "Missing and Missed: Report of the Independent Civilian Review into Missing Person Investigations". The NCOP focuses on building lasting support resources and has been developing strong community ties in high-risk communities. A success built on the principles of taking time to listen to community members and take a ground up approach to problem solving. Through a series

of focus groups with NCOs in 2023 and 2024, officers opinions were gathered about the elimination effects of the CRU and the future of their NCO role in urban policing. This feedback highlights the importance and gradual impact of policy decisions on the role of front-line officers. The participants report that they are no longer able to perform their duties as NCO's with a community support focus, instead they are spending their time engaged in higher level general patrolling, policing events and buildings. With reference to previous reports assessing the NCO program (Webber et al., 2017; Thomson et al., 2021), this research calls for greater transparency and awareness of the essential policing strategies needed to support healthy and growing communities.

2. Sophia Pacini, McMaster University

*Understanding Public Perceptions of Police Across Data*

This presentation critically analyses the confidence levels that members of the public have in Canadian police and the contradictions that occur across findings on public perceptions of the police. The public's confidence in the police is declining on a global scale, with countries such as Canada not experiencing an increase in the public's trust for 50 years. These findings are most prevalent among marginalized and low-income community members while they are less prevalent among those who identify as white, high-income, or among individuals who know a police officer. However, interactions with the police do not translate congruently across all races and levels of income, and empirical findings on the levels of confidence that community members have in the police can be contradictory and translate differently across studies. This phenomenon raises questions including 1) How do different data collection methods affect the ways in which data is collected? 2) Who is participating in the study? 3) Who is not participating in the study? 4) How do the ways in which people complete surveys influence findings? In order for sociologists to adequately understand why phenomena occur, and subsequently how to address such phenomena, the way in which studies are conducted must be further examined. Drawing on data from the General Social Survey, 2020 [Canada]: Cycle 35, Social Identity, as well as community data from Humber College's research on the Toronto Police Service's Neighbourhood Community Officer Program, this presentation critically analyses findings related to public perceptions of the police among marginalized and low-income community members. This presentation will also analyse how findings on community perceptions of the police do not always align with public or scholarly narratives. Moreover, this presentation will highlight the contradictions between the results of studies conducted on public perception of the police, and attempt to discuss why such contradictions occur and how these contradictions could be avoided.

3. Devin Pratchler, University of Saskatchewan

*On s.810.2 Peace Bonds: Reintegration, Risk Management, and Harm*

After his release from prison in 2017, Curtis McKenzie was rearrested, but not for a new offence; rather, McKenzie was now the subject of a Section 810 Peace Bond. McKenzie openly struggled with substance use and, although he was now a "free man," the conditions of his bond required him to stay completely sober. Following a breach of those conditions, McKenzie was returned to the Saskatchewan Penitentiary, where, in 2020, he took his own life. Section 810 peace bonds have come

to supplant other forms of community supervision (i.e. parole) for high-risk offenders in Canada. A peace bond is, quite simply, an agreement to keep the peace in the community. This agreement is often accompanied by release conditions intended to curb future harm caused by those deemed likely to (re)offend—even if they have not committed a substantive offence. Through peace bonds, local police have become deputized to screen and surveil people released from prison who would otherwise be unmonitored in the community. Although peace bonds are central to the lived experiences of justice-involved peoples in Canada; only a handful of studies have taken them up within the literature, often from a socio-legal or psychological lens. This study, through a discourse analysis of a 10-year dataset from a local police service, contributes to the literature on peace bonds by providing a critical and sociological analysis of the 810 process. This analysis demonstrates how institutional norms and technologies shape the work of officers in accordance with goals of reintegration and risk management. Preliminary research suggests that, despite the centrality of 810s, these goals are in tension. This is encapsulated by Jung and Kitura (2022), who suggest that police officers involved in 810 work are tasked with “navigating ethical conundrums that tie together the contrasting and possibly conflicting roles of enforcer and rehabilitation facilitator” (38; emphasis added). This implies that police officers, similar to those working in parole, are expected to actively control and surveil offenders, whilst also facilitating the process of reintegration—despite the fact the two roles demand different, and conflicting, responses to risky behaviors. Moreover, the stories of Curtis McKenzie and other Indigenous peoples, however, demonstrates that a third literature is relevant to the use of peace bonds in Saskatchewan—literature related to the imposition of (colonial) harm (Turner 2023; James 2021). Peace bonds are a salient issue within Canadian Indigenous communities, extant research on peace bonds does not reflect this. This opposition calls into question the drivers of peace bond use in Saskatchewan. Specifically, this project asks: i) how do rules and policy shape officer work related to peace bonds? ii) what values are embedded within these policies and how do they shape the work of officers? and iii) how do these values shape the officer/subject dynamic around risk-management, reintegration, and harm? Through 10 years of locally grounded evidence, this project addresses the dearth in the literature by spotlighting s.810 peace bonds locally. Beyond the analysis of police records, this project will bring transparency to peace bonds as a substantive matter within Canada, spotlighting their use and opening dialogues surrounding acceptable risk management and reintegration practices.

### **(CSF2) Confronting Work-Family Inequalities Under Precarity**

Thursday June 20 @ 1:30 pm to 3:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Critical Sociology of Families, Work, and Care Research Cluster

Family care work and paid employment are interconnected to shape individual well-being and social inequalities. What impacts do contemporary changes, such as precarious employment, rising living costs, and neoliberal social policies, have on the everyday lives of diverse families and intersectional inequalities in the work-family domain? This session invited papers that examine the patterns, causes, and lived experiences of work-family inequalities in the contexts of social precarity and a retreating state. The research featured in this session will offer insights into policies and practices that aim to achieve work-family justice and build collective sustainable futures.

*Session Organizers: Yue Qian, University of British Columbia, Manlin Cai, University of British Columbia, Lesley Frank, Acadia University, Jason Webb, BC First Nations Justice Council*

*Chairs: Manlin Cai, University of British Columbia; Jason Webb, BC First Nations Justice Council*

**Presentations:**

1. Kayla Benjamin, University of Toronto; Anna Kuznetsov, University of Toronto

Non-presenting authors: Daniela Ugarte Villalobos, University of Toronto; Ito Peng, University of Toronto

*Childcare in Canada: An exploration of progress and gaps in access and quality*

Canadian federalism has previously limited opportunities for a coherent national childcare policy, resulting in a patchwork childcare infrastructure and policy across each of Canada's provinces and territories. This has led to significant childcare access and quality issues across the country. In 2021, the federal government announced its intention to address these concerns by establishing a Canada-wide Early Learning and Child Care (CWELCC) system. The CWELCC includes the ambitious aim of national subsidized childcare. By 2026, the federal government has committed to working with provincial and territorial governments to reduce childcare costs to an average of \$10 per day. Using data from a large, representative survey of 1000 Canadian primary or shared caregivers who provide care to children aged 15 or younger (completed in 2022), as well as follow-up interviews with a sub-sample of 46 caregivers across Canada (completed in 2023), we identify gaps between the current childcare infrastructure and policy in Canada and the realities of unpaid caregivers. Our analysis is guided by the Intersectional-Based Policy Analysis (IBPA) framework. IBPA is an application of intersectionality, a framework rooted in Black feminist thought which encourages critical reflection to transform research beyond the study of singular categories and towards an analysis of interlocking systems of oppression (Collins 2000; Crenshaw 1989). IBPA is distinguished in its potential to drive equity-promoting policy analyses and recommendations (Hankivsky et al. 2014). Gender, for example, is often given priority in studies exploring unpaid care work. However, simultaneously considering other institutions and structures—such as race and class—can more accurately explain persistent social inequalities and thus inform more effective policy interventions. The IBPA framework consists of a set of guiding principles (Equity, Intersecting Categories, Multi-level Analysis, Power, Reflexivity, Time and Space, Diverse Knowledges, and Social Justice) and a list of overarching questions spanning a descriptive and transformative phase of analysis. A relevant subset of these questions has been used to guide our policy analysis (Descriptive: What is the policy 'problem' under consideration?; How are groups differentially affected by this 'problem'?; What are the current policy responses to the 'problem'? and Transformative: Where and how can interventions be made to improve the problem?; What are feasible short, medium and long-term solutions?; How will proposed policy responses reduce inequities?). For the purpose of our paper, the policy problem is access to 'quality' childcare. In both the survey and interviews, caregivers were asked to assess the quality of the paid childcare they use for the child(ren) they care for and to discuss what quality childcare means to them. As such, access to 'quality' childcare was assessed according to the participants' perspectives and shared experiences. We find that while many caregivers have benefited from lower childcare fees under the early adoption of the CWELCC, some

families do not have access to participating childcare facilities. Issues of access to CWELCC-subsidized childcare include lengthy waitlists (sometimes spanning years), geographical barriers, lack of flexibility in childcare schedules (e.g., no accommodation of caregivers with nontraditional work schedules or part-time family support), and financial considerations. As such, some caregivers are forced to quit paid employment or reduce work hours, and report increased mental health challenges (e.g., stress, anxiety, depression, and trouble sleeping). In addition, some caregivers choose to rely on unpaid care arrangements or use unlicensed childcare facilities, which are not part of the CWELCC system. These decisions, often reinforced by issues of access, are also motivated by a lack of services for children with mental or physical disabilities, concerns around the quality or flexibility of paid care services, and parenting beliefs/philosophies. We conclude this paper with policy recommendations for improving the CWELCC system. As well, we present opportunities for further strengthening Canada's national care strategy to better serve unpaid caregivers, particularly those who experience multiple, intersecting systems of oppression.

2. Elisabeth Rondinelli, Saint Mary's University; Lesley Frank, Acadia University; Jane Francis, Acadia University; Ruby Harrington, Acadia University

Non-presenting authors: Merin Oleschuk, University of Illinois Urbana-Champaign; Arieilla Pahlke, Independent Consultant

*"You guys don't have a better plan than this? I'm just a mom on Facebook": How mothers mobilized on Facebook to feed babies during the North American infant formula shortage*

The United Nations Sustainability Goal of Zero Hunger is targeted to “end hunger and ensure access by all people, in particular the poor and people in vulnerable situations, INCLUDING INFANTS, to safe, nutritious and sufficient food by 2030” [1]. Yet research on infant food insecurity in high income settings reveals current threats to all mode of infant feeding that are rooted in weak income and social protections [2]. Exacerbating this, in February 2022, the Michigan-based Abbott Nutrition factory, a key infant formula producer, temporarily shuttered instigating a crisis-level formula shortage in the United States. It wasn't long before the U.S. shortage arrived in Canada in its own fashion. Despite government measures to stabilize supply and health authorities' advice to families, there was an absence of practical and timely solutions for families in both countries. Converging with record high food inflation and rising rates of household food insecurity, the evidence shows that we are moving further away from the Zero Hunger target. How did mothers and other caregivers experience, think about, and cope with the formula shortage? What were the social relations at play, and how did they complicate or facilitate families' everyday lives? Guided by instiutional ethnography as an overarching methodological approach [3] married with digital ethnographic methods and visual storytelling, our project seeks to advance knowledge about infant food insecurities, specifically the infant formula shortages everyday impact on families lives in North America. This presentaion will share findings from the first phase of our project that mapped 500+ 'Finding Formula' Facebook groups that were created (primarily by mothers) across North America to cope with this feeding crisis and offer mutual aid to others. Based on 15 interviews with group administrators (5 in Canada, 10 in the US) conducted in the fall of 2023, we detail an exorbitant amount and array of inventive and collaborative carework to feed babies. This included foraging for formula (across retail, state services, from health practitioners, and through informal networks across international borders), distribution to those in need (personal deliveries, shipping, and developing transportation networks), online group management (responding to posts, developing

and moderating rules, navigating scammers), public awareness and advocacy campaigns, media work, volunteer coordination, and emotional labour. Facebook groups and those that administered them, were even part the official advice of health authorities and government agencies for where to turn when you cannot find the formula you need. This work reveals how mothers, and others, used social media and their unpaid work offline (often while maintaining paid employment), to provide a social safety net that was informal, voluntary-based, and local, yet highly organized and networked. This moral economy of care became essential for infant food access when public policy and industry failures undermined caregivers' ability to feed their infants through regular channels across socio-economic divides. Yet these same mothers warn us that little has changed to prevent such problems from continuing, and that long term strategies are needed for infant food security.

3. Fauzia Husain, Queen's University

*"The Sacrificial Daughter; Working class Pakistani women's strategies for balancing work and domestic work.*

Frontline jobs require onerous time commitments from workers. In the Pakistani context, women cops, health workers, and airline attendants do not work regular 9 to 5 hours. They work nights and weekends and are often compelled to work overtime. Their demanding jobs make it impossible for them to fulfill their domestic work, which is still largely seen as a woman's responsibility in this context. Meanwhile, neoliberalism keeps amping up the pressures on working-class women to work longer and longer hours in the face of an increasingly precarious economic situation in Pakistan. To manage the impossible double bind of balancing demanding jobs with demanding domestic duties, women come up with various strategies. In this paper, I focus on one that I call "the sacrificial daughter." For many women working full-time frontline jobs, a young daughter or younger sister serves as a sacrifice to their mother/elder sister's job. These young girls are kept out of school and other developmental activities and trained to cook, clean, and watch over younger siblings. Their sacrifice enables their mother/sister to continue to work. Some frontline women serve as sacrificial daughters themselves, forgoing marriage, or personal development in order to fund the education and development of siblings who have no other source of support. Finally, some frontline women offer themselves up as sacrificial daughters by agreeing to be second wives to men who already have families, such an arrangement makes it possible for them to maintain their support for their natal family while also obtaining the respectability and protection of marriage. The paper considers these different strategies women adopt to manage impossible work-life demands and examines the theoretical implications of their choices for the literature on work-family balance.

4. Umay Kader, The University of British Columbia

Non-presenting author: Andrea Doucet, Brock University

*Rethinking how we measure gender divisions of paid and unpaid work: A case study of new immigrant families in Canada*

How do we define, measure, and theorize gender divisions of paid and unpaid work? In the case of new immigrant families, are there particularities of transnational identities and cultures that need to be incorporated into how we research tasks and responsibilities for household work, care work, and family provisioning? This paper is rooted in a larger cross-national project that includes a national survey (with almost 5000 participants) and a qualitative research project (with 88 households and 155 participants) on gender divisions and relations between unpaid work and paid work in diverse families. Our paper draws on interviews with new immigrant families that we conducted using the Care/Work Portrait (Doucet and Klostermann, 2023), a visual participatory method for exploring how individuals and couples navigate and negotiate all the work that goes into running a household. Sixteen individuals from Nigeria, Mexico, Brazil, India, and Singapore participated in seven couple and two individual interviews. Our team-based data analysis used an adapted version of the Listening Guide approach to narrative analysis. Feminist care ethics, care economies, research on emotional and cognitive labour and responsibilities, and a rethinking of the field of gender divisions of labour with and through these theoretical perspectives (e.g., Doucet, 2023) form the theoretical foundation for this paper. In this paper, we make three arguments: (1) Housework and care work tasks and responsibilities are relational, contextual, and multiply enacted and experienced. Housework and care work are not fixed, mechanistic categories that remain unchanged across space, time, and cultures; individuals and couples from different cultures can experience and assign distinct practical and emotional meanings to particular tasks such as cooking, responding to children's needs, and liaising with teachers to ensure children's social and cultural adaptation and well-being. Thus, emotional and cognitive labour at home does not necessarily feel like a "burden." (2) Dominant measurement tools for assessing gender equality in household divisions of labour can overlook the emotional, situational, and contextual complexities of new immigrant life and overestimate the importance of gender equality aims for families relative to the varied life challenges and changes they are facing. We advocate shifting from measuring gender equality as a 50-50 gender split or gender sameness as the optimal division of labour towards inquiring how new immigrant parents' experiences of paid and unpaid work challenge and revise the scope and focus of this metric. (3) In contrast to the dominant measurement tools in most studies on gender divisions of domestic labour, we suggest alternative theorizations. Symmetry, for example, can strike a balance between differences and sameness, while social provisioning considers both unpaid and paid work as contextually different aspects of direct and indirect care. Overall, our paper highlights the unique lived realities of new immigrant families and the weaknesses of employing a one-size-fits-all approach and concepts derived from Euro-western contexts and epistemological traditions that emphasize singularity rather than plurality and multiplicity. We also emphasize the need to widen the field of gender divisions of labour so that it centers relationalities (of paid and unpaid work, relationalities within and between household care tasks and responsibilities), people's individual and relational identities, care and justice, and complex cross-cultural transitions.

### **(ECS2) Economic Sociology Open Session**

Thursday June 20 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Economic Sociology Research Cluster

This session focuses on both theoretical and empirical topics in economic sociology and political economy.

*Session Organizers: Dean Curran, University of Calgary; Zhen Wang, University of Toronto*

*Chair: Zhen Wang, University of Toronto*

**Presentations:**

1. Yang-Yang Cheng, University of Toronto

Non-presenting author: Tom Malleson, King's University College at Western University

*Hierarchy, Equality, or Democracy: Examining the Tradeoffs in the Governance of Economic Organizations*

This paper returns to a classical issue in sociological theory – the potentials, constraints, and tradeoffs in organizations that value both democracy and equality, on one hand, as well as complexity and efficiency on the other. The paper investigates what we might call the Standard Hierarchical View (SHV) – the view that the only way to satisfactorily organize business entities in the modern world is through a hierarchical governance structure. Although this view is dominant, it is in need of serious revision. In contrast to the SHV, we advance two main arguments. First, although the SHV assumes that there are only two fundamental possibilities for organizing economic enterprises – firms can be efficient-and-hierarchical or inefficient-and-egalitarian – we argue that the universe of possibilities for organizing economic firms should actually be understood as a spectrum involving three ideal-types. Firms can be organized hierarchically (such as in conventional capitalist businesses) or they can be organized in a strictly egalitarian manner (such as in egalitarian collectives) – in which case there are indeed stark tradeoffs in terms of complexity versus equality. However, there is also a third option which is that firms can be organized via representative democracy (such as in democratic worker cooperatives), which allows for complexity, efficiency, and a high degree of equality (though by no means complete equality of power or pay). Second, the heart of the paper consists of a careful and detailed empirical and normative evaluation of the three organizational types on the basis of widely desired criteria: efficiency, ability to grow, ability to minimize domination, respect and dignity, distributive equality, job security, community impact, and satisfaction. Overall, a careful weighing of the evidence suggests that the Standard Hierarchical View is wrong: democratic cooperatives, though far from perfect, generally perform better than the other two possibilities in terms of avoiding their major pathologies. All things considered they appear to be superior forms of social organization (for much, though perhaps not for every sector of the economy). Democracy, not hierarchy, should be the default form of economic organization.

2. Zhen Wang, University of Toronto

*Financial Regulation and Small Banks in the U.S.: Learning from the Canadian Case*



This author has received the 2024 Economic Sociology Research Cluster Best Student Paper Award for 'A Matter of Size: Varied Experiences of Deregulation'.

After the 2008 financial crisis, the U.S. legislated new banking regulations such as the Dodd-Frank Act to reshape the financial system to be safer for consumers and taxpayers. However, these legislations were not without criticism, and the fiercest among them is the argument that tighter regulations erode the competitiveness of smaller banks and force them to merge with larger institutions, diminishing the diversity of the banking industry. Years later came the rollback of Dodd-Frank with several clauses loosening restrictions for smaller actors in the financial sector. To investigate these claims about the antagonistic relationship between financial regulation and smaller financial institutions, I turn to the case of the Canadian banking sector. Canada has the type of financial system that many on the American right oppose – it is highly concentrated with more than ninety percent of the financial assets controlled by the five biggest banks, and there are fewer than forty domestic banks currently operating in Canada. At the same time, Canada levies much more stringent federal regulations on the banking industry compared to the U.S., which many argue shielded Canada from the worst outcomes of 2008. A combination of big players dominating the market and a high level of federal oversight should create a hostile environment for smaller banks, as opponents of Dodd-Frank often assert. By examining the 2019 financial data of domestic banks in Canada from OSFI, my paper finds more nuance in the claim that financial regulations hurt smaller banks and reduce the diversity of the banking industry. A concentrated market indeed resulted in several bank mergers since the 1990s, reducing the total number of financial institutions in Canada. Nevertheless, most existing smaller banks remain highly profitable and safe, and medium and small banks are much less leveraged than the Big Five banks. Smaller banks also employ very different strategies than larger players. They engage in more traditional banking activities such as loans and deposits, specifically in mortgage loans. Smaller banks also have minimum to no exposure to risky financial innovations like derivatives and security products whereas large banks routinely engage in these activities. The results of my study indicate that a concentrated financial sector inevitably brings on certain difficulties for smaller actors, but tight financial regulations do not necessarily equal doomsday for smaller banks. As we see in the Canadian case, even within a challenging ecosystem, existing small and regional banks can still carve out a competitive business profile to counter larger institutions and remain profitable thanks to the stable banking environment that comprehensive financial regulations have engendered. With its much more vibrant and robust regional bank network, I argue that the relationship between regulations and the diversity of the financial sector in the U.S. can also be a net positive one. My study contributes to the discourse on financialization and regulation, as well as organizational studies, specifically population ecology theory on how smaller players react to macroeconomic shifts and create organizational niches to survive in an unfriendly environment.

### 3. Karen Foster, Dalhousie University

#### *(Why) Does Small Business Succession Matter, Sociologically?*

Small business succession has emerged as a policy problem nationally, with the majority of small business owners in Canada approaching retirement without a written succession plan. The problem is even worse in traditionally rural sectors like agriculture, where the fate of food production writ

large appears to hang on what happens to farms when they close without a successor. One of the more common framings of the succession problem focuses on the proprietors' average age, their lack of formal succession plans, and the fact that no specific successor is lined up to step in when they retire; attention has focused on the 'next generation' and figuring out why they might not 'want' to take over extant businesses. With the succession problem narrowly framed around individual businesses' succession plans, and with succession understood as a discrete transaction—the hand-off between old and new—the most sensible solutions, almost inevitably, target succession planning and matchmaking between young entrepreneurs and sunsetting businesses. But what if succession is an economic behaviour embedded in something more sociological? And what if it tells us something about contemporary capitalism? This presentation draws on interviews with 40 people representing 27 small businesses in rural Atlantic Canada who were either planning for, approaching, or reflecting on their experience with succession. The SSHRC Insight-funded Seeing a Future project, which began as a fairly 'applied' study concerned with identifying and addressing barriers to family business succession, has arrived at more fundamental questions about why succession emerges as a social and policy problem in the first place. I will show how interviewees' stories shed light on the features of contemporary capitalism -- such as productivism and growth-centrism -- that make the 'unbroken chain' of succession far more important than it might otherwise be. Moreover, I will argue that the economist or policymaker's narrow focus on succession as a discrete transaction between two parties, while potentially captivating for the human drama involved, leaves rich sociological material on the cutting room floor. Putting succession in its wider context, as Economic Sociology can do, reveals the moral dilemmas faced by small businesspeople, particularly those who see their embeddedness in their communities as essential to their business's success and value.

4. Angelina Grigoryeva, University of Toronto

*The Shift to Stock-Based Compensation and Gender Inequality in Wealth in the United States*

Wealth inequality in the United States is now higher than in any other rich democracy (Pfeffer and Waitkus 2021), and disparities by gender are particularly stark (Killewald et al. 2017). Existing literature argues that gender differences in earned income (i.e., the flow of money) play a key role in explaining gender gaps in wealth (i.e., the stock of money) (ibid.). Reflecting classical sociological theories (Simmel [1900]1978; Weber [1946]1971), this view assumes that only the amount of earnings matter. However, the financialization of the U.S. economy (Krippner 2011) saw an emergence of novel types of compensation beyond regular wages. As Zelizer (1997) put it, "not all dollars are the same," and not only differences in how much men and women earn, but also what kind of compensation they earn may contribute to gender disparities in wealth. This study is among the first to examine stock-based compensation and its implications for gender inequality in wealth. Stock-based compensation became increasingly prominent in recent decades, and that 23 percent of U.S. workers, or 29 million Americans, now receive some of their compensation in employer stock (Kruse, Freeman, and Blasi 2010). Thus, in the course of the financialization of the U.S. economy, American firms increasingly turned to the stock market not only for profit generation (Lin and Tomaskovic-Devey 2015), but also for employee compensation. Correspondingly, Americans became increasingly invested in the stock market not only directly (Fligstein and Goldstein 2015) and through defined-contribution pensions (Hacker 2006), but also through stock-based compensation. I argue that stock-based compensation promotes greater wealth accumulation than regular wages, but its

wealth benefits are higher among men than women. Because stock-based compensation by definition is directly linked to the stock market, employees can benefit from its value appreciation over time, while cash wages are subject to inflation (Hayes and O'Brien 2020). Also, workers with stock-based compensation can enjoy capital income from dividend payments and share buybacks in addition to their labor income (Nau 2013). Furthermore, the U.S. tax system treats stock-based compensation more favorably than wage earnings (Spilerman 2000). Thus, one might expect that employees who receive stock-based compensation will accumulate greater wealth than employees without stock-based compensation, at the same level of total income. However, as I argue, stock-based compensation is not a gender-neutral, but inherently gendered labor market mechanism that benefits male workers more than their female counterparts. Specifically, women are more likely to lose on stock-based compensation because it usually requires a vesting period and women are more likely to leave the labor force before they get vested due to competing family responsibilities (Blair-Loy 2001). Also, for some types of stock-based compensation, employees have to take deliberate steps to enjoy financial gains, and male employees might be more likely to do so, reflecting differences in stock market participation between men and women. Finally, I examine the gender gap in stock-based compensation. I argue that despite well-documented gender gaps in wages (McCall and Percheski 2010), nonwage components of compensation (Kristal, Cohen, and Navot 2020), and nonpecuniary job characteristics (Kalleberg 2011), there will be no gender differences in stock-based compensation because many companies provide it on a broad basis or at the group level (e.g., based on a job title) rather than individually determined. Using the Survey of Consumer Finances, the only nationally-representative data with detailed information on both stock-based compensation and wealth, and supplementing it with the NBER survey of employees with stock-based compensation, I report three main findings. First, employees with stock-based compensation accumulate greater wealth than employees without stock-based compensation, but its wealth benefits are concentrated primarily among male employees than female employees, particularly at the top of the wealth distribution. Second, I find no gender gap in the probability of receiving stock-based compensation or its amount, after accounting for job characteristics and sociodemographic attributes. Finally, as a possible mechanism underlying the gender differences in the wealth benefits of stock-based compensation, I show that men are more likely to utilize its wealth-building potential than women, thus contributing to gender inequality in wealth. In short, men and women are equally likely to receive stock-based compensation, but men are more likely to enjoy the associated wealth gains than women.

5. Paul Brienza, York University

#### *The Great Gap: Economic Rights in a Global Economy*

This paper makes the broad claim that 'economic rights' are insufficiently enforced within the context of international human rights law. Economic rights, exemplified globally through such documents as the Covenant of Economic, Social, and Cultural rights include access to education, health care, and an adequate standard of living. However, these rights are often given scant attention by politicians, NGO's, and the media. The focus is generally placed on the political rights of freedom of expression, participation, and the right to life threatened by genocidal state actors. This study argues that this lacuna of attention is interwoven within the global context of both the international human rights regime and the logic of the global economy. I begin with an examination of classical

political economy and its excision of the idea of 'rights within an economy' from the very project of modern economics. To some extent, this excision begins with Adam Smith and the notion of a spontaneous order that allows for the question of a self-conscious moral stance as an economic actor to be effectively bracketed. Actors are conceived as essentially amoral, through the pursuit of immediate self-interest, while teleologically contributing to a wider social and communal good. By arguing that economic actors contribute to a wider social good through their self-interest, economic rights are effectively excised from economic thought. Further, the development of utilitarianism, exemplified by Bentham's felicity calculus, defers the question of economic rights by arguing that self-interest is algorithmically calculable as a wider social good. I then turn to an analysis of the application of this principle to the context of the global economy. Corporate and state actors, in order to justify a continued sidelining of the issue of economic rights, apply the same argument by claiming that economic growth, fostered by self-interest, ultimately makes these rights either irrelevant or counterproductive to the amelioration of economic lives. It is argued, in other words, that economic rights must be submitted to the larger goal of growth. This strategy results in a never-ending postponement and deferral of economic rights to a time not yet here. Rights will come, they argue, when wealth is widely dispersed. Ultimately, this submerges the call for the implementation and enforcement of these rights to the logic of capitalist formation and a never-ending process of primitive accumulation. Finally, I turn to an examination of what I call the expediency factor. This is a process whereby the economic logic of capitalism practically marginalizes any call for economic justice in favor of an amoral justification of efficiency. This allows for corporations and state actors to ignore economic rights and to bracket any moral question of a just economy.

### **(EDU7b) Creating Care and Community in the Neoliberal University II: Belonging and Resistance**

Thursday June 20 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Education Research Cluster

Scholars have observed the increasing neoliberalization of higher education, wherein education is transformed into a commodity or service that is provided by faculty and consumed by students (Mohanty 2003). In this climate, the pursuit of profit takes precedence over the pursuit of knowledge and the well-being of students and faculty, often putting students and faculty into adversarial positions. These effects are particularly acute for those already marginalized in academia, such as racialized, working class, first generation, queer and trans, and Indigenous members of the university community. At the same time, universities are sites of resistance enacted by students, faculty, and staff. This session features papers exploring how students and faculty navigate belonging, care, and community, especially for members of equity-seeking groups who have historically been excluded from full membership in universities. The papers explore the processes through which the "ideal worker" or "ideal student" is constructed, and how that idealized figure is racialized, gendered, and/or classed. Further, these papers address the structural conditions under which the labour of creating community and care occurs, and which members of the university community carry unequal burdens of care labour. Finally, the papers address how students and faculty are challenging the neoliberalization of the university by creating spaces of community, joy, and resistance.

*Session Organizers: Yukiko Tanaka, University of Toronto Scarborough, Bahar Hashemi, University of Toronto Scarborough*

*Chairs: Momo Tanaka, University of Toronto*

**Presentations:**

1. Claire Polster, University of Regina

*Transforming the Neoliberal University to Create Community and Care*

Drawing on my own and others research on the corporatization of higher education in Canada and elsewhere, I argue that the dearth of community and care in contemporary PSE is not simply a negative side effect of university neoliberalization, but an integral part of this process. As such, if we wish to cultivate greater community and care in our universities, we need intentionally and strategically to target key aspects of neoliberalization as part of our efforts. Both to concretize this argument and to clarify what such strategic interventions would entail, I discuss my efforts over the past two years to foster community and care in and through the content, and especially the pedagogical practices, of a third year course on the Sociology of Wellbeing and Happiness. Among other things, I address how practices of "ungrading", mandatory attendance, greater student autonomy and responsibility for course content, and a collective project to build community across the campus both challenged, and were challenged by, the neoliberal university. I close the paper with some reflections on the benefits and limitations of small-scale efforts to nurture community and care in PSE, and I offer some examples of more broad-based initiatives on the part of faculty, students, and citizens that promote community and care in and through their opposition to university neoliberalization.

2. Momo Tanaka, University of Toronto

*Teaching, learning, and caring in a neoliberal institution: Lessons from a global pandemic*

The taken-for-granted practices of academic teaching and learning were unexpectedly disrupted by the COVID-19 pandemic. University campuses across the globe suddenly implemented social distancing practices such as work-from-home and virtual course delivery. Faculty and students had to find strategies to integrate their academic practices into their home, adapt to an unfamiliar method of teaching and learning, and adjust to isolation during a period of intense uncertainty and unease. Drawing from a larger scoping literature review on the sociological research published on the work-life nexus between March 2020 and March 2023, I argue that the COVID-19 pandemic revealed the inadequacy of the neoliberal academic institution to give care and accommodate care responsibilities of its faculty and students. I specifically highlight the profound impact of neoliberal policies on the experience of the pandemic on women faculty, parents, early-career academics. (While these were not the only groups affected by the neoliberal nature of the academic institution, these were the groups that were most frequently discussed in the literature captured by this review). The pandemic underscored that the neoliberal academic institution's proclivities towards productivity, top-down decision-making, and focus on maintaining income are often contradictory

to the needs and desires of academics. Academics (particularly young, early-career academics) felt threatened by the pressure to maintain pre-pandemic productivity with the loss of childcare and the workload of transitioning to remote instruction. They found themselves at odds with the spectre of the “ideal academic worker.” Faculty frequently expressed a desire to extend care to their students, making use of personal resources to fill the gaps where the institution failed to provide proper support for both students and faculty. This gap-filling was a gendered phenomenon; female academics were more prone to recognizing the gaps and to take on additional care responsibilities. However, there was also a discussion about the ways academics resisted the neoliberal expectations of academia, including self-care practices as a form of resistance. This included simply identifying the needs of carers and taking time and space to address those needs. By “unmasking” their parenthood and revealing the limits of the “ideal academic,” academics offered each other a space to be vulnerable and acknowledge the reality of the obligations and relationships to others instead of insisting on the individualized and disembodied narrative of the neoliberal institution. In making care responsibilities visible, there was an opportunity to foster connectedness between academics and create a more compassionate environment for students and faculty. Ultimately, the neoliberal institutions inherent emphasis on productivity is contradictory and incompatible with care needs and care responsibilities. The unexpected rearrangement of teaching, learning, and research during the pandemic resulted in a heightened manifestation of pre-existing failings of the academic institution. However, although the academic institution failed to prioritize care and relationality, some saw the pandemic as an opportunity to reimagine and reconstruct academic structures rooted in principles of equity, solidarity, and inclusivity.

### 3. Yusuf Olaniyan, University of Bath

#### *Higher Education Is A Scam: A Critical Media And Websites Analysis Of Constructing Higher Education And An Ideal Student In Nigeria*

Recently, Nigeria witnessed the shocking reality of a graduate whose case generated massive attention in the media. Oludare, a university graduate, challenged the university by returning his certificate and requesting a refund because to him, the education he received added no value to his life. "The certificate we are collecting in Nigeria now is a scam; I keep my certificate inside since it is of no use to me" ... I am suffering; take your certificate, return my money", he repeatedly lamented in the viral video" (Vanguardngr, 2022, p.1). Oludare was not merely another face in the crowd of graduates, distinguishable only by the varying colours of their academic gowns. He was a man who became a symbol of an undercurrent of discontent that had been growing for years beneath the veneer of the neoliberalised and internationalised ontologically driven system of Nigerias HE (Chukwu, 2020; Stephen et al., 2022; Adesina, 2006). In this marketised model, a degree is commodified and viewed as a transactional entity that should guarantee a return on investment - in this case, improved employability and income prospects (Mogaji et al., 2020; Oludeyi, 2022; Nwagwu, 2020; Binuomoyo, 2020; Wong et al., 2020). His lament, “I am suffering”, resonated with the sentiments of countless others feeling similarly let down by their HE (Adegbite, 2022, p.1). The incongruity between the perceived value of the degree and the actual return on investment deepens the sense of disillusionment, exacerbating feelings of being cheated or scammed. This is arguably a consequence of the consumerist education model, where a narrow focus on employment outcomes overshadows the value of knowledge and learning (Brooks et al., 2023; Tomlinson, 2017; Bamberger

et al., 2019; Wong et al., 2020). While much research has studied the challenges and transformational aspects of HE in Nigeria (see Okebukola, 2006; Ogunode et al., 2021; Jaja, 2013; Uduk, 2016; Oni et al., 2010; Ogunode and Musa, 2020; Asiyai, 2013; Ogunode et al., 2023), only a few have explored how HE and an ideal student is being constructed in public discourse. Ademilokun et al. (2023) recently took stock of the discursive branding of HE in Nigeria and found seven branding identities used by Nigerian universities to marketise themselves, but this study does not combine media and universities websites to explore these branding identities. Therefore, this unattended need has instigated the importance of examining this issue from a different theoretical and methodological lens. This research used Critical Discourse Analysis and Bourdieu's "institutional habitus" and "Social Magic" to unpack the construction of HE and an "ideal student" from an academic capitalism philosophical paradigm. It makes an original contribution to policy and sociological studies of inequalities by suturing the intersectionalities of globalisation, neoliberalism and internationalisation. The finding shows a hegemonic construction of HE and an "ideal student" in Nigeria, where academics and the government have prominent voices in the media. These voices construct HE and an "ideal student" as the ones driven by globalisation, neoliberalism and internationalisation ontologies. Global forces positioning HE as service providers delivering skills and qualifications in exchange for fees, and blurring the normativity of the "ideal" conception of students to the ones who have the "real currency" or conform to the philosophical architects of academic capitalism. A redefinition of "ideal employment" or 'manpower' as synonymous with "decent jobs" was also found, a Euro-America metric to measure employability and job satisfaction. This study is considered as "Unlocking a Door to a Corridor of Many Rooms" because it only scratched the surface and opened further research recommending the representation of silenced voices in this discourse for policy change and practice, especially with decolonial praxis as a response to academic capitalism. With its connection to the theme of this conference on the neoliberalisation of HE, this research holds "elephantic" weight, because it unravels the explicit and implicit suppositions about the universal construction of student and HE in a developing nation like Nigeria, "whose universities are found on the colonial structure and still entangled with the remnants of post-colonial legacies" (Livsey, 2017, 2014). It also carries importance in understanding the alignment between the portrayal of students on university websites, the policy makers perspective, and the interpretations of other crucial societal actors such as the media.

#### 4. Qingyan Sun, University of Alberta

##### *On Community and Belonging in the Corporate University- A Queer Loving Critique*

In this paper, I explore the conditions of possibility for fostering transformative conceptions of community and belonging within the corporate university that is supported by the twinned forces of neoliberalism and white heteropatriarchy. Adopting an autoethnographic approach, I critically examine my experience of participating in a mentoring collective for racialized graduate students. I have been an active member of the collective since its inception, where Indigenous, Black and other racialized graduate students and the organizing faculty members routinely gather to commiserate and celebrate one another and circulate strategies of survival. Specifically, I interrogate a statement I made during one of the collective's sessions that, as a gay man of East-Asian descent, I did not feel belonged at the gatherings. Leveraging feminist philosopher Judith Butler's (2001) discussion of critique as a reflexive practice via which the terms of critique themselves are opened up for new

possibilities of transformation, I contend that my words ideologically traded with a liberal-humanist model of belonging only available to some. By exposing that the binary feeling of either belonging or not belonging is produced by the colonial-capitalist structure to which the neoliberal university is also tethered, I first explore the possibility of a performative (Butler, 1998), praxis-oriented, and willful act “to belong” (Ahmed, 2006). I outline that, as the ontological premise and foundation of a community that centres overlapping situatedness, “to belong” gestures to Muñoz’s (1999) concept of disidentification via which we collectively seek to embody and live the relationships necessary to instill decolonial futurity. Thence, I suggest that we must resist the politically-vacated neoliberal model of community rampant in academic, administrative, and popular parlance which feigns evanescent amicability where it does not exist. Drawing on queer Asian studies (Eng, 2001), Indigenous queer studies (Belcourt, 2016), and intersectional feminism (Collins, 2019), I suggest that a radical community which fosters such resistance must remain willful, reflexive, flexible, and thus vigilant about shifting terrains of political alliance and opposition (Collins and Bilge, 2020; Young, 1994). What anchors this community is the shared positionality in and political will to dismantle infrastructures of white (hetero) patriarchal colonial capitalism, against the affective allure of emerging individually as fully legible subjects within the oppressive structures that attenuate our always already partial legibilities. Finally, I underscore that to construe community in this way also inevitably requires critical tensions to be held between our agency as (queer) racialized researchers and our complicities in Canada’s settler colonialism and its attendant gender and sexual norms.

5. Carae Henry, University of Toronto

*Illuminating Joy in the Margins: An Exploration of Black Women Faculty's Coping Strategies in the Face of Institutional Race-Based Harm*

In Canadian higher education institutions, Black women are largely underrepresented as faculty. Despite efforts to increase their recruitment and retainment in the academy, Black women remain relegated to the margins. As researchers have noted, many of these faculty recruitment efforts focus their attention toward financial incentives rather than holistic improvement of faculty wellbeing. Previous work in Canada and the United States has identified patterns of structural racism that impact Black women faculty’s experiences in higher education, and in some cases, result in their departure. Accordingly, much of the literature that has emerged has considered the psychological harm done to Black women and Black faculty broadly in these work environments shaped by race-based harm. While these works illuminate pathways of harm that shape Black women faculty’s experiences, there is risk of the reproduction of damage-centred narratives of Black women’s mental health that confine Black women to narratives of dismissal, disappearance and death at the hands of the academy. Alternatively, some American researchers have taken a turn toward the study of Black joy/happiness as a new frame to reconceptualize the relationship between Black faculty mental health and retainment within higher education. In Canada, initiatives in response to anti-Black racism such as the Scarborough Charter highlight a clear desire within academic to make room for Black faculty to flourish. Joy-oriented inquiries offer greater for desire for Black women in the academy, highlighting their agency in responding to adversity within the academy and beyond. This paper responds directly to scholarship in Black studies, higher education studies and the sociology of mental health by placing the study joy firmly at the centre of Black women faculty’s experiences. Taking the form of a critical literature review, it functions as a preliminary step to future research on



the coping strategies that Black women faculty employ to navigate predominantly White institutions in Canada. This work is led by three primary questions: (a) What is known about the coping strategies/strategies of resistance that Black women faculty employ in response to institutional race-based harm?; (b) How does a focus on Black faculty joy/happiness opened new possibilities to interpret Black women faculty's responses to race-based harm, independent of retainment?; (c) What is the potential of healing for Black women faculty through joy-oriented research of their mental health experiences? This piece will investigate the discourse surrounding Black women faculty's efforts to navigate their mental health, with emphasis on the literature that frames these efforts through the lens of joy rather than imminent, unavoidable, damage and deficit. Informed by critical Black feminist thought, with particular attention to intersectional analysis. In her early work on intersectionality, Kimberle Crenshaw had utilized the concept to speak to the ways that intersections between race and gender shaped the employment experiences of Black women (1991). Later, Crenshaw would develop the theory to examine the ways that race, and gender contributed to "structural, political and representational aspects of violence against women of color" (1991:1244). While the theory has since been widely applied to other axes of identity since, its conceptual foundations suggest that it is well suited to an analysis of Black women faculty's mental health experiences within and beyond higher education experiences. More broadly, this work follows the tradition of critical Indigenous feminisms in conversation with Black feminist thought, seeking to uncover a radical, decolonized 'elsewhere' that prioritize Black wellbeing and futurity within and beyond the academy (King 2019). What is more, this research is firmly interested in the pursuit of desire-based – rather than damage-centred – images of Black women faculty and their mental health experiences being produced (Tuck 2009). As Black women, these faculty are treated as fungible; they are recruited primarily for their optical or practical use value that is far removed from their personhood. As such, this work aligns strongly with the calls to action in Session EDU7: Creating Care and Community in the Neoliberal University. This paper is a challenge to the neoliberalization of higher education that relies on commodified of Black labour, the disposability of Black bodies and the illusion of "strength" throughout the process. An orientation towards Black women's joy as faculty opens possibilities for communities of belonging and care to emerge within and beyond the university that may not only sustain these faculty, but the students whom they encounter for the long term.

### **(FEM1c) Feminist Sociology III: Feminist Interventions in Theory and Practice**

Thursday June 20 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Feminist Sociology Research Cluster

This session features papers which explore the theoretical and political limitations and potentials of feminist thought and activism.

*Session Organizers: Sonia D'Angelo, York University, Linda Christiansen-Ruffman, Saint Mary's University, Ronnie Joy Leah, Athabasca University*

*Chairs: Linda Christiansen-Ruffman, Saint Mary's University; Sonia D'Angelo, York University*

**Presentations:**

1. Shabnoor Nabi, University of Toronto

*On the Question of Postcolonial lens in Historical and Feminist Sociology: What does it reveal and what does it conceal?*

The dominant gender and development frameworks, including classic modernization, developmental idealism, and human capital model, claim a positive relationship between women's educational attainment and their overall socio-economic power elevation via greater female labor force participation. The gradual extension of this neoliberal discourse into the sphere of western feminism and its agenda for the global South has rendered women's pursuit of education and employment as a marker of progress and modernity. For instance, the 'girl-ing' of development and ascending Western investment in education and entrepreneurial campaigns in the low-income countries of the global South valorizes neoliberal scripts of individualism, consumerism, choice, wellbeing, and entrepreneurial identity, such that women following these scripts are considered modern and successful, whereas the rest are considered as victims of structural and cultural oppression (Eisenstein 2010; Harris 2004; Mohanty 2003; Khoja-Moolji 2018). Accordingly, progressiveness and modernity in terms of education and paid labor in the neoliberal feminism's agenda for the global South seems to have been redefined in a way that presumes reorganization of gendered norms and domains as its default effect. However, the fact that this mostly resonates with observed trends in high-income countries of the global North suggests underlying workings of very different socio-political rationalities in postcolonial nations. Indeed, postcolonial feminist theorists recurrently highlight how it is the racialized Muslim woman/girl subject of the 'troubled' and 'crisis-stricken' developing countries of the global South that frequently gets presented within the neoliberal feminist discourse as the epitome of 'wasted' resource in need of rescue. Following the production of this binary girl-subject, stripped from its socio-political subjectivities, key postcolonial theorists argue for the need of sociology to adopt a postcolonial lens with interconnected histories framework in order to shift its focus from essentializing and hybridizing categorizations to interactional understanding of social relations, historical processes, and practices across multiple spaces. While I do find value in connected histories framework, I argue that its proposed application as part of the call for a 'postcolonial' sociology continues to put us at the risk of analytical elisions and bifurcations. Following this theoretical lacuna, I extend Julian Go's (2013) interconnected histories approach to analyze gender relations in the context of a postcolonial Islamic nation-state of Pakistan. I particularly show how distinct conceptions of postcolonial Pakistani nation and nationalism pave(d) way for a whole new set of power relations and hierarchies surrounding religion, nation-state, and gender order. In doing so, I highlight the reasons why historical and feminist sociology's self-reflection as a counter strategy to the call for adopting a postcolonial lens may not suffice in undoing the implicit primacy of the West and elision of colonial understandings and relations. I ultimately suggest the need of a renewed postcolonial lens that not only incorporates interconnected histories (presuming co-constituting anticolonial consciousness), but also the associated semiotics of the internal national politics in redefining the conceptions of postcolonial gender order, modernity, and development. This is what I present as key to a high-yielding postcolonial (feminist) sociology that can unravel and relocate the elided relations and experiences within the historical processes of concept formations.

2. Molly Heaney-Corns, University of Victoria

Non-presenting author: Steve Garlick, University of Victoria

*Evolving Perspectives: Unpacking Young Men's Perspectives on Feminism*

It is generally accepted that the relationship between men and feminism has gone through various iterations throughout history. When considering the complex relationship between men and feminism by virtue of their gender identity, it is evident that men occupy a unique role in feminist activism and allyship (Holmgren and Hearn 2009). Specifically, they exist as both objects of critique, due to their roles as perpetrators of gender inequality, as well as subjects who experience inequality as a result of oppressive gender norms dictated by the same patriarchal structure that oppresses women (Holmgren and Hearn 2009). When the organized feminist movement initially emerged in North America in the early 1900s, it was met with significant backlash from men who felt that they were being pushed out of their traditional gender roles (Messner 2016). However, this initial emotional response has since evolved in some spaces. As feminist movements in North America have continued to develop in the decades following, men's emotional response to feminism has shifted to reflect social trends (Messner 2016). Research has indicated that from the late 1990s onward, while the majority of men in North America would not take up the label of feminist, they would sympathize with many issues that are addressed by feminist movements, thus signifying a shift in men's relationship to feminism in North America (Brod and Kaufman 1994, Kimmel 2010). This is often attributed to generations becoming progressively more liberal following the women's movement, and by virtue of increased access to education, more widespread liberal values, and awareness of social issues (Bettencourt, Vacha-Haase and Bryne 2011). Hence, younger generations may not have the same resistance to change as older generations (Bettencourt et al 2011). However, while scholars argue that generations are progressively becoming more inclusive, and thus more accepting of feminism, there is a need to test this theory through research (Bettencourt et al 2011, Brod and Kaufman 1994, Kimmel 2010). This research delves into the perspectives of 13 young men enrolled at the University of Victoria, exploring their perceptions of feminism. Through semi-structured interviews, men discussed in depth their perspectives on feminism in an attempt to explore whether men have become more progressive, and thus more likely to support feminism, over time. The data reveals that this sample of young men commonly reflected comfort in discussing past waves of feminism and appreciation for feminist ideas, but expressed hesitation at the prospect of self-labelling as feminists. Often, men noted this hesitation stemmed from a lack of certainty over the correct way to perform allyship, as well as fear of backlash from other men for straying from prescribed gender norms. Thus, the results of this study support prior research demonstrating that men's responses to feminism do not exist as two polarized destinations of positive or negative, but rather they exist on and around a continuum of relationships between men, feminism, society and so forth (Holmgren and Hearn 2009). However, the results of this study also suggest that within this sample, young men also demonstrate a similar tension highlighted in earlier research wherein men are increasingly comfortable with feminism in concept, but not willing to identify as feminists (Brod and Kaufman 1994). While men commonly identified as feeling uncomfortable identifying as feminists, they also expressed a desire to be better allies. Thus, this research contributes to existing literature exploring the interplay of power dynamics and privilege in allyship, shedding light on the complex interactions between individual perceptions, societal influences, and prevailing norms. As

sociologists and society more generally look to foster more equitable futures, there is value in understanding nuance in categories of privilege, and how those who experience privilege feel mobilized to engage in allyship to build a better future.

3. Milan Kang, York University

*Building Solidarity Between Feminists for Comprehensive Anti-Discrimination Legislation in South Korea*

In August 2021, an interview with renowned feminist and philosopher Judith Butler in *Kyunghyang Shinmun*, a major Seoul newspaper, sparked a significant controversy in South Korea. This event underscored the deep societal divides over LGBTQ+ rights and gender equality, and the Justice Ministry's reaction to Butler's critique of domestic partnership legislation brought the intense political and societal struggle for gender and sexual rights into sharp focus. This controversy provides a relevant context for this study's exploration of these dynamics within South Korea. This research aims to explore the intricate dynamics among diverse feminist factions in South Korea, focusing on their collective efforts toward advocating for anti-discrimination legislation. This study seeks to uncover factors hindering legislative progress and aims to assist future activists in policy-making and discourse coordination. This paper's ultimate goal is facilitating solidarity among feminist groups, contributing to the successful enactment of comprehensive anti-discrimination laws. The paper examines contemporary feminist movements, including the "Escape the Corset" and "4B movements," which challenge patriarchal norms and societal expectations. Additionally, the rise of Trans-Exclusionary Radical Feminism (TERF) in Korea highlights the urgent need for inclusive feminist solidarity. Theoretical insights from Judith Butler, Chandra Talpade Mohanty, and Korean feminist scholars such as Hee-Jeong Son, Hyeon-Young Kwon Kim, and Hee-Jin Jeong, inform the analysis of gender, sexuality, and sexual orientation discourse since 2007, particularly post-#MeToo movement. These insights offer a critical lens for understanding the fluid gender politics in South Korea. Historically, the feminist movement in South Korea has been shaped by significant events and social changes. The abolition of the *Hoju* system (*Hojuje*) in 2008, a family registry system rooted in Confucian patriarchal norms, marked a pivotal victory against gender inequality. The rise of women's studies education, led by institutions like Ewha Womans University in the 1970s and the subsequent proliferation of gender and women's studies across major universities, played a crucial role in the academic and social recognition of feminist discourse. Throughout the late 20th and early 21st centuries, milestones such as the Korean Women's Congress, the disabled women's movement, and the Queer Culture Festival signified the growing scope and intersectionality of feminist activism in South Korea. Despite these advancements, challenges persisted, particularly in integrating the concerns of marginalized groups within the broader feminist agenda. By interweaving diverse theoretical frameworks and historical insights, this paper aims to uncover strategies for fostering cooperation among feminist groups. This integrated approach is vital for understanding the complexities within the feminist movement and achieving objectives such as comprehensive anti-discrimination legislation. The study highlights the critical role of cooperation and inclusivity in advancing the feminist agenda in South Korea. In conclusion, this research underscores the necessity of intersectionality within advocacy efforts among mainstream feminists, younger feminists, and queer feminist groups. Reflecting on historical movements, from the June Democracy Movement to the post-#MeToo era, is crucial in forging a united and strategic approach toward equality. These

diverse feminist groups must offer clear policy recommendations and engage in continuous dialogue and joint activism to address a spectrum of identities and experiences. Further empirical research is recommended to evaluate these strategies impact and efficacy, ensuring adaptability and refinement. Situating South Korea's struggle within a global context highlights the universal nature of these challenges and the potential for international solidarity in dismantling femicide and homo/transphobia.

4. Jihyun Cheung, Independent

*Womad Manifesto: Challenging maternal feminism in South Korea*

The research considers the emergence of two radical feminist movements in South Korea as antithetical to traditional feminist movements, Womad (an abbreviation for Women in Nomad) and TERFs (Trans-Exclusionary Radical Feminists). Data was obtained for these case studies from movement websites and Facebook pages. Womad is a radical online feminist movement and group advocating for women's rights. Their highly effective online strategies, such as 'mirroring', and their methods of organizing public rallies attracted substantial media attention. TERFs persist in their desire to exert influence within the contemporary women's movement. When a femicide occurred at Gangnam Subway Station in May 2016, young women part of this movement engaged in mourning the victims of gender-based violence, both in digital spaces and in the physical world. Unlike Womad, TERFs' organizational structure disregards the importance of anonymity, a key value for members of Womad. The research findings indicate that while different, Womad and TERFs utilize radical feminist thought as an ideological resource, and their politics coalesce through their opposition to traditional feminist politics. Generally, these young radical feminists do not support or associate themselves with any other activist movements in South Korea. Social justice activism, including and beyond gender concerns, is interpreted from a radical lens, arguing that inter-movement solidarity will lead to the erasure of women. Activists who attempt to align themselves with other forms of feminist activism are sometimes derogatorily referred to as "kkwon-chung," a phrase that refers to leftists as insects. In a similar vein, young radical feminists oppose traditional forms of feminism directed by maternal interests and concerns. Both conservative and progressive feminists in South Korea regard motherhood as a key element of women's identity. Being a mother, especially to a son, grants her a feeling of authority and influence. Conversely, Womad completely rejects the concept of family and instead uses the term "yu-chung" to describe a male infant, signifying a young worm. While traditional feminists attempt to diminish influence of young radical feminists, many young women declare not to marry men and reject being a mother. "Non-marriage confirmation" is a form of action aimed at challenging maternal feminism in South Korea.

**(SOM4f) Sociology of Migration: Open Themes I**

Thursday June 20 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Migration Research Cluster

This session highlights diverse topics, but each introduces new issues that are likely to stimulate future research; each paper also introduces alternative sources of data. The first paper continues the theme of integration but concentrates on how children struggle to integrate into the Quebec school system. A novel feature of this study is the use of multifaceted data on parents and on their parents, thus enabling the struggles perceived not only by children but also as perceived by their parents. A second paper, on the integration of migration in small and medium Canadian centers (SMsTRAs) utilizes a multilevel framework resting on the roles of culture and incorporating local context and multilevel governance. A third paper investigates what constitutes and reinforces the precarious irregular migration of Afghan migrants who experience the “game” associated with illegal border crossings. The final topic concentrates on Chinese immigrant seniors and develops a theoretical framework through which to understand how these seniors actively practice volunteering activities and cultural capital as strategies to navigate into the local society.

*Session Organizers: Lisa Kaida, McMaster University, Lori Wilkinson, University of Manitoba, Monica Boyd, University of Toronto*  
*Chair: Sumi Sasudevan, McMaster University*

### **Presentations:**

1. Kathryn Barber, York University

#### *Conceptualizing migrant integration in Canadian small and medium-sized centers (SMsTRAs)*

As populations in small and medium-sized Canadian communities steadily decline, migration is increasingly seen as the solution. While programs promoting migration to smaller centres exist at both the federal and provincial levels, the long-term integration of newcomers to smaller communities remains a challenge. This tendency could be connected to the notable social, economic and political differences that have been described between larger and smaller centres which can be overlooked by theories of integration derived from empirical work conducted in larger, heavily urban centres. This article explores theories of integration and their applicability to the study of small and medium-sized centres. It suggests that the whole-of-community’s emphasis on local context, multilevel governance and dynamic view of culture provides a useful framework for theorizing integration in SMsTRA and develops a sketch of factors relevant to their study in the Canadian context.

2. Yidan Zhu, Texas State University

Non-presenting authors: Weijia Tan, University of Toronto; Liuxi Wu, University of Oxford; Jingyi Hou, University of Toronto; Jingjing Yi, University of Toronto; Weiguo Zhang, University of Toronto

#### *Aging, Volunteering, Culture and Community Development: Chinese Immigrant Seniors in a Canadian Volunteer Program*

Previous studies on volunteering and community development focus on professional agents and actors in developing volunteering programs for community engagement (Millora, 2023; Brown and

Green, 2015), yet, not so many studies focus on immigrant seniors as active actors contribute to the volunteering activities and community development. This paper explores the intersection of community development, cultural capitals, and the volunteering and learning activities of Chinese immigrant seniors in Canada. This paper takes the Community Cultural Wealth (CCW) (Yosso, 2005) as a theoretical framework to understand how Chinese immigrant seniors actively practice volunteering activities and utilize cultural capitals as strategies to navigate into the local society. The CCW theory, developed by Yosso (2005), provides deficit-based models for assessing the success and potential of individuals from historically marginalized communities. The CCW theory identifies six forms of capital that contribute to the success and resilience of individuals, including aspirational capital, navigational capital, social capital, linguistic capital, familial capital, and resistance capital. Adopting the CCW theory, this paper aims to understand how these cultural capitals, including the aspirational, navigational, social, linguistic, familial, and resilience capitals contribute to Chinese immigrant seniors' volunteering practice in community development. It further helps to understand the challenges and resilience embedded within Chinese immigrant seniors' volunteering practices and community engagement. The study seeks to examine the dynamics of volunteering within a community context. Drawing insights from semi-structured in-depth interviews with 21 Chinese senior immigrants, the research sheds light on the challenges faced by immigrant seniors in their volunteering activities and explores avenues for providing support to enhance community-based volunteer programs. The research team worked closely with the Chinese Volunteer Association in Canada (CVAC) in Montreal, which is a non-for-profit organization that organized various learning forums and activities, employing platforms such as Zoom courses, public education events, internet articles, a YouTube channel, and WeChat groups. These activities garnered support from numerous organizations and volunteers, spanning academics, educators, service agents, professionals, and policymakers, not only from Canada but also from the United States, United Kingdom, Japan, and China. With the assistance from the CVAC, we recruited 21 participants who participated in the virtual volunteering program and conducted individual interviews with them. To diversify the sample, we adopted a purposive sampling strategy to recruit participants with different age cohorts, roles and responsibilities in the program, etc. The data were analyzed following a grounded theory approach (Corbin and Strauss, 2015). This approach was chosen because of the exploratory nature of this study. A grounded theory analytic approach allowed us to understand the data without pre-existing assumptions (Corbin and Strauss, 2015). Research team members read the transcripts independently and discussed the transcripts and coding strategies. Then, two coders engaged in open coding independently (Corbin and Strauss, 2015) and met regularly to review the codebook. The study highlights language, culture, family and community practices as crucial elements influencing immigrant seniors' volunteering and learning activities. This paper provides practical insights for organizers and policymakers to create sustainable environments for engaging immigrant seniors in community-based volunteer programs. This paper concludes that understanding the role of culture in volunteering and community development not only contribute to a more deeper understanding of their volunteering dynamics but also offer practical insights for organizers and policymakers to develop culture-related community-based volunteer programs for enhancing immigrant seniors' practice of volunteer, learning and settlement.

### 3. Övgü Ülgen, Université du Québec à Montréal

*Non-citizenship as practice: The case of precarious lives of asylum-seeking mothers in Quebec*

In 2017, there had been an increase in the number of asylum seekers coming to Canada, to a large extent to Quebec, Manitoba and British Columbia, that became a public concern through social media coverages, triggering an interest in researching this mobility (Lawlor and Paquet 2022, Zahid 2023, 10). In 2017, more than 18,000 asylum seekers among over 20,000 claimed asylum in the small town of Lacolle, Quebec (Duncan and Caidi 2018). In 2017-2018, according to data from Immigration, Refugees and Citizenship Canada (IRCC), 54,660 people applied for asylum in Quebec and the majority of them came from Caribbean, Latin America and Africa (Hanley et al. 2021, Cénat, Charles, and Kebedom 2020). Asylum seekers in Canada live in conditions of precarity marked by the absence of permanent residence, work and residence permit, and citizenship rights such as access to public health assurance (Goldring, Berinstein and Bernhard 2009, 240-241). Since they have no recourse to human rights protections available to permanent residents and citizens following their exile, asylum seekers, especially asylum-seeking women, offer an interesting case study to explore how they experience human rights violations at the hands of the neoliberal state (OECD 2023). The significance of racialized motherhood and what mothering exercises constitute have extensively been studied and debated in the literature (Suerbaum and Lijnders 2023; Erel 2002; Collins 1994, 2000; Scheper-Hughes 1992; hooks 1991). As an analytical tool to investigate through gender lens, on the other hand, the concept of legal precarity has remained marginal and contested in academic discussions, which is a limit and a resource for further explorations (Suerbaum and Lijnders 2023, 196). In the Canadian literature, previous studies have focused on detention of asylum-seeking children and adults through post-migration stressors and housing problems and economic hardships that asylum seekers and refugees encountered (Cénat, Charles, Kebedom 2020, Cleveland et al. 2018, Goldring and Landolt 2013, Kronick, Rousseau and Cleveland 2015, Rose and Ray 2001). However, little is known about the relationship between motherhood, single motherhood in particular, and immigration in Canada that begs for further investigation (Lam, Collins and Wong 2020, Zhu 2016). In order to fill this gap in the literature and given the fact that the majority of the participants of this study were single mothers, this article aims to answer the following questions: To what extent asylum-seeking mothers' status affect their labour market participation and what is the impact of this status on their well-being in Quebec? What strategies do these mothers, especially single mothers, develop for their own survival and how can we make sense of their agency within the framework of a system that marginalizes them? The article explores the interplay between motherhood and post-migratory trajectory of asylum-seeking women through factors such as legal precarity caused by unemployment and hurdles to access to health services, linguistic identity, resilience, and resistance within neoliberal multiculturalism and racial capitalism. The results discussed in this study were collected as part of a larger project examining the experiences of asylum seekers in the labour market, parents' and children's psychological wellbeing, networks, and how they met the challenges of isolation in Quebec. Drawing on semi-structured interviews and questionnaire with 12 asylum-seeking mothers who participated in the principal project followed by two focus groups with 16 actors from two school service councils, the article shows that despite Canada markets itself as raceless society open to immigration, its asylum policies employ a gendered racializing logic that hierarchizes its population along non-citizenship and that these divisions can be seen in labour recruitment practices, access to health services and linguistic discrimination.

### **(THE6) Applying Theory: Reconciling Theory and Practice**



Thursday June 20 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Social Theory Cluster

For too long the theory and practice of sociology have been divided from one another, with subdivisions expanding in each category. Quantitative work in one camp and qualitative in another, with all those theoretical eggheads in a closet, only allowed out to teach the one mandatory theory class to the undergrads before being shooed away again. Often wider metatheoretical considerations are only used to choose one's methods - the constructivist choosing this, the positivist choosing that - without a proper bridge being developed and maintained between 'high theory' and the individual conceptual development undertaken in inductive research. This session aims to provide a space to challenge these divisions, a space for sociologists to bring together questions of theory and practice by demonstrating how they are applying a wide range of social theory to their research. We are looking for work that balances theoretical engagement with methodological, fieldwork, and policy considerations, challenging each with the other in a progressive dialectical manner. We are open to papers which view sociological practice as a purely empirical space, for papers which view practice as policy consideration - internal to the discipline or otherwise - and for papers which present theory as a practice. Papers drawing on theories of method, grounded theory, demonstrative examples of applied theory, wider discussions of the applicability of theoretical work in empirical sociological practice, and the impact of sociological theory in the everyday of doing sociology are all welcomed and encouraged for this session.

*Session Organizer and Chair: Reiss Kruger, York University*

*Discussant: Christopher Powell, Toronto Metropolitan University*

**Presentations:**

1. Rebecca Nelems, Athabasca university

*Advancing relationality by theorizing-with (vs. about) the world*

The practice of empirically engaging actors and communities whose voices might otherwise not be heard within academia is a significant contribution sociology makes to the social sciences. However, this contribution does not always reach the halls of sociological theory, which still heavily relies on textual canons and conceptual analyses. The persisting binary and disconnect between theory and practice within the field of sociology is a way in which the field directly reproduces individualist logics and hierarchies of knowledge. Drawing from decolonizing methodologies and Indigenous theory, in this paper, I advocate for a form of theorizing -with the world, vs. theorizing about it. Through empirically engaging the world and its many actors in their complex relationalities (Starblanket, 2018), the theorist stretches and encounters that which lies beyond their habitualized concepts, theoretical frameworks and research paradigms. Drawing on my work with youth climate justice activists, I argue that theorizing-with can make for more robust, comprehensive and relevant theory. In the face of hegemonic structures that continually morph and shift (Connell, 2016), the approach generates more nimble and insightful theorizing, informed by the emergent, on 'the ground' as it

were. This approach reflects an ontology of deep relationality wherein the individual and expert is de-centred and knowledge is viewed as relationally generated with the world – what Flynn (2021) calls sympogogy . Such practices help avoid the pitfalls of metatheory, including the tendency to universalize, impose, decontextualize or extract ideas. However, more than avoiding pitfalls, engaging actors as theorists in their own right advances a decolonizing agenda within academia. When grounded in relationality as articulated by Indigenous theory, the social theorist actively disrupts and challenges individualist, colonial and extractive approaches to research. By ‘acting otherwise’ (Tully, 2008), theorists moreover actively enact and embody pathways by which those in the discipline might contribute to the advancement of relational knowledge systems and grounded normativity (Coulthard and Simpson, 2016). In this way, I explore theory-making as a simultaneous practice of worlding and un-worlding. This notwithstanding, braiding empirical research and theorizing together is not without logistical, ethical and practical challenges. In a knowledge system that is not well versed at teaching, advancing or promoting theorists to think collaboratively or relationally, many theorists receive limited training or practice in conducting empirical research. Additionally, the types of respectful, responsible and reciprocal (Wilson, 2008) practices needed to conduct genuinely relational research are far from mainstream within most departments. Further, how one might theorize with the more-than-human in ways that are consistent with relational knowledge systems (Kimmerer, 2013) remains an elusive conversation in many theory classes. Focused on teaching the canon, even where this canon has been ‘diversified’ and updated, most theory classes are text-centred and anthropocentric. With no shortage of available examples or expertise in the world for how to conduct decolonizing and non-extractive empirical research, I propose that one pathway by which such challenges might begin to be mitigated is through research collaborations between theorists and decolonizing, empirical researchers.

2. Andrea Hill, Queen's University

*Behind Bars and Beyond: Exploring Power and Agency in Women's Prisons*

The criminal justice and education systems intersect, aiming to enhance societal outcomes and cultivate positive choices for individuals. Incarcerated women, experiencing higher victimization trauma rates than men, often lack completed high school education. Recognizing this, the Correctional Service of Canada introduced a women-centred, trauma-informed, gender-responsive framework in 2010 (Booth, 2012; Doueidar and Harris, 2016; Wardrop and Pardoel, 2019). While implemented in federal correctional institutions, its availability is contingent on women’s risk levels, needs, and responsiveness, excluding the prison’s school. In contrast, the Universal Design for Learning, widely adopted in Canadian education, suggests benefits for all (Allen and Wardrop, 2022). This prompts questions about the limited implementation of the gender-responsive framework and the exclusion of applying it in women’s correctional educational programming. This theoretical comparative paper explores the intricate relationship between power dynamics and agency within women’s correctional institutions in Canada. Focusing on the implementation of trauma-informed programs for incarcerated women, I question the extent of agency women possess in decision-making and personal development within the prison context. I raise concerns about promoting better choices and healing from trauma if programs aimed to promote this are not universally offered. Prisons are intended to limit one’s agency and free will, while the criminal justice system simultaneously expects individuals to make their own positive choices for the betterment of society.

By this, what are positive choices, and how are women expected to make these decisions if they have not ever experienced a sense of safety, stability, and control? Why is the onus on the individual who likely experienced immense trauma to acquire the skills to make better choices, which ultimately requires some healing from trauma? How can we expect women to heal from trauma in a place that inherently inflicts further trauma? This essay seeks to explore how programs in women's prison's function to maintain dynamics of power, and how incarcerated women experience their personal and collective agency while in a system that inherently inhibits agency to maintain the status quo. Bourdieu's Structures, Habitus, Practices (1990) in the context of the field (prison) and the habitus (unconscious practices of incarcerated women), is compared with Berger and Luckmann's Social Construction of Reality (1991) to explore how incarcerated women experience everyday life within prison and how systemic structures and the women's experiences work together to create dynamics of agency and power, with particular attention to how race, class, and gender intersect. The comparative analysis of Bourdieu's Structures, Habitus, Practices (1990) and Berger and Luckmann's Social Construction of Reality (1991) reveals the complexities of agency and power dynamics in women's correctional institutions. In this paper, I argue that the onus placed on incarcerated women to navigate a system that inhibits agency contradicts the goals of rehabilitation. The research suggests a need for a more profound understanding of the connected nature of habitus, structures, and lived experiences to foster resistance and change within correctional institutions. This theoretical comparative analysis holds implications for education, particularly in understanding the impact of trauma-informed programs and the limitations of agency within correctional settings. The findings prompt a re-evaluation of educational pedagogy and policies, advocating for a more inclusive and trauma-informed approach to address the diverse needs of individuals who have experienced conflict with the law. By recognizing the power dynamics and agency constraints within women's correctional institutions, educators can contribute to the development of more effective programs that facilitate more universal applications of trauma-informed and gender-responsive programming.

3. Aryan Karimi, University of British Columbia

Non-presenting author: Rima Wilkes, University of British Columbia

*Assimilation Impossible: What is assimilation, how do we measure it, and how do we know when it has been achieved?*

Researchers commonly measure newcomers' socioeconomic status (SES) mobility versus that of native-born majorities to say where the assimilation line is. But, in reality, would ticking all the SES boxes on education, employment, intermarriage, and proximity with native-borns (Waters and Jimenez 2005) mean that an immigrant is therefore becoming an assimilated insider? Certainly, immigrants' stories do not always equate SES mobility with assimilation: "[as a British Muslim] I wear British clothes. I speak broken English but, still, I speak English and I have got a beard. That gives away my identity. Now, people ask me 'why don't you integrate?' and I say, 'how do you mean?'. And they can't answer me because I go to schools, give talks about how to deal with racist incidents, and very often the teachers ask me, 'why don't Muslims integrate?'. I say, 'what do you mean? I pay tax. I obey the law of the land'" (Antonsich 2012: 60). This anecdote epitomizes a puzzle: there is a disconnect between assimilation-as SES-mobility research and how individuals comprehend assimilation in day-to-day life (see also Gans 2007). Assimilation theory, as a sociological theory,

strives to explain how majority and minority immigrant groups interact and become similar for national coexistence. In this genealogical paper we delve into more than a century of assimilation research to argue why, given the current state of the theory, immigrants can never quite measure up and actually “assimilate”. We do so by considering the elements that comprise any scientific theory, including assimilation: its outcome concept, its measurement variables, and its bar of attainment. In terms of the outcome concept, we find that the meaning of assimilation changes over time. In the early 20th century, ethn racial passing was the assimilation outcome (Park 1928). In the mid-20th century, researchers reconceptualized assimilation to quantifiable SES mobility as a means to passing (Warner and Srole 1945). Since the 1980s, SES mobility has become the endpoint in itself. In terms of measuring assimilation, we find that the early assimilation research used a qualitative ethnographic approach while the contemporary streams mainly rely on SES-related variables that are not coherent and vary across studies. Finally, in terms of the attainment rate or when assimilation should materialize, we find that no rate of SES indicates that assimilation has taken place. Taken as a whole, these changing concepts, variables, and rates mean that it is not possible to hold one or some of these elements constant to test the theory and refine its toolkit (for other critiques see Karimi and Wilkes 2023, 2024; Favell 2022; Schachter 2016). In this presentation, in three sections, we discuss assimilation’s changing concepts, variables, and (the missing) attainment rate. To make our findings intuitive, we briefly compare assimilation theory with an example from Hard Sciences to show the difference between a provisional theory with changing elements and one with fixed and testable elements. We then propose that future research can engage the emerging longitudinal data and machine learning language modeling to revisit European ethnics’ assimilation, the factors that shaped their trajectories, and form hypotheses for the 21st century assimilation.

## **(URS2) Public-private Dynamics of Urban Spaces**

Thursday June 20 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Urban Sociology Research Cluster

Despite unprecedented waves of privatization of public space and concomitant encroachments, such as commercialization, regulation, and sanitization, being in public spaces remains a fundamental component of our urban experiences. The increasingly complex public-private dynamics of urban spaces offer analytical insights into understanding how cities remain sites of publicness. Taking an expansive scope on various forms of urban spaces, this session explores themes of: participatory practices in developing urban spaces; the production of urban spaces through retail/economic activities; and, how the hybrid nature of urban spaces impacts, and is simultaneously impacted by sociability and conflict within these spaces.

*Organizers: Meng Xu, University of Guelph, Devan Hunter, University of Guelph*

*Chair: Devan Hunter, University of Guelph*

### **Presentations:**

1. Meng Xu, University of Guelph

*The Mall as Everyday Space of Publicness: Accounts from Sanlitun Taikoo Li, Beijing*

Scholars contest the role of malls as public spaces. While some treat malls as the spatial and symbolic materialization of urban fragmentation, exclusion, securitization, homogenization, and capitalist consumerism, others excavate the potential of malls as de facto spaces for encounters, performance of identities, and political action. Informed by and extending these latter strands of literature, I propose the concept of everyday space of publicness as an exploratory lens for analyzing ways in which urban inhabitants (re)produce the mall as public. Approaching publicness as a socio-spatial characteristic emerging from mall users' practices, encounters, and interpretations of their experiences, everyday space of publicness sensitizes us to the specific processes by which commercialized spaces become publicized. The concept of everyday space of publicness is developed and exemplified using an ethnographic case study of Taikoo Li, an open-air mall in Beijing's Sanlitun district. Analyzing mall life in Taikoo Li, I show how it becomes an everyday space of publicness across three dimensions: (1) spontaneous social activities; (2) cooperative practices of regulation between vendors and security guards; and (3) mall users' tactful interpretations of the publicness they experience and produce. Although the mall is not a site for absolutely unfiltered encounters, it generates "affordances of sociability" across social differences (Horgan et al. 2020, 147). Despite the omnipresent regulation and surveillance imposed by mall authorities, participants in the unsanctioned economy actively use the mall to defend their right to the city. While mall owners deliberately seek to enhance consumption, mall users reinterpret it as an urban space for public life, un beholden to consumerist logic.

2. Saara Liinamaa, University of Guelph; Meg Aebig, University of Guelph

*At the dog park: Symbolic boundaries and everyday sociability*

This paper examines dog parks as distinctive public spaces where the personal and public collide. Based on ethnographic observations at municipally sanctioned and unsanctioned 'off-leash' public parks, we are interested in the socio-spatial context and content of dog park interactions. This approach responds to a growing body of work on sociability and/in public spaces in the social sciences (Valentine 2008; Wise and Velayutham 2009; Lowe 2023). Curiously, dog parks as social spaces exhibit above average sociability and above average conflict compared to other everyday public leisure spaces. There have been many high-profile dog park conflicts in the news, including a serious dog attack on a child at an informal school green space in Toronto and a dog dispute turned assault on a dog walker by another dog walker at a designated dog park in Vancouver. Yet at the same time, dog parks are increasingly important sites for regular, sociable interaction in urban public space. By virtue of the mix of necessity and regularity, the dog park can become a key point of social contact within many pet owners' lives. While there is considerable interest in underscoring the positive effects of dog facilitated social interactions for communities (Bulsara et al. 2007), there is the risk of generalizing or simplifying sociological understanding of these processes. Accordingly, in order to better understand the social life of the dog park and its mix of sociability and conflict, this paper emphasizes the role of symbolic boundaries (Lamont and Molnár 2002). Drawing on examples from our research, we will discuss the production, maintenance, and crossing of symbolic boundaries of various kinds (waste, personal space, class, gender, race and ethnicity, mobility,

species). In particular, we will address instances that blur the boundary between public and private in unexpected ways, and to either sociable or conflictual ends. We use this case study to demonstrate how strong symbolic and spatial boundaries facilitate heightened positive and negative interactional unpredictability in public spaces.

### **(WPO1c) Professions and Occupations: Continuity, Change, and Challenges**

Thursday June 20 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Work, Professions, and Occupations Research Cluster

This session explores the different, often challenging, and sometimes contradictory, realities faced by various groups of professionals in Canada. These realities can only be understood within broader institutional, organizational, structural, and regulatory contexts. Papers in this session address issues such as: the difficulties confronting health professionals with the accelerating pace of change to the profession; the unique professional path and knowledge production practices and expectations of economists in academia; and, the experiences of Black early childhood educators as they navigate the anti-Black racism with which they and the children in their care are confronted. Collectively, the papers point to the need to develop more nuanced analyses of professionals and their workplaces, and to understand the dynamics of the work of professionals within the ever-changing context of Canadian society.

*Session Organizers: Vivian Shalla, University of Guelph, Tracey L. Adams, University of Western Ontario, Karen Hughes, University of Alberta*

*Chair: Philip Badawy, University of Alberta*

#### **Presentations:**

1. Tracey L. Adams, University of Western Ontario

#### *Dilemmas and Challenges of Professional Practice in a Digital Age*

The work of health professionals is changing; the pace of change has been accelerated by the COVID-19 pandemic, technological and workplace developments, shifting consumer demands, and workforce shortages. This context creates challenges for healthcare professionals, who can face demands for which their training has not entirely prepared them. Regulatory bodies find it difficult to keep codes of ethics and practice guidance sufficiently up-to-date in order to guide practitioners as they navigate this shifting terrain. Changing technology, including expanding applications of artificial intelligence, the growth of virtual practice, and recent disciplinary decisions highlighting professionals' (mis)use of social media reveal new ethical considerations for healthcare professionals practising today. The persistence of healthcare shortages have prompted organizational and governmental policy shifts that further alter professionals' work, not only redrawing who does what, but changing the conditions under which professional work is performed. These changes not only bring challenges for professional workers, but also demand new regulatory

solutions. This paper explores the practice challenges and ethical dilemmas experienced by health professionals working in Ontario, Canada in a climate of changing workplace demands and new technology. Study data come from three sources. First, we conducted a content analysis of codes of ethics and practice guidance provided by health profession regulators in the province of Ontario to determine the extent to which regulators can support professional workers as they navigate this shifting terrain. Recent case law in this field was also examined. Second, we conducted interviews with a small sample of Ontario health profession regulators to discuss the extent to which recent technological and workplace change is impacting the regulation of professional work, and to identify emergent trends in practice (mis)conduct. Third, we conducted focus groups with health professionals to understand their experiences in the workplace, and hear first-hand about the challenges workplace change is bringing. We conducted thematic analysis across the datasets to develop an understanding of the nature of changes experienced, their impact on professional workers, and their implications for the regulation of professional work. Findings indicate that many regulators have made changes to their codes of ethics and practice guidance to foster ethical professional conduct in a context of change; however, some provide more support than others. Many feel ill-equipped to stay up-to-date with developments in the professional fields they regulate, and/or believe that it is not their role to support practitioners as they navigate the changing terrain. The impact of technological change is altering many aspects of professional practice – but it impacts professionals differently, depending on their work setting and employment status. The extent to which the implementation and application of technology is controlled by the workers or by others (like their employers), is crucially important. Impacts are also variable depending on region and urban-rural locale. In hospital settings the push to do more, and take on new roles that have the potential to increase safety risks to the public is particularly intense. Technological change creates new challenges for professional regulators too as it opens different avenues for professional misconduct, and may facilitate illegal practice. The implications of some workplace and technological changes -- for example, expanding use of artificial intelligence -- are multiple and difficult to predict. The implications of technological change for professional workers and regulatory bodies are considered.

2. Janelle Brady, Toronto Metropolitan University; Georgiana Mathurin, Toronto Metropolitan University; Aruschga Mohantharajah, Toronto Metropolitan University; Rachel Berman, Toronto Metropolitan University

*The role of Black Early Childhood Educators in childcare: On the urgency of addressing systemic anti-Black racism in the field of Early Childhood Education and Care*

Ontario is the only province in Canada to have a regulatory body for Early Childhood Education (ECE) under the College of ECEs (CECE), established in 2007, where workers are registered (College of Early Childhood Educators, 2023). Further, Canada has created the Canada-Wide Early Learning and Child Care program, which will realize universal \$10/day childcare by 2026 (Government of Canada, 2024). ECEs work in a range of early years settings such as licensed and unlicensed childcare, home-based, school settings, and family day programs. Despite these federal changes and professionalization in the field undertaken in 2007, ECEs are underprotected in many scenarios when it comes to wages and working conditions, with few exceptions in fully unionized environments (Association of Early Childhood Educators Ontario, 2017; Powell and Ferns, 2023). Given this, combined with the COVID-

19 pandemic, there has been a mass exodus from front-line childcare work, as well as less people entering the field (Powell and Ferns, 2023; Powell et al., 2021). Once in the field, systemic barriers are laid bare for Black ECEs who are given fewer opportunities for advancement and promotions (Vickerson, 2023), and who face microaggressions as a symptom of anti-Black racism. Black ECEs not only face these barriers, but witness such unfair conditions imparted on the Black children and families with whom they work alongside in their practice. There are numerous egregious accounts of Black children being more harshly disciplined than their white peers, which is what has led to what some are calling the pre-school-prison pipeline (Bryan, 2020). As such, Black ECEs often take up the mantle in many cases to protect Black children, going above and beyond their job requirements (Grant, 2023). Anti-black racism in the workplace is well-documented and is coming to light across sectors, such as with the Black Class Action federal lawsuit; however, what sets apart Black ECEs is they not only face systemic racism, but they also navigate such inequities being imparted to the children whom they work with, causing a double level of harm. The field of early childhood education and care (ECEC) has embedded assumptions of childhood innocence - that children are too young to learn about race or racism - which leads to colour-blind approaches (Berman et al., 2017; Boutte et al., 2011), ultimately further disenfranchising Black children. Policies and programs also fail to adequately address anti-Black racism in the field. In a recent scan of guiding documents such as *How Does Learning Happen* (2014), a pedagogical tool developed by the Ministry of Education along with other leading documents in the field, there is no mention of 'Black', 'Blackness', or 'anti-Black racism'; instead Black and racialized experience is often collapsed to 'culture' which perpetuates further harm by not explicitly naming race or racism. This presentation is part of a larger study, *Honouring Black Refusals*, which gathers the lived experiences and counterstories of Black Elders, Black ECEs, and Black Mothers. Based on 10 semi-structured interviews, the presenters employ Black Feminisms and Critical Race Theory to explore the system navigation strategies, working conditions, and commitment to creating pro-Black classrooms of Black ECEs, which not only support Black children and families, but all communities from intersectional identities. In all, the presenters highlight the need to not only address wage inequities, but also to layer these with pro-Black intersectional analyses of power to better support entry and retention in the field.

### **(CAD1b) Institutional Ethnography and Critical Sociology in Canada: Challenging Hate and Sustaining Shared Futures**

Thursday June 20 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

This session features novel work from critical scholars who employ Canadian feminist sociologist Dorothy Smith's approach to studies in the social organization of knowledge, known as institutional ethnography (IE). IE's focus on exploring and critiquing ruling relations that organize contemporary capitalist societies offers a particular contribution to scholarship and activism committed to creating equitable futures. Scholars working with IE have created a trajectory of research that critically interrogates social relations that shape inequities across health care, education, and the social service sector. More recently, scholars have developed creative applications of IE in studies that traverse such settings as digital online spaces, urban landscapes, and the criminal legal system. This



panel features papers that reflect on how IE can contribute to broad efforts to challenge hate and sustain shared futures through discussions of examples of institutional ethnographic projects and/or through methodological reflections on the core features of institutional ethnography.

*Session Organizers and Chairs: Colin Hastings, University of Waterloo; Eric Mykhalovskiy, York University*

**Presentations:**

1. Kevin Bonnell, University of Waterloo

*Exploring Resistance, Negotiation, and Compliance: Tenant Experiences During the Eviction Process in the Greater Toronto Area*

This presentation explores a critical aspect of tenant experiences during the eviction process, focusing on the nuanced dynamics of compliance, negotiation, and resistance. Drawing from Dorothy Smith's institutional ethnography (IE) approach, this research contributes to the broader scholarship on the social organization of knowledge and its relevance to housing justice. In a contemporary capitalist society where housing instability and precarity are deeply historical and systemic issues, understanding the strategies employed by tenants and tenant organizations becomes essential. Through a comprehensive analysis of narratives, this presentation sheds light on the diverse ways in which individuals navigate the complex terrain of eviction, offering valuable insights into the potential for organized and everyday resistance efforts to address systemic drivers of evictions. The first objective of this presentation is to elucidate the organized and everyday resistance efforts employed by tenants facing eviction. By delving into the narratives of tenants, this research uncovers the multifaceted strategies employed to resist eviction and maintain secure housing. From organized tenant associations to individual acts of defiance, this study seeks to unveil the spectrum of resistance tactics that tenants employ. Understanding the various forms of resistance, negotiation, and compliance is crucial not only for providing tenants with tools to safeguard their housing but also for informing broader housing justice efforts. The second objective of this presentation is to examine the role of planning in learning from these resistance efforts and conceptualizing housing justice solutions that address the systemic drivers of evictions. Planning is pivotal in shaping urban landscapes and housing policies, making it a critical arena for advocating for housing justice. By analyzing how planning professionals engage with tenant resistance narratives, this research explores the potential for integrating tenant perspectives into urban planning practices. It seeks to answer questions such as how planning can be informed by tenant experiences and how it can contribute to systemic change that mitigates the root causes of eviction. The narratives presented in this presentation reflect the lived experiences of tenants who have grappled with eviction threats, legal processes, and housing insecurity. They reveal the complex interplay between tenants, landlords, legal systems, and advocacy groups, highlighting the diverse strategies employed to negotiate, resist, or inadvertently comply with eviction orders. These narratives underscore the need for urban sociology and urban planning to comprehensively understand tenant experiences in the eviction process and emphasize the importance of addressing housing justice beyond mere legal compliance. Through an institutional ethnographic-informed approach, this study uncovers patterns and themes within tenant narratives, offering valuable

insights into the challenges and successes of those who have navigated the eviction process. It highlights the potential for organized resistance efforts, tenant advocacy, and tenant-landlord negotiations to challenge the status quo and contribute to equitable housing solutions. This presentation is a crucial contribution to urban sociology and urban planning, offering fresh perspectives on reimagining housing justice. By shedding light on the intricate experiences of tenants grappling with eviction, it responds to the urgent need for research that aligns with Dorothy Smiths IE approach, allowing us to critically examine the social and ruling relations that underlie housing inequalities. Through a deep exploration of various strategies encompassing compliance, negotiation, and resistance, this research not only enriches our understanding but also provides a foundation upon which urban planning practices can be re-envisioned. By incorporating tenant narratives and their invaluable insights, we have the potential to reshape our approaches to housing justice. These insights enable us to challenge the deep-seated systemic and historical disparities within contemporary capitalist societies and pave the way for radical collective futures.

## 2. Neela Hassan, University Of Waterloo

### *Institutional Ethnography as a Research Methodology to Study Domestic Violence Experiences of Migrant Women: Some Concerns and Comments*

Dorothy Smith developed institutional ethnography (IE) as an approach to knowing the social that is useful for people and contributes to the understanding of oppressive and dominating practices that shape peoples everyday lives. Smith designed IE as a method of inquiry to create an alternative to the traditional research methods that do not subordinate peoples knowing and experiences to objectified forms of knowledge and discourses. In this paper, I discuss the possibilities and challenges of employing IE in a project that analyzes the accounts of migrant women who have experiences of domestic violence. I argue that while IE addresses many limitations of the mainstream sociological methods by making the ontological shift that starts from the standpoint of peoples everyday experiences, it presents methodological challenges and ethical dilemmas. I contend that understanding social phenomena with all its nuances and complexities requires pushing methodological boundaries and engaging with messy processes. This practice becomes even more important in contexts where the research subjects experience multiple forms of marginalization, violence, and exclusion. As a research methodology, IE enables my research to examine the intersection of multi-layered forms of precarities that exacerbate womens vulnerability to domestic violence by tracing the extra-local forces, such as the policies and practices of governmental and non-governmental organizations. It will shed light on the structural barriers that individual women encounter when accessing necessary services in their pursuit of safety, as well as identify strengths and gaps in institutional policies and practices designed to support migrant women. In doing so, it not only produces knowledge but also offers direct benefits to research informants by locating them as experts of their own lived actualities in research, helping them to see where they are located in the system and what and how they can change the parts of the system that dont work for them. However, utilizing IE as a research method for studying vulnerable groups, particularly those whose experiences are deeply intertwined with cultural beliefs and local relationships, presents the risk of suppressing individuals understanding and interpretations of their experiences. Additionally, it may neglect factors that may not be directly linked to broader social institutions but are equally crucial in comprehending peoples experiences. In the specific context of my research, an overemphasis on text-mediated relations may result in misrepresenting and

misunderstanding research informants and their experiences, potentially leading to what Bourdieu refers to as "symbolic violence." To overcome these two challenges, I constructed my research methodology based on my research projects theoretical and methodological grounding by incorporating IE with a narrative approach. In doing so, my aim is to uncover how the extra-local and text-mediated processes coordinate migrant womens experiences of domestic violence without overlooking the local culture and beliefs that may not have traces in institutions and texts but are significant in shaping womens experiences. It will enable the analysis to highlight the complexity, ambiguity, and contradictions of relations between women and the world, including the past, present, and their social and ideological understanding of themselves and the world around them.

### 3. Mitchell McLarnon, Concordia University

#### *Investigating the social relations of community gardening for adult education*

This paper presentation describes and analyzes the social relations that emerged from four separate adult education internships/community-based garden projects in Tio'tia:ke/Montreal. Methodologically and epistemologically, I combine institutional ethnography (IE; Smith, 2005) and visual methodologies (Mitchell, 2011) to explore and uncover how adult education internships in community gardens, gardening programming and greening can work to produce disproportionate outcomes for adult learners, educators, community workers and community members. Drawing on a range of datasets including IE interviews, fieldnotes, photographs, and textual and policy analyses, I trace from people's experiential knowledge of attempting to use gardens for social (employment, food security), environmental (pollination, greening for reducing the urban heat island effect, etc.) and educational reasons – into local policy and texts that shape garden and adult education possibilities in urban contexts. In the process of creating and funding adult education internships and many different gardens in community organizations and gentrifying neighbourhoods, I have elucidated specific institutional contrivances (e.g., funding, policy, geographies of injustice, work processes, discourse, curricular) that are presently structuring and defining who experiences access to gardens, gardening and its ostensible health and wellbeing benefits, greenspaces, and environmental learning. Starting in the actual material sites where gardening and adult education take place (a university campus, community organizations, greenspaces, local neighbourhoods, and so on), my findings on the educational, environmental, institutional, historical, geographic and political-economic relations suggest that while adult education gardening programs have the potential for community-based learning, increased wellbeing, and ecological awareness, the use of gardens in adult education needs to be highly contextualized within critical discussions related to settler-colonialism, neoliberalism, the history and politics of land and water use, (green) gentrification, and land access and its growing criminalization. My reflexive findings add to adult education scholarship on cities and food insecurity (Sumner, 2021); however, I complicate and deromanticize the notion that community gardening can address food insecurity and can contribute to wellbeing for all. In this historical moment of climate emergency, people living, working, learning, and gardening in cities need to see how environmental sustainability efforts and policies produce differential effects at the level of a large and diverse urban population. This work advances adult education scholarship within IE and feminist historical materialism (Smith, 2005; Bannerji, 2020). My discussion encircles policy and governance issues that require further research in the context of adult environmental education (especially in this historical moment of climate emergency) such as

urban human displacement, neoliberal garden funding, limited sustainability discourses, healthcare, safety, transportation, and housing.

4. Naomi Nichols, Trent University

*Institutional Ethnography, Theory, and Social Action*

Many scholars who take up Dorothy Smith's approach to studies in the social organization of knowledge (often described as institutional ethnography or IE) do so as a means of challenging discrimination and hate, while simultaneously engaging in collective efforts to create new social and political futures (for Canadian examples, see the work of Colin Hastings, Gary Kinsman, Jayne Malenfant, Alexander McLelland, Eric Mykhalovskiy, Susan Turner, and George Smith). IE was designed to ensure sociology is used in service of people outside the academy – particularly those engaged in movement organizing, collective struggle, and solidarity building. But in seeking to create a sociology that is useful to people, Smith conceived of a different engagement with theory and theoretically derived concepts than her contemporaries. While it remains the case that theory elaboration and creation are central aims of much sociological work, Smith encouraged institutional ethnographers to eschew these ordinary epistemic practices. This does not mean an IE's analytic aims are strictly descriptive nor that IE is atheoretical; rather, instead of using theory to explain social life, institutional ethnographers use theory to bring certain aspects of social life into view and to orient in particular ways to the social and institutional relations that comprise the focus of inquiry. These theoretical practices are often misunderstood by people familiar with other sociological traditions and by emerging IE scholars. In this presentation, I will describe several ways theory is used and remains useful to IE and seek to clarify Dorothy Smith's reticence, regarding the standard theoretical engagements of her sociological colleagues. The arguments put forward in this talk are first anchored in a close reading of Smith's own work, as well as personal communications with her. I draw heavily on her engagements with Karl Marx's work – especially her reading of the *German Ideology*. Smith's early scholarship can be read as a critique of sociology and the sociological practices of her (largely white, straight) male mentors and colleagues that comprised the field of sociological research in North America at the time of her early writings (e.g., Smith, 1984; 1987; 1990a; 1990b). Aspects of her critique reflect a re-engagement with Marx's work, after finding that her own sociological training did not allow her to explain the problems that she experienced in her own life nor those that ordinary people brought to her as a specialist in organizational theory at the University of British Columbia in Vancouver. As Smith shared with me during a conversation in 2016, she took what she "had come to understand as Marx's critiques ... essentially of the separation of the concepts from the actualities that they may reflect or originate in. Then the treatment as if the concepts themselves were the determinants in the social process and in the society. I thought that was exactly what sociology was doing, and I thought that you have to find something else to do." The "something else" Smith decided to do was conduct scholarship that revealed and interrogated conceptual practices of power – including the development and use of social theory as a strategy for knowing and ruling social life. But in doing so, she would remain engaged with an extraordinary range of interdisciplinary theories across her career and would, herself, put forward several orienting concepts – such as work, standpoint, and ruling relations (for example). These concepts are not used to name or explain social relations; rather, they serve as heuristics to be used in the field and when one moves from field-based observations and interviews into analytic practices

(whether alone in the office or with those for whom findings are hoped to be most pertinent). In IE, analysis seeks to explain how the problems people have experienced and the struggles they face are shaped by institutional, social, and political-economic relations that transcend individual experience and hook us into complexes of social coordination through which societies function. These explanations tend to be ethnographic, rather than theoretical in nature, but they are no less generalizable in this regard; the objects of inquiry are the generalized and generalizing institutional and political-economic relations that also comprise targets for social and political action. In the proposed presentation, I will move from a careful engagement with Smith's work into an examination of my own use of theory in IE across more than a decade of community-based and participatory research. As I do so, I point to the work of other IE scholars that provided me a model for how to conduct theoretically engaged IE without falling back on the ideological practices that Smith problematizes. In the end, I argue that continued engagement with sociological (and other disciplinary) concepts and theories is essential to the production and evolution of IE scholarship, and we need to do a better job of ensuring those who are new to IE understand how to fruitfully engage with theory in their work, while maintaining a commitment to IE's ontological, epistemic, and ethical ideals.

5. Rashmee Karnad-Jani, Public Scholar

*Talk, Texts and Trajectories: How the Blended Standpoint Helps Create and Sustain Shared Futures in K-12 Education*

In *Texts, Facts and Femininity*, Smith (1993) explicates there are two lines of inquiry that run parallel to one another and create an impression that they will never meet. The first leads into what it means to explore the social from women's experience by beginning with an embodied subject who experiences what is going on. The second leads into the social organization of knowledge that is objectified and carries within it the constituents of ruling relations of contemporary capitalism. This paper begins at the intersection of these two lines of inquiry wherein the Blended Standpoint of Mother and Teacher examines the disjuncture between the textual promise of educational policy and the actual experiences of people in Ontario's schooling spaces. It brings into view the mothering work undertaken by women who are Ontario Certified Teachers (OCTs) as practising educators in a variety of roles in the educational sector, and their counterparts who are not teachers – for the educational outcomes of their children. By sharing the data from two studies conducted as institutional ethnographies through multilingual in-depth interviews in 2013 and 2019, this paper highlights the social organization of knowledge and social relations of women as they engage with the mass education system in Ontario. This paper explicates how although largely unnamed, the K-12 educational landscape in Ontario, especially the family-school interaction is textually coordinated. Instead of considering textual materials merely as sources of information, the inertia of texts is questioned by taking up Smith's explication of *The Active Text* to examine the social relations within mothering work for schooling. By taking up at least three key concepts from Smith's scholarship in the field namely standpoint, the problematic and ruling relations, this paper brings into view the ways in which intentional partnerships between teachers and mothers of their students can become sites for social change to create and sustain shared futures for all children. This paper also builds from Smith's notion of *The Small Hero* and explicates how everyday talk in

schools enters institutional texts and determines the trajectories for students and their families through the interlocking of multiple factors that form part of the Standard North American Family as an ideological code pervasively present in social professional and educational spaces.

### **(CRM3b) Safety, Inclusion and the Future of Policing II**

Thursday June 20 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Criminology and Law Research Cluster

This session will feature research that explores policing practices and community wellness. Existing challenges surrounding the themes of policing, community, safety, inclusion, diversity, and social problems will be further discussed.

*Session Organizers and Chairs: Doug Thomson, Humber College; Emma Smith, Humber College*

#### **Presentations:**

1. Chris Giacomantonio, Dalhousie University

#### *Institutionalization, legitimacy, and governance in civilian-led crisis response*

Utilizing publicly available documentation from new civilian-led crisis response services in Canada and elsewhere in North America, this paper examines the new organizational 'field' of civilian-led crisis response. Drawing on organizational and institutional theories, the paper considers the processes, structures, and pressures that are currently developing, imagines several potential futures for the field, and sets out the consequences of those different futures. Across North America, municipalities are establishing new crisis response services that are focused on mitigating crises resulting from insufficient mental health supports, homelessness and the housing crisis, and/or substance use and addictions. A central driver for the establishment of these new services has been advocacy work focused on 'de-tasking' the police, which inter alia promotes the removal of police from activities where a uniformed, armed responder may be ineffective or harmful. Civilian-led crisis response services remain a highly varied organizational field, with multiple different staffing, funding, and operational models in place across the continent. Several services operate in parallel with other emergency response services, with some in direct partnership with police. Other models are funded publicly but operate at arms' length from government, for example by non-profit community health or peer support organizations. Several services have been in place for several years (and in a few cases, decades), while many others are still in pilot testing phases (see, e.g., Livingston, 2023). The governance of these services also differs alongside these organizational models, with some being managed directly by municipal or state/provincial government agencies, while others have greater autonomy and direct community involvement in decision-making. This emerging arrangement raises practical questions about how these services will navigate their relationships with police and other state and community resources, as well as normative questions

regarding the basis for legitimacy of these novel institutional configurations. While these new services are intended to replace police in at least some situations, they will inevitably operate to support social order and exist in the shadow of police (state coercive) power. This means that these services will sometimes engage in ‘policing’ (sociologically speaking), which in turn raises questions regarding consent, authority, accountability and, ultimately, legitimacy. Legitimacy, in this sense, refers to subjective judgements of a political community toward an authority’s rights to take action and make demands (e.g., Tyler, 2004; Worden and McLean, 2017). Legitimacy requires pre-existing expectations about an individual’s, or group’s, reasonable treatment by an organization or its representatives, based on broader institutionalized rules and norms about what that organization is meant to do. Once these expectations are broadly established, they create reflexive pressures on individual organizations, and other organizations in the field, to become increasingly similar to one another – a process known as ‘isomorphism’ in organizational theories (see, e.g., DiMaggio and Powell, 1983; Mulone, 2022). These pressures will, in turn, circumscribe the futures available to this organizational field, and constrain – for better or worse – the kinds of expectations that political communities may have of how these services should operate. To this end, this paper reviews available evidence on the operation of civilian-led crisis response services to date, and considers the potential mechanisms through which these services may establish institutional legitimacy and related governance and accountability mechanisms. Building on organizational and institutional studies in policing (e.g., Crank, 2003; Terpstra, 2020), and acknowledging the policing role of these organizations (among other roles), the paper builds a conceptual a foundation for near-term debates as the field moves toward institutionalization.

2. Ibrahim Turay, Lethbridge College and University of Lethbridge

*Being Black in Southern Alberta.*

Knowledge of the often-negative experiences of people of African descent from their encounters with police in Canada tends to be informed primarily by academic literature from the United States (US) and the Province of Ontario, making it seem incidences of police violence directed towards Black Canadians are, for instance, not prevalent in the Canadian prairie provinces. This paper represents a chapter in my dissertation project aimed to amplify the voices of self-identified Black youth, aged 16-30, in Southern Alberta of their experiences from their encounters with police in Lethbridge, Calgary, Brooks, and Medicine Hat. Using a Critical Race Mixed Methodology consisting of an online perception survey and interviews, I created 37 cases that I analyzed in NVivo, using an intersectional Counter-Storytelling framework. Findings from this study suggest the type of policing they experience is associated with their identified city of residence and gender. For example, those who identified as women, who were also Black youth from Lethbridge, were more likely to experience subtle forms of police violence, ranging from dismissiveness to harassment and intimidation. In contrast, participants from Calgary who predominantly identified as men were more likely to experience physical and hostile police violence, ranging from handcuffing to having firearms aimed at them. Thus, I found that anti-Black police violence is as much a problem in Southern Alberta as in larger cities like Toronto or Ottawa, Ontario and that covert police violence happened more to the participants and significantly impacted them.

3. Adam Vaughan, University of Regina

Non-presenting authors: Kathy McNutt, University of Regina; Jade Anderson, University of Regina

*Helping the helpers: A scoping review of mental health programming for police officers*

Police officers are routinely exposed to unique work-related stressors, including potentially psychologically traumatic events. Exposure to stressors may result in an increased risk for developing post-traumatic stress injury (PTSI) which encompasses a range of adverse psychological outcomes, including but not limited to: substance abuse, burnout, suicidal thoughts and behaviours, depression, anxiety, sleep disorders, moral injury, and post-traumatic stress disorder. The current knowledge of PTSI in police officers often highlights that prevalence in policing populations often exceeds that of the general population. Consequently, the mental health of police officers has become a priority for all levels of government, policing organizations, professional associations, experts, and advocates alike. A great range of interventions, including programs, services, therapies, and policies, have emerged to protect the mental wellness of police officers. Unfortunately, the theoretical foundation and empirical evidence to support these initiatives is often lackluster or completely absent. The uncertainty regarding how to best navigate diverse programs and services without a clear, coordinated approach leaves decision-makers relying on anecdotal evidence and market pitches based on testimonials alone. To improve sectoral capacity, funders have recently invested millions of dollars in research addressing PSP mental health and suitable interventions. As a result, the quantity and quality of research in this field has increased exponentially in recent years. The objective of the present study is to explain the growing body of programming evidence. More specifically, the current study identifies and catalogues the existing empirical research on psychosocial interventions designed to protect and address the mental health of police officers across their career continuum. Structured literature reviews are a useful research tool as they allow researchers to summarize and disseminate research findings to policymakers, practitioners, and knowledge consumers. Scoping reviews (a type of structured literature review) are particularly valuable to decision-makers when a problem is understood (in the case of police officers, the evidence-base on prevalence has been well documented) but the solutions are not. A scoping review aims to identify knowledge gaps, determine what types of evidence are available, discover unknown aspects of a problem or concept, and build an understanding of how research is conducted. Following the Preferred Reporting Items for Systematic Reviews and Meta-Analyses Extension for Scoping Reviews (PRISMA-ScR) statement, a scoping review will be completed. Inclusion criteria for the study includes 1) peer-reviewed publications, 2) published within the previous 20 years, 3) published in English language, 4) police officers are the primary research participant, 5) intervention or program was scientifically evaluated. Exclusion criteria will also be included in this study. Preliminary results indicate that the volume of publications has increased considerably in the previous two decades. Much of the research evidence that is generated emerges from North America sources though a considerable volume of evidence is emerging from Australia and the United Kingdom. In comparison to police recruits and retired police officers, the vast majority of the evidence focuses on employed/active duty police officers. Lastly, the majority of studies highlight a heavy emphasis on “upstream” proactive or health promotion programs (e.g., mindfulness programs). A smaller subset of studies (e.g., exposure-based treatment) are designed for “downstream” or police officers who have already been exposed to PTSI. The evidence base for the spectrum of interventions is mixed, with some interventions supported by high-quality evidence-based on synthesis of multiple studies and a number of emerging approaches that will require additional studies to determine their effectiveness more conclusively. Additional work is needed to



address less well-studied populations such as police officers who are just starting (or completing) their careers, families and friends, occupational groups, and members of equity groups.

### **(CSF3) Gender Inequality in Unpaid Work**

Thursday June 20 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Critical Sociology of Families, Work, and Care Research Cluster

Gender inequality in unpaid work persists. While there has been some progress in bridging the gender gap over the last few decades, recent research indicates that this progress has stalled and, in some cases, even reversed during the COVID-19 pandemic. This session invited papers that critically investigate the realities of gender inequality in unpaid work. We welcomed both theoretical and empirical work that delves into the division of unpaid work within heterosexual and same-sex households, going beyond conventional resource-based explanations. We were particularly interested in submissions that critically engage with research on time use. Overall, the session will provide a forum for scholarly discussion among researchers studying unpaid work within Canadian sociology.

*Session Organizer and Chair: Kamila Kolpashnikova, Western University*

#### **Presentations:**

1. Kamila Kolpashnikova, Western University

Non-presenting author: Seung-Eun Cha, Suwon

#### *Gender Dynamics in Domestic Labour: Understanding Housework Distribution Among Older Couples in South Korea*

Our paper examines the interplay between different family models and the allocation of domestic chores among senior couples. We use data from the 2019 Korean Time Use Survey to investigate the proportion of housework undertaken by wives in four distinct family models: dual-income, traditional (with the husband as the sole earner), wife as the primary earner, and retired couples, where at least one partner was 65 years old or older (analytic sample size: 1,564). The findings reveal a consistent pattern of uneven housework distribution in senior couples, with wives contributing over 70% of total domestic chores in every family model. Notably, in families where the wife is the breadwinner, her share of housework was markedly less compared to dual-income households. This suggests that retired husbands, in scenarios where their wives are still employed, allocate a portion of their leisure time to household duties. The study also highlights that economic factors, such as income, and gender ideologies have a marginal impact on the division of housework among senior couples. In contrast, health stands out as a significant factor in how retired couples divide domestic responsibilities. Partners in these couples tend to undertake more household chores when their significant others report poor health.

2. Haiyan Zhou, University of Toronto ; Shanghai University

Non-presenting authors: Yingchun Ji, Shanghai University; Melissa Milkie, University of Toronto

*Understanding Intergenerational Co-Parenting Shifts: A Qualitative Inquiry into the Parenting Division of Working Mothers and Grandmothers in Urban China*

Grandmothers childcare is common in East Asia and widespread in both urban and rural China. Despite considerable research devoted to the study of Chinese intergenerational co-parenting, none has focused systematically on the division and roles of bilateral grandmothers in co-parenting. Drawing on data from 46 married, child-rearing women (born 1950-1999), this paper contributes in-depth knowledge about collaboration and division in intergenerational co-parenting along the bilateral family lines (paternal and maternal grandmothers). Additionally, it explores variations in intergenerational co-parenting among women from different generations using a comparative perspective. Based on economic, political and fertility policy differences during their birth and upbringing, we categorized all interviewees into four generations: the Builder Generation (born 1950-1964, 10 participants); the Transitioner Generation (born 1965-1979, 11 participants); the Early-Reform Generation (born 1980-1989, 13 participants); and the Late-Reform Generation (born 1990-1999, 12 participants). We conduct this study based on the Mosaic Familism Theory. As a localized theory of Chinese families, the Mosaic Familism Theory employs an intersectional perspective of generations and gender, emphasizing the resilience and reshaping of intergenerational relations in post-reform China. It describes an emerging bilateral family mode featured by both traditional norms and modern practices focusing on individuals' daily life logic, where parents and adult children are interdependent through financial assistance, emotional and care support to withstand the rising living costs, care demand and uncertainties in the era of marketization and globalization. The authors find different generational working mothers all experienced co-parenting with grandmothers for their underage children but with notable differences. Firstly, under varied socioeconomic structures and reproductive support systems, each generation developed era-specific parenting patterns. The builder generation devoted themselves to socialist construction and sacrificed their private family for the country. They trusted the public childcare and put children in daycare from early months—grandmothers childcare just for special occasions, like postpartum period and emergencies. The transitioner generation encountered market reform during their child-rearing period. They suffered the large-scale SOEs' layoffs and were encouraged to return home. They emphasized mothers' responsibilities with low expectations for intergenerational co-parenting, being full-time mothers for years through layoffs, unpaid leave and sick leave. In the post-reform era, childcare became marketized and privatized. The early-reform generation suffered serious parenting-work conflicts and relied on one grandmother for childcare. Conversely, the late-reform generation got bilateral grandmothers' support in parenting owing lower fertility rates. Secondly, different generations experienced varying task divisions and roles in intergenerational co-parenting. In the builder generation, grandmothers were a supplement to mothers, providing brief care only during special occasions. In the transitioner generation, grandmothers served as assistants in housework. But in post-reform, collaboration and division became intricate and closely knit. In the early-reform generation, grandmothers became indispensable supporters in daily care and physical tasks, allowing mothers to focus on emotional, leisure and academic support within their limited family time. In the late-reform generation, mothers regarded grandmothers as obedient partners, with younger mothers designing parenting

rules while grandmothers executed tasks involving every aspect of children's lives. Thirdly, since China's 1949 revolution, maternal grandmothers increasingly engage in intergenerational parenting, showing a trend of both maternal and paternal childcare coexisting. In the former two generations, mothers briefly collaborated with one grandmother based on parenting convenience and feasibility. Early-reform mothers preferred co-parenting with maternal grandmothers due to deeper emotional bonds and also to avoid conflicts with mothers-in-law. Late-reform mothers simultaneously benefited from multifaceted assistance, including care, time and financial support from the bilateral grandmothers. These findings suggest that each generation of women has developed distinct parenting patterns and intergenerational co-parenting methods within the diverse contexts of societal-economic and family policies. Furthermore, intergenerational relationships have become increasingly close, even giving rise to an emerging bilateral family model.

3. Parveen Nangia, Laurentian University; Lima Nizami, Laurentian University

### *Unpaid Caregiving by Immigrants in Canada*

Although important, the work carried out by informal caregivers is often overlooked or characterized as "invisible". Unpaid caregiving is strenuous for immigrants who have limited resources and networks to depend upon and struggle to settle down in a new country. This study examines the characteristics of immigrants who provide care to their loved ones (family members and friends) suffering from a long-term health condition, a disability or aging-related problems, the type of care provided, time spent in providing such unpaid care, additional sources used for support, and the effect of caregiving on family life and career of care providers. It also attempts to predict the likelihood of a person providing such care from one's socio-demographic traits. Data for this study are derived from the General Social Survey (GSS), 2018 (Canada): Cycle 32, Caregiving and Care Receiving. The Survey was conducted in 2018 (April-December) and collected data from 20,258 Canadians, including 3,525 landed immigrants. Researchers obtained data from the Public Use Microdata File (PUMF). Preliminary results of the study show that, in general, caregiving was seen more as a rewarding experience by the immigrants than a stressful experience even though it affected their physical and emotional health, and family and social life. For performing their caregiving duties, largely they received support from their families and to a small extent from the government. The analysis also shows that older immigrants, married or previously married, and those with higher family incomes were more likely to provide unpaid care to their family members and friends.

### **(FEM1d) Feminist Sociology IV: Feminist Critiques of Mothering and the Feminine**

Thursday June 20 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Feminist Sociology Research Cluster

This session brings together papers which centralize women's experiences and perspectives as they encounter, negotiate, and refuse intersecting normative dimensions of gender, race, mothering, and the feminine, and which work to position women as 'other', 'deficient' and 'abnormal.'

*Session Organizers: Sonia D'Angelo, York University, Linda Christiansen-Ruffman, Saint Mary's University, Ronnie Joy Leah, Athabasca University*

*Chairs: Ronnie Joy Leah, Athabasca University; Sonia D'Angelo, York University*

**Presentations:**

1. Rachel Berman, Toronto Metropolitan University; Aruschga Mohantharajah, Toronto Metropolitan University; Janelle Brady, Toronto Metropolitan University; Georgiana Mathurin, Toronto Metropolitan University

*Honouring Black Refusals through a Black Feminist Lens: The Lived Experiences and Counterstories of Black Mothers of Children in Childcare*

Early childhood education and care (ECEC) in Canada as elsewhere, is a highly gendered field. This includes both the educators teaching in pre-service ECEC programs along with the undervalued and underpaid practitioners who work directly with children and families. This is also a field that remains dominated by Euro-Western psychological developmentalist approaches, approaches that take up and reinforce biological determinist discourses of gender and negate context and politics (Burman, 1994; Davies, Karmiris and Berman, 2022). Reconceptualist ECEC scholarship, which began in the late 1980s and remains on the margins of the field, critiques the dominant paradigm of developmentalism in ECEC and makes use of ideas from various frameworks more in keeping with sociological thinking, such as Queer Theory and Critical Race Theory (Berman and Abawi, 2019). In particular, feminist reconceptualist scholars have taken up frameworks such as the feminist ethics of care (Richardson and Langford, 2022), and feminist post-structuralism, post-humanism, and new materialism in efforts to re-think gender in ECEC (Osgoode and Robinson, 2017). A small number of ECEC scholars have also begun to engage with Black feminist thought, inspired in particular by the foundational work of feminist sociologist Patricia Hill Collins (1986, 2008). Black feminisms can challenge dominant ways of knowing and being in pre-service ECEC institutions and in work with Black children and families (Brady, 2022; Nxumalo and Cedillo, 2017; Pérez, 2017; Pérez et al., 2016). They can also challenge wider systems of oppression (Pérez, 2017). This is especially crucial given the dominant colour-blind approach (claims not to see race or racism) (Berman et al, 2017) and the anti-Black racism that exists in ECEC in Canada (Kissi and Ewan, 2023). Indeed, Pérez (2017) argues that Black feminist thought is “essential to the field” of ECEC (p.49). Black feminisms have three key tenets: self-definition articulated and defined by Black women (Collins, 2008; Sojourner Truth, 1851); the concept of intersectionality, i.e., analysis of power at the intersection of race, gender, class, sexuality, migration status, ability, etc. (Collins and Bilge, 2016; Crenshaw, 1989); and elements of othermothering, i.e., community-based care moving beyond the individual nuclear family (Collins, 2008; hooks, 2015; Wane, 2000). This proposed presentation is part of a larger study, Honouring Black Refusals, which seeks to gather the lived experiences and counterstories of Black ECEs, Black Elders, and Black Mothers. In this presentation, we think with Black Feminisms as we discuss the ways five Black-identified mothers in a focus group held in the GTA in the spring of 2023 framed their experiences and their child’s experiences in their child care setting. Some overarching themes include: 1) the mothers’ refusal of the pathologization of themselves and/or their children in ECEC settings; 2) the mothers’ descriptions of the othermothering of racialized ECEs in connection to their

children; and 3) the system navigation strategies the mothers undertook when they/their children/other children faced anti-Black racism, along with ableism, misogyny, and/or discrimination based on migration status. Some recommendations based on the mothers' observations and ideas for change will be made.

2. Krisha Mistry, University of British Columbia

*"Mommy Issues": Exploring the Intersections Between Motherhood and Womanhood Admst Chronic Illness.*

While the relationship between motherhood and womanhood has long been researched in the field of sociology, such work often neglects how chronic illness diagnoses may impact the formation of these identities. In my research, I explore how individuals understand and navigate the motherhood identity within the context of womanhood, with attention to how the diagnosis of a chronic illness impacts these intersecting identities. The data is based on two semi-structured qualitative interviews with a minimum of three participants. The first interview focuses on how women relate to the experiences of womanhood and motherhood, and the second focuses on how women navigate these identities with a chronic illness. The data of each participant is analyzed as an individual case study to account for the variety of illnesses presented. Moreover, by implementing this approach each participant represents a different story or perspective of motherhood. Combining narrative and sociological approaches allows for a deeper understanding of the individual motherhood experience and how this maps onto their journey/experience with chronic illness. Initially, I had planned to conduct a thematic analysis that identified common themes across all participants. However, during the data analysis stage, each participant presented with a different chronic illness and all had different journeys to motherhood, making it difficult to validate my data to its full extent. Instead, by taking a narrative case study approach common themes were identified across participants despite all having different journeys and experiences. For example, a common theme of "resilience," emerged despite all participants having undergone acute mental and physical health challenges, they would often put aside their own needs for the better of their children because it was their 'job' as a mother. Furthermore, by doing so participants expressed a sense of external purpose that motherhood gave them. This further supports my hypothesis that despite having a chronic illness, the identity of motherhood gives participants an external sense of purpose, both shaping them as mothers and as women. For all participants interviewed, it was found that cultural background and familial, social, and cultural expectations strongly influenced the decision to become a mother, and this desire to become a mother overcame the challenges associated with their chronic illness. Despite this, an additional finding that emerged was to the understanding of chronic illness arose: chronic illness diagnoses are strongly associated with feelings of unworthiness and a distinct lack of fulfillment that transcends to participants' understanding of both womanhood and motherhood identities. This research is incredibly important to both the field of medical sociology and sociology of the family because it highlights the variety of challenges women face when making the decision to become a mother. Additionally, this work demonstrates a foundational understanding of the ways in which a chronic illness may create both physical and mental health barriers to the experience of navigating motherhood. Moreover, this research provides insight for women with chronic illnesses themselves into the potential challenges they may face when making the decision of whether or not to embark on the journey of motherhood. This research also

highlights the importance of providing resources and support to women with chronic illnesses and their families. Additionally, it emphasizes the need for further research into the unique needs of women with chronic illnesses and their families.

3. Samadrita Chowdhuri, University of Alberta

*Understanding disorder, the female body and femininity: A qualitative exploration of the experiences of Polycystic Ovarian Syndrome treatment*

Polycystic Ovarian Syndrome (PCOS) is a condition characterized by different symptoms of menstrual abnormalities, overweight and obesity, acne, hair loss, and hirsutism (male hair growth pattern), based on the key feature of an increase in androgen synthesis by the ovaries (Ehrmann, 2005). PCOS, by its very nature, has a negative impact on a woman's reproductive health and is a condition that has been stated to be incurable and treatments are mostly directed at masking the symptoms and regulating hormonal functionality. Most treatments focus on taking birth control pills aimed at inducing artificial hormones to mask symptoms that manifest the dominance of male hormones, since this is the most frequent endocrinopathy among premenopausal women and the major cause of infertility (Vrbikova, 2012). Women with PCOS are reduced to having an abnormal body that needs to be addressed medically because they are unable to embody normative femininity. This research seeks to understand Indian and Indo-Canadian women's perspective of PCOS, their illness experience, and how such experiences are connected to their perceptions of femininity. This qualitative study is informed by a narrative inquiry approach, combined with aspects of feminist methodology where personal narratives were utilized to comprehend the experience of a health condition. It seeks to understand how PCOS is labeled as a condition based on the assumption that androgen excess is not part of embodied 'femininity' and how the sex or gender binary is shaping medical diagnosis and treatment for this condition. I present preliminary findings from my ongoing Master's research project, which is driven by the question of how this condition is constructed as a problem of femininity under the label of a health concern. This research aims to uncover nuanced knowledge of the experiences of Indian and Indo-Canadian women by examining how women identify their bodies in response to living with gendered disease. Based on previous research on women's experiences of PCOS, this work explores how PCOS is experienced in relation to perceptions of the normative female body. The theoretical structure of this study is influenced by a feminist and social constructionist framework focused on gender and bodies. Theories of stigma and gendered social construction are central frameworks for the study. Specifically, I use Goffman's concept of stigma, which considers how social expectations, standards of conduct, and appearance are attached to bodies in a static manner, and how stigmatization develops in accordance with such societal expectations (Goffman, 1959). I also use Butler's ideas of cultural intelligibility as a guiding conceptual framework to reflect how women negotiate their gender identities as a part of the stigma management process, and how treatment becomes an avenue to conform to femininity norms. I also utilize Foucault's concept of medicalization to understand how medical discourses control women's bodies, and to understand how women manage stigma. The key insights gained from the first stage of analysis reflect two sets of narratives. One, women reflected on how the condition and treatments make them feel "less of a woman"; Two, women described how the masking of symptoms enhanced their identity as a woman. Both narratives converged under the idea that being healthy meant being feminine. Temporality also becomes important as women choose their treatment preferences based

on what becomes important 'now' and what is 'visible' to others. Thus, the spectrum of symptoms and their perceptions of illness, are connected with temporality, meanings of femininity, and infertility. Birth control is then not a choice, but the only option to 'fix' the appearance-based symptoms and to regulate menstrual cycles so that they may function like 'normal' women.

4. Estefania Reyes, Western University

*Unleashing menstrual blood: A qualitative study of free-bleeding activism on Instagram*

A diverse range of menstrual activism with different approaches and goals has challenged longstanding menstrual inequalities built around menstruation in the last decades. Within this landscape, the free-bleeding movement, one of its most radical branches, has flourished to transgress normative mandates and show its potential to allow bleeders to resignify and reappropriate menstruation on their own terms. However, little scholarship has been dedicated to theorizing the mediation of menstrual blood and its potential as a tool for activism. Therefore, from a poststructuralist feminist perspective, this research explored 1) how free-bleeding activists used menstruation on Instagram to challenge normative representations about menstruation and gendered bodies and 2) How the comments posted in response to the display of menstrual blood on Instagram suggest public discourses about menstruation and gendered bodies are in flux? Through the lens of six menstruators, Rupi Kaur, Kiran Gandhi, Cass Clemmer, Steph Góngora, Laia Manzanares and Lauren Archer, I closely examined texts and visuals of one of their posts and employed critical discourse analysis (CDA) and semiotic analysis as approaches to answer the research questions. By using these methods, I underscore the significance of language (CDA), signs and symbols (semiotic analysis) as instrumental tools for upholding ideological control over non-normative bodies within an overarching system perpetuating hegemonic and gendered power dynamics. The findings showed four main conclusions: Firstly, menstrual blood can blur the dichotomous boundaries of the public/private distinction by permeating through them, literally and symbolically. Secondly, in a culture where menstrual concealment is the norm, free-bleeder bodies become subversive bodies that act outside patriarchal and neoliberalist discourses and reveal the nuances of bleeding while embodying particular challenges, privileges and conditions. Thirdly, free-bleeders set the stage to expose a wide range of normative, non-normative and paradoxical standpoints concerning menstruation that give an idea about what are the central debates and narratives shaping the experiences of menstruators nowadays in the Western context. Menstruators are not only fighting the stigmas, negative attitudes and control mechanisms over gendered bodies, but they are also challenging essentialist and reductionist notions about bodies and genders, giving space to a diverse range of embodying identities. Finally, the results confirmed the potential of menstruation as a means to build more critical views about identities and gender, inequalities, and embodying practices towards activism and resistance. Merely discussing menstruation in the public sphere falls short of constructing new, boundary-pushing, and collaborative discourses that carve out spaces for a more extensive and diverse spectrum of embodied realities. To truly normalize the experiences of menstrual bodies and counteract the sanitized narratives perpetuated by profit-driven corporations that thrive on concealment and shame, menstruation must be conveyed through all the senses, with a particular emphasis on visibility—both symbolically and explicitly. In this context, free-bleeding activism emerges as a potent and viable form of resistance against the established social norms around menstruation and its oppressive cultural constructs. Engaging in

seemingly individual acts of resistance through free-bleeding can potentially catalyze a broader movement toward social justice.

### **(HEA5b) Turning the Tide Towards Queer Health II: Queering Health Interventions**

Thursday June 20 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Gender and Sexuality & Sociology of Health Research Clusters

In 2023, we witnessed increased attacks against 2S/LGBTQIA+ communities, such as the obstruction of Policy 713 in New Brunswick, the passing of Bill 137 in Saskatchewan, and a nationwide social movement targeting Queer-inclusive education. In the face of what Marci Ien, the Minister for Women and Gender Equality and Youth, calls the “rising tide” of anti-2S/LGBTQIA+ rhetoric and policy, Queer vitality is at risk. These sessions offer insights into how we can honour lived experiences in supporting the well-being of Queer communities, and opportunities to “queer” health interventions that transcend reductionist notions of tolerance.

*Session Organizers: Hannah Crouse, Dalhousie University, Joseph Lahey, Dalhousie University*

*Chairs: Victory Angeli, Dalhousie University*

#### **Presentations:**

1. Nic Kuzmochka, Dalhousie University

*Aggressor, Victim, Agent, or "Horny Meth Gay"?: Narratives of Party and Play and their Impact on Conceptions of Health*

Party and Play (PnP), also commonly referred to as Chemsex, is a practice most common among men who have sex with men (MSM) where individuals engaging in sex use drugs with the intention of enhancing their sexual experiences. The substances most involved include crystal methamphetamine (crystal meth), gamma-hydroxybutyrate (GHB), and ketamine, with crystal meth being by far the most common (Bourne et al., 2014). Studies of PnP have been primarily characterized by analysis of it as a risky sex behaviour, especially considering increased rates of HIV/AIDS transmission among PnPing men (Prestage et al., 2015; Sewell et al., 2017; Souleymanov et al., 2019; Tomkins et al., 2019), with some focusing on how PnP facilitates the growth of social networks and connections among MSM and interacts with broader facets of queer culture (Power et al., 2018; Race, 2011; 2015). What has remained relatively unexamined, however, is exactly how queer men both within and outside the scene talk about and conceptualize PnP as a cultural behaviour. This approach, which centres Weber’s (1978) interpretive frame, allows for an understanding of how PnP fits into a broader range of queer behaviours and attitudes in the current cultural landscape. I chose to explore this question using two publicly accessible sources of data. The first data set includes five reddit threads containing more than 600 comments posted in queer-centered groups that included significant discussion of PnP as a behaviour and included comments in support of, decrying, and relaying experiences with PnP. The second is a collection of eleven short



interviews with men who currently or have previously engaged in PnP discussing their experiences published by the Men's Sexual Health Alliance (GMSH). While these interviews do center a harm reduction approach, they include a range of current users and those who have left use behind, considering it harmful, and a variety of perspectives to those who see significant benefits to those who regret their participation. Through this review I find that PnP is a site of considerable conflict among queer men, with conversations of the practice dominated by condemnation not just of it as a risky behaviour but of individuals who choose to engage with it. Three common narratives of PnP emerged from this data: aggressor, agent, and victim. Narratives from non-PnPers generally considered them to be of poor moral character and potentially dangerous to other queer men or considered them to be victims of a totalizing addiction stemming from the substances themselves and a culture of promiscuity and risky behaviour. This is contrasted by narratives from PnPers themselves that centered agency, personal responsibility, and characterized harm as often stemming from stigma surrounding their behaviour. As such, I argue that, among gay men, narratives of health are being weaponized against PnPers, considering their risky behaviour to be endemic of poor character, obscuring cultural processes of PnP, and potentially enhancing the risks of PnP itself. This work is deeply reflective of how narratives that are generally positive such as 'take care of your body' and 'don't engage in risky behaviours' can become weaponized into forces of exclusion that may do as much or more harm than practices themselves. This is especially important within communities of queer men, where the spectre of the HIV/AIDS epidemic colours conceptions of health and risk and establishes strict links between community belonging and health. In order to combat hate, health narratives must rely instead on discussions of agency and choice and decenter narratives of health based stigma.

2. Stephanie Nairn, University of Central Florida; Thomas Jones, University of Central Florida  
Non-presenting authors: Jason Phillips, University of Central Florida; Debbie Schmill, Becca Schmill Foundation

*Gender-Targeted Substance Use Interventions for Young Women/Females and Trans Women: A Scoping Review*

Polysubstance use among young people has recently become the focus of popular media, public health interventions, and research due to alarming increases in polysubstance use-related morbidity and mortality in younger age groups. Data in Canada and the U.S. indicates that morbidity and mortality due to polysubstance use among youth is increasing. Researchers have shown that adult-focused interventions for polysubstance use cannot simply be 'mapped onto' youth, as young people occupy lifeworlds distinct from those of older adults. Adult-focused interventions may be irrelevant and not efficacious for youth. Further, some researchers have argued there need to more gender-targeted interventions to attenuate the impact(s) of polysubstance use arguing that interventions for substance use will be more efficacious if they are gender-targeted. It has been argued that young females/women and young trans women experience and occupy unique lifeworlds that necessitates the development of targeted polysubstance use intervention(s). Our cursory review of the literature on youth/gender-targeted interventions for polysubstance use revealed there have been no systematic (scoping) reviews of the gender-targeted interventions for polysubstance use among young women/females and/or young trans women. The literature we have identified focuses on adult women/females and has highlighted accessibility barriers for adult women seeking substance

use services (e.g., a lack of childcare, stigma, concerns about children being taken away, long wait times, etc.) (Elms et al., 2018; Najavits et al., 2018). Several examples of interventions for adult women we have identified include A Woman's Path to Recovery (female veterans), Helping Women Recover and Beyond Trauma , Breaking the Cycle , female-specific cognitive behavioral therapy, Moment by Moment in women's recovery. The interventions address pregnant women's needs, domestic violence needs, and working mothers' needs (Johnstone et al., 2023). A recently published systematic review of substance use interventions for adult women (Johnstone et al., 2023) indicated several of the interventions they found were efficacious for the treatment of substance use but they noted there were several gaps in the current landscape of female/women-specific substance use interventions including, programs for women with a dual diagnosis (mental health conditions and substance use), integrated treatment for women who experience trauma, programs for homeless women, previously or currently incarcerated women, and institutionalized women. Due to the lack of reviews concerning the landscape of interventions/treatments for young women/females and trans women, this paper will 1) Identify young women/female and trans women-targeted interventions 2) Characterize the nature of the interventions to understand where they have been developed, the rationale for their development and implementation, and the mechanisms through which they impact substance use behaviors, and 3) To identify potential gaps in interventions and areas for improvement. We are undertaking a scoping review of the literature that will map and characterize the young female/women and trans women-targeted interventions for substance use (e.g., opioids, cocaine, alcohol, etc.). Our review follows the protocol for scoping reviews as outlined in the JBI Manual for Evidence Synthesis (2020). The inclusion criteria for this review are, I) Studies including young women/females/trans women (ages 15-25), II) Assessing any treatment or intervention for polysubstance use, and III) Measuring any outcome on substance use. Descriptive statistics will be developed regarding geographic location(s) of the studies, intervention type(s), and substances use outcomes. We will perform a content analysis of the included studies which will summarize the rationale(s) for a female/women/trans woman-targeted approaches, characteristics of the interventions (e.g., inpatient, etc.), and identify what might be 'missing' from the interventions or treatments. We are in the process of completing this review and have not yet identified our main argument(s). We anticipate this review will help researchers, policymakers, and professionals working with young women/females and trans women understand which interventions are efficacious and the mechanisms through which they are efficacious. We also anticipate this review will provide an in-depth understanding of the rationale and justifications for gender-targeted/gender diverse intervention(s) and will identify gaps or 'missing' considerations in the studies we identify. Despite the fact we are currently in the process of completing this review, our topical focus is aligned with thematic focus of the CSA conference. The results of this review will highlight and emphasize the possibilities of and for gender diverse polysubstance use interventions and highlight the gender-specific needs, desires, and experiences of young people that can be integrated in substance use interventions to attenuate the impacts of the North American polysubstance use health crisis among youth.

### 3. Victory Angeli, Dalhousie University

*Empathy, Engagement, Empowerment - Strategies Supporting the Responsible Inclusion of 2SLGBTQIA+ Youth in Canadian Mental Health Movements*

Many young Canadians struggle with their mental health, and these struggles can be severe. Suicide is a leading cause of death for people aged 15-25, and rates are higher for equity-deserving communities. 2SLGBTQIA+ youth are more likely to report poor mental health, and queer and trans youth are four times more likely to die by suicide than their cisgender and straight peers. Poor mental health for 2SLGBTQIA+ youth is attributable to experiences of homophobia, transphobia, and barriers to help-seeking. Despite this, public narratives that denigrate 2SLGBTQIA+ identities remain persistent in Canada. Non-governmental agencies and citizen-led social movements play a critical role in shaping public health discourse, services, and policy. Yet mental health movements struggle to incorporate 2SLGBTQIA+ youths into decision-making, and their absence has lingering effects. Mainstream mental health interventions appeal less to struggling 2SLGBTQIA+ youth, and those who seek services report fewer benefits than cis-straight peers. Social initiatives to uplift 2SLGBTQIA+ communities must engage queer and transgender youth as leaders, experts, and co-creators. What can adult allies and institutions do to empower 2SLGBTQIA+ youth? This presentation highlights findings from a Joanna Briggs Institute (JBI) scoping review on youth empowerment in adult-led mental health advocacy efforts. The JBI method is an internationally recognised research framework, most applied to environmental scans and meta-analyses of health literature. The JBI review informing this presentation includes academic literature published since 2000 and accessible in English, made available across three databases (PsycInfo, SAGE, and Wiley). Victory Angeli (they/them) identifies themes of LGBTQ+ youth engagement in mental health service review, charity administration, and political networking. Three objectives are identified in organizations that responsibly engage LGBTQ+ youth: empathising with youth, engaging youth, and empowering queer and trans people. Adult allies are better able to serve 2SLGBTQIA+ youth when they receive ongoing cultural humility training. Introspection, candid discussions of intersectional social (dis)privilege, and recognition of past mistakes are promising practices. Adults can further engage 2SLGBTQIA+ youth by facilitating: 1) physically and psychologically accessible events; 2) knowledge translation workshops; and 3) formal political advocacy. Organisations who invite youth into internal meetings may further redistribute power to benefit 2SLGBTQIA+ voices, where quorums are set for 2SLGBTQIA+ participants and veto powers are distributed to equity-deserving members. Such themes are consistent across case studies featured in existing literature. Victory Angeli, the lead researcher, applies these findings to their own work as a queer, trans + non-binary youth advocate. They bring their findings to prominent Canadian mental health charities, among which they are recognised as a community advisor with 6+ years of leadership experience. Victory is consulted by non-profits including Kickstand, Foundry, and Jack.org, as a person with lived experience of mental health struggles, a member of equity-deserving groups, and an emerging social science researcher. This proposal is a part of Victory's efforts to share evidence-based practices, and otherwise engage in knowledge translation, to uplift 2SLGBTQIA+ communities. Civil initiatives to empower queer and trans youth in Canada are crucial to supporting 2SLGBTQIA+ communities. Institutions that share power with queer and trans youth are better able to meet 2SLGBTQIA+ needs, and to provide young leaders with resources that support systemic change. Efforts informing equitable mental health services are buffers against the ongoing discrimination facing queer and trans youth, and safeguards 2SLGBTQIA+ wellness.

#### 4. Pamela Lamb, McGill University

*2S/LGBTQIA+ awareness and inclusion training in public health: Affective opportunities and challenges*

The LGBT+ Family Coalition is a Quebec-based community rights organization that aims for the social and legal recognition of families from sexual diversity and gender plurality. For nearly a decade, Coalition trainers have been delivering 2S/LGBTQIA+ awareness and inclusion training sessions to thousands of educators and public health professionals across Quebec, to help demystify and shed light on the realities of 2S/LGBTQIA+ communities and provide measures for support. This past year, trainers have reported a rise in verbal microaggressions from training participants, such as discriminating or stigmatizing comments or questions directed at the trainers themselves or towards 2S/LGBTQIA+ communities. These testimonies indicate that the rise in anti-2S/LGBTQIA+ rhetoric in society seems to be having a corresponding expression among professionals in health and social services. This theoretical study addresses the social and affective forces that underlie anti-2S/LGBTQIA+ rhetoric. I take an affective-discursive practice approach (Calder-Dawe and Martinussen, 2021) to examine the nature of social and anti-social engagement in 2S/LGBTQIA+ awareness and inclusion training. I examine how affective-discursive dimensions of social identity are articulated and how they generate feelings of (dis)identification and (un)belonging. The objective of my study is to understand the working of social power through affective/discursive practices (Wetherell, 2013) that mobilize outgroup derogation and ingroup celebration (Van Dijk, 1996). My study foregrounds feminist epistemologies of empathy (Collins, 2000; Meyers, 1994; Tong, 1997), and the importance of feeling as knowledge (Hemmings, 2012). The gap between ways of knowing and ways of being in education and public health—as in everyday life—resonates in issues surrounding what evokes and what inhibits compassionate social action. I define compassionate social action as responding compassionately to the suffering of others in an embodied and inclusive way of caring (Lamb, 2023). The study's overarching research question is, How can 2S/LGBTQIA+ awareness and inclusion trainings be developed and implemented in ways that mobilize participants' individual experiences towards collective capacity for solidarity with 2S/LGBTQIA+ communities? As measures to reduce health disparities are being integrated into health programs and services (Health Disparities Task Group, 2004), training health and social care professionals on unequal social relations has been seen as key to promoting more equitable health outcomes (Canadian Medical Association, 2013). Yet in 2023, anti-2S/LGBTQIA+ bias is still at the root of inequities that result in a high burden of poor health in 2S/LGBTQIA+ communities (Comeau et al., 2023). Health and social care professionals, policymakers, and educators are therefore key participants in the Coalition's trainings, as they play a critical role in reducing disparities rooted in anti-2S/LGBTQIA+ rhetoric and policy. However, the affective elements that underlie their professional practice, like implicit biases, can produce barriers to their clinical, legislative, and educational effectiveness. Recognizing what feelings are evoked in anti-2S/LGBTQIA+ rhetoric is critical to understanding why those feelings matter for knowing and acting differently. Attending to the affective-discursive dynamics of 2S/LGBTQIA+ awareness and inclusion training—such as how it feels for participants to notice and challenge implicit biases—offers ethical foundations for meeting participants where they are at, which can produce a politicized impetus to change (Hemmings, 2012). Moreover, it is imperative for attitudinal and behavioural change, so that educators and public health professionals take compassionate social action to protect and improve the health and wellbeing of 2S/LGBTQIA+ communities. This paper contributes to research in gender and sexuality, and to the sociology of health, by shedding light on how public health professionals' affective-

discursive practices in 2S/LGBTQIA+ awareness and inclusion training may reveal (1) anti-2S/LGBTQIA+ bias corresponding with the rise in anti-2S/LGBTQIA+ rhetoric in society; and (2) personal accountability and shared responsibility for challenging hate and sustaining shared futures.

**(POL2) Five years of Legal Cannabis in Canada: What a long, strange trip it's been**

Thursday June 20 @ 3:30 pm - 5:00 pm (Eastern Daylight Time)

Session Format: Panel

This panel session invites sociologists researching all aspects of cannabis legalization in Canada, asking them to assess the social and legal challenges, problems, and successes five years after the passage of the federal Cannabis Act. Panelists may discuss their own research findings or offer an overview of relevant debates and literature. Themes include, but are not limited to, the following. Going forward, what communities should be further included in this new market? How are those most hurt by the prohibitionist laws and policing now faring? How is recreational drug use in general now understood? Who owns and controls most cannabis production and why? How do Canadians think about legal cannabis and its consumption? How have the provinces and other jurisdictions, including first nations communities, developed law and policy in their local settings? What is the hegemonic construction of cannabis and its users found in government and health discourses? Would decriminalization have been a better model than legalization?

*Session Organizers: Patricia Cormack, St. Francis Xavier University, Joel Garrod, St. Francis Xavier University*

*Moderator: Joel Garrod, St. Francis Xavier University*

**Panelists:**

- Tara Bruno, King's University College, Western University
- Jim Cosgrave, Trent University
- Andrew Hathaway, University of Guelph
- Gabriel Levesque, McGill University
- Samantha McAleese, Brock University

**(SOM2) Gender, Transnational Migration, and Social Reproduction: Intersectionalities**

Thursday June 20 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Migration Research Cluster

This session brings together theoretical and empirical research papers examining the experiences, agencies, and activism of individuals within immigrant families who are engaged in the work of

caring/social reproductive work, both locally or transnationally. In particular, the papers will address the following questions: How do social, economic, political, and cultural processes shape these women's social reproductive work locally and/or transnationally? How do gender and other intersectionalities complicate social reproductive/care work locally and/or transnationally? This session invites papers pertaining to migrants/ migration that interrogate intergenerational relationships, care and support of older persons, the work of young/adult carers, and the implications of multigenerational households for adult women.

*Session Organizer and Chair: Guida C. Man, York University*

**Presentations:**

1. Guida C. Man, York University; Sadie Gibson, York University

*Transnational Migration of Chinese Immigrant Women Professionals in Canada: An Intersectional Analysis on the Experience of Social Reproductive Work*

This paper is based on data analysis from a SSHRC Insight Grant research project entitled "Transnational Migration and Social Reproduction: Eldercare Work of Chinese Immigrant Women Professionals in Canada". Drawing on the theorization of transnational migration and social reproduction, and using an intersectionality framework of analysis, this paper explores the myriad caring work experience of Chinese immigrant women professionals from Hong Kong and Mainland China to Canada. In particular, the paper examines how these immigrant women devise various strategies to accomplish all the work they do (paid work, eldercare work, childcare, housework etc.) both locally and transnationally. The paper elucidates how eldercare work is shaped by social, economic, political, and cultural processes in an era of neoliberalism, complicated by the intersections of gender, race/ethnicity, class, age, and immigration status; and mediated by individual woman's agency.

2. Rajdeep Sidhu, York University

*Guest Workers, Family Members or Both?: The Role of Canada's Family Reunification Programs in Meeting the Caregiving Needs of Newcomer Households*

Since 2016, there has been an influx of young and racialized (im)migrants to Canada – including many with young families (Census, 2021; StatsCan, 2023) – who struggle to meet their daily caregiving needs without the support of their families which left remain in the home country. Due to the restrictive nature of Family Reunification Programs (FRPs), (im)migrants engaged in precarious employment, many of whom face challenges accessing and affording childcare across Canada (Prentice and White, 2018; Ma, 2021) – also struggle to meet the households' caregiving needs (Evergeti and Ryan, 2018). To help meet these needs, many newcomer (im)migrant families opt to sponsor their parents and/or grandparents. Parents and grandparents (P&GPs) can be sponsored on a Super Visa by citizens/permanent residents, or they may be self-sponsored for a Visitor Visa. The Government of Canada has long committed to uniting family members who are separated by (im)migration on humanitarian grounds through programs like the (FRPs). However, policies within

FRPs often neglect the caregiving and reproductive needs of recent (im)migrant families. This research paper examines the role of the Government of Canada's FRPs in supporting the caregiving and reproductive needs of recent (im)migrant families. It investigates three FRPs – the Parent and Grandparent Sponsorship Program (PGSP), the Super Visa (SV), and the Visitor Visa (VV) – and seeks to develop an understanding of the caregiving and domestic work undertaken within newcomer (im)migrants' households in the context of increasing employment-based (im)migration. I ask: what are the implications of Canada's Family Reunification Programs for Parents and Grandparents in meeting newcomer households' household work and childcare needs? Who bears the burden of unpaid care work and how are daily survival and reproductive needs managed in newcomer households? This research utilizes the conceptualization of social reproduction emerging within feminist political economy and decolonial feminist scholarship to analyze unpaid and paid care work that supports newcomer (im)migrant households. In exploring how P Casas-Cortes et al., (2015), which I argue, following Vosko (2020), allows for conceiving inclusion and exclusion as continuous processes. Vis a vis my case study of P&GPs, particularly those on temporary visas, the conceptual framework of differential inclusion is useful in addressing the continuum of inclusion and exclusion as it relates to age/ageism, an under-explored axis of (im)migration policy. This research adopted a mixed-method approach, which includes the quantitative analysis of census data and policy analysis of the various migration mechanisms. This research explores that, by enabling P Family; Parents and Grandparents, Caregiving; Childcare; Newcomers; (Im)migrants; Social Reproduction; Precarity; Exploitation; Policy Making; Temporary Residency; Labor Market

3. Melanie Smith, Dalhousie University

*Belizean migrant women: Recasting and reenforcing transnational social reproduction*

Belize, like many global-south countries experience the feminization of labour migration (Parreñas, 2005; Kofman, 2014; Kofman and Ranguram, 2015). Many Belizean women are following long-standing migration streams towards the United States (Smith and Hendrix, 2013). Once there, they insert themselves in various sectors of the care economy. Since social reproduction is usually organized by gender, women are the ones who dominate the care dimension of social reproduction (Laslett and Brenner, 1989; Kofman, 2014). However, caring is more than affective tasks, it includes a host of economic activities meant to create and maintain people and communities (Bakker, 2003). Care is embedded in many actions and processes. It entails paid and unpaid activities that promote and maintain the wellbeing of people (Folbre, 2014). It includes visible activities such as the daily upkeep of the household as well as intangible ones such as emotional support. Thus, it can be argued that Belizean migrant women in the U.S., through their care labour, are contributing to social reproduction of several people in multiple domains. As migrant women, they often become engaged in domiciliary care work as nannies, caring for the infirm and elderly especially when they lack proper documentation or academic preparation. During the neoliberal era of global capitalism where care in all its variations has been commodified, racialized women from the global south feature prominently (Ferguson and McNally, 2014; LaFleur and Romero, 2018). This is because global south women often migrate to maximize household incomes, thus, tend to insert themselves in jobs that easily absorb them. They are often willing to accept wages below market value. Since the care economy generally devalues what they consider women's work, this type of labor is often underpaid. In addition, they arrive 'job ready'. Considering that they have already been trained to

do this work in their country of origin because of the traditional gendered division of labor and cultural ideas regarding women's caring nature (Barber, 2008). Added to this, the isolated nature of domiciliary work allows them to remain hidden, avoiding spaces where they lack social citizenship until they can regularize their status. This isolation also places them in conditions of vulnerabilities and precarious working arrangements. This multi-sited ethnographical research incorporates the perspective of forty-eight participants. The multi-method study involved data collection in Belize and the United States. Respondents included current migrants in the U.S as well as retired and returned migrant women and members of their traditional households and beneficiaries of remittances. Findings show that despite precarity, these women contribute to the social reproduction of the employers household and simultaneously their own. Their wages, converted into remittances, subsidize reproductive needs of their own household, their family and extended kin. Findings also demonstrate that money is not the only resource being exchanged. Care is resource and labour intensive. It involves the exchange of financial, material, emotional and moral support (Baldassar, Kilkey, Merla and Wilding, 2016). Caregiving strategies such as 'childminding' which are powered by cultural norms can be tapped into before and after migration (Fog Olwig, 2012). Kinship obligations and cultural norms such as reciprocity allows them to mobilize resources for parents or family members back home (Baldassar and Merla, 2014). These same norms can be utilized to facilitate the migration or settlement of others in the community of destination. Transnational social reproduction entails a range of strategies to give, receive, and exchange care. These strategies are also contested and reconfigured as resources and ideas move across transnational social fields. Since transnational studies analyses objects, persons and symbols moving beyond the borders of nation-states (Glick-Shiller, 2007) it becomes evident that Belizean migrants are contributing to national development as well. Through collective remittances, they mobilize resources to meet care needs of people in their communities of origin. Thus, releasing the state from a range of social protections and welfare investments. In all these domains, gendered expectations at the household, family, community, market, and state levels, plus views held by these women themselves compel them to contribute to the reproductive needs of people in multiple domains.

### **(THE5b) Classical Social Theory II**

Thursday June 20 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Social Theory Cluster

This session aims to provide a space for the engagement with a wide range of 'classical' social theory, including not only the typical classics such as Marx, Durkheim, and Weber, but a wider range of interdisciplinary influences in what has developed over time into contemporary sociology, ranging from Plato and Aristotle, to Ibn Sina and Ibn Khaldun, to Smith and Kant, to Saint-Simon and Comte, to Hegel and Nietzsche, to Wollstonecraft, Cooley, Simmel, DuBois, and beyond! This session seeks to critically revive engagement with sociology's interdisciplinary past, both challenging narrow assumptions many have in their readings of the classics and allowing for the redeployment of 'living theory,' from the past to the present, and into the future.

*Session Organizer and Chair: Reiss Kruger, York University*



*Discussant: Jesse Carlson, Acadia University*

**Presentations:**

1. Evan Wicklund, Carleton University

*The Ethics of Vulnerability, Alterity, and Nonconformist Embodiment: Situating Poststructuralism as a Moral Theory*

While the ongoing COVID-19 pandemic has had deleterious medical, social, and economic consequences in societies throughout the world, it has disproportionately impacted persons with compromised health conditions and persons labeled as having disabilities (Singh, 2020). As Tom Shakespeare and his colleagues (2021) claim, the coronavirus has disproportionately affected these populations not only because they are at an “increased risk of poor outcomes from the disease itself”, but also because they often have difficulties accessing inclusive healthcare and experience increased levels of social isolation (p. 1331). Although the data on disability and the coronavirus is concerning, the pandemic has also provided opportunities to contemplate the value of critical theory, explore why care ethics are important, and pose critical questions about which bodies are valued in society and which are not. In this presentation, I examine how an ethics of care that prioritizes alterity (Levinas, 2009) and vulnerability (Kittay, 2018) is crucial for enhancing the lived experiences of persons with nonconforming embodiments. To broaden my understanding of the sociocultural and philosophical ethics of disablement, I use a genealogical analysis (Foucault, 1990; Nietzsche, 2003), to explain how while ethics has been understood in various ways, it has consistently maintained the standard of compulsory ablebodiedness, or the higher valuation of normatively conforming bodyminds over others (McRuer, 2006; Reynolds, 2022). To that end, I investigate the foundations of ethics in Western societies to formulate a hypothesis of how embodied difference provides nascent opportunities for theorizing about the ethics of care. I have divided my presentation into two sections: I first provide a brief overview of the historical approaches to ethical discourse, focusing on virtue, deontological, and consequentialist ethics. I then explain how phenomenologists have built upon the teleology of their predecessors, but are not only interested in what it means to live in a way that is congruent with universalist morality, but more specifically what it means to live an ethical life with others. In the second overarching section, I first explore what may be referred to as the feminist turn in ethics (Gilligan, 1989; Kittay, 2012; Wendell, 1997); a discourse which draws upon traditional forms of moral theory, yet fosters principles such as relationality and impartiality, both of which are important for conceptualizing an ethics of care. Finally, I argue that how while traditional approaches to moral theory may be useful for theorizing the intersections of nonconformist embodiment, the writings of Emmanuel Levinas (2009) provide a unique opportunity to theorize about an ethics of care that is grounded in the asymmetrical responsibility we have with others. In conclusion, I introduce two concepts which I believe prognosticate further areas of research and portend a poststructuralist ethics of care which are congruent with Levinasian care ethics. The first is Martin Heidegger’s (2010) explanation of the process of breaking-down, while the second is Georges Bataille’s (1985) advocacy for a metaphysics of heterology, which relies upon a materialistic philosophy of expenditure and excess. I argue that tracing the genealogical development of these concepts helps me develop a framework that decentres the homogenization of contemporary discourses on ethics, and therefore invokes a

theoretical approach to understanding the nuances of the obligation we have to other sentient beings in our proximity.

2. Fabio Robibaro, University of Toronto

*Bridging the gap between "is" and "ought" The question of what "should" be and Sociology.*

Emile Durkheim concludes his, *The Rules of the Sociological Method*, by positing the difference between philosophy and sociology. He claims that sociology is independent from philosophy and while it comes from these doctrines, it needs not to be over encumbered by them. Sociology should focus on empirical observation and the analysis of "social facts." This perspective, while foundational for sociology, limits the discipline by avoiding normative or prescriptive inquiries, particularly those pertaining to social change and justice. This limitation restricts sociology's ability to address and propose solutions to social issues by remaining solely in the domain of "is" and not being able to prescribe an "ought". Through highlighting the continuous debate in sociology about its canonical thinkers and the nature of the discipline itself we can see that there are inconsistent perspectives across foundational figures in the discipline. Both Karl Marx and Durkheim appear consistently in what is widely considered the "canon" of classical sociology and this paper does not argue against this; rather, their approaches to sociology are critically examined. The discussion then shifts to the philosophical roots of sociology, particularly focusing on David Hume's "is-ought" problem and G.E. Moore's concept of the "naturalistic fallacy." These philosophical concepts are used to explore the limitations of deriving normative conclusions from empirical observations. The paper further examines John Searle's and Max Black's arguments that challenge the strict separation between descriptive (is) and prescriptive (ought) statements in moral and social discourse. Searle's concept of institutional facts and Black's linguistic analysis suggest that normative statements can logically arise from factual descriptions in certain social contexts. This perspective bridges the gap between descriptive and prescriptive aspects in philosophy and in so challenges Durkheim's emphasis on a purely descriptive approach. Further, this paper explores Marx's work to demonstrate how sociological analysis, while grounded in empirical observation, can also advocate for social change. Marx's blend of empirical analysis and normative advocacy is presented as a model for a more comprehensive sociological approach. This is contrasted with Durkheim's more descriptive and objective methodology, highlighting the limitations of excluding normative considerations. Drawing from both ideal and non-ideal theory, I posit a potential place for "shoulds" in sociology. This argument takes from political theory, more specifically John Rawls' distinction between ideal theory, which formulates principles in a hypothetical, perfectly just society, and non-ideal theory, which deals with real-world applications of these principles, and argues for a sociology that bridges empirical reality (is) with normative ideals (ought). This approach is exemplified through Erik Olin Wright's "real utopias" project, which integrates empirical analysis with visions of equitable societal structures. I argue that sociology should not confine itself to a purely descriptive or objective methodology as proposed by Durkheim. Instead, it should integrate the normative and the descriptive, allowing for a sociological practice that is both empirically grounded and oriented towards social change. A balance between empirical observation and normative advocacy can provide a more robust and impactful sociological inquiry, one that is capable of not only interpreting but also transforming the social world. This approach acknowledges the importance of sociological theory in shaping methodologies and argues for a sociology that embraces both its scientific and

philosophical roots. This paper ultimately calls for a reevaluation of sociology's foundations, advocating for a discipline that actively engages with the ideals of justice, fairness, and equality, informed by empirical reality.

3. Ladan Adhami-Dorrani, York University

*The Ingrained Emotional Alienation in Amor Mundi*

The brilliant and ever relevant Hannah Arendt, whose intellectual activities made her one of the most outspoken anti-authoritarian and anti-totalitarian figures of the 20th century, in *The Human Condition* speaks about world alienation. Arendt's texts shed light onto the covert and overt violence of modernity proliferated by modern nation states that call for political participation in order to create a strong political bulwark against authoritarian and totalitarian ideas, movements and governments. Arendt's love of the world, or what she calls *amor mundi*, is derived from her political and ethical conviction that plurality is the law of existence. Although Arendt invites the inhabitants of the world to the love of the world, she considers emotions not only as parts of the heart; but also, believes that, 'there is no continuity or certainty in man's ever-changing moods and the radical subjectivism of his emotional life.' While appreciating Arendt's significant contribution to the world and well beyond, there is an ingrained emotional alienation in Arendt's *amor mundi*. Through a post-modern, interpretive and critical approach, this paper presentation aims to show that Arendt's disapproval of the entrance of emotions in the public sphere is well-rooted in her phenomenological essentialism which does not include a look at non-Western societies where emotional connectivity sets the tone for everyday interaction among the inhabitants of those localities promoting *amor mundi*, or the love of the world.

**(CSF-RC2) Critical Sociology of Families, Work, and Care Research Cluster Meeting**

Thursday June 20 @ 5:00 pm - 6:00 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: Critical Sociology of Families, Work, and Care Research Cluster

The Critical Sociology of Families, Work, and Care Research Cluster meeting is open to current members and those interested in learning more about our cluster activities. Attendees will have an opportunity to network with others working in this field of research and/or teaching. We welcome feedback on our current activities and encourage suggestions for future initiatives.

*Organizer: Amber Gazso, University of the Fraser Valley*

**(URS-RC) Urban Sociology Research Cluster Meeting**

Thursday June 20 @ 5:00 pm - 6:00 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: Urban Sociology Research Cluster

This Urban Sociology Research Cluster engages sociologists whose work seeks to understand human interactions and institutions in urban areas both in Canada and globally. This includes research on

topics that explore the various and interrelated dimensions of cultural, economic and social life in cities such as housing inequality, gentrification, race, gender and sexuality in the city, the changing nature of work in the sharing economy, and relationship between urban design and sociability.

*Organizer: Andrew Crosby, Carleton University*

**(DEA2b): Death and Grief in Society II: Death and social identity**

Friday June 21 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

The experiences of death and grief are both socially-mediated experiences. They are shaped and influenced by social, cultural, economic, political, demographic, racial, ethnic, and gendered dynamics, among others.

*Session Organizers and Chairs: Zohreh Bayatrizi, University of Alberta; Audrey Medwayosh, University of Alberta*

**Presentations:**

1. Yagmur Karagol Demir, University of Alberta

*Living as an Alevi, Dying as a Muslim*

Alevi constitute the second-largest religious community in Turkey, following Sunni Muslims. Nevertheless, they have historically practised their faith behind closed doors, driven by concerns about potential stigmatization and harassment from the state and the Sunni Muslims, as Alevism differs from normative, sharia-centered Islam (Karakaya-Stump, 2020). Believing in the cyclical existence, and the immortality and transmigration of souls are some differences among others. Starting in the late 1980s, the Alevi cultural revival increased their visibility in Turkey. They established their houses of worship and started to publicly disclose their religious/cultural identity. However, the pursuit of equal citizenship remains an ongoing struggle for them to this day. Some preferred to migrate to the European countries. Especially with the 1964 bilateral guest worker agreement between Turkey and Belgium, the presence of Alevi in Belgium increased. This led to the establishment of their cultural centers, which also function as places of worship, providing them with comparatively greater freedom to express and live their identity. In this paper, I explore the Alevi's perspective on death and examine how their practices are affected by cultural oppression in Turkey and immigration to Belgium. I conducted 20 semi-structured interviews with Alevi in Belgium who had experienced the loss of their relatives, spiritual leaders, and presidents of cultural centres. The interview data is supported by participant observation during Alevi funeral and mourning ceremonies. The research shows a notable distinction between the Alevi perspective on death and that of Sunni Muslims. This distinction becomes evident in their deliberate uses of specific terms during the time of death. It also shows that their funeral and mourning ceremonies, compared to the other practices of their faith, are more affected by cultural oppression in Turkey since those

ceremonies are practiced in public and open to stigmatization. Immigration to Belgium is another dimension that influenced practices around death. The newcomers prioritized securing a livelihood in the new country rather than actively maintaining their cultural/religious identity. Today, with more than 50 years of living in Belgium, and more than 20 years of officially organizing in the houses of worship/cultural centres, the Alevi community has revived their discourses and practices around death.

2. Audrey Medwayosh, University of Alberta

*Disenfranchised grief: an examination of Urban Indigenous experiences of grief and bereavement*

Kenneth Doka coined the term “disenfranchised grief” in 1989, to describe loss that is not acknowledged as grievable by wider society. In more recent years, Doka and others in his field have broadened this definition, to consider the possible links between trauma and disenfranchised grief. Indigenous People whose lands are now occupied by Canada have had their traditional lifeways disrupted by colonization, a process that remains ongoing. As a result of colonial attempts at cultural and physical genocide via the Indian Act, Indian Residential Schools, and multifarious child welfare interventions, Indigenous People have faced many traumas. These traumas are intergenerational, and actively present in daily life. Indigenous People are overrepresented in statistics on homicide and suicide, and our life expectancy is 15 years less than the non-Indigenous Canadian population. This paper looks at urban Indigenous Peoples’ experience of grief and bereavement in Edmonton, Canada, from my thesis research. I argue that Indigenous grief has become disenfranchised. Our grief comes from many sources and spans many generations. The sources of our grief are not often readily apparent to the wider public. There is a lack of understanding around how and why we grieve. In turn, this can impact understandings of how complex Indigenous grief is, opening potential for it to be overlooked or misunderstood by both professionals and the public. My work engages with Doka’s theory of disenfranchised grief to show how this theory is applicable to my findings, and where there remain gaps in the literature that need addressing. Adequately addressing Indigenous grief is an important step in healing and achieving equity for Indigenous People.

3. Zohreh Bayatrizi, University of Alberta

Non-presenting authors: Samira Torabi, University of Alberta; Rezvaneh Erfani, University of Alberta; Madina Ahmed, University of Alberta; Ivan Shmatko, University of Alberta

*Piloting Research on Grief Experience of Immigrants amid War and Violence*

We will discuss the results of a pilot study we have conducted on the experience of grief among immigrants in Canada. In particular, we are focusing on immigrants who have come to Canada from countries that experience turmoil, such as war and political violence. While the larger study involves 4 different immigrant communities, in this pilot study we have focused on Palestinian and Ukrainian immigrants only. Our starting point is that immigration, identity, the sense of home and grief are intertwined, each influencing the others. As the pilot study is currently undergoing, we cannot yet give a preview of the results at the time of abstract submission but our previous study of a similar topic indicates that the vicarious experience of violence “back home” can be felt profoundly among immigrants in Canada and result in major adverse mental health effects.

**(DIS1a) Breaking Barriers I: Health, Disability, and Sexuality**

Friday June 21 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Disability Research Cluster

This session will explore the intersections of sexual health, sexual education, disability and sexuality. This session will cover two literature reviews and two qualitative studies, shedding light on healthcare needs for disabled people. Presenters will navigate critical topics, such as endometriosis healthcare for individuals with intellectual disabilities, care pathways for autistic and non-autistic women in Alberta, unmet needs within sexual education for 2SLGBTQIA+ individuals with intellectual and/or developmental disabilities, and the inclusion of pleasure in sex education for queer and disabled individuals. This session invited participants to think about how to mitigate barriers, foster inclusivity, and advocate for improved healthcare and sexual education practices that address the diverse and often overlooked needs of disabled people.

*Organizers: Alan Santinele Martino, University of Calgary, Thomas Tri, University of Calgary, Eleni Moumos, University of Calgary*

*Chair: Thomas Tri, University of Calgary*

**Presentations:**

1. Alan Santinele Martino, University of Calgary; Miila Gordon, Cumming School of Medicine, University of Calgary

Non-presenting author: Erin Brennand, Cumming School of Medicine, Department of Obstetrics and Gynecology, University of Calgary

*Endometriosis Healthcare for Individuals with Intellectual Disabilities: A Comprehensive Literature Review*

Endometriosis affects approximately 10% of the population worldwide, the condition occurs when cells similar to the lining of the uterus migrate outside of the reproductive tract, causing pain and inflammation (World Health Organization, 2023). Despite the prevalence of endometriosis among individuals labelled/with intellectual disability, studies routinely overlook the unique experiences of this particular social group, perpetuating systemic barriers that inhibit access to comprehensive gynecological and sexual healthcare. This paper critically examines the intersection of endometriosis and intellectual disability, highlighting significant gaps in the medical literature and proposing a paradigm shift towards a more inclusive and equitable healthcare approach. To achieve that, we conducted a systematic literature review which included 35 primary, peer-reviewed scholarly articles regarding intellectual disabilities and endometriosis. Our specific research objectives were to identify relevant studies that examine the experiences, challenges, and healthcare needs of individuals with both endometriosis and intellectual disability, and potential research gaps facing this demographic. To accomplish this, a variety of electronic databases were searched pertaining to

the intersection of endometriosis and intellectual disability. Search terms included “endometriosis” and “intellectual” to ensure inclusivity, the search strategy was adapted to the specific syntax and requirements of each database. Studies implicated in this review were published in English, and included individuals from a variety of backgrounds. Our review exposes some patronizing language and attitudes toward people with disability living with endometriosis. Currently, little is known about the number of persons labelled/with intellectual disability who also live with endometriosis. Terminology commonly used in this literature tends to infantilize disabled and reinforces outdated stereotypes that de-sexualize individuals labelled/with intellectual disability. Terms, such as “mental retardation”, “girls”, and “profoundly retarded,” were some of the descriptions used to refer to people labelled/with intellectual disabilities. This is reflected not only in discussions but also in the practices concerning menstrual management for this population. Such narratives not only fail to acknowledge the sexual autonomy of individuals labelled/with intellectual disability but also obscure the pressing issues they face, including the increased risk of sexual exploitation and the challenges in accessing affirmative healthcare, which can include medication, surgery, and contradictions to hormonal treatment methods. By scrutinizing the research and clinical practices surrounding menstrual management, contraception, and sexual education, this paper reveals an urgent need for healthcare professionals to develop more effective communication strategies and to employ diagnostic tools that are sensitive to the complexities of endometriosis in intellectually disabled individuals. We argue for educational resources that incorporate anatomically accurate diagrams and terminology adapted for those with cognitive impairments. Our call to action goes beyond performative measures and seeks genuine inclusivity to enhance the healthcare of individuals with intellectual disabilities and endometriosis. Physicians, healthcare providers, caregivers, and support agencies must work together to bridge communication gaps. Healthcare providers have an important opportunity to educate disabled patients and, where applicable, caregivers about the management options for endometriosis symptoms, with a focus on enhancing communication.

2. Jordan Parks, Community Rehabilitation and Disability Studies, Department of Community Health Sciences, University of Calgary, Canada

Non-presenting authors: Alan Santinele Martino, University of Calgary; Erin Brennand, University of Calgary

### *Endometriosis Care Pathways for Autistic and Non-Autistic Women in Alberta: Barriers and Opportunities*

Endometriosis, a prevalent inflammatory condition affecting women, often goes undiagnosed, contributing to substantial global health challenges. Characterized by the presence of endometrial-like tissue outside of the uterus, this condition has been linked to severe pelvic pain, fertility issues, and more. Despite its prevalence, endometriosis remains underdiagnosed, with significant diagnostic delays. Alberta in particular faces intensified challenges, marked by a limited number of fellowship-trained specialists relative to the number of affected women. This disparity raises concerns about the efficiency and accessibility of endometriosis diagnostic care pathways for women in Alberta. The impact of endometriosis extends beyond physical health, greatly affecting relationships, fertility, and sexual well-being. However, despite the growing awareness around this condition, there is limited exploration of the challenges faced by specific subgroups of women, such

as those who are Autistic or generally identify as neurodivergent. Notably, gynecological providers may feel unprepared to address the unique needs of disabled women, contributing to gaps in care pathways. The objectives of this study are twofold: firstly, to identify and comprehend barriers, challenges, and differences in existing diagnostic pathways; secondly, to develop customized care pathways for both groups' unique needs. This research intends to streamline diagnostic journeys for Albertan women, specifically Albertan Autistic women, equipping healthcare providers with the tools necessary for patient-centered care. Our primary aim is to delineate endometriosis care pathways and how they diverge for neurotypical and neurodivergent women, focusing on factors contributing to delays. Grounded in feminist disability studies and critical disability theory, this research prioritizes women's lived experiences within healthcare, using an intersectional lens. While existing literature on diagnostic experiences of endometriosis exists, there remains a significant gap in the Canadian context. To date, only one study has focused on treatment types in Canada, without delving into the timelines and barriers encountered. Our research uniquely explores the experiences of neurodivergent/Autistic women in Alberta, adding a new dimension to current knowledge. Methods: This qualitative study in Alberta will encompass five focus groups, comprising a total of 25-30 participants, with three groups of 5-6 neurotypical women and two groups of 5-6 neurodivergent women, all surgically diagnosed with endometriosis and aged 18 or above. The focus group sessions will be conducted either in-person or via Zoom based on participant preferences, and they will be recorded and transcribed verbatim. Participants will actively engage in discussions regarding their diagnostic journeys, delineating the steps taken and associated timeframes. The study methodology involves a unique approach of obtaining participants perspectives on the duration of each step, aiming to establish an average range for various aspects of the diagnostic process. Additionally, participants will be prompted to articulate challenges faced, barriers encountered, factors that facilitated navigation, and suggestions for potential improvements. A visual representation of the diagnostic pathway will be collaboratively created during the focus group sessions. The comprehensive data collected, including responses to various questions, will be analyzed to derive meaningful insights. This work is currently in progress in the early stages of research, and the results will be ready by the expected time of the conference. This research aligns seamlessly with the session objectives, which seek to foreground the intersections between disability and sexuality, challenging the prevailing stereotypes and fostering inclusive narratives. By focusing on the experiences of neurodivergent and Autistic women navigating the complexities of endometriosis care pathways in Alberta, this contributes to the sessions' goals of 'cripping' sexualities. Importantly, this work aligns with the session's emphasis on methodological approaches to research in this area. As this work actively engages in creating visuals, such as infographics derived from focus group discussions, to visually represent endometriosis care pathways. This visual representation adds depth to this qualitative study, providing an accessible and impactful way to 'crip' our communication of the complexities within care pathways for women in Alberta. Overall, this work contributes to the session's overarching goals by providing a unique perspective on the intersections of disability, gender, and health within the context of endometriosis, fostering a more inclusive dialogue on sexualized pain-related conditions as it intersects with disability, and employing innovative methodological approaches through visual representation.

### 3. Emily Kirby, Queen's University



*Crippling Pleasure: A Literature Review on the Inclusion of Pleasure in Sex Education for Queer and Disabled Individuals*

While there has been some contention regarding the degree to which pleasure should be included in sexual education, there is increasing evidence that the inclusion of themes such as pleasure and desire in comprehensive sexual education has the potential to promote increased positive sexual development and sexual well-being (Mark et al., 2021). This paper reviews literature at the intersection of pleasure, sexual education, sexuality studies, and critical disability studies through a critical feminist disability studies lens. In particular, it explores the implications of exclusion of pleasure in sexual education for queer and disabled communities. While in many cases sexual education has traditionally focused on a biological model concerned with primarily—and at times exclusively—adverse outcomes of sexual relations, studies are indicating the importance of pleasure in sexuality and, in turn, the important role it plays in sexual education (Ford et al., 2019). Inclusive comprehensive sexual education is critical for queer and disabled people, with studies demonstrating the prominence of exclusion for these communities and the consequences of exclusion on their overall well-being and relationships (Tarasoff, 2021; East and Orchard, 2014; Proulx et al., 2019). Vargas and Cruz (2021) suggest that incorporating sexuality education within an environment that emphasizes teaching diversity and inclusion to learners of diverse abilities and identities fosters an inclusive understanding of sexualities. Inclusive approaches at the intersection of queerness and disability foster a unique perspective on sexuality and relationships and create the potential for improved sexual health, interpersonal relationships, and overall wellness outcomes (Human Rights Campaign 2015); this is further highlighted by Jarpe-Ratner (2020), Proulx et al. (2019), and Snapp et al. (2015). Thus, this paper examines how considering pleasure in comprehensive sexual education intervenes into the question of how to address the specific needs of queer disabled individuals in an empowering and beneficial manner. Drawing on literature from a range of disciplines, including sexuality studies, disability studies, and education, the review analyzes key themes, theoretical perspectives, and methodological approaches employed in existing research about pleasure and sex education, particularly as it relates to the experiences of queer and disabled individuals. In doing so, this review aims to bridge present gaps in knowledge regarding diverse sexual education by examining scholarly works, empirical studies, and theoretical frameworks that address the inclusion of pleasure in comprehensive sex education. This research makes a contribution towards a deeper understanding of the benefits and challenges resulting from the inclusion of pleasure in sexual education, with queer and disabled communities in mind. The review brings together discourse on often-excluded communities and advances current debates regarding pleasure, queerness, and disability in order to make space for further research into inclusive sexual education curricula. This review contributes to ongoing conversations about the intersections of pleasure, inclusivity, and sexual health in the context of education from a critical feminist sociological perspective. It offers insights for K-12 educators, policymakers, and researchers seeking to enhance the quality and relevance of sex education for diverse populations, ultimately advocating for an approach that recognizes and celebrates the diversity of sexual experiences and desires.

4. Alan Santinele Martino, University of Calgary; Thomas Tri, University of Calgary  
Non-presenting author: Eleni Moumos, University of Calgary

*Unmet Needs within Sexual Education among 2SLGBTQIA+ people with Intellectual and/or Developmental Disabilities*

2SLGBTQIA+ disabled individuals encounter significant challenges when seeking access to sexual education. Often constructed through a heteronormative and cisnormative lens, traditional sexual education tends to exclude trans and queer identities. Furthermore, societal misconceptions perpetuate the belief that disabled individuals lack romantic or sexual desires, contributing to the limited availability of inclusive sexual education. This study delves into the experiences of 2SLGBTQIA+ people labelled with intellectual and/or developmental disabilities in Alberta through semi-structured interviews to uncover the existing barriers and gaps in their sexual education. Preliminary findings from the study reveal that the sexual education experiences of participants were predominantly heteronormative, focusing on harm or negative aspects of sexuality. The intersection of queerness and disability was often neglected, resulting in an absence of comprehensive sexual education that addresses both identities separately and in tandem. Participants would recall the relationship between the lack of comprehensive sexual education and understanding one's sexual and/or gender identity. Participants shared a sense of hesitation, fear, or denial in exploring gender and sexuality. Those who recalled upbringings in religious families or school systems were particularly distant from understandings of gender and sexuality. The study emphasizes the pressing need for sexual education to become more inclusive, representing the diversity of gender and sexual identities. Participants in the study actively sought sexual health education beyond formal educational settings, turning to the Internet and social media. These unconventional spaces provided rich and comprehensive information about sexual health, offering positive perspectives that were lacking in traditional education. Participants also shared the desire and necessity of community in understanding oneself. Queer spaces, whether online or in-person, were described as affirming and informative in exploring one's gender and sexual identities. These spaces were also characterized as disability-friendly, whereby intersectional identities were widely accepted and embraced. The study highlights the importance of recognizing and validating the role of alternative sources in supplementing the deficiencies in mainstream sexual education. The role of family members in sexual education emerged as a significant factor in participants' experiences. Recollections often revolved around the stigmatization and taboo associated with these conversations, leading to a pervasive sense of discomfort. The study sheds light on the need for open and supportive family discussions about sex and intimacy, recognizing the importance of breaking down societal taboos to create a more inclusive and accepting environment. Further, this study underscores the urgent need for sexual education to become more accessible and diverse, ensuring that it represents intersectional experiences. Sex and intimacy are integral aspects of overall well-being, and the study advocates for increased attention to this domain in educational curricula. By acknowledging and addressing the lack of attention to disability within sexual education, a more representative and supportive framework can be established. When sexual education becomes representative of diverse experiences, participants are better equipped to understand themselves and explore their romantic and sexual desires. Ultimately, this research advocates for a paradigm shift towards inclusivity, recognizing the significance of sex and intimacy as fundamental components of human well-being.

**(FEM2a) Gender at Work, Gendered Work I: Work and Family Life**

Friday June 21 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Feminist Sociology Research Cluster

Gender intersects with other axes of identity to create particular experiences of working life. Women, girls, and marginalized groups earn less, have fewer opportunities for employment, education and training, and contend with poverty, health challenges, discriminatory norms, policies and practices that do not adequately consider the needs of diverse women or mothers. Their work is often sorted, segregated, and routinely devalued and devalorised. Acknowledging ongoing and persistent gender inequalities in workplaces and the labour market, this session invited papers that explore and consider the material conditions of gender and work under capitalist patriarchy. We also invited scholars to consider the ways that the COVID-19 pandemic has exacerbated, reified, or transformed intersecting inequalities.

*Session Organizers: Sonia D'Angelo, York University, Linda Christiansen-Ruffman, Saint Mary's University, Ronnie Joy Leah, Athabasca University*

*Chairs: Ronnie Joy Leah, Athabasca University; Rashmee Karnad-Jani, Public Scholar*

### **Presentations:**

1. Emily Hammond, University of Toronto

*Negotiating the Fragmented Workplace: Gender Pathways to Risk Management in the Gig Economy*

While gig work is not new, factors associated with the changing nature of work such as technological advancements, the erosion of the standard employment relationship, worker interest in flexible work and consumer desires to purchase goods and services online, have facilitated its increase by making it appealing and accessible to both workers and employers. Although there are benefits associated with the gig economy, such as schedule flexibility, low barriers to entry and feelings of having control over income, there are also noteworthy risks that workers must navigate; my focus here. These risks include getting hit by cars, physical assault, harassment, and sexual violence. In the absence of a boss or direct point of contact, a lack of workplace community and oftentimes insufficient or no training, workers must find ways to navigate these risks independently. They do so through in-depth information gathering to prepare for their work, turning to one another to fill gaps in their knowledge, seeking community for emotional support and taking preventative safety measures such as telling friends their whereabouts and using personal protective equipment including helmets and bike lights. These strategies invoke gendered norms in how risk is conceptualized and managed by workers. Drawing on data gathered from semi-structured qualitative interviews with ten women student sex workers, and ten men food delivery workers in Canada, this research illuminates the range of gendered work available for workers in the gig economy and how gendered work involves different emotional burdens and risks. While gig work comes in a variety of forms, both sex work and food delivery are gendered fields of employment. The available literature indicates that most student sex workers identify as women, many of whom

are seeking men-identified clients. Likewise, although there is a lack of comprehensive data on the demographics of the North American platform-based food delivery workforce, many studies indicate that most workers are men. My analysis of sex workers alongside food delivery workers provides a compelling comparison case to analyze how gender norms are reinscribed in gig work for a few reasons. First, the rise of gig economy work has generated an outpouring of new scholarship, but most of it has focused on the experiences of men. As noted by several scholars, including Milkman et al. (2020), “research on gender and the gig economy is particularly sparse” (p.4). Similarly, little research has explored first person accounts of workers’ experiences with risk in gig work. Of the research that does exist, Gregory (2020) suggests that gender could be more deeply explored in relation to risk (p.13). Additionally, scholarship on gig economy work has focused largely on food delivery and ridesharing work. This has limited the analyses that can be gleaned from studying gig economy work in varying forms. This paper provides an original contribution by using gender-centered data to extend research looking at the precarity and associated risks of gig work to show how women experience and navigate these workplace hurdles differently. It is the first of many necessary discussions of the range of gendered work available in the gig economy and how gendered work involves different emotional burdens and risks for workers.

2. Susan Cake, Athabasca University

### *Childcare in Alberta: Navigating the Path to Universal Childcare*

With an investment of over \$30 billion, the federal government has set Canada on a path to create what has become known as the \$10-a-day universal early learning and childcare system. Alberta, in particular, has secured \$290 million in funding over four years to implement this program. Despite being one of the most significant investments in a social program since Medicare, uncertainties persist as Alberta attempts to integrate elements of its previous childcare programs into its version of the \$10-a-day system. These include the dominance of the for-profit sector, the use of demand-side funding, and structures facilitating what is termed “parental choice.” In many ways, Alberta is seeking to embed aspects of a free-market structure within the federal governments efforts to create a nationwide universal program. This policy analysis reviews several components of Albertas attempt to integrate elements of its prior programs into the \$10-a-day initiative. The analysis includes provincial legislation regulating childcare spaces, the original Canada – Alberta Canada-Wide Early Learning and Child Care Agreement (2021-2026) , and the For-Profit Expansion Plan and Cost Control Framework agreement. The analysis also delves into the Alberta Governments efforts to lower parental fees, incentivize space creation, and address the shortage of Early Childhood Educators (ECEs). This project draws on the feminist political economy concept of social reproduction, which focuses on the labour ensuring peoples survival and the continuity of the capitalist economic system. States, through their legislation, regulation, and program development strongly influence how and what families must do to maintain themselves and meet the demands of a capitalist system. Key early learning and childcare policy and program components examined include operating grants, parent subsidies, space creation grants, and the early childhood educator wage top-up program. The project also analyzes Albertas training initiatives for early childhood educators. Alberta aims to retain elements of its previous system, which obliges families to adhere to the neoliberal notion that individuals and families must be self-responsible units. For instance, the insistence on retaining an income-tested demand-side funding stream kept a voucher style

system in Alberta. As well, the use of wage top-ups for ECEs have kept base wages low and the lack of efforts to train more ECEs contributes to the current shortage of a predominately female workforce. The limited action on growing the non-profit and public sectors has constrained space creation, mainly confining it to dayhomes. Additionally, the province has allowed providers to begin charging additional fees to families with no regulatory oversight. These policy and program decisions compel many families to still rely on individual and family-based childcare solutions, often falling onto women, rather than granting them access to a universal system. This analysis suggests that Alberta appears to be reluctantly participating in the creation of a universal early learning and childcare system. This reluctance is evident in their policy and program implementation, which mirrors a free-market-based system and approach. Additionally, the governments inaction on various fronts has impeded childcare growth in Alberta, leaving many families waiting on the sidelines and resorting to increasingly limited care options.

3. Ana Beatriz Koury Stratton, USP University of São Paulo

Non-presenting author: Katbe Waquim Bezerra, USP University of São Paulo

*Laws and Public Policies on Domestic Work in Brazil over the Last Decade: Progress and Setbacks*

Brazil has consistently ranked at the top of the list of countries with the highest number of domestic workers globally, estimated to be around 6 million today. Despite the significant number of people, the Brazilian legal system has historically marginalized domestic workers, predominantly Black women, within the legal protective framework. This is not surprising in a country with a legacy of over four hundred years of slavery, during which slaves were legally viewed as property. The lengthy coexistence with the slave system prevented the Abolition, passed on 1888, from representing a complete break from this model, which continues to influence Brazilian society to this day. The initial legal regulations concerning domestic employment, dating back to the second half of the 19th century, primarily aimed at sanitary and police control of these workers to protect employers from alleged dangers and contagions. The 1988 Federal Constitution did not extend social rights to domestic workers and the Constitutional Amendment 72, of 2013, allegedly intended to equalize the constitutional rights of domestic workers with those of other employees, has yet to fully correct this historical injustice. This paper aims to analyze legal and jurisprudential changes over the past decade since the approval of the Constitutional Amendment 72, considering a period significantly impacted by four years of a far-right government and a global pandemic. It is noteworthy that the first COVID-19 related death in Brazil was that of a domestic worker infected by her employer, who had just returned from a vacation in Europe and did not release the worker during the recommended quarantine. The economic and gender disparity in care work is also evident within the family sphere. The so-called care economy encompasses unpaid activities related to food preparation, household cleaning, and the care of children and the elderly. Furthermore, this paper seeks to examine the work of the interministerial committee formed by the current federal government to contemplate a public policy for women engaged in caregiving work within their own homes, without access to the job market and retirement benefits. Due to the prevailing patriarchal and sexist culture in the country, these tasks are predominantly undertaken by women, who often sacrifice their education and careers to assume household care responsibilities. According to a 2022 survey by the Brazilian Institute of Geography and Statistics (IBGE), among these caregivers, a majority are Black women –

two out of every three individuals not engaged in paid work due to caregiving responsibilities or household duties. These women express a desire to enter the job market but do not actively seek employment because of domestic chores or caregiving responsibilities. IBGE data indicates that, if these caregiving activities were remunerated, the care economy would account for 11% of the national GDP. Their access to retirement is also hampered, given the 2019 Pension Reform requiring individuals to retire based on both a minimum age and a mandatory minimum contribution period. In conclusion, in Brazil, concerning both paid and unpaid domestic work, the intersectionality of gender and race reflects a precariousness in legal protection and public policies for these workers. Despite changes in the last decade, significant progress is still required to ensure dignified living and working conditions for these women.

4. Danielle Thompson, University of Waterloo

Non-presenting author: Debra Langan, Wilfrid Laurier University

*Once an 'Ideal Worker', Always an 'Ideal Worker': The Impervious Status of Police Who Become Fathers*

The culture of hegemonic masculinity that characterizes policing organizations has long disadvantaged women - especially mothers - due to their inability to satisfy the characteristics of the "ideal worker" – one who is ostensibly male and has a limited role in parental responsibilities (Acker, 1990; Agocs et al., 2015; Langan et al., 2017; Langan et al., 2019; Sanders et al., 2022). A robust literature has chronicled the ways in which women police who are mothers, that is "police mothers" (Agocs et al., 2015), are seen as being unfit for police work (Marsh, 2019; Yu and Rauhaus, 2019) and ill-suited for promotional opportunities (Silvestri, 2018), as they navigate the male-centric workplace and carry the bulk of domestic labour and childcare responsibilities at home. Although the experiences of police mothers have been well-documented, there is a paucity of research on the experiences of police who are fathers even though general studies of police men have captured their experiences. Research highlights a shift in the cultural ideologies of what it means to be a father (e.g., Duxbury, Bardoel, and Halinski, 2020) in that there has been a movement away from the traditional conceptualization of fathers as 'breadwinners' first and foremost, towards an image of the "involved father" who is more nurturing and present in the lives of his children (Humberd et al., 2015). Research that has examined the implications of being an involved father reveal how this can create challenges in the workplace - especially for fathers who take parental leave. They can face stigma for violating gender norms (Pettigrew and Duncan 2020), and for being viewed as less committed to their jobs (Andrés Fernández-Cornejo et al., 2019). Within the context of police organizations, the question arises as to whether, how, and to what extent police men who become fathers ("police fathers") will be seen as (un)fit for police work. We wondered: (1) What has been the nature of police men's experiences as fathers in various police services? (2) Whether, how, and to what extent do police fathers 'fit' with the notion of the "ideal worker?" (3) How have organizations, supervisors, and colleagues responded in the workplace to them as fathers? (4) And how do the experiences of police fathers compare to the research findings on the experiences of police mothers with respect to 'fit' with the construct of the "ideal worker?" To address these

research questions, between July and September of 2020 we conducted 18 Zoom interviews with police fathers about their experiences within Canadian police organizations. Our approach to data collection and analysis was informed by Charmaz's (2014) constructivist grounded theory which allowed us to seek thick descriptions and detailed narratives of participants' experiences. Our organization of the findings from the interviews was shaped, in part, by a chronological framework that emerged in the second author's previous research on the experiences of police mothers (see Langan et al., 2017). Based on the police fathers data, we adapted this framework to organize our findings in terms of fathers' experiences at work before the baby was born ("anticipating and announcing fatherhood at work") and then after the baby was born ("managing fatherhood and work"). Our analysis of the findings reveals that policing organizations, for the most part, responded positively when fathers announced fatherhood, took parental leave, and returned from parental leave. When they become fathers, police men are able to still be seen as 'fitting with' the concept of the ideal worker - being a father does not preclude them from that ideal. This is in contrast to the experience of police mothers who face serious barriers in the workplace that render them unfit and at odds with the concept of the "ideal worker." We argue that the flexible and negotiable nature of being a father – due to what we found to be their relatively limited role in childcare responsibilities and domestic work - allows police fathers to fulfill cultural and organizational expectations of prioritizing work over family. Additionally, we argue that the differing experiences of fathers and mothers in the workplace reflect the pervasive hegemonic masculinity within police organizations that exalts fatherhood as a 'badge of honour,' but discriminates against women when they become mothers.

### **(HOU1) Cultural Sociologies of Housing**

Friday June 21 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Housing Research Cluster

As a material necessity, housing lies at the heart of social life and is a key vector for the re/production of inequality. While existing social scientific approaches to housing tend to foreground policy and political economy, housing is not only a material necessity. Whether we talk about McMansions or tiny homes, gated communities or homeless encampments, housing endures as one of the most meaningful signifiers in contemporary society. Put simply, housing is deeply symbolic and holds multiple meanings. Treating meaning as central to social life, over the last thirty-plus years, cultural sociologists have substantially advanced our understanding of the role of culture in (re)producing inequality and exclusion (Lamont et al 2016; Cottom 2019; Alexander 2007). This work foregrounds symbolic dimensions of material inequality. Surprisingly though, there is little conversation between housing studies scholars and cultural sociologists. While currently marginal in housing studies, what happens when we bring cultural sociology to the study of housing? This session brings housing studies and cultural sociology into productive dialogue, probing possible intersections theoretically, conceptually, methodologically, and/or empirically. By exploring intersections between housing as both a material reality and a deeply meaningful symbol, we can develop new insights on inequality, and create opportunities to think anew about addressing the current housing crisis.

*Session Organizer and Chair: Mervyn Horgan, University of Guelph*

**Presentations:**

1. Jakira Silas, Rice University

*"Crime-ridden" to "Cool neighborhood": Changing Representations of Neighborhood Reputations Over Time in Houston, Texas*

This study examines how neighborhood reputation and stigma are represented in local media and how these representations may change over time. Specifically, I am interested in knowing how these representations change as neighborhoods undergo gentrification and how these representations connect with the racial composition of the neighborhoods. Exploring two Houston neighborhoods at different stages of gentrification with varying demographics, this study unpacks how media discourse shapes neighborhood reputations. This study builds on previous literature on symbolic boundaries, territorial stigmatization, segregation, gentrification, and media discourse to understand how these symbolic understandings of place accompany material aspects of place. I compare the reports of the third ward and EADO (East downtown) neighborhoods in the Houston chronicle, Houston's largest newspaper, spanning from 1985 to 2024. Both neighborhoods were majority minority neighborhoods that have gentrified over time. Third ward is a case of a neighborhood that is still in the process of gentrifying. In parts of third ward, there are intentional, community efforts to resist gentrification as it unfolds. The neighborhood still largely maintains its identity, but it's still clear that gentrification is happening. In 1990, third ward was 77% black, 12% white, and 8% Hispanic with 72.5% of the residents living below the poverty line. In 2020, third ward was 66% black, 15% white, and 11% Hispanic, with 52.7% of its residents living below the poverty line. This suggests that there has been some change to the racial and economic composition of the neighborhood, but the neighborhood is still majority minority and majority below the poverty line. EADO, however, is arguably in its final stages of gentrification (if such a thing exists) as the neighborhood's identity has changed greatly. EADO is a new way to refer to this area, as it used to be referred to as part of the east end of Houston. In 1990, the same area was 27% black, 4% white, and 65% Hispanic, with 73.2% of its residents living below the poverty line. In 2020, this area was 28.6% black, 35% white, and 27% Hispanic, with 32% of the residents living below the poverty line. The racial and economic composition of the neighborhood has changed a great deal in the past 30 years. Combining Nelson's (2020) computational grounded theory and Lee's (2019) computation critical discourse analysis, I conduct a computational text analysis of the data from the Houston chronicle using structural topic modeling. I use a large corpus of newspaper articles, 6,000 EADO reportings and 4,000 third ward reportings, in my analysis. Importantly, these methods allow space for a qualitative analysis of the power and social dimensions of the articles, specifically in neighborhood discourse, while still using computational methods for the large corpus. The models examine change over time in the Houston chronicle reportings, which I connect with the findings on demographic changes in these neighborhoods. As a neighborhood gentrifies, it is important to consider how the neighborhood is changing, both physically and symbolically. I argue that we are able to see the stigma changes over time through media analysis. Put simply, we can see the gradual shift from "crime" to "craft breweries" as a neighborhood undergoes gentrification. As gentrification



crystallizes in these neighborhoods we see the neighborhood's identity and reputation change, going from a "unsafe" place to a "desirable" and "cool" neighborhood with fun activities. Findings will demonstrate how neighborhood reputations change over time, and how we can see this change happen gradually through media discourse. Furthermore, the methods used in the article explore new ways of understanding media discourse surrounding neighborhoods, through qualitatively analyzed computational models.

2. Sanaz Labaff, Memorial University

*Examining the role of meso-level storytelling agents in stigmatized neighborhoods*

All communities are discursively imagined, and as a corollary, all communities can be discursively reimagined. Local storytelling is essential in the collective redefinition of local traditions and norms that can lead to structural image and reputation change. The image of a neighborhood is shaped through 1) residents as micro-level storytellers who share local news, information, stories, or even gossip with one another. 2) macro-level storytelling agents who often spark interpersonal discussions and enable community imagination and opinion formation on a large scale. 3) Meso-level storytelling agents, including local media and community organizations that given their organizational focus on a particular place have the greatest interest and potential in sharing local information and stories based on recent studies. The power of stories to bring communities together for a common purpose, to facilitate a shared understanding of their history, and to form their future is widely discussed in both urban development and communication literature. But this discursive power should be considered a dynamic phenomenon that takes "different forms in different community contexts, or from different perspectives, or on different issues." In neighborhoods grappling with territorial stigmatization, storytelling can be a double-edged sword. It can play a crucial role either in initiating destigmatization discourses or in provoking bottom-up territorial stigmatization discourses which are likely to be directed and manipulated by meso and macro-level agents of storytelling like local news and social media. Place-based narratives in labeled areas, therefore, can be redirected to be served to revalue the place and reinsert it into the real-estate market or even to justify the state-driven gentrification projects. Although nowadays, all over the St. Johns downtown area can be considered a stigmatized region due to the dominance of the discourse of danger in the area and the growing number of homeless people, through initial interviews with residents of the area and scholars, I realized the significance of studying a particular part of this area called Livingstone Street and Longs Hill as a highly notorious neighborhood grappling with drug abuse, sex work, and violence. After an archival study on the social media groups and press news about this area as well as interviews with local journalists who have worked on this area, I realized the importance and power of place-based narratives on this site. The number of articles about these particular places in St. John's and how it is pictured as a dangerous abandoned area did not match my firsthand experience in the area. In this study, through an ethnographic study and working on bodies of literature on place-based narratives and territorial stigmatization, I aim to answer 1) How do Meso-level narratives of place contribute to image-making and reputation management in stigmatized neighborhoods? And 2) Is there any meaningful connection between place narratives told by local news and media and urban development plans? 3) Is there any other meso-level story based on history and literature that can shape an alternative narrative about this neighborhood?

3. Zachary Hyde, University of Toronto

*The Moral Background of the City: How Real Estate Professionals Think About Their Responsibility to Society*

In recent years, the language of Environment, Social and Governance (ESG) investing has made its way into the urban development community in Toronto, Canada. Since the late 1990s, Toronto has seen North America's highest levels of urban development set against the backdrop of an unprecedented housing affordability crisis. At the city's annual real estate conference, there are now panels on topics like "addressing climate change" and "tackling the affordability question." Meanwhile, urban development podcasts, LinkedIn articles, and Twitter threads centre on how developers can "give back" to society. This raises the question: How do real estate professionals think about their responsibility to the citizens of cities? And, how do these rationales influence what they do in their day-to-day work? My paper unpacks these questions through an analysis of 20 interviews with development industry professionals, local politicians, and city planners in Toronto, and a content analysis of 40 development industry podcasts. Using economic-cultural sociologist Gabriel Abend's moral background theory, I show how developers navigate between several competing value frameworks. Developers draw on these frameworks to make sense of and explain their positions on contentious issues such as tenant relocation policies and inclusionary zoning. Some developers rely on a utilitarian framework, which allows them to accept social harms, such as displacing low-income tenants, on the basis that they will be countered by larger-scale social goods, like increasing housing supply. Others use a good citizen framework, which suggests that always doing the right thing, like not displacing people, may be costly in the short term but leads to better economic returns in the long run. Those with the utilitarian framework tend to be skeptical of ESG, seeing it as a perverse interference in the housing market, while those with a good citizen approach see it as central to their business strategy. I conclude by placing these findings in dialogue with recent work on temporal dimensions of profit-making in capitalist urban development.

4. Addison Kornel, University of Guelph

*Striving for Homeownership in Windsor During COVID: Foundations for Investigating Homeownership Ideology*

From 2019 to 2022 housing prices in Canada surged. This MA Thesis research investigated the social consequences of rising prices by considering the exceptional example of Windsor, Ontario. Unlike in most Canadian cities, the "Canadian dream" social narrative of timely and reliable homeownership on the back of local labour wages had survived in Windsor until recently. The latest run-up marked a turning point. Qualitative interviews conducted in early 2022 with both successful and unsuccessful homebuyers in Windsor reveal the centrality of homeownership to the life course and social fabric. Participants articulated long-standing economic and sociological concerns that home value spikes drive wealth inequality and cleave society based on housing tenure. But they also point to an underresearched ideological dimension of this social process. The data provide evidence of the harm that arises when a previously efficient ideology (the "Canadian Dream") is suddenly eclipsed by new economic realities. I find that rising prices present impediments to the autonomy and social development of participants. I also find that this harm is mediated by feelings of relative

deprivation. Harm arises from an environment of asset speculation that creates financial barriers to inclusion in the normative lifestyle of timely and reliable homeownership. Individuals excluded from this lifestyle experience a relative deprivation of cultural safety to their homeownership peers, which constitutes social harm. This study offers a rare glimpse into the social consequences of homeownership as a signifier for normative life progression.

### **(ITD6) Sociological Perspectives on Artificial Intelligence**

Friday June 21 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Internet, Technology, and Digital Sociology Research Cluster

Artificial intelligence (AI) can be understood as “systems designed by humans that, given a complex goal, act in the physical or digital world by perceiving their environment, interpreting the collected structured or unstructured data, reasoning on the knowledge derived from this data and deciding the best action(s) to take to achieve the given goal” (European Commission’s High-level Expert Group on Artificial Intelligence, 2018). Doubtlessly, the rapid development of increasingly sophisticated AI systems has great potential to transform many aspects of human life. While AI has many benefits (e.g., operational efficiency through task automation, informed decision making based on data analysis, assistance in medical diagnostics and management of treatment), there are also drawbacks (e.g., job displacement, ethical concerns about bias and invasion of privacy, security risks of being hacked, a lack of human-like empathy and creativity) (Duggal, 2023). In light of the growing public concern about the role of artificial intelligence in daily life (Tyson & Kikuchi, 2023), this session invited papers that explore attitudes toward artificial intelligence based on empirical research.

*Session Organizer and Chair: Henry Chow, University of Regina*

#### **Presentations**

1. Mike Zajko, University of British Columbia

*Autocompleting Inequality: Large language models and the "alignment problem"*

The latest wave of AI hype has been driven by ‘generative AI’ systems exemplified by ChatGPT, which was created by OpenAI’s ‘fine-tuning’ of a large language model (LLM). The process of fine tuning involves using human labor to provide feedback on generative outputs in order to bring these into

greater 'alignment' with particular values. While these values typically include truthfulness, helpfulness, and non-offensiveness, this research focuses on those that address inequalities between groups, particularly based on gender and race, under the broader heading of 'AI safety'. While previous sociological analysis has documented the algorithmic reproduction of inequality through various systems, what is notable about the current generation of generative AI is the concerted efforts to build 'guard rails' which counteract these tendencies. When asked to comment on marginalized groups, these guard rails direct generative AI systems to affirm fundamental human equalities and push back against derogatory language. As a result, services such as ChatGPT have been criticized for promoting 'woke' or liberal values, and their guard rails become sites of struggle as users attempt to 'jailbreak' these systems. This article analyzes the fine-tuning of generative AI as a process of social ordering, beginning with the encoding of cultural dispositions into LLMs, their containment and redirection into vectors of 'safety', and the subsequent challenge of these guard rails by users. Fine-tuning becomes a means by which some social hierarchies are reproduced, reshaped, and flattened. I analyze documentation provided by leading generative AI developers, including the instructional materials used to coordinate its workforce towards certain goals, datasets recording the interactions between these workers and the chatbots they are responsible for fine-tuning (through 'reinforcement learning through human feedback', or RLHF), and documentation accompanying the release of new generative AI systems, which describes the 'mitigations' taken to counteract inequality. I show how fine-tuning makes use of human judgement to reshape the algorithmic reproduction of inequality, while also arguing that the most important values driving AI alignment are commercial imperatives and aligning with political economy. To explain how inequalities continue to persist in generative AI despite its fine-tuning, this research builds on a Bourdieusian perspective that has been valuable in connecting the cultural reproduction of social order with machine learning. To explain how generative AI has been 'tuned' to avoid reproducing particular inequalities (namely sexism and racism), we can study the work involved in fine-tuning through methods adapted from institutional ethnography. This helps us understand how the human labour required to make AI 'safe' is textually mediated and coordinated towards certain goals across time and space. However, to understand what the goals of 'values' of fine-tuning are, requires grounding our analysis in political economy. This is because generative AI has been an expensive investment in what is intended as a profit-making enterprise. Commercial exploitation is a primary consideration, and the cultural reproduction of other forms of oppression can actually be a threat to business interests. Therefore, my argument is that AI's alignment problem has less to do with lofty human values, and more to do with aligning these systems with political economy and whatever is conducive to commercialization. To the extent that these systems are being aligned towards equality, this remains a particular (liberal) form of equality oriented towards equal treatment or neutrality, particularly along lines of gender and race, rather than more radical or transformative alternatives.

2. Anabel Quan-Haase, University of Western Ontario

Non-presenting author: Katherine Willis, University of Plymouth

### *Algorithmic literacy in the smart city: A new digital divide?*

Artificial intelligence or AI is not new. Developments in AI can be traced back to the 1950s, when scientists such as Alan Turing proposed models of machine learning that emulated human thinking. Yet, AI has seen new breakthroughs in the past decade with the widespread adoption of multimodal

large language models such as GPT-1 to -4. While much of the study of AI has focused on its development and adoption, less is known about its social implications. According to Floridi et al. (2018), the current debate on AI's impact on society requires a focus on how far the impact will be positive or negative and the "pertinent questions now are by whom, how, where, and when this positive or negative impact will be felt" (p. 690). Initial sociological work has started to look at AI literacy, with new scales and developments aiming to uncover inequalities in the use of AI and people's understanding of its social implications. Despite these recent developments, no study today has looked at urban AI. Batty (2018) outlines how the large-scale implementation of AI and its filtering into urban spaces and infrastructures generates a new urbanism, referred to as AI urbanism. Luusua et al. (2023) define 'Urban AI' as the study of the relationship between "artificial intelligence systems and urban contexts, including the built environment, infrastructure, places, people, and their practices" (p.1039). In order to understand how people participate in different types of urban AI, and whether this is experienced differently with respect to digital divides we propose to investigate their level of algorithmic literacy of urban AI. Studying how people participate with algorithms is valuable for understanding how users navigate and evaluate algorithmically curated spaces, and this has been described as 'algorithm literacy' (Dogruel, 2021; Shin, Rasul and Fotiadis, 2022; Silva, Chen and Zhu, 2022) or 'algorithm awareness' (Gran, Booth and Bucher, 2021). Dogruel defines 'algorithm literacy' as the combination of "being aware of the use of algorithms in online applications, platforms, and services and knowing how algorithms work (i.e., understanding the types, functions, and scopes of algorithmic systems on the internet" (Dogruel 2022, p. 116). Recent studies on algorithmic literacy with respect to digital inequalities have found that it is often less visible than the previously recognised digital divides, such as digital access and digital skills, and that algorithmic systems impact peoples' lives in different and often unequal, ways (Cotter and Reisdorf, 2020; Dogruel, 2021; Dogruel, Masur and Joeckel, 2022; Gran, Booth and Bucher, 2021). Gran et al. establish, in their study of algorithmic literacy in Norway, a typology of algorithm awareness that ranges from a) The unaware; b) The uncertain; c) The affirmative; d) The neutral; e) The sceptic and f) The critical, and found that over 40% of the study participants lacked an awareness of AI (Gran, Booth and Bucher, 2021), which demonstrates how participation in AI is an important aspect for digital inequalities. Therefore studying algorithmic literacy of urban AI with respect to different demographic characteristics may help to give insight into whether it can exacerbate digital divides in the city. We will outline an early-stage study with inhabitants in London, Ontario on their awareness and understanding of urban AI using an algorithmic literacy scale. We will discuss the outcomes of the study in terms of how digital divides can shape the way AI is experienced in the city. On a broader level we will discuss how there is a need to address the socio-technological barriers with urban AI and the implications for smart city projects.

### 3. Amit Sarkar, University of Regina

#### *User attitudes toward Artificial Intelligence in educational learning*

Artificial intelligence (AI) is swiftly becoming a cornerstone of modern education, especially in learning practices. AI-driven personalized learning platforms can accelerate learning by 25-60% according to research undertaken at Stanford University. This advancement is especially helpful for adult learners who must manage schooling with other responsibilities (Domingos 2015). The World Economic Forum report provides AI-driven educational tools that may boost adult students learning

efficiency by 40% (the future of jobs report 2020). As noted by the Educause Centre for Analysis and Research, universities that use AI applications have seen course completion rates increase by 10-20%. This demonstrates AI's ability to significantly improve student achievement and participation in higher education (Brown et al. 2020). AI in education is growing due to adoption and investment. Markets and Markets (2019) predicted this market will rise to \$3.68 billion by 2023. Researchers found that AI systems have the potential to provide students more control over their own learning and the interaction between them and their teachers in online classes. In the classroom, AI makes teachers more attuned to their students' individual requirements, which in turn encourages students to ask more questions and creates more individualized learning plans (Tung et al. 2021). Studies also found that Future AI technology could reduce instructors' tasks, allowing them to focus on creative lesson planning, professional development, and personalized student coaching and mentoring. All these exercises improve pupils' learning performance for future abilities and problems. The use of artificial intelligence technology, such as Chat GPT, can facilitate the translation of instructional content and the development of dynamic, personalized learning spaces. Another context where AI proves quite significant is in the field of personalized tutoring. Because every student learns in their own way, the AI systems might modify the lesson plan accordingly (Grassini 2023). From a theoretical perspective, the theory of planned behavior students provides that intentions to employ artificial intelligence in learning are influenced by their attitudes toward technology, subjective norms, and perceived behavioral control. Students are more inclined to accept AI if they believe it improves their learning experience, if their classmates or educators support it, and if they are confident in their abilities to use it effectively (Ajzen, 1991). Students accept AI based on perceived utility and simplicity of usage, according to the Technology Acceptance Model (TAM). Students are more inclined to accept AI tools if they find them beneficial and easy to use (Davis, 1989). Self-efficacy as defined by Bandura (1977) plays a significant role in students' attitudes towards technology for success in life. Students with more technological self-efficacy view AI in learning more positively. Delves in the feminist theory, in the realm of education, artificial intelligence has the potential to play a role in defying established gender norms. This is especially true when it comes to encouraging more young women and girls to participate in STEM (Science, Technology, Engineering, and Mathematics) topics, promoting gender equality in these professions (Chen et al., 2021). From the conflict theory perspective, AI facilitates bridging educational gaps, and artificial intelligence has the ability to decrease educational inequalities despite the fact that it is frequently associated with increasing inequality. As an example, artificial intelligence has the potential to give disadvantaged or remote places access to high-quality educational materials, so minimizing the existing discrepancies in academic quality. AI also contributes to preparing the future workforce as it enables students to concentrate on developing intellectual abilities by automating routine tasks. This prepares students for a workforce increasingly characterized by automation and AI technology (Turner 2022). Using responses from a questionnaire survey of over 500 students from a variety of academic backgrounds in Saskatchewan's capital city, this paper explores user attitudes towards artificial intelligence in educational learning. The implications for academic integrity policy will also be discussed.

4. Adhika Ezra, University of Regina; Henry Chow, University of Regina

*University students' attitudes toward AI and the use of AI in higher education: A multivariate analysis*

Artificial intelligence (AI) can be broadly defined as “systems designed by humans that, given a complex goal, act in the physical or digital world by perceiving their environment, interpreting the collected structured or unstructured data, reasoning on the knowledge derived from this data and deciding the best action(s) to take to achieve the given goal” (European Commission’s High-level Expert Group on Artificial Intelligence, 2018). AI has been showing its promise in supporting the fields of healthcare, transportation, businesses, and more. Without a doubt, the proliferation of AI in education has the potential to provide many benefits such as improving academic performance by providing new ways to engage with materials, personalizing the learning experience for students, increasing the effectiveness of teaching, decreasing the grading burden for teachers through automated assessments, and reducing inequalities by expanding knowledge accessibility (Akgun and Greenhow, 2022; Pedro et al., 2019; Chiu et al., 2023). At the same time, AI poses serious ethical issues such as issues of transparency, privacy, accountability, human rights, automation, accessibility, and democracy (Siau and Wang, 2020). AI has also failed to function ethically on various occasions, due to the scarce knowledge regarding the consequences of AI, the lack of thoughtfulness in integrating ethical considerations into the use of AI, and the non-binding ethical codes produced by institutions (Hagendorff, 2020). As well, there are also additional risks to consider in education, such as the potential for AI to produce inaccurate information, to pose additional security risks, and for students to claim the work of AI as their own (Cardona, Rodríguez, and Ishmael, 2023), causing various countries to approach AI differently. While some are working towards integrating AI into the education system, others are restricting the use of AI entirely (“AI in education”, 2023). Regardless of the approach taken, there is a need to create an updated curriculum that takes AI into consideration (“Future-ready”, n.d.). The students perspectives provide key insights that can support the creation of a curriculum sensitive to the proliferation of AI in education, which can also lead to the creation of ethical guidelines for using AI in general. To better understand the students’ perspectives on AI, a campus survey of undergraduate students was undertaken in a Western Canadian city during the academic year 2023-24. Based on the findings from the survey, this paper will (1) examine respondents’ experience in using AI and (2) disentangle the key factors contributing to respondents’ general attitudes toward AI and the use of AI in higher education using ordinary least-squares and logistic regression.

### **(OMN1b) Omnibus II: Politics, Migration, and Integration**

Friday June 21 @ 9:00 am to 10:30 am (Eastern Daylight Time)  
Session Format: Paper Presentations

This session broadly explores democracy and integration.

*Session Organizer and Chair: Qian Wei, Wilfrid Laurier University*

#### **Presentations:**

1. Qian Wei, Wilfrid Laurier University

Non-presenting author: Yi Zhao, Stanford University; Woody Powell, Stanford University

*Civic Life Reexamined: How Do Organizations Influence Participation?*

This paper examines participatory styles – how civic organizations engage both internal staff and external constituents in decision-making processes – based on a sample from the San Francisco Bay Area. Utilizing hierarchical cluster analysis, the research identifies four unique participatory styles: self-directed, participatory bureaucracy, entrepreneurial, and distributed, each with its own distinct involvement patterns in organizational tasks and decision-making. The study further applies regression and filtration analysis to delve into the organizational practices that form the building blocks of each participatory style. Findings indicate that participatory bureaucracy organizations exhibit a blend of bureaucracy, participation, and community embeddedness. Distributed organizations are seen to integrate professionalism and volunteerism. Furthermore, in self-directed organizations, internal democracy does not necessarily translate into community integration. These insights help us better understand how associational life contributes to larger social and political outcomes. Participation is a muscle memory of democracy atrophying without regular exercise and civic virtue is not a by-product of civic organizations, but rather arises out of the opportunities for such exercise. These exercise opportunities, which encompass the extent to which participation is permitted and the specific forms participation takes, are consistently orchestrated by the organizations.

2. Nazmul Arefin, University of Alberta

*Tracing the impact of contemporary Western 'political scene' on the ascendancy of right-wing populism and the reverse of democracy in the Global South*

Globalization and liberal ideologies have long created a strong and unbreakable bond of interconnectedness and interdependence among the world's economies, cultures, and politics. However, modern liberal democracies promise equal respect and identity to everyone but could largely supply that. On the cusp of the 21st century, neo-liberal discontents, deadly pandemics, and crumbling global leadership seem to be fragmenting and polarizing the world, threatening its controllability. Today, the upsurge of anti-immigrant movements, xenophobic hate crimes, electoral extremism, and unimaginable political events in the Western hemisphere are all indicative of that common admonition-- identities are increasingly narrowing down, and yet, the need for identity and recognition is what configures contemporary world politics. This ubiquity of this identity politics has given rise to populist nationalism that has begun to undermine democracy, bringing about increasingly pervasive populist regimes even in long-established democracies. The ethno-nationalist politicians, utilizing the leverage of "populist desire," built sovereign authority, or, we could say, an unprecedented type of "elected autocracy," in different parts of the globe, including the Global South. Populist media, fake news, rumours, fantasy propaganda, and outright denial of facts are inexorably assimilating into democratic norms and modes of governance, thereby becoming "neo-democratic hermeneutics." Slavoj Žižek adds to the list of predicaments that the "disintegration of the central left" is also the darkest symptom of the post-Trump era. Being dumbfounded, we are witnessing the return of the "archaic and irrational forces" in the polity. Thus, it would not be an exaggeration if we speculate that all the meta-political-futurology has been strongly challenged by this crucial transformation of the Western political climate. It is equally fascinating to note that since the 2010s, we have witnessed a significant political shift in countries such as India, Bangladesh, Sri Lanka, the Philippines, Brazil, Chile, and many other countries where "sovereign power" is unprecedentedly exercised by the elected governments rather than by generals or left radicals. In



that context, this paper discusses the current 'post-conventional' trends of right-wing populism and ethno-nationalist politics around the globe and how they are heralding the decline of liberal democracy. In addition, using the case of India and Bangladesh, this paper sets an argument about how the political landscapes of the Western giants have strong contemporary resonance to this uncanny rise of right-wing populism and the reverse of democracy in the global south. In the book "Populism and the Mirror of Democracy" (2005), Chantal Mouffe argues that right-wing populism is the "consequence of the post-political consensus." This paper builds upon this thesis by examining the observed performativity of the consensus between the Global North and the Global South. It highlights the importance of doing research and developing new theories to pin down the role of the Global North-South nexus in expanding the trend of de-democratization and altering liberal democracies tenets with populist signifiers, especially in this challenging historical period. Finally, this paper indicates how the de facto return of the West to "oligarchic conception" announced the eclipse of Western democratic leadership around the world, particularly in the Global South.

### **(REM1) Contemporary Vulnerabilities: Enacting and Exploring Vulnerable Moments in Research**

Friday June 21 @ 9:00 am - 10:30 am (Eastern Daylight Time)

Session Format: Workshop

Vulnerability is an inevitable part of qualitative research. Many researchers experience vulnerability at various stages of their research processes: we say the wrong thing, we experience a sudden shift in identity, we realize we've left someone behind, we begin to question ethics protocols that once felt fair and wish we had done things differently. Because vulnerability tends to be individualized, we are left with few solutions about how to manage and respond to the shared experience of vulnerability in research.

*Organizers: Claire Carter, University of Regina; Caitlin Janzen, University of Calgary; Chelsea Jones, Brock University*

### **(SOM1a) Roots and Returns I: The Politics and Poetics of "Home" and Return Migration**

Friday June 21 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Migration Research Cluster

The concept of "home" may take on various forms for migrants, from an actual place to an imaginary construct interwoven with their sense of belonging. Migrants often express emotional ties to their homelands as a way of connecting to their "roots" and making sense of their lives. Just as "home" can be physical and symbolic, returning to it can also be understood as a practice and an imaginary. Return also involves states (both home and host), which may encourage, force, or deny it. This session investigates the politics and poetics of "home" and return to enrich our understanding of them.

*Session Organizer and Chair: Sara Hormozinejad, University of Toronto*

#### **Presentations:**

1. Maricia Fischer-Souan, Sciences Po Paris and Université de Montréal

*Everyday Poetics of Dislocation: Reflections on the Emotional, Imaginative, and Reflexive Worlds of Migrant Narratives*

“A picture is worth a thousand words,” the saying goes. Yet qualitative interview-based research in the social sciences seldom delves into the figurative and non-literal speech acts that proliferate in interviews. This paper offers a methodological reflection on how to enhance the lyrical sensibilities of researchers in qualitative interviewing with international migrants. Structured around the idea of everyday migrant poetics – or poetics of dislocation - it contends that imagery, emotion, and reflexive thought-processes are cornerstones of rich biographical migration narratives and require a level of inter-relational “communion” between interviewee and interviewer, as opposed to “conquest” for information. A lyrical stance allows researchers to make sharper distinctions between cognitive and affective registers of participant discourse and meaning-making. Moreover, recognizing the emotional components of biographical interviews may heighten the co-creation of knowledge and understanding, something which both the reflexive stance in the social sciences and lyrical sociology converge upon. The latter’s emphasis on momentaneity, location and emotion is highly relevant to the former’s concern with recognizing the social dynamics involved in the constitution of knowledge. Finally, and where interviewing in migration research is specifically concerned, a lyrical and emotional stance toward migrant narratives may be well equipped to illuminate the phenomenological aspects of migration, from complex processes around (return)migration decision-making and the relationship between structure and agency in migrant experience, to the spatio-temporal distinctions around meanings of ‘home’ and ‘belonging’.

2. Anne-Cécile Delaisse, University of British Columbia - Occupational Science and Occupational Therapy

*Home, Belonging, and Decision-Making: A Study of Vietnamese Highly Skilled Migrants' Return*

Vietnam is the third biggest student sending country in the world (after China and India), with over 100,000 students abroad (UNESCO Institute for Statistics, 2023). Although previous estimates suggested that only 30% of Vietnamese international students return home post-graduation (OECD, 2013); recent studies highlight that this proportion is increasing given the country’s important economic development (Hoang and Ho, 2019; L. Pham, 2019; Q. N. Pham, 2019; T. Pham, 2022; T. Pham and Saito, 2020; Tran et al., 2022; Tran and Bui, 2021). Existing research on Vietnamese returnees tends to focus on their navigation of and integration in the local labour market. On the one hand, there is a gap in the literature examining the decision-making of Vietnamese highly skilled returnees. On the other hand, given the focus of recent studies on Vietnamese returnee’s positioning in the labour market, there is a risk to picture their movement of return only through an economic lens, that is, mostly strategic and motivated by economic opportunities. This paper examines the multiple, intricate factors shaping the return decisions of highly skilled Vietnamese migrants in Vancouver, Canada, and Paris, France. I argue that their decision-making involves intricate interactions between their perceptions of the ‘home’ country, considerations beyond financial or career-related aspects, and the strategic or unexpected timing of return. Additionally,

these processes are further shaped by migrants' intersecting identity markers and migration trajectories. This paper draws from a critical ethnography on the (transnational) belongings and daily activities of Vietnamese migrants in Vancouver, Canada, and Paris, France, as well as returning migrants in Vietnam. Methods included 22 observations and 86 interviews with 64 participants; 10 Vietnamese international students in each city, 15 additional recent Vietnamese migrants in Paris and 16 in Vancouver, as well as 13 migrants who have returned to Vietnam from France (6) and from Canada (7). By considering the viewpoints of highly skilled migrants in Vancouver and Paris who have considered or decided against returning to Vietnam as well as the experiences of people who did return, this paper provides insights into the multifaceted factors that shape their decision-making as well as their idea of 'successful' return. Firstly, highly skilled Vietnamese migrants' return decision-making is intertwined with their perceptions of their home country and their envisioned scenario of return. For example, participants have diverse viewpoints on Vietnam's booming economy. Those preferring to stay in their receiving countries tend to approach the situation with caution, emphasizing economic uncertainties and instabilities. In contrast, those desiring to return mostly adopt an optimistic and adventurous stance, finding excitement in high-risk, high-reward opportunities. These differing outlooks are influenced by identity markers such as gender and region of origin, as well as migration trajectory (e.g., context and family strategies associated with their migration). Secondly, while financial or career-driven considerations are indispensable in participants' return decision-making, these considerations intricately intersect with other significant factors. Participants weigh different elements contributing to their quality of life in Vietnam, such as proximity to family, education opportunities for their children, and access to amenities that allow them to uphold a standard of living comparable to that in their receiving countries. Thirdly, temporality plays a crucial role in participants' return decision-making and the concrete experiences of the returnees. For example, returnees' experiences can vary greatly if they go back upon graduation or after acquiring work experience in the receiving countries, or if they return to Vietnam upon securing a satisfactory job offer. While certain participants can strategically plan the timing of their return, unforeseen life events can also unexpectedly prompt their repatriation. In conclusion, this presentation aligns with the overarching theme of the session, "Home, Belonging, and Return Migration," by highlighting factors influencing some migrants to return to their country of origin while others settle in the receiving countries; taking into account different identity markers and migration experiences. Furthermore, the paper addresses participants' transnational belongings. When contemplating a return, participants predominantly cite factors drawing them back to Vietnam rather than reasons to leave their receiving countries. This underscores that, for the highly-skilled Vietnamese migrant participants in this study, the notion of return, whether as an action or an idea, does not conflict with their sense of belonging in the receiving countries.

### 3. Sara Hormozinejad, University of Toronto

*Returnees' lives in (e)motion: Investigating the emotional dimension of return migration through the cultural notion of reesheh (roots) in the case of Iran*

This article offers insight into the emotional dimension of voluntary North-South return migration by examining returnees' own understanding of their return trajectories. In the study of voluntary return migration, scholars have directed substantial attention toward the economic determinants, guided by the rational choice theory and the modernist discourse. The economic models, however,

are often universalist and overlook the nuances of North-South return shaped by non-economic factors and culturally specific criteria. To gain a nuanced understanding of how migrants' perception of return shapes their return trajectories, this paper moves beyond the economic models and investigates the seemingly puzzling case of return migration to Iran, wherein migrants engage in returning from a prosperous host country in the Global North to the challenging living context of their homeland in the Global South. Such return migration experiences offer a rich and complex field for research on migration and emotion. Despite the evident difficulties of living in Iran, there exist Iranians who, after undergoing the often time-consuming and resource-intensive emigration process and residing in Global North host countries with stable socioeconomic and political conditions, choose to return to their homeland. Similar to the main trend in migration studies, which has been greatly focused on assimilation and integration, the study of Iranian migration has been concerned with Iranian migrants' relation to the host society and the ways in which they form and negotiate diasporic identities and navigate racism and anti-Muslim resentment, particularly in their Global North host countries. I assert that not only scholarship about return migration to Iran is notably limited, return as an integral subprocess of international migration is undertheorized. To investigate the often-overlooked dimensions of return, this study draws on semi-structured, in-depth interviews with fifteen Iranian return migrants and asks: How do migrants make sense of their voluntary North-South return migration? What do culturally meaningful notions reveal about their return? How do they explain the role of emotions in shaping their decision-making process? Departing from the economic cost-benefit analysis of cross-border movements and adopting a bottom-up approach that considers migrants' perception of return, this article shows how culturally meaningful notions can reveal the emotional dimension of return migration. The Iranian return migrants who shared their experiences with me referred to the culturally relevant and symbolically important notion of *reesheh* (roots and rootedness) as a key reason for motivating them to return to Iran despite the challenging living circumstances in their home country. This nuanced Persian concept embodies a strong sense of emotional attachment to the homeland and encompasses a range of sentiments, including love, belonging, responsibility, care, and hope. This article posits that emphasizing the salience of emotions in return migrants' narratives prompts a re-examination and expansion of three commonly-held rationales in the scholarship and public discourse about North-South return migration: 1) North-South return is a matter of life course factors such as age and duration of stay abroad; 2) Parents may hesitate to return from their Northern hostland to their Southern homeland; 3) Women may manifest a reluctance to partake in North-South return migration. This article underscores the emotional aspects that underlie North-South return migration, highlights migrants' notable agency, and rejects the modernist portrayal of emotion as epistemologically subversive.

4. Ka Po Kong, University of British Columbia; Frankie Cabahug, University of British Columbia  
Non-presenting author: Miu Chung Yan, University of British Columbia

*Reimmigration, Resettlement and Reintegration: A Case Study of Recent Hong Kong Re-return Immigrants*

In the 21st century, return, repeat, and circular migration have become more prominent, introducing new time-space dynamics and intensifying research interest in non-static migration patterns. Existing literature has identified patterns of human migration activities, including repeat and circular migration between immigrants and guestworker host countries (Constant and Zimmermann, 2003,

2011, 2012), and onward emigration due to global labour market changes (Aydemir and Robinson, 2008; Nekby, 2006). For example, Bratsberg et al. (2007) document an increasing migration trend among Pakistani immigrants returning to Pakistan and later returning to Norway, defining a re-return (or post-return) dynamic. This re-return migration dynamic suggests a unique experience for those who possess previous experiences with the host country and re-engage in settlement and integration. While increasing discussion focus on motivations, incentives and enabling factors for return migration, limited research examines and follows up on re-return immigrants resettlement and reintegration trajectories. The scarcity of research on re-return immigrants can be attributed, in part, to a prevailing assumption that their prior familiarity with the host society ensures a smooth process of resettlement and reintegration. Consequently, their experiences remain inadequately examined. Within Canada, there is a recent influx of Hong Kong immigrants. According to the Canadian 2021 Census, more than 210,000 Hong Kong immigrants are residing in Canada (Statistics Canada, 2023). Among these Hong Kong immigrants, re-return immigrants in Canada face unique challenges in resettlement and reintegration. In the Canadian context, funding guidelines for settlement services set by the federal government may limit the availability of programming geared towards return immigrants, as the continuum of services is designed primarily to address the needs of newly arrived immigrants (House of Commons, 2003). Settlement services are not provided once immigrants achieve naturalisation, and even competitive programs pertaining to internship and workplace mentoring opportunities restrict their eligibility to newcomers who have arrived within five years or less (Canadian House of Commons, 2019; MOSAIC, 2023). Re-return immigrants in Canada are, therefore, generally denied access to necessary integration and settlement services, leaving them more vulnerable to adaptation barriers. In light of this, the paper asks: 1) Do Hong Kong re-return immigrants and Hong Kong migrants share similar experiences of (re)settlement and (re)integration in Canada? 2) How do Hong Kong re-return immigrants navigate and evaluate their resettlement and reintegration? In 2022, the UBC School of Social Work conducted a survey study on Hong Kong re-return immigrants and migrants in Canada. The study surveyed Canadian passport holders (N = 107) who returned from Hong Kong to Canada and Work permit migrants (N = 251) across various settlement domains such as health, housing, employment, community, and family. Participants were asked about the primary stressors within these domains. From descriptive statistics, this paper reveals that Canadian passport holders identified challenges related to healthcare accessibility, education of children, and family responsibilities (e.g., childcare) as significant settlement stressors. This discrepancy is further reflected in their higher average age, implying an increased likelihood of medical needs and family structures with dependent children. However, Canadian passport holders demonstrated advantages with familiarity with the Canadian setting. They reported less stress in employment, housing settlements and language barriers in contrast to Work permit migrants. Surprisingly, Canadian passport holders exhibit similar stressors on adaptation to Canadian society (26%) and loneliness (17%) to Work permit migrants (23% and 17%, respectively). Meanwhile, more Canadian passport holders (60%) reported having immediate family members and new friends (96%) in Canada than the latter group (23% and 92%, respectively). Despite their access and quantity of local social ties, Canadian passport holders conveyed similar concerns regarding social integration. These results contradict the claim that prior familiarity with the host society secures smooth integration, suggesting a need for further qualitative research to contextualise their integration experiences. Future research on re-return immigrants is also recommended to incorporate intersectionality into analysis, considering factors such as sex and class. This study explores re-return immigrants' experiences, challenges and trajectories of resettling

and reintegrating to their host country. The quantitative findings reveal that barriers to social integration are not exclusive to newcomers but are also relevant to re-return immigrants. This paper aims to offer insights for policymakers regarding integration and settlement services to support their return to home.

### **(SPE3) Policy Formation, and Its Relation to Policy Goals and Outcomes**

Friday June 21 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Social Policy and Social Equality Research Cluster

Various networks and institutions, enabled by various institutional cultures, ideologies, and other values and norms - and in turn creating their own - intersect in the process of policy formation. Much research has been exploring the ways in which social policies are formulated and implemented, and the way that these processes of formation influence policy content: substantive goals, procedural implementation mechanisms, and outcomes. While improving the lives of populations, particularly of members of vulnerable social groups, is a generally accepted social policy goal, some social policies, together with infrastructures and services that realize them, may effectively maintain and even exacerbate inequalities. This session invited contributions, both theoretical and empirical, that explore various aspects of social policy formation and their effects on policy goals, implementation, and outcomes.

*Session Organizer and Chair: Ivanka Knezevic, University of Toronto*

#### **Presentations:**

1. Theresa Shanahan, York University

#### *Higher Education Policy Formation in Canada*

This presentation examines policy formation in Canadian higher education using a neo-institutionalism framework. The focus will be on the publicly funded system that dominates higher education policy in Canada and will give particular attention to the university sector. The implications of policy formation on institutions, system structure, processes and outcomes will be identified. This paper presentation takes neo-institutionalism as its analytical framework (Howlett, Ramesh and Perl, 2009; Powell and DiMaggio, 1991). This framework understands “institutions” broadly as including formal organizations, markets, legislative frameworks, cultural codes, traditions, and rules/norms. It suggests institutional features may enable or constrain decision-making, influence behaviour, and interpretations of policy problems and solutions. Furthermore, this analysis considers how policy is shaped by history, power dynamics, ideologies, and networks, within institutions and between policy actors (Searle, 2005; Thelen and Mahoney, 2010). This presentation brings together findings from three research studies of: the development of postsecondary education systems in Canada (Fisher, Rubenson, Shanahan, and Trottier, 2014); Canadian higher education policymaking (Axelrod, Desai-Trilokekar, Shanahan, Wellen &, 2013) and the legislative

framework of higher education in Canada (Shanahan, Nilson, and Broshko, 2015). Using fundamental socio-legal analysis and descriptive critical policy analysis, in a meta-analysis across data collected during these three projects, this presentation identifies the socio-political and legislative framework of higher education policy making. These findings are combined with scholarly literature, government reports and statistical data to illustrate the unique features of the policy arena that shape policy formation and outcomes in Canadian higher education. Together the data from these three projects provide a rich profile of policy formation in Canadian higher education and identify the shifts that have occurred in the last three decades. Canadian federal and provincial governments' have employed a variety of structural, legal, treasury and information-based policy mechanisms to reform governance in Canadian higher education. The politics associated with the reforms have intensified intergovernmental relations in higher education, penetrated university autonomy, challenged leadership, eroded collegial decision-making in universities and produced mixed outcomes for access and equity. History, context, and structure all matter in understanding Canadian higher education policy making which has been shaped by federalism, the constitutional division of powers, the parliamentary system, the unique dynamics of federal-provincial relations in Canada, and the dual, shared governance model of universities. Higher education policy in Canada is embedded in a broader political, economic, social, bureaucratic, and historical context and set within regional diversity (reflected in differing identities, values, language, and culture) across the country. Provincial histories, laws and cultural environments have influenced the development of provincial systems of higher education which each have unique regulatory arenas. The contradictory dynamics of convergence and divergence are evident in Canadian higher education: path dependence associated with provincial historical legacies as well as rationalization associated with external and global, isomorphic pressures on organizations. In Canada we see stronger state control and steering of higher education driven by system expansion and demand for access propelled by the belief that higher education is an important economic and social driver. Universities are increasingly seen as public, democratic spaces captured by broader public sector legislation as opposed to private, ivory towers. At the same time higher education is increasingly seen as a private good, and governments have retreated from providing operating funds which has increased tuition over the last three decades. Higher education institutions have scrambled for (sometimes unsustainable) revenue streams to make up the short fall. In the complex contemporary context, university governance and leadership are critically important and have come under increasing scrutiny. These developments have constrained institutional autonomy, challenged collegial and managerial governance structures, altered institutional culture, and impacted access and equity in education. This contribution offers insight into the formation of higher education policy in Canada and identifies the unique features of the Canadian socio-political context that shape policy formation and outcomes in higher education across the country.

## 2. Ivanka Knezevic, University of Toronto

### *Stuck in a Spinning Cycle: Post-socialist Labour Policy and a New Variety of Neoliberalism*

Building on author's previous work on policy formation networks in post-socialist Serbia, this paper focuses on content and – particularly – effects of labour policies in this country. This case study is presented in the context of broad international developments: changes in capitalist production system, rise of neoliberal ideology, and unfolding globalisation. Labour policies are considered from

the standpoint of a social right “to work and to just, safe, and healthy working conditions and fair remuneration” ( European Social Charter. 1996) In the current state of East- and Central-European post-socialist countries, social rights – including labour rights – are routinely eroded. Contemporary capitalism is increasingly intolerant of social rights, with intolerance greatest in poor countries and toward poor citizens everywhere. It gradually spreads from peripheral countries to semi-peripheral and central, developed ones. Post-socialist countries should, in my opinion, be considered not as semi-peripheral ones (as the past structure of their economies indicates), but as peripheral, caught in dependence on core countries (in case of Serbia, core European Union countries). In terms of Esping-Andersen’s typology of welfare regimes – that mechanism for provision of social rights – post-socialist Hungary, Poland, and Serbia are considered as cases of “incongruent post-transitional regime.” They exhibit consistently low social-rights expenditures as percentage of the GDP and low average living standard, as well as inconsistent welfare regimes with fragmentary and unstable social-rights components, shaped more by changes in economic policy and isolated - politically expedient - changes, than by any consistent commitment to ideals of “social Europe.” Like other welfare regimes, post-socialist ones have been undergoing changes toward increasing individual responsibility for one’s welfare, and decreasing importance of state (public) provision and collective solidarity. Giddens’s (1998) notion of the “project of the self” and Taylor-Gooby’s (2009) observation of “active social citizenship” are now an accepted norm. State intervention moves correspondingly away from “passive social policy,” whose goal is to maintain socially acceptable income levels and reduce inequalities, toward “active policy,” which tends toward building individual workers’ capacities, responsibility, and motivation. In general terms, post-socialist transformation (or “transition”) of Serbian society has led to a decreased level of economic activity, lowering standard, and increase in both unemployment and poverty. While this was typical of all post-socialist countries in the early years of transformation to capitalism, it continues in Serbia to this day. In labour terms, Serbia is notable for: (1) high proportion of the unemployed and those who are no longer looking for work, (2) a significant number of the employed whose wages are insufficient for theirs and their families’ needs, (3) low level of support to those who lose their jobs, and (4) consequently, increasing relative size of lower socio-economic strata, whose chances of upward social mobility are much lower than that of their parents. It should be noted that socialist Serbia had relatively high and sustained rates of upward social mobility. With post-socialist transformation, mobility from the working toward the middle class has decreased. Fluctuations in the level of economic activity since return to capitalism have all been “jobless.” Fairly consistent growth until 2008, crisis 2008-2012, and stagnation ever since have left Serbia now with half a million fewer employed than there were in 2000. Secondary labour market has, predictably, become more significant, while the primary one is limited to public sector, business services, and a small number of large, now foreign-owned, privatized firms. In the past few years, around one-third of the employed have been in what the International Labour Organisation defines as “vulnerable employment status.” 62% of the population at risk of poverty are self-employed. Existing institutions for protection of workers’ rights, such as labour inspection, are nearly non-functional. Situation is not much better when it comes to policies for protection of the unemployed. Both passive (benefits for those who have had employment insurance while employed) and active (measures meant to improve employability of the unemployed) policies exist, but their scope is very small: in 2022, only 7% of registered unemployed received unemployment benefits. The paper will combine data from the author’s previous analysis of Serbian policy formation networks with document analysis (of labour regulation



and related policies) in an effort to develop a causal and processual explanation of the situation of Serbian labour described here.

3. Gabriel Lévesque, McGill University

*Toxic Substances Regulation and the Structuration of Interdependent Policy Networks*

An appreciable temporal gap often exists between the discovery of a given substance's toxicity and its regulation. Even when toxic substances are being regulated, it is commonplace to realize ex post that initial precautions were insufficient, and that workers and communities were still exposed to significant risks. The causal processes behind this protracted back and forth motion between expert knowledge and state regulations is the core puzzle of studies on toxic substance controversies. The flagship literature in this area focuses on the role of corporations in feeding controversies, manipulating knowledge production, and fostering public ignorance about the hazards of toxic products. This literature has been criticized for neglecting the role of states in protracting these controversies. More recent contributions have partly addressed this gap by emphasizing interactions between corporations and policymaking bodies. In this paper, I build on these recent insights and ask two often-overlooked questions about toxic controversies: (1) How are toxic substance policy networks configured? and (2) how are these policy networks shaped by key regulatory changes? I develop an approach to regulatory networks that emphasizes growing interdependence between regulating bureaucracies and regulated industries. I test this approach using longitudinal network data for the policy trajectories of silica and lead in the United States. I build network data frames from the raw text of the Toxic Docs database, which includes millions of pages of previously classified corporate documents. I rely on SpaCy's named entity recognition algorithm to extract organizations from textual data, which I use to create substance-specific data frames. I manually code a sector (e.g., a federal bureaucracy, an industrial association) for each organization. These sectors are then associated to communities of sectors (e.g., all bureaucracies, all types of corporate actors, etc.) I use modularity to investigate the evolving structure of toxic policy networks. I then model the impact of key policy changes on those networks over time using interrupted time series analyses. Modularity analyses show that corporations and enforcing bureaucracies are increasingly intermeshed throughout policy trajectories. Time series analyses show that major policy events like the passage of the 1970 Occupational Health and Safety Act increases the intermeshing between corporations and bureaucracies. These results sustain two novel arguments in the literature on regulatory politics. First, it suggests that the relationship between industries and enforcing bureaucracies is not primarily one of interference, but rather one of interdependence. Second, it suggests that policy events is primarily as cause, not as consequence, of network structure. This paper leverages the case of toxic substances to contribute to the literature on the relationship between states, corporations, and other actors in regulatory practices. Methodologically, it circumvents a potential event-based bias in comparative historical policy research, i.e., a myopic focus on visible data points that emerge from events like media scandals, new policies and regulations, or scientific publications, by measuring underlying aspects of regulatory processes which are hard to capture otherwise. This allows us to refine theories of regulatory change and the regulatory welfare state. Foremost, this paper reconceptualizes the role of time and policies in regulatory processes, by emphasizing stable patterns over disruptive ones in the structuration of policy networks.

### **(TEA4) Teaching Introduction to Sociology**

Friday June 21 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Teaching and Learning Cluster

Typically, introductory courses are large classes taught to sociology majors and non-majors at the beginning of students' post-secondary educations. The unique characteristics of introductory courses present opportunities and challenges for teaching and learning. Join us for a panel discussion featuring 5 short (5-10 minute) presentations of pedagogical innovations, followed by an interactive discussion about the opportunities and challenges of teaching introduction to sociology. Presentations include examples and experiences with: integrating use of online census data, experiential learning in tutorials, pedagogical tools for decolonizing the discipline, reflection assignments to hone learning skills, and engaging with principles of Universal Design for Learning. *Session Organizers and Chairs: Tonya Davidson, Carleton University; Amanda van Beinum, York University*

#### **Presentations:**

1. Michael Follert, St Francis Xavier University

#### *Localizing your learning: Using online census data in Introductory Sociology classes*

Despite being a scholar who leans more toward theoretical and interpretive approaches in sociology, I've found the online databases for the Canadian Census to be incredibly successful tools for getting introductory sociology students to translate key concepts to social reality on a week-to-week basis. Census profiles (detailed demographic details of every municipality in the country), census boundary files, and census tables can help students to answer highly relevant questions like: What does income inequality look like in my hometown when compared to the rest of my province or territory? How many people practice various religious faiths where I come from and how has that changed in the past 20 years? How does the quality of housing in my city compared with that in the nearest Reserve or Indigenous community (or vice versa)? What does the gendered division of labour look like in a part of the country I may not know much about (say, as an international student) and how has that changed over time? In addition to the benefits of applied understanding (e.g., concepts like social inequality, secularization, colonialism, and gender roles, respectively) and the development of data literacy, this approach offers highly localized learning that students can feel meaningfully connected to. As a learning framework that can be implemented in weekly online discussion forums, but also in classroom activities, it ensures additionally (i) originality in student responses, and (ii) limitations placed upon use of AI interfaces, in the interest of preserving academic integrity. (i) Students each select a different census subdivision (municipality) to start, to ensure responses are unique from each other; results can then be compared and contrasted in discussion posts in relation to the weekly concepts and readings, allowing students to learn from each other in a low-stakes environment; knowledge about their selected place can be built upon week-to-week in a cumulative fashion. (ii) AI is notoriously flawed at combing data sets like the census to find and interpret specific

numbers, so this framework provides one measure for by-passing unauthorized AI usage. There are however potential openings for productive uses of AI here, like performing moderately complex mathematical or statistical calculations that can assist for the purposes of comparison, but whereby knowing how to perform such calculations is not itself part of the expected learning outcomes for first year sociology. Overall, a learning framework that incorporates census data can help students meaningfully connect what they are learning and reading about with lived realities.

2. Melissa McLetchie, York University

*Taking it to the streets: Experiential learning and community-building activities in Introduction to Sociology tutorials.*

Rarely, if ever, are undergraduate sociology majors and non-majors given the opportunity to practice methods, apply theories, and share knowledge learned in the classroom in real-world environments. However, experiential learning is essential to students grasp of complex sociological theories, methods, and concepts while community-building activities can strengthen their ability to transfer this knowledge to non-academic audiences. Given that introductory courses are large classes, it is challenging for course directors to facilitate experiential learning and knowledge-mobilization opportunities. It becomes incumbent upon teaching assistants to create innovative learning and capacity-building opportunities for their students and the community. Using examples gathered through five years as a teaching assistant for an Introduction to Sociology course at York University, as well as my work facilitating social justice programs for youth in the community, my presentation will explore the challenges of teaching Introduction to Sociology and the solutions that experiential learning in tutorials and community-building activities can offer.

3. Chris Tatham, University of Guelph

*Learning How 'To Do' University: Reflection Assignments, Awareness, and Action*

Too often students simply 'get through' assignments without considering how to develop, strengthen, and streamline their approach. This presentation discusses a reflection assignment designed to connect student experience, introspection, and future action. Instead of memorizing or applying course content, this assignment encourages students to reflect upon the process by which they 'do' assignments and tests. They are asked to consider the way they prepare for and complete class assignments, how they feel at different stages, and what they learned about themselves throughout the process. Students are then asked to strategize by contemplating changes they could make to how they approach similar tasks in a future class or workplace. This assignment encourages students to look inwards and forwards. By encouraging student awareness of their own processes and skill sets, students are able to develop awareness of their own individual strengths, and opportunities for growth, and to link these with future action both inside and outside of the academic context.

**(WPO1e) Employment and Workplace Challenges, Barriers, and Inequities**

Friday June 21 @ 9:00 am to 10:30 am (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Work, Professions, and Occupations Research Cluster

In labour markets and workplaces around the world, different groups of workers are confronted by egregious conditions that produce negative outcomes for individuals and their communities. The issues faced by workers are varied and complex, and highlight broader and intersecting societal disparities. Papers in this session address issues such as: the social determinants and impacts of child labour in Pakistan, more particularly in brick kilns, and possible solutions to the problem of child labour; the gendered dynamics of the transition to parenthood and the differential and inequitable impact of this transition on women's and men's ability to achieve positions of authority and leadership in the labour market in urban China; and, racial inequality experienced by Punjabi workers who face language barriers in accessing workers' compensation services in British Columbia. Collectively, the papers demonstrate that, though there are overlapping dimensions to the difficult realities faced by workers worldwide, the specificities of the challenges, barriers, and inequities they experience need to be teased out to gain a fuller understanding of work in contemporary society, and to identify ways to improve the lives of workers and their families, and the well-being of communities and society more generally.

*Session Organizer and Chair: Cindy Sinclair, University of Toronto*

**Presentations:**

1. Kamran Ishfaq, Bahauddin Zakariya University Multan, Pakistan

Non-presenting authors: Altar Hussain, Bahauddin Zakariya University Multan, Pakistan; Ali Ahmed, Bahauddin Zakariya University Multan, Pakistan

*Determinants of Child Labor at Brick Kilns: A Study of District Bhakkar, Pakistan*

Child labor is a global issue but it affects developing countries like Pakistan. According to Federal Bureau of Statistics Pakistan, about 3.3 million children are trapped in child labor, deprived of their childhood, health and education. Due to long working hours children's social, psychological and physical development become badly damaged. Children are deprived from their basic fundamental rights, welfare and development. According to the Global Slavery Index, Pakistan is placed third among the nations where child labor is most prevalent. Children are forced to work in miserable conditions and are subjected to physical and emotional abuse. The worst form of child exploitation and forced labor are prevalent at Brick Kilns industry. Employers of bricks compel innocent children to work in inhumane conditions in the brickmaking process. Poverty is a major factor of child labor. When families are living below poverty line and have lack of basic necessities, children frequently become an additional source of money to help their family's survival. The present study is conducted to identify the socio-economic determinants of child labor at brick kilns in the district Bhakkar Punjab, Pakistan. This study is based on quantitative research design and data were collected from child laborers (14-17 year of age) that were working at brick kilns. Total numbers of 384 respondents were selected from 284 registered brick kilns of district Bhakkar, Punjab Pakistan. Data were collected through convenient sampling technique and were analyzed by using Statistical Package for

Social Sciences (SPSS). In this study majority of the respondents were aged between 14-17 years and mostly were male. Grater parts of the respondents were local residents and afghan migrants. Majority of the respondents were no own homes and nor have any land or property. They were living in the master's provided home. The study reported that poverty, lack of education, lack of awareness, culture of the region, adopting family profession, children interest in earning instead of education, and unavailability of skill institution for children are the major determinants of child labor. Majority of the children' parents were working at brick kilns and were illiterate. Some respondents expressed that their wish is to continue their education but due to lack of support they are working at brick kilns to fulfill the basic needs of the family. The study suggested that raising the public's awareness about the adverse impacts of child labor on children's health, education, and development could reduce child labor at brick kilns. NGOs and Government organization working on child labor concerns at brick kilns can provide essential assistance to children and their families. Access to education, such as schools near kilns or mobile schools, can assist and ensure children's rights that education could not be compromised. Vocational Training Institutes must be constructed for these poor children so that they could get the technical skills rather than work as labor.

2. Manlin Cai, University of British Columbia

### *Gender, transition to parenthood, and workplace authority in urban China*

Despite the rise of women's educational attainment and labour force participation, women lag far behind men in reaching positions of authority and leadership at work worldwide. Even when men and women possess comparable human capital, a consistent gender gap exists that favours men in workplace authority. The gendered disadvantages in the labour market are further distributed unevenly among women, with mothers often bearing the brunt. Research has revealed that motherhood typically leads to lower earnings for women. However, fewer studies have investigated how parenthood shapes gender disparities in access to authority at work. In light of this research gap, my study examines how transition to parenthood affects women's and men's workplace authority in urban China. Cultural understandings of fatherhood and motherhood differ: Paid work is treated as an integral part of fatherhood, whereas unpaid childcare work remains at the core of motherhood. The norms of motherhood are thus more at odds with authority positions that usually require individuals to devote to work above all other life commitments. Mothers and fathers may internalize these gendered understandings and respond at work accordingly by adjusting their work effort. Meanwhile, regardless of work performance, such gender norms can lead employers to deem mothers unfit for authority and leadership positions. These parenthood effects are likely to be particularly salient in China, where patriarchal values surrounding work and family remain entrenched. My research draws on nationally representative, longitudinal survey data from the China Family Panel Studies (CFPS). I use all the six biennial waves of the CFPS from 2010 to 2020 that are currently available to obtain person-year observations. Given my interest in the effects of transition to parenthood, my analytic sample only includes respondents who transitioned to parenthood for the first time during the observation period. The sample is further restricted to respondents aged 18–49 in each wave who were employed in urban areas and tracked at least twice. I use fixed-effects linear probability models to estimate the effects of transition to parenthood on men's and women's likelihood of holding supervisory authority at work. The fixed-effects method estimates within-person effects and thus better addresses selectivity issues through accounting for person-specific invariant unobserved characteristics that may affect both transition to parenthood

and workplace authority. I find that net of controls for human capital, family status, and job characteristics, transition to parenthood is associated with a decrease of 5.2% in women's probability of holding supervisory authority. Results by work sectors further show that this penalty of motherhood in authority is insignificant for women working in the state sector but more salient for those working in the non-state sector (a decrease of 8.1%). By contrast, transition to fatherhood does not affect men's probability of holding supervisory authority at work, regardless of the sector they work in. Overall, the findings reveal that parenthood widens the gender gap in workplace authority. Because access to authority positions is associated with more job benefits and greater control over organizational decisions, the differential effects of parenthood on workplace authority between men and women may well produce and perpetuate gender inequalities in other realms of work and family lives. Furthermore, transition to parenthood exacerbates the glass ceiling that prevents capable women from reaching leadership at work, which could, in turn, incur a tremendous loss to organizations and society.

### 3. Manjot Mangat, University of British Columbia

#### *Unveiling Language Barriers: Exploring Challenges Faced by Punjabi Clients in Accessing Workers' Compensation Services within WorkSafeBC*

Racial inequality remains a pervasive issue within the workplace, manifesting prominently in the hurdles confronted by individuals from marginalized communities seeking access to workers compensation services. WorkSafeBC (WSBC), responsible for administering workers compensation in British Columbia, plays a crucial role in ensuring timely and appropriate support for injured workers. However, members of the Punjabi community, a significant segment of BCs population and workforce, grapple with formidable language barriers when seeking assistance from WSBC. These barriers extend beyond mere communication challenges, impacting the ability to navigate the compensation process effectively, leading to delayed or inadequate medical care, and perpetuating disparities within the workplace. Additionally, the linguistic hurdles render Punjabi workers vulnerable to exploitation, impeding their capacity to advocate for rights or negotiate fair settlements. This study is designed to delve into the racial inequality within WSBC, focusing specifically on the language barriers faced by Punjabi clients. The threefold objectives encompass identifying and analyzing the extent and nature of language barriers within the WSBC system for Punjabi clients, evaluating the availability and effectiveness of interpretation services provided by WSBC, and proposing strategies to address language barriers and promote equitable services. Through these objectives, the study aims to shed light on the challenges experienced by the Punjabi community, contributing to the creation of a more inclusive and equitable environment within WSBC. The research question driving this study centers on the challenges confronted by Punjabi clients in accessing WSBC compensation services in BC. Language barriers are identified as a critical impediment affecting their ability to navigate the workers compensation system, comprehend policies and procedures, and submit claims in a timely manner. The study also endeavors to assess the availability and effectiveness of WSBCs interpretation services for Punjabi clients, aiming to enhance communication and understanding between Punjabi-speaking individuals and service providers within WSBC. A comprehensive literature review illuminates existing research on the impact of language barriers on access to vocational rehabilitation services and workers

compensation. However, these studies fall short in addressing the specific challenges faced by the Punjabi community in BC. To address this gap, the research employs a qualitative methodology, utilizing semi-structured interviews with Punjabi clients of WSBC in the Lower Mainland region. Convenience sampling is employed to ensure diverse perspectives, covering age, gender, occupation, and injury type. The interviews, conducted in Punjabi, explore participants' experiences with language barriers, understanding of policies and procedures, communication difficulties, and the impact of language barriers on compensation claims. Moreover, thematic analysis is applied to identify patterns and challenges, allowing for a comprehensive exploration of the research objectives. In essence, this research aims to contribute to the ongoing discourse on racial inequality within workers' compensation systems. By spotlighting the unique challenges faced by the Punjabi community in accessing WSBC services and proposing strategies to address language barriers, the study aspires to foster a more inclusive and equitable environment within WSBC. Ultimately, the goal is to ensure that all clients, regardless of linguistic background, can effectively navigate the compensation system and access their rights.

**(CHS1) New Paths in comparative and historical sociology**  
**Nouvelles avenues en sociologie historique et comparée**

Friday June 21 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Session Language: English, French

Affiliation: Comparative and Historical Sociology Research Cluster

This session aims to give a general perspective of this peculiar field of research and welcomed papers that consider theoretical issues as well as case studies within this framework.

Cette session a pour but de présenter une perspective générale de ce domaine de recherche particulier et accueille des communications qui abordent des questions théoriques ainsi que des études de cas.

*Session Organizers: Andrew Dawson, York University, Matthew Lange, McGill University, Guillaume Durou, Université de l'Alberta*

*Chair: Matthew Lange, McGill University*

**Presentations:**

1. Sébastien Parker, University of Toronto

Non-presenting author: Ethan Fosse, University of Toronto

*Cohort Dynamics and Social Cleavages: A Comparative Analysis of Political Identification and Engagement in Europe*

This paper presents an innovative diachronic, cohort-based analysis of political identification and political engagement. Leveraging data from the European Social Survey (2002-2020) and focusing on a historical-comparative analysis of France, Hungary, Spain, and Sweden, the study examines dealignment, realignment, and alignment trends, grounded in distinct socio-political contexts. The

four cases selected are based on expected variations in cleavage politics and cohort patterns: in France, the declining importance of religion and a supposed realignment in terms of educational groups paired with an increasing center-periphery cleavage; in Spain, the often discussed enduring importance of class, religion, and agrarian-regional cleavages recently challenged by the Eurozone crisis; in Sweden, persistent class cleavages but increasing urban-rural divides; and, finally, in Hungary, the significant realignment across economic and cultural dimensions, notably for class and education cleavages. Methodologically, the paper introduces significant innovations by decomposing overall trends into intra- and inter-cohort trends, enabling a distinction between social and life-cycle change. Employing descriptive age-period-cohort (APC) models with smoothing splines, it captures nonlinear patterns dynamically without relying on strong assumptions. There are few significant advantages to the proposed analytic strategy. Unlike period-based models and synchronic generational analyses, the proposed model provides estimates of inter-cohort (or social change) trends that are adjusted for intra-cohort (or life-cycle) trends, allowing to develop a more complete and less distorted account of how socio-political attitudes have changed over time and across contexts. The study leverages the proposed model to test theoretical expectations regarding cohort trends across key social cleavages like class, education, geography, religion, ethnic identity, and gender, offering insights into the patterning of social change across the four cases under scrutiny. In the case of France, for example, the paper critically assesses various narratives and theoretical claims about the country's socio-political trajectory. The findings reveal deep social inequalities widening the gap between citizens, particularly in terms of political interests, political engagement, and the capacity to engage in politics. Individuals from higher social classes, the more educated, urban dwellers, and those leaning towards the right, we find, increasingly distinguish themselves from the rest of the population. Moreover, the findings reveal that recent protests do not stem from an intergenerational shift towards more assertive and critical citizenship. Instead, we show that the trends arise from a growing sense of indifference and alienation reaching a tipping point, prompting citizens, many for the first time, to take to the streets to express their discontent – trends largely in support of a generational dealignment rather than a realignment. The findings are contrasted with that of Sweden, Spain, and Hungary, helping forward a long-term, cohort-based understanding of shifting socio-political landscapes where traditional cleavages based on class, education, and geography continue to play a crucial role but are being reconfigured in new ways. We end the paper by discussing the implications of our proposed approach to studies broadly in the areas of historical, comparative, and political sociology: specifically, we highlight how employing a cohort perspective offers a vital lens by distinguishing between generational shifts and age-related changes. We contend that this help consider distinct experiences and attitudes of successive cohorts, informing theorization about long-term generational trends in a comparative fashion, while helping avoid inherent issues with period-based evaluations.

## 2. Amin Perez, Université du Québec à Montréal

### *Sociology against Empire. Pierre Bourdieu's thought on colonialism and revolution*

How can we think from the Empire's entrails in a counter-imperial direction? How can sociology play a progressive role in the context of colonization and a war of liberation? This presentation focuses on Pierre Bourdieu's sociological studies on colonialism, forged mainly amid the Algerian liberation war against the French Empire. Drawing on Bourdieu's personal papers and his published and



unpublished work, I propose to restore the unorthodox scientific practices (in collaboration with native writers, indigenous schoolteachers, and anticolonial activists) that brought him to outline an alternative sociology of colonialism. More importantly, I'm interested in showing the components of the sociology of domination and emancipation he forged during the anticolonial struggle. First, the historical sociology developed by Bourdieu in the Algerian form of settlement colonization was as interested in analyzing the military, legal, political, and economic mechanism that made this domination happen as in studying the Imperial reason that grounded it. Second, Bourdieu also sought to understand the means of liberation and social emancipation. During the Algerian decolonization struggle, other anticolonial thinkers and activists from other colonies and the metropole took that particular moment of extreme domination to think about social change and a postcolonial society. I replace how Bourdieu put these theories to work in the sociological field. As distanced from colonial mythologies without falling into anti-colonial mysticism, Bourdieu's sociology offers the means to develop a social revolution. This presentation proposes a reflection on an unknown Bourdieu as a sociologist of colonialism, race, revolution, and emancipation. By historicizing Bourdieu's work developed from the bowels of Empire, my goal is to provide a new analytical perspective on the historical past of colonization and decolonization and contemporary debates.

3. Kathryn Barber, York University

*Finding social gravity: Adolphe Quetelet's formative influence on the International Statistical Institute (ISI)*

The 'long 19th century' was marked by dramatic changes to to understanding the social world. Academic disciplines were founded, dramatically changed or eliminated such as sociology, political economy or phrenology. During this period, the practice of statistics began transitioning from the methodologically ambiguous study of all facets of the state to applied mathematical discipline driven overwhelmingly by Belgium's Astronomer Royale, Adolphe Quetelet search for social gravity. In this presentation based on an analysis of primary historical texts, I reconstruct Adolphe Quetelet's now defunct science of la physique sociale, and describe its epistemological influence on the premier statistical organization of the day, International Statistical Institute.

4. Amy Kaler, University of Alberta

Non-presenting author: Cory Willmott, University of Southern Illinois - Evansville

*Creating a "Culture-Cohort": Methodological Challenges in Historical Sociology and the Case of West China Missionaries*

This paper examines the epistemological and practical challenges of delineating a cohort of individuals for the purposes of generating a "group biography" or collective account of experiences. These challenges include identifying both the essential characteristics of the cohort for the purposes of study and the inclusion criteria. For the purpose of cultural history, these inclusion criteria may not be limited to time and space, or demographic co-ordinates, but also involve individuals' affiliation with particular institutions and their identification with particular social and political projects. As an example, we discuss the creation of a cohort for a forthcoming book on the political

imaginary of North American Protestant missionaries who were active in Sichuan, China, in the late 19th and early 20th century. Focusing in particular on the Canadian members of this cohort, in this paper we describe how this cohort was defined not only by who they were and where they went, but also by their shared connection to specific Canadian educational institutions (such as Victoria College, UofT), denomination and inter-denominational Christian churches and networks (such as the YMCA and the Student Volunteer Movement), identification with a particular ethnic identity (as Scottish-descended settlers of the second or third generation) and perhaps most elusive, as adherents to political and intellectual projects understood as “progressive” or “modern” within a religious context, such as pacifism or attachment to the promise of science and impartial rationality to mend the problems of the world. We argue that these shared characteristics make up a “cultural cohort”, and we consider what it means to be part of a historically significant group like a cultural cohort, and why this sort of cohort analysis matters for doing sociology at the intersection of history and biography, in C Wright Mills’ words.

### **(DEA2a) Death and Grief in Society I: Theorizing Death, Gender, and Sexuality**

Friday June 21 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

The experiences of death and grief are both socially-mediated experiences. They are shaped and influenced by social, cultural, economic, political, demographic, racial, ethnic, and gendered dynamics, among others. The general purpose of this session is to become a meeting point and venue for scholars interested in death studies from a social science and humanities point of view.

*Session Organizers and Chairs: Zohreh Bayatrizi, University of Alberta; Audrey Medwayosh, University of Alberta*

#### **Presentations:**

1. Mark Gilks, Independent

#### *The trivialisation of death in Western military culture: A Heideggerian analysis*

In an ideal-typical sense, the role of the combat soldier in contemporary Western society is paradoxical: On the one hand, they volunteer to die – to make the “ultimate sacrifice”; while on the other hand, they volunteer to kill – to commit what is regarded, in a (post-)Christian world, as a sacred taboo. But how do Western soldiers regard the prospect of their own “sacrifice”; and what is the relationship between this prospect and the prospect of the death of the other at one’s own hands – whether of the enemy or of civilians caught up in war? Focusing on the case of the British soldier in Afghanistan, this paper explores these questions from an existentialist-phenomenological perspective. Drawing on Martin Heidegger’s notion of ‘Being-towards-death’, I argue that the willingness to die and kill in war are grounded, to some degree, in a trivialisation of death in military culture – of one’s own death and of the death of the other. This argument develops in three main steps. First, I conceptualise “death” in a strong existential and paradoxical sense as ‘non-existence’.

In this sense, death—as Heidegger shows us—is a dreadful and anxiety-provoking prospect. Although largely unfathomable (and, as we see, culturally obscured), this prospect is always lurking in the soldier’s imagination – as will be demonstrated through empirical examples (in the form of testimonials by British soldier). Following Heidegger’s logic, in the second part I theorise how the dreadful prospect of existential death leads the soldier to “flee” into-the-world – which, for the soldier, is a World of military culture in which death is trivialised. Drawing on a variety of first-hand accounts of war by British soldiers, I show how the prospect of 'existential death' becomes obscured and estranged. In particular, I explore how death becomes something which only happens to the other; and that, as a result, one’s own death becomes an inconceivable possibility – as is even tragically illustrated in cases when that death ultimately occurs. Finally, I explore the linguistic significance of death for the British soldier. Specifically, I examine how in military culture death is disguised in abstractions and metaphors. Together, as such, these argumentative steps explore the significance of death ranging from the most existential and unfathomable to the most Worldly and culturally “perverted” (to use Heidegger’s term). We see, for example, how the British soldier expresses all of these notions of death: how, in one sense, it “doesn’t make any sense [...] how can you be talking to someone ten minutes earlier and then later on you find out you’ll never talk to them again”; yet, we also see how, when soldiers die, comrades refer to meeting them again at the “bar in the sky”, at the “final rendezvous” where all soldiers will reunite in a kind of warrior heaven. This paper makes three main contributions. First, once the ways in which death is trivialised are understood, the willingness to participate in organised violence (from an individualist perspective) becomes less paradoxical: If death remained as anxiety-provoking as Heidegger theorises, then war (as well as many dangerous activities) would surely be impossible; yet, once trivialised, death is detached from its essential and original anxiety-provoking nature (it is “perverted”), thereby becoming a less dreadful prospect (and even, in the greatest perversions, something to be welcomed). Second, this theory of death enables us to better make sense of acts of violence against others in war, whether the enemy or civilians. Since the trivialisation of one’s own death in military culture leads to the trivialisation of the other’s death, acts of killing become devoid of existential significance and become more akin to procedures – bound up in abstractions such as “professionalism”, “strategy”, “duty”, or “collateral damage”. Lastly, and ultimately, this argument offers a moral and political problematization of death in military culture: Critiquing the tendency to trivialise death in military culture will facilitate a reckoning with the real and existential consequences of war, and hence a reassessment of the willingness—whether personal or collective—to participate.

2. Yan Xue, University of Alberta

*Necropolitics as a bridge between queer death studies and queer migration studies*

My Ph.D. research examines an emerging phenomenon whereby Chinese transgender migrants in Canada create kinship ties through the online commemoration of transgender people who have committed suicide in China. In this paper, I discuss the notion of necropolitics and review its usage in queer death studies/QDS and queer migration studies/QMS. By doing so, I reflect on how studying transnational trans kin mourning can bridge the interpellations of transgender intersubjectivities and institutional structures with the inquiries of trans-national geopolitics. I also contemplate the ethical question of how we can study the potential insurgency of transnational queer kin mourning

but also be vigilant not to reproduce imperialism and the disparities of power and rights between racialized trans migrants and white trans citizens. Mbemb (2003) conceptualizes necropolitics as institutional forces and processes that enfranchise dominant groups and make their lives liveable while exposing others to significant death risks through deprivation, violence, and abandonment. Both queer death studies and queer migration studies draw from necropolitics. In QDS, it is used to critically theorize queer suicides as results of chronic institutional violence. Scholars contend that suicidal thoughts and attempts are prevalent among LGBT people because they suffer from homophobia and transphobia in family, school, and other social institutions in their daily lives in the long term (Cover, 2013; Hansen, 2021). In some studies of queer suicide, scholars deploy a theoretical framework that combines necropolitics with queer kinship theory. They find that queer kin not only recognize the operations of necropower but also mobilize their sorrow and anger to organize against such operations politically . In QMS, the notion of necropolitics is drawn to conceptualize how queer death is complicated across the border. The prevalence of queer deaths by murder, execution, and suicide in their countries of origin motivates living queer people to emigrate as a means to survive . In the host countrys refugee regime, queer deaths over there are constructed as exceptional human rights violations and moral threats to their queer-friendly modern civilization . While these host countries are eager to ‘save’ queer lives far away from their national territories, they dismiss and perpetuate queer deaths in their own sovereignty. They are indifferent to queer migrants suicides due to their socioeconomic alienation and frame such deaths as exceptions and individual failures . They also proactively produce queer migrants deaths through the increasingly punitive detention regime (Aizura, 2014; Butler Burke, 2016). QMS and QDS scholars who use the notion of necropolitics also refer to Judith Butlers (2004) ungrievable death and Kenneth Dokas (2001) disenfranchised grief. They contend that un/grievability and dis/enfranchisement are not overdetermined but shaped by the deceaseds and mourners multiple intersecting identities (Haritaworn, 2012; Snorton and Haritaworn, 2022). Using Transgender Day of Remembrance (TDoR) as an example, scholars find that while the enumerated deaths are disproportionately trans of colour, and many of whom are immigrants, mourners who eventually benefit from social recognition and trans rights legislation and whose lives become more liveable are exclusively White trans citizens (Edelman, 2014; Snorton and Haritaworn, 2022). The necropower that operates on racialized queers and queer migrants reveals the rift between grievable death and enfranchised grief.

### 3. Brett Richardson, Concordia University

#### *Refusing to Lose: The Story of Labour, Masculinity, and White Supremacy Hidden Within the Opioid Crisis*

Among the groups overrepresented in the epidemic of drug poisonings in Canada, one, unmistakably, is white men who work in the trades. For these men, the crisis is not singular. They are living and dying in a space where multiple crises meet: a toxic drug crisis, a (white) masculinity crisis, a slow motion crisis decades underway – deindustrialization. It is no more true to say that working class white men are dying from opioids as it is to say that they are dying from loss – the loss of security and status, of pride and privilege, relative to decades gone by. It is no more true to say that they are dying from fentanyl as it is to say that they are dying from the social abandonment of their hometowns, from the spiritual vacuum left when industries and governments take a region’s resources, including the labour from its people, and then leave it, and them, behind. It is no more

true to say that they are dying from toxic drugs as it is to say that they are dying from toxic masculinity, from the kind of manliness worn by men who feel they have already lost too much. Sometimes these men embody their refusal by way of tactical gear, by the boots, pants, and, indeed, polo shirts that signal: I will arm myself against further loss. Sometimes they embody their refusal by stabbing needles full of anaesthetic into their flesh, in the paradoxical self-care of self-annihilation, refusing to lose by convincing themselves that there is nothing to lose. The same men so vulnerable to trucker rally refusal are filling the beds of addiction treatment centres, and that is where I met them. Sharing elements of my ethnographic PhD project, I will introduce the audience to the grieving, and often aggrieved, men that I met, and to the transformations being undertaken in recovery. These transformations deserve our attention, because they offer clues about how to address the pervasive problems spreading out from men's grief. Though treatment is neither an intervention or industry built to deal with the world's systemic drug and addiction problems, treatment is nevertheless reliably transforming Canada's wayward men. Encouraged to depend on god, to ask for help, to be of service, and to take responsibility "for their own shit," the once hardened and sealed off are being changed as men. Though they may not know it, treatment centres are mitigating – minimally, but intriguingly – the risks that men will follow the voices tempting them towards the politics of refusal. Offering a path to a new world, treatment is mitigating the too real possibility that disoriented men will go astray and take us all down with them, holding onto the old one. When I realized that the treatment industry is offering a kind of final stop (and new beginning) for Canada's migrating men – on pilgrimages that take them from their hometowns, to oilfields, to "rehabilitating" institutions, to the streets of Vancouver's downtown Eastside – the broader economic crisis revealed itself. Witnessing a remarkable proportion of the more successfully "treated" become enchanted by the prospect of a new career – by an escape route from the "work hard, play harder" industries that nearly killed them – and then be absorbed by an overwhelmed treatment industry desperate for cheap labour, i realized i was watching the manufacturing economy be reborn as the service economy, one labourer-turned-care worker at a time. The treatment industry isn't merely "catching" the men impacted by industrial decline. It is that decline. In the prophecy foretold by deindustrialization, the recovery worker is the labourer here to treat the symptoms of the very condition that created him. Exchanging power tools for self-help books, he is retrained with the soft skills of the historically feminized care economy, and yet, he is still a man. Reborn as a missionary of recovery, now he must save his brothers from the trenches. Addiction is the crucible that has delivered him into being, and it is the story he will tell in the new world.

#### 4. Camille Nichols, University of Manitoba

*"Fix Your Hearts or Die: A theoretical examination of transgender death and dying"*

Recently there has been a call for a "queering" of death studies, troubling and reframing expectations for what makes a life worth grieving and how capitalism and the political apparatus hastens death and eliminates human and non-human entities alike. My paper is a theoretical examination of transgender death and dying through the lens of Achille Mbembe's concept of necropolitics. Necropolitics aptly illustrates the ways transgender people have been subjugated to such extents that they are in a liminal state of being, continually on the precipice of destruction. This paper is also an exploration of posthumanist conceptions of mortality in a trans context, where death is not necessarily about extermination, but is a cyclical force. This paper contributes to

broadening scholarship on death and dying in the social sciences. Focusing on transgender identities challenges dominant narratives of mortality, death, dying, and aging, opening the death studies field to diverse perspectives and theoretical discussion. Public health, choosing who lives and who dies, who withers, and who thrives, is the entirety of the political power apparatus. Necropolitics, according to Mbembe, prohibits life for the marginalised. Higher rates of physical and sexual violence, harassment, and experiences of poor mental health, thoughts of self-harm, and drug use to cope with victimization are detrimental to the lives of transgender people in Canada and can result in early death. Bills and legislation restricting gender-affirming care in the United States exacerbate an already tenuous relationship between 2SLGBTQ+ people and the healthcare system. Transphobic sentiments and hate crimes in the United Kingdom contribute to hostile climate for gender-diverse people. This informs the ways trans people have been subjugated to the point of their experience as what Mbembe calls the “living-dead.” However, death is not always the terminus in a trans context, but a necessity; for example, a deadname is part of what must go to be fully alive. Parts of a previous or even a false identity must be destroyed to create, to transform oneself. It should be understood there is a complexity and even joy in transition. By extending this framework, ideas of human mortality make space for a celebration of life. By following Mbembe’s necropolitics, transgender people have had entire populations exterminated through violence, oppression, and subjugation. Breaking down social dualities and hierarchies is a tool of liberation. Overcoming hegemonic modes of understanding life and death is an imperative. In posthumanism, there is no binary or purity in humanity-- the only constant promise of living on this earth is change. To frame transgender identities as systemically threatened and marginalised is important to understanding barriers to a peaceful end of life. Additionally, questioning established hierarchies, expectations, and reframing death as part of a larger existential experience allows for the further queering of human mortality. If we want to imagine a world where transgender people live, thrive, age, and eventually die an expected death as so many people do now, examining and focusing on transgender experiences is vital scholarship.

### **(DIS1b) Breaking Barriers II: Discourse and Representation of Sexuality and Disability**

Friday June 21 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Disability Research Cluster

This session will delve into how sexuality and disability are portrayed within broader discourse. By interrogating dominant narratives, this session will cover historical and contemporary portrayal of disability, sexualities, and queerness. Presenters will cover topics, such as shifting narratives by queer disabled Redditors, psychiatric discourses of queer identities in the twentieth-century, and AI representations of disability and sexuality. This session highlights how dominant narratives and societal constructions inform popular perceptions of disabled people.

*Session Organizers: Alan Santinele Martino, University of Calgary, Thomas Tri, University of Calgary, Eleni Moumos, University of Calgary*

*Chair: Alan Santinele Martino, University of Calgary*

**Presentations:**

1. Thomas Tri, University of Calgary; Alan Santinele Martino, University of Calgary

*Beyond Deficit Narratives: A Qualitative Journey into the Lives of Queer Disabled Redditors*

Access to information about queerness and disability has been unreliable and incomprehensive within formal education settings. In contrast, digital spaces allow people to share challenges, successes, and advice. Digital spaces, such as social media or the internet more broadly, have been focal points in fostering community, belonging, and connection. For many queer and disabled people, digital spaces not only serve as an avenue for support and interaction, but it can also serve as a vital tool in identity-making and ownership of one's narrative. This phenomenon underscores the importance of exploring the concept of joy within these marginalized groups, challenging the prevalent "joy deficit" perspective that tends to focus solely on their suffering and misery. The term "joy deficit" highlights a research tendency to overlook the positive aspects of the lives of queer and disabled individuals, emphasizing their struggles while neglecting their resilience, hope, visions, and wisdom. Tuck (2009) suggests adopting a desire-based framework that acknowledges loss and despair and recognizes the positive elements within these communities. Scholars have delved into the concept of joy among queer and disabled individuals, exploring how critical experiences of pleasure and happiness are in the face of obstacles, yet queerness and disability are often discussed in silo. To address the intersection of queer and disabled joy using a desire-based framework, this study seeks to investigate how queer disabled online users understand joy in Reddit. Objectives of the study include a) identify how users defy normative narratives about disability and queerness that are disempowering and b) investigate how users construct new narratives around queerness and disability. Using a content analysis, this study will examine and analyze posts, comments, and content from Reddit spanning the past five years. A targeted search strategy will employ specific keywords, including "queer," "LGBTQ+," "disabled," and "disability," to identify and gather pertinent discussions within relevant subreddits systematically. A thematic analysis will be conducted inductively and iteratively to generate themes. Finally, this research project will be disseminated to local non-profits and organizations through infographics that mirror Reddit threads. In doing so, knowledge is accessible and more engaging. This study also seeks to inform practical outcomes such as policy, programs, and services that centre joy and foster well-being. This study is a work in progress and will have substantial results by the time of the conference.

2. Melissa Miller, University of Calgary

Non-presenting authors: Alan Santinele Martino, University of Calgary; Rachell Trung, University of Calgary; Eleni Moumos, University of Calgary

*Exploring Representations of Disability and Sexuality in AI-Generated Art*

Artificial intelligence (AI) has dramatically transformed the landscape of creative arts, particularly in terms of image generation. This evolution of AI technology presents a unique opportunity to critically examine its role in shaping societal perceptions, especially concerning sensitive topics like disability and sexuality. This exploratory qualitative study delves into two fundamental research questions: Firstly, what types of images are generated by AI when tasked with representing disability

and sexuality? Secondly, do these AI-created images reinforce or challenge prevailing stereotypes and perceptions surrounding disability and sexuality? AI-based image generation tools possess the dual capability of fostering positive societal shifts while also posing significant challenges. These tools, through their programming and learned datasets, have the potential to either perpetuate harmful stereotypes or offer new, inclusive perspectives. Our study aims to provide a critical analysis of the representations of disability and sexuality in AI-generated imagery. By doing so, we seek to understand whether AI is merely replicating entrenched societal biases or if it is capable of contributing to a more diverse and inclusive visual narrative. This paper rigorously examines the portrayal of disability and sexuality in AI-generated images. By conducting a qualitative analysis of visual content produced by various AI models, our aim is to explore how AI technology impacts the depiction of disabled individuals as sexual beings. Utilizing NVivo, a qualitative analysis software, we engaged in an in-depth content analysis to identify and explore recurring themes within these images. Our preliminary findings reveal a concerning trend in AI-generated imagery: a significant lack of diversity and a narrow representation of the disabled experience. Most images predominantly feature white heterosexual couples, and, notably, when disability was explicitly mentioned in the prompts provided to AI image generators, many of the resultant images failed to display any visible signs of disability. In cases where disability was depicted, the inclusion of wheelchairs and glasses were often the sole indicators, demonstrating a limited and stereotypical perspective on disability. This study underlines the potential of AI-generated content in showcasing the rich and diverse experiences of disability. However, realizing this potential hinges on training AI models with a more comprehensive and varied range of images and data. It is imperative for developers, content creators, and designers to engage in ethical practices. This encompasses the diversification of training data to counteract ingrained biases, the integration of accessibility features in AI-generated content, and the proactive solicitation of feedback from individuals with disabilities during the development process. Our paper casts a critical light on the current state of disability and sexuality representation in AI-generated images. The analysis we present is not just an end in itself but serves as a catalyst for further research, ethical discussions, and the responsible use of AI in visual content creation. In our presentation, we will elucidate these preliminary findings, drawing attention to the persistent erasure of the disabled experience and the predominance of white heteronormative portrayals within AI image generation. As AI technology continues to evolve, it is essential to ensure that its application is marked by careful consideration and intentionality. AI holds the promise to represent and enhance the lives of individuals with disabilities effectively. However, this can only be achieved if we commit to using AI in a manner that ensures all individuals, regardless of their abilities, are portrayed with the accuracy, dignity, and respect they deserve.

### **(FEM2c) Gender at Work, Gendered Work III : Gender Division of Labour**

Friday June 21 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Feminist Sociology Research Cluster

Gender intersects with other axes of identity to create particular experiences of working life. Women, girls, and marginalized groups earn less, have fewer opportunities for employment, education and training, and contend with poverty, health challenges, discriminatory norms, policies



and practices that do not adequately consider the needs of diverse women or mothers. Their work is often sorted, segregated, and routinely devalued and devalorised. Acknowledging ongoing and persistent gender inequalities in workplaces and the labour market, this session invited papers that explore and consider the material conditions of gender and work under capitalist patriarchy. We also invited scholars to consider the ways that the COVID-19 pandemic has exacerbated, reified, or transformed intersecting inequalities.

*Session Organizers: Sonia D'Angelo, York University, Linda Christiansen-Ruffman, Saint Mary's University, Ronnie Joy Leah, Athabasca University*

*Chairs: Linda Christiansen-Ruffman, Saint Mary's University; Ronnie Joy Leah, Athabasca University*

### **Presentations:**

1. Ethan Shapiro, University of Toronto; Emma Jennings-Fitz-Gerald, University of Toronto

#### *Explaining Gender Segregation in Craft Brewing: A Multi-Level Investigation of Market Inequality*

The Canadian craft beer industry has recently faced a reckoning over gender-based harassment and segregation. Previous research on craft beer contextualizes this reckoning within the industry's gendered occupational structure: craft brewery owners and operators are almost universally men whose work is often publicly valorised. In contrast, women typically occupy low-status positions in the industry, such as service and hospitality roles. While craft brewers insist that "good beer" should be for everyone, the class, racialized, and gendered resources required to enter this industry limit the product's universality. The current research aims to clarify the processes through which existing gender inequalities shape (and are reproduced by) gendered experiences in the craft brewing industry. Drawing on 70 in-depth, semi-structured interviews with craft brewery owners (N=35, already collected) and workers (N=35, to be collected), the current research confirms that craft breweries are gendered organizations in which occupational positions and cultural conceptions of ideal workers privilege male market entrants and restrict female ones. These interviews show that women's disadvantage in the craft beer industry is reproduced through a horizontally segregated organizational structure and the cultural valorization of men's work. Following the feminist emphasis on the maintenance of gender inequality at the level of everyday experience (hooks, 2000), I conduct a multi-level investigation of niche formation that clarifies the role of gendered social stratification in cultural industries. I ask, (1) how do industry-level gender inequalities enable and constrain entry into emergent markets? and (2) how do people make sense of these inequalities at the individual level to construct feasible market action? To answer these questions, I seek to provide an account of the emergence of the craft beer sector – a prototypical example of a highly gendered lifestyle market. This study enhances current industry efforts to address exclusion and discrimination in the craft beer sector (Canadian Craft Brewers, 2020). First, it identifies key structural barriers to entry for women in the craft beer industry, and second, it highlights the agentic processes through which female entrants navigate and potentially alter unequal opportunity

structures. Thus, the current research aims not only to advance sociological theories of market emergence, but to serve as a resource for empirically grounded diversity and inclusion practices in the craft brewing industry.

2. Michelle Nadon Bélanger, University of Toronto; Emma Jennings-Fitz-Gerald, University of Toronto

*(Hegemonically) masculinized organizations: Better bridging theory in the sociology of gender and work*

Gendered organizations theory has contributed valuable insights to our understanding of how certain workers' experiences are privileged in the workplace, including the concepts of masculinized occupational logic (Britton 1997) and the masculine worker ideal (Acker 1990). While current literature in the sociology of gender and work bears the implicit understanding that worker ideal centered in masculinized workplaces is hegemonically masculine, gendered organization theory's assumption of a masculine hegemon has not been made explicit nor been granted a systematic definition. Pairing a literature review with original data on how workers identify and strategically adapt to masculinized occupational contexts through gender performance, this paper aims to clearly articulate how we may better understand the ways in which the masculinity that is centered in such contexts is hegemonic. Specifically, this paper posits that masculinized workplaces clearly subordinate identities that do not align with a dominant masculine ideal, even rewarding gendered 'others' who perform their gender in a manner that adheres to their position as a dominated group. While my original data stems from research with musicians working in the heavily masculinized field of jazz music, accounts of masculinized workplaces across a wide variety of occupations also show that workers who stand as gendered 'others' (e.g., women, gender-diverse individuals, and/or men who identify as gay and/or trans) engage either in a) relational femininity or b) 'compensatory' masculinity, which work to mitigate or otherwise circumvent gender disadvantage without confronting dynamics of gender inequality. This outcome is generated on the basis that such gender reify women, gender-diverse, and gay and/or trans workers' position as gender subordinates, which mirrors existing gender dynamics of masculinized workplaces by continuing to centering hegemonic masculinity. I explore my own data on the jazz industry as a case study to corroborate this argument, presenting the specific dimensions along which women musicians perform relational femininity and gender-diverse musicians engage in compensatory masculine behaviors to 'be one of the boys'. This includes considering the specific ways in which core features of the jazz industry—an entrepreneurial structure, ambiguous workplace valuation, and occupational gender segregation—demonstrate traces of gender hegemony. In doing so, I provide an example of how we might better integrate theoretical discourses on gendered organizations and hegemonic masculinity.

3. Daniel Amoah, Memorial University

*Examining the Gendered Effects of Informal Taxation in the Informal Economy in Ghana through an intersectional lens.*

The informal economy is prevalent in many developing countries. The sector is however bedeviled with many challenges. The COVID-19 pandemic has exacerbated pre-existing inequities. Recent

years have seen debates around the relationships among informal workers and the state, informal taxation, and social protection for informal workers in Ghana. There is growing recognition among researchers and policymakers that despite their informal status, many informal firms still do pay a variety of formal/ informal fees and taxes. Such payments are often not equally distributed among informal workers. This research highlights the effects that these fees and taxes can have on different groups and the urgent need for expanding empirical research on this subject. However, informal taxation is an unexplored area in Ghana despite the country's high rate of informality. To fill this research gap, this study asks two important research questions. To what degree are tax burdens within the informal economy in Ghana gendered? How has the COVID-19 pandemic affected and possibly worsened the vulnerabilities of various groups in the informal economy in Ghana? This study attempts to bridge this knowledge gap through the intersectionality framework to deepen the knowledge base on this issue, both for the context of Ghana and the wider scholarship on informality, gender, and tax. The particular focus here lies on the gendered effects of informal taxation. The study uses qualitative methods through in-depth semi structured interviews, focus group discussions, key informant interviews, and informal observation to examine these experiences in selected urban neighbourhoods – Accra Metropolitan Assembly (AMA) and Kumasi Metropolitan Assembly (KMA), in two of Ghana's largest cities.

4. Katharine Dunbar Winsor, Mount Allison University

*“There would have to be an amazing amount of trust”: Community service providers on working with criminalized mothers, pregnancy, and substance use.*

In this paper, I provide an overview of common experiences by community service providers supporting criminalized women in Atlantic Canada. The experiences they often provide support on include trauma, victimization, substance use, and motherhood. Due to their experiences and intersecting identities, criminalized women commonly face multiple forms of stigma and structural barriers in their daily lives. Community service providers commonly work to provide support and system navigation for criminalized women within community-based organizations. In an emotionally laden area of work, service providers support criminalized women as they navigate criminal legal, child protection, and social assistance systems. Further exploration of service providers' experiences within their work and their understanding of their clients' substance use, motherhood, and criminalization is warranted. Service providers commonly maintain ongoing professional relationships with clients and, therefore, have the potential to support criminalized women's health and pregnancy through trauma-informed supports and approaches. Using a theoretical framework for the sociology of emotions, these experiences of community service provision are explored to illustrate their navigation of emotional predicaments within their field (Davis, 2016; Hochschild, 1983). Semi-structured interviews were conducted with 23 women community service providers working with criminalized women in Atlantic Canada. Transcripts were subjected to open and focused coding. Themes illustrate that service providers are an important source of information for criminalized women and that trust built with clients is critical to de-stigmatizing conversations about substance use and pregnancy for criminalized women. Community service providers as prolonged and often trusted individuals in the lives of criminalized women highlight additional pathways for trauma-informed approaches around substance use. Relationship-building and trust are paramount in these relationships. At the same time, trauma-informed

education and resources can further support both community service providers and the work they are engaged in.

## **(HOU2) Sociological Perspectives on Homelessness**

Friday June 21 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Housing Research Cluster

In 2008, the City of Calgary was the first municipality in Canada to implement a 10-year plan to end homelessness. Other Canadian cities soon followed suit, yet 15 years later, homelessness continues to be a significant social problem. Recent reports from Vancouver, for example, suggest that the number of unhoused individuals and families has increased over the last couple of years. All major cities saw a surge in and greater visibility of encampments, and the predominant response is the forceful removal of residents and their belongings from public spaces. What is the current state of sociological research focusing on homelessness in Canada? This session invited theoretical contributions, methodological discussions, empirical findings, and critical examinations of homelessness and people experiencing homelessness in the Canadian context.

*Session Organizer: Annette Tézli, University of Calgary*

*Chair: J Overholser, University of Calgary*

### **Presentations:**

1. Laura Fisher, Dalhousie University

Non-presenting authors: Catherine Leviten-Reid, Cape Breton University; Kristen Desjarlais-deKlerk, Cape Breton University

*"Everyone's Fed Up": A Case Study of Housing Systems in Cape Breton, Nova Scotia, and Medicine Hat, Alberta*

According to Statistics Canada, approximately 235,000 people experience homelessness in Canada each year, which researchers know is an underestimate. Using a systems lens, this study compares homelessness in two smaller communities: Cape Breton Regional Municipality (CBRM), Nova Scotia, and Medicine Hat, Alberta. Similar in socio-economic characteristics and both using a Housing First approach to assist those who are at risk of, or experiencing, homelessness, these two communities have had vastly different successes in responding to housing insecurity over the past decade. For example, CBRM's last (2021) homelessness count identified 325 people experiencing homelessness, an increase from 2016 and 2018 enumerations. Moreover, Cape Breton's Ally Centre claims the number of homeless clients they see doubled in 2023 from the previous year, and the number of people living in tents has recently doubled as well. Meanwhile, Medicine Hat's numbers are much lower; they declared a brief end to chronic homelessness in 2021 (the first city in Canada to do so), while the most recent point-in-time count identified 120 people without housing. Through case study design, we explore why these communities have such different track records in addressing

homelessness, despite their similar characteristics. At the same time, we also explore underlying factors which are curtailing even the best efforts of community organizations, given the return of homelessness in Medicine Hat. Our data consists of semi-structured interviews with 10 CBRM- and 13 Medicine Hat-based service providers (such as housing and harm reduction organizations) that assist individuals and families who are experiencing homelessness or at risk of homelessness, and we also draw upon government documents. While data analysis is not yet complete, work to date reveals the differing roles of inter-related systems in these two regions, including Child Protection, the Criminal Justice System, and Income Assistance, in “manufacturing homelessness” (using the term used by housing advocates in Saskatoon). The role of the provincial government, the coordination of efforts (or lack thereof) across community stakeholders, and differences in community leadership are also emerging as factors. Intersectional framing is used to emphasize the compounding issues faced by those with marginalized identities such as racialized and Indigenous peoples, women leaving abusive situations, youth, and older single adults (specifically men). Data analysis to date also points to shared struggles in providing safe and secure affordable housing to those in need, including problematic landlords, discrimination, and state of disrepair of rental units. Meanwhile, substance use was identified as a major challenge in both communities, as was the lack of non-market housing. Beyond contributing to the literature on housing systems and the sociology of homelessness, we will conclude our presentation by making policy recommendations and recommendations for non-profit organizations.

2. Carolyn Horwood, University of Calgary

Non-presenting authors: Emma Mierau, University of Calgary; Lynn Nixon, University of Calgary

*Older homelessness in point-in-time counts: Out of sight, out of sample.*

Following implementation of the 10-year plan to end homelessness in Calgary in 2008, Calgary homelessness had decreased by 26% in the year 2016 (Turner and Krecsy, 2019). In the same year, older shelter use in the city of Calgary's largest shelter had increased from 6% in 2001 to 39% in 2016 (J Rowland, personal communication of internal data, Calgary Drop-In and Resource Centre). The most recent point-in-time (PiT) count in Calgary indicates that the percentage of older persons experiencing homelessness (OPEH) aged 45+ had decreased from 43.6% of all persons experiencing homelessness (PEH) in 2018 to only 26.3% in 2022 (Calgary Homeless Foundation, 2022). This contrasts national reporting by Dionne et al. (2023) reporting that the number of OPEH experiencing homelessness across Canada increased from 61.2% of all PEH in 2018 to 66.6% in 2021. Moreover, a 2021 study suggested that older shelter users were the only age demographic to demonstrate a significant increase in shelter access over the past two decades - comprising 24% of shelter users across Canada (Humphries and Canham, 2021). This is of particular concern as older people are known to experience hidden homelessness: staying temporarily with friends or family; living in financially unsustainable rentals, or settings with inadequate supports; or residing hospital long after acute care needs have been met, awaiting suitable community placement (Canadian Alliance to End Homelessness). Confidence in enumeration of older people in homeless counts is important for system planning, especially in light of the unique health challenges that face OPEH, who often experience geriatric health conditions up to 20 years earlier than the general population (CSH and Hearth, Inc., 2011; McDonald et al., 2009; Tsai and Alarcón, 2022). Unfortunately, PiT counts enumerating OPEH are inconsistent in definition, and the methods for undergoing PiT counts in

Canadian cities are largely non-standardized (Hay et al., 2023). Canadian intra-city PiT count methods vary year-to-year, impacting comparisons of the number of OPEH over time. For example, the 2016 Calgary PiT count was performed in October, while the 2018 count was conducted in April – potentially creating a discrepancy in the number of individuals counted due to PEH migrating to warmer cities prior to the October count in anticipation of the city’s cold winter season (Calgary Homeless Foundation, 2018; Campbell et al., 2016). Further, PiT counts likely undercount OPEH due to the exclusion of comprehensive reporting of OPEH in hospital settings, OPEH unable to access traditional shelter services due to mobility or health limitations, and OPEH that are unsuitably or precariously housed (Hay et al., 2023). Older people living in poverty with serious mental illness including addiction are at particular risk of housing precarity as they may be ineligible for, or decline, in-home supports and lose their housing due to lease non-renewal (Carter, 2010; Crane and Warnes, 2000). PiT counts that occur on a single night thus risk undercounting individuals accessing shelters as a part of a cycle of accessing unstable or unsuitable housing, then subsequently losing supports and housing and utilizing shelter supports short-term (Carter, 2010; Tsai et al., 2020). The current project utilizes a case study methodology building on existing work exploring the experiences of aging for OPEH and a recent systems and policy analysis by Hay et al. (2023). The present case study evaluates existing PiT counts across Alberta, current literature, community and policy reports, key informant interviews, and knowledge-exchange based community consultation to inform future mixed-methods investigation into improved definition, enumeration, and service needs of OPEH. Subsequently, this paper explores interventions for effectively counting OPEH, such as partnerships with alternative level of care programs in provincial health services systems and extended term shelter surveys to aid in identifying precariously housed OPEH. Finally, the proposed solutions will be paired with an analysis of policy implications, exploring how current policies in the province of Alberta may prevent OPEH from accessing homelessness supports.

3. Daniel Kudla, Memorial University

Non-presenting author: Andrew Clarke, University of New South Wales

### *Housing First as a Global Fast Policy, Economic Tool, and Disciplinary Tactic*

While there are an abundance of studies evaluating the effectiveness of Housing First programs, there has been a recent surge in critical social science research that situates Housing First within broader debates about contemporary neoliberal homelessness governance. This paper provides clarity to this evolving and somewhat fragmented work by highlighting three main conceptualizations of critical Housing First research. First, it is interpreted as a technocratic global fast policy that, while appealing to policymakers and government officials, ultimately fails to address the structural causes of housing insecurity and homelessness. Second, it is seen as an economic tool that prioritizes housing for a narrow cohort of “chronic homeless” that is believed to incur a high cost to scarce public resources. Third, it is seen as a disciplinary tactic that ignores people’s alternate expressions of home and compels them to abide by the norms of the private rental market. After outlining these three conceptualizations, we offer suggestions for future theoretical and empirical avenues for each of these themes. While this research often condemns Housing First as yet another form of neoliberal homeless governance, we argue future critical Housing First scholarship should employ comparative case studies across different nation states, examine instances of resistance and

tension in its policy translation, diagnostic tools, and disciplinary tactics, and understand the convergence of myriad social actors and assemblages in its local implementation.

### **(ITD1b) Technology and Society II: General Topics**

Friday June 21 @ 11:00 am to 12:30 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Internet, Technology, and Digital Sociology Research Cluster

As the sociological study of technology continues to progress, many questions remain unanswered regarding the social implications of digital technologies in our everyday lives and on society-at-large. With this in mind, our annual ITDS general session broadly explores the complex intersections of technology and society by highlighting scholarship that offers new directions and critical contributions to the emerging subfield of digital sociology. This session aims to provide a space for digital sociologists to share their diverse research interests, including presentations on topics of online identity management, emotional expression on social media, AI and disability, locative media, and autonomous vehicles.

*Session Organizers: Andrew Nevin, University of Massachusetts Boston, Anabel Quan-Haase, University of Western Ontario, Michael Adorjan, University of Calgary*  
*Chair: Andrew Nevin, University of Massachusetts Boston*

#### **Presentations:**

1. Zahra Falahatpisheh, Western University

#### *Threads and Instagram: Ethics of Cross-platform Online Identity Management*

People tend to use multiple social media platforms simultaneously, with an average of seven platforms (Horvát and Hargittai, 2021; Matassi, Mitchelstein and Boczkowski, 2022; Matassi and Boczkowski, 2023). This means that users now have various opportunities to represent different aspects of their identity. As a result, several and often unique online identities have been created on social media platforms, each developed based on features and characteristics of platforms and the groups with whom a user interacts. A problematic belief in the design of social media platforms is that a single unified identity is adequate (Farnham and Churchill, 2011). Owning a single unified online identity across multiple platforms can pose several privacy challenges (Malhotra et al., 2012), including identity theft, stalking (e.g., Irani et al., 2009), targeted spam and phishing (e.g., Balduzzi et al., 2010, as cited in Malhotra et al., 2012), and targeted advertisement. Research on online self-representation has significantly focused on single-platform analysis (e.g., Birnholtz et al., 2014; Duguay, 2016; Litt et al., 2014); however, with the increasing use of multiple social media platforms simultaneously and their close connection, it is important to consider online identity management across multiple platforms. Users' data privacy has received a lot of attention, and while this paper addresses privacy issues of this new platform, its primary goal is to explore users' control over their online identities from a cross-platform perspective (Matassi and Boczkowski, 2023). The importance

of this issue is evident in Gulotta et al.'s (2012) study, where participants showed respect for other users' right to autonomy in freely representing their identity. Therefore, the study draws attention to users' lack of control over whether to link their online identities and the inability to de-link without affecting their identity on the original platform (Instagram). An unwanted result of this issue can be self-censorship, which hinders authentic self-representation and freedom of speech. This study uses Brey's (2000) ethical framework of disclosive computer ethics to explore online identity management. As case study method provides a comprehensive and contextualized of the research topic, I have chosen this methodology for this study. A case study is an empirical exploration that examines a phenomenon in its real context (Yin, 2009, p. 18). Autonomy is the most relevant in this study, as it relates to users' ability to have control over how they choose to show themselves to others. Gulotta et al. (2012) call on academics to clarify "ethical and practical implications" of the rights to create and represent identities in the modern day, where the lines between the online and offline worlds are becoming increasingly blurred. Therefore, this paper discusses the importance of managing online identities, particularly on a cross-platform level. This paper draws on existing literature as well as Instagram's and Thread's privacy policies and terms of use. Scholars studying topics of social media, online privacy, online identity, context collapse as well as social media platform designers can benefit from this study. Thus, the research question of this study is: How is logging into Threads using an Instagram account relate to online identity management and self-representation? Therefore, this study concludes with a number of design recommendations for platform designers to mitigate these concerns. These recommendations are re-evaluating privacy controls, consent-based information sharing, profile differentiation, and improving transparency. This paper calls on social media platforms, developers, and designers to incorporate these suggestions into their processes and prioritize ethical considerations. The application of these recommendations is a crucial starting point for fostering a more ethical and user-centered approach to online identity management. Future research should include a more diverse array of platforms and examine the differences between platform policies and users' behavior.

## 2. Bushra Kundi, McMaster University

Non-presenting authors: Fariah Mobeen, York University; Sarah Taleghani, York University; Rachel da Silveira Gorman, York University; Yahya El-Lahib, University of Calgary; Christo El Morr, York University

### *AI and Disability: Analyzing Challenges and Embracing Opportunities*

The advancement of Artificial Intelligence (AI) in health informatics has a transformative potential for enhancing the health and life experiences of individuals with disabilities. This systematic scoping review delves into the nuanced interplay between disability and AI, scrutinizing both the benefits and challenges of this intersection. The research further utilizes a decolonial theoretical and methodological framework to interrogate the over-reliance on AI systems justified by sustainability and efficiency, rendering issues of accountability and ethical responsibility invalid. . The overarching aim is to articulate how AI aids people with disabilities and to confront the crucial challenges, particularly the pervasive ableist bias within and through AI research, necessitating more decolonial and justice-oriented approaches guiding AI systems development. The theoretical underpinning of the study is informed by the social model. It is rooted in disability justice and decolonial approaches, which center on the disabling effects shaping the everyday realities of disabled people. This



framework also calls out the dominance of medical modalities, which predominantly informs current AI research, underscoring the need for a paradigm move away from deficit orientation to diagnosis. The methodological approach adopted in this study follows Arskey and O'Malley's five-step process, ensuring a comprehensive and systematic exploration of the existing literature. The main arguments presented in the review highlight AI's potential to aid the self-management of health conditions, enhance assistive technologies, and further disability justice. AI has been instrumental in diagnosing conditions like multiple sclerosis and developmental disorders, predicting disease progression, and facilitating rehabilitation. It has also shown promise in developing assistive technologies for communication and mobility and advocating for disability justice by creating platforms for disability advocacy groups. However, the review also unveils critical challenges; it reveals a predominant reliance on the medical model of disability, with a stark underrepresentation of the social model and disability justice in AI research. The articles reviewed demonstrate an acute need for debiasing strategies as a step to decolonize data and AI systems. Specifically, AI models have not sufficiently measured or addressed bias, particularly concerning disabilities. This neglect indicates a broader issue within AI, where ableist perspectives prevail, potentially exacerbating disparities rather than alleviating them. The review emphasizes the need for a collaborative effort to reorient AI development towards disability-justice and decolonial frameworks. It encourages collaboration across disciplines, urging AI technologists to work alongside disability scholars better to incorporate the socio-political and economic aspects of disability into AI systems. Such a transdisciplinary approach promotes empowerment within the disability community, ensuring that AI advancements are leveraged to advance inclusive, accountable, and just technologies beyond neoliberal cost and effect priorities. It calls for transdisciplinary collaborations between AI researchers, disability justice advocates, and scholars to transcend the limitations of the medical model and embrace the broader social and political context of disability. This study's relevance to the Technology and Society session at the CSA Conference lies in its critical analysis of AI's impact on individuals with disabilities—a vital societal issue. It underscores the imperative for AI systems to advance beyond technical excellence to encompass social responsibility and inclusivity. The insights offered call for the creation of AI that upholds social justice, ensuring equitable technological progress that serves the diverse needs of society, especially marginalized social groups. This resonates with the session's focus on technology's societal effects, advocating for innovations prioritizing inclusivity and equality.

### 3. Darryl Pieber, Western University

#### *A map that contains utopia: Locative media and Queer world-making*

Locative media are mobile apps that depend upon users' location as the central organizing principle of the information collected and presented. These apps present and collect information about the specific location of a user in the specific moment that they are in that location. There is an inherent ephemerality to locative media use: Information can change from moment to moment, and from place to place. The anchoring of digital information in physical space allows for a broader, potentially richer, understanding/imagining of these spaces. But, as Özkul (2021) observes, the location data that is being collected through these apps is increasingly being combined with other data to develop an understanding of—and to shape—the relationship between users and the spaces they inhabit and move through. Rather than providing a predictive capacity, she argues that locative platforms

are interested in making the future predictable, by shaping it. Within this context, I examine the potentials and challenges that locative media use might present for a project of what Muñoz (2009) calls Queer world-making. For him, Queer world-making “hinges on the possibility to map a world where one is allowed to cast pictures of utopia and to include such pictures in any map of the social”. Queerness originates from non-normative gender and sexual identity categories, but also extends beyond this to embrace particular non-normative ways of reading the world. What we can see here is a rich interplay of the responses to/against heteronormativity by Queer-identifying people and the imaginings of a Queer world. Queerness is a sort of IRL magical realism whereby Queer imaginings live side-by-side with the day-to-day “prison” (Muñoz, 2009) of heteronormativity. There is a growing body of research into uses of locative media apps by Queer people. However, as Miles (2021) notes, there is a shortage of research into the effects of these applications on spatial relations within and among queer communities and spaces. An essential consideration in any study of this relationship, however, is an understanding of what constitutes the parameters of a Queer space, and what potential there might be for locative media apps to contribute to the larger project of Queer world-making. Queer space is inherently ephemeral and necessarily contains some degree of the idea of utopia that Muñoz describes. While Queer space itself is not imagined, Queer spaces involve the imagining of alternative possibilities. Within this imagining there is almost invariably some degree of fantasy, extravagance, or at least eccentricity, however small it might be. From the spaces of Drag Queen Story Time to the ballroom cultures of New York, Detroit, and elsewhere, these imaginings of other possibilities are essential to the creation of Queer spaces. They help to subvert and reinterpret the spaces of heteronormativity that Queer spaces, however fleetingly, displace. There are intriguing parallels between Queer space and the space of locative media that merit study. In this paper, I examine these parallels. I interrogate the interplay between Queer and heteronormative space and between the imagining and shaping of spaces of locative media. I end by proposing a framework for studying the capacity of locative media to facilitate Queer world-making.

### **(CHS-RC) Comparative and Historical Sociology Research Cluster Meeting**

Friday June 21 @ 12:30 pm - 1:15 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: Comparative and Historical Sociology Research Cluster

This meeting of the Comparative and Historical Sociology Research Cluster is open to current members and those interested in learning more about our cluster activities. Attendees will have an opportunity to network with others working in this field of research and/or teaching. We welcome feedback on our current activities and encourage suggestions for future initiatives.

*Organizer: Guillaume Durou, Université de l'Alberta*

### **(CRM1a) Canadian Contributions to Criminology I**

Friday June 21 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Criminology and Law Research Cluster

Criminology is a multi-faceted field that uses 'crime' as its subject matter but has no single methodological commitment or paradigmatic theoretical framework. Many areas and conversations in criminology, however, are often dominated by work from the US, Britain, and the Scandinavian countries that differ from the Canadian context in significant socio-political respects. The main objective of this session is to connect researchers and discuss work that advances our understanding of crime and criminal behaviour in Canada as well as criminological knowledge more broadly.

*Session Organizers: Timothy Kang, University of Saskatchewan, Daniel Kudla, Memorial University*  
*Chair: Daniel Kudla, Memorial University*

### **Presentations:**

1. Katharine Dunbar Winsor, Mount Allison University

Non-presenting author: Amy Sheppard, Memorial University

*Dance as revolution: Exploring prisoner agency through arts-based methods*

Carceral spaces such as prisons are designed to restrict freedoms and keep inhabitants confined and under surveillance through various mechanisms. As a result, prisons are spaces where movement is restricted through confinement, while prisoners' ability to move is conflated with freedom. We aim to move beyond this dichotomy and consider a complex rethinking of the body in criminological theory and practice through dance in carceral space. In doing so, we explore under what conditions movement represents agentic practices. Understanding these nuances requires an interrogation of prisoner agency, including prisoners' subtle maneuverability of power dynamics within the prison. We explore these dynamics using feminist and arts-based methods, specifically dance workshops delivered to twenty participants incarcerated in a Canadian provincial women's prison. We find that movement and expression in prison may create moments of agentic freedom for incarcerated women under certain conditions. We argue that more nuanced understandings of incarcerated women's agency can be found in their daily negotiations of time and space, and movement can provide numerous meanings. Our findings suggest arts-based approaches within prison environments create opportunities for women to express their identity and sexuality through movement in ways otherwise not permitted in prison. For many incarcerated women in this study, this sense of freedom may be associated with the ability to focus and take care of themselves while confined.

2. Nicolas Carrier, Carleton University

Non-presenting author: Jeffrey Monaghan, Carleton University

*Improper guilt: On exceptional postponements in the formal manufacture of criminals*

Theoretical criminology has not yet taken stock of the crucial role played by the admission of guilt in summary justice: it allows criminal law to absolve itself from the violence it employs to manufacture criminals and produce 'just' punishments. Relying on some elements of Luhmann's sociological theory, our thesis proposes that, in summary justice, the admission of guilt deparadoxifies legal self-referentiality, allowing criminal law to maintain a blind spot on the violence that precedes punishment. This thesis was developed following the observation of peculiar courtroom decisions, undocumented in the academic literature: exceptional instances where individuals are maintained in a state of pre-penal legal ensnarement on the grounds of an improper admission of guilt.

**(DIS2) Disabled Experiences in the University**

Friday June 21 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Disability Research Cluster

What does it mean to be disabled in and by the higher education system? Topics include but are not limited to: strategies and critiques by disabled undergraduates; teaching as a disabled educator; the politics of UDL; disability justice; situating the university in a disabling society; colonialism and education; the production of multiple axes of oppression; practices of EDI/DEI.

*Session Organizers: Chris Churchill, University of Lethbridge, Yiyang Li, University of Toronto*

*Chair: Michelle Owen, University of Winnipeg*

**Presentations:**

1. Fady Shanouda, Carleton University

*The Carceral Geographies of the Sanist University*

This presentation brings together Mad Studies and Critical Suicide Studies to examine university responses to student suicidality, including involuntary leave policies, defensive architecture, use of chemical and physical restraints during hospital transfers, and postvention protocols that all work to reify madness and suicidality as internalized, pathologized, and ultimately criminal states of being (Marsh, 2010). These responses are embedded within a broader psy-regime in Canadian universities that decenters madness and diminishes mad people's expertise, depoliticizes and ahistorizes suicidality (White et al., 2015), and shifts the responsibility for care onto the individual (Aubrecht, 2019). These university-endorsed responses to suicidality, of which there are four to examine in this

presentation, are relatively new and work to reshape higher education in ways that resemble carceral geographies (Moran, 2015; Ben Moshe, 2020). Mandated or involuntary leave of absence protocols (an extension of prevention measures at most universities) all but expel students from the university, including student housing, until they can prove improved mental health often through medical and psychiatric assessment (Green et al., 2022). All the while, the student is in distress, has lost the limited support universities offer and is without legal representation. Other prevention measures include defensive architecture or defensive designs (Currie 2023) in the form of increased surveillance (cameras, motion detection, remote monitoring, and alarms and lighting) and suicide barriers (capture nets, temporary gates, blockade fencing, and permanent iron barriers) frequently installed following the death of a student in specific on-campus sites forming new restrictive campus spaces. Students in distress might be subjected to chemical (drugs) or physical (handcuffs or zip ties) restraints in cases where they either voluntarily or involuntarily agree to be transferred to the hospital (Neilson et al., 2019; Chittle et al., 2022). Unsurprisingly, hospital transfers of this nature traumatize students, hindering future support-seeking and rendering the university a carceral space for mad people. Institutions have also responded to the rise of student suicides by developing comprehensive postvention protocols that describe, in some detail, the expected actions and measures every university department - from parking services to the president's office - should take following an on-campus student suicide. Unsurprisingly, investigating the university's role in the suicide is not part of these protocols. Together, these new carceral measures are justified through ideologies of risk and safety that, through the application of psy-knowledges, construct the mad body as out of bounds. These efforts shape the affective experiences of students' madness, distress, and suicidality. They reinforce the notion of the mad and suicidal subject as pathological and criminal, leaving little room to consider the historical and socio-cultural conditions shaping students' everyday learning experiences.

## 2. Savitri Persaud, University of Toronto

Non-presenting authors: Jennifer Myer, University of Windsor; Fady Shanouda, Carleton University; Merrick Pilling, Toronto Metropolitan University; Kendra-Ann Pitt, University of the West Indies, St. Augustine; Jijian Voronka, University of Windsor; Lori Ross, University of Toronto

### *Mapping the 'wellness complex': Examining graduate student mental health through a critical disability studies lens*

In Canada and internationally, the high rates of mental health reported among postsecondary students have been a point of concern, with various policies, strategies, and other interventions introduced as a result. However, the research underpinning these interventions has very predominantly been grounded in a biomedical orientation. Further, the focus has primarily centred on undergraduate students, with relatively little attention paid to the distinct needs and experiences of graduate students. The Mapping the Gaps study aimed to address these gaps through a critical disability-informed examination of graduate student mental health in three Ontario universities. A critical disability studies orientation turns our attention away from the individual student and towards understanding how systems and structures (in this case, the postsecondary institution and related policies and practices) may be producing or exacerbating disabling environments for students, while attending to how interlocking systems of power differently situate students within the institution. To accomplish our objectives, we utilized situational analysis, a postmodern

extension of grounded theory that centres the situation (in this case, experiences of sanism in graduate education) as the unit of analysis. Data collection involved three distinct groups of participants: graduate students (n=26; focus groups), faculty (n=14; interviews), and staff (n=4; interviews). Our data analysis process took up conversation as an analytical tool, as our team engaged in a dynamic, dialogic, and iterative process of exchange and mutuality, in conversation with the transcripts and one another, to identify key actors and processes that influence graduate student mental health. Our findings reveal that biomedical and psychocentric understandings of mental health and mental illness dominate university-based programs, supports, and accommodations for graduate students experiencing psychiatric distress – and together make up a sector-wide schema of sanist knowledges and actions that we've termed the 'wellness complex'(i). For example, our student participants described how, in order to access accommodations, they were required to have a psychiatric diagnosis that was documented by a medical professional. In this way, the institution mandated that students align with biomedical conceptualizations of their distress before accommodations would be provided. Alongside biomedicalism, psychocentrism was evidenced in the mental health promotion strategies utilized by institutions, whereby students were directed to take care of their mental health through individualized self-care activities and directions to build 'resilience', without attention to the larger, institutional issues contributing to their distress (e.g., inadequate funding packages). These biomedical and psychocentric conceptualizations conflicted with the lived realities of the graduate students in our study, whose experiences were deeply shaped by sanism and other intersecting structural oppressions (e.g., on the basis of race, gender, citizenship status and class, among others). Students experienced sanism from their peers, supervisors, and in wider university settings as a result of sanist standards and values (e.g., regarding independence and productivity) that underlie notions of belonging and success in graduate studies. Finally, our findings highlight the ways in which both students and faculty strive to resist biomedicine and psychocentrism; however, this resistance is largely constrained to individualized, micro-level actions such as individual students advocating to supervisors or faculty members advocating on behalf of an individual student for access to one-off accommodations. Our participants described that macro-level advocacy and changes (e.g., to the protocols and policies that produce the need for student accommodations) were not possible in the context of pervasive sanism and lack of institutional support for collective resistance and advocacy. These findings align with other critical work on madness in the academy, showing that biomedicalism and psychocentrism are largely naturalized in graduate education settings. Further, our analysis brings to the fore the processes whereby the academic institution acts in concert with other systems and structures (e.g., the psy complex, neoliberalism) to produce a 'wellness complex', within which responsibility for wellbeing is downloaded onto students (and allied faculty), making invisible the role of larger structural forces in producing graduate student distress. Mapping the 'wellness complex' allows us to expose, examine, and challenge normalized sanism and to contribute to necessary systemic change in graduate education; namely, to make space for all students – and particularly those experiencing psychiatric distress or disability – to mobilize, coalition-build, and thrive. (i) Our use of the term the 'wellness complex' is related to broader discussions surrounding the 'wellness industrial complex' (Gunter, 2019) in terms of the focus on self-responsibilization, disappearance of structural contributors to poor health, and the role of capitalism and neoliberalism. The 'wellness complex' as we understand it within postsecondary settings is also different in terms of our focus on how the various actors within and outside the academy come together to make up a sector-wide schema of sanist knowledges and actions.

**(FEM2b) Gender at Work, Gendered Work II: Gender Inequality**

Friday June 21 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Feminist Sociology

Gender intersects with other axes of identity to create particular experiences of working life. Women, girls, and marginalized groups earn less, have fewer opportunities for employment, education and training, and contend with poverty, health challenges, discriminatory norms, policies and practices that do not adequately consider the needs of diverse women or mothers. Their work is often sorted, segregated, and routinely devalued and devalorised. Acknowledging ongoing and persistent gender inequalities in workplaces and the labour market, this session invited papers that explore and consider the material conditions of gender and work under capitalist patriarchy. We also invited scholars to consider the ways that the COVID-19 pandemic has exacerbated, reified, or transformed intersecting inequalities.

*Session Organizers: Sonia D'Angelo, York University, Linda Christiansen-Ruffman, Saint Mary's University, Ronnie Joy Leah, Athabasca University*

*Chairs: Linda Christiansen-Ruffman, Saint Mary's University, Rashmee Karnad-Jani, Public Scholar*

**Presentations:**

1. Anne-Marie Bresee, Western University

*Picturing workloads and well-being in the academic workplace: A photovoice project*

Men and women professors experience the academic workplace differently. Women professors encounter cultural and structural barriers that men do not. The resulting gender inequity negatively impacts women professors, adversely affecting their well-being and sense of professional belonging. Rosenberg and McCullough (1981) refer to the feelings of professional belonging as mattering. Mattering results in positive outcomes such as self-esteem, competency and belonging while the opposite results in feelings of anxiety, uncertainty and self-doubt. Lack of mattering may also manifest in negative mental health issues. Studies indicate gender plays a role in the well-being of professors with women reporting higher levels of stress in comparison to men (Salimzadeh and Saroyan, 2020; Redondo-Flórez et al., 2020). Giving voice to women faculty members, who continue to be underrepresented within the academic workplace, is valuable. Photovoice encourages this "unsilencing" as it enables participants to document and interpret their everyday lived experiences. The psychological processes of professional identity, however, are often overlooked in literature in favor of the interplay of physical workplace structure and professional identity (Macdonald, 1989; Baldry and Barnes, 2012; Siebert et al., 2018). Little attention has been directed towards the academic workplace as a cultural space that shapes both social and professional identities. Further, studies tend to focus on segments of the academic profession, most notably contract faculty, providing a narrow understanding of women's experiences in the academic workplace. This paper provides a more inclusive albeit small sample of women who hold faculty positions as contract,

tenure track and tenured professors. Grounded in feminist theory, with its commitment to social change, the original aim of the study was to examine the role hiring rank and gender have in terms of workload and well-being of both men and women contract, tenure-track and tenured professors in the academic workplace. When no men agreed to participate, the study changed focus, becoming a photo story that exposes how the interplay of institutional, professional and personal values influences the experiences of women professors in the academic workplace. It builds upon existing photovoice studies that explore how professional identity develops in such professions as occupational therapists, pharmacists, nursing and teaching. By not using a traditional method of deconstruction of social binaries reflecting an us-them paradigm, photovoice is used to enable a discursive discussion of well-being in the academic workplace. The intention of photovoice is to open a space in which participants produce authentic knowledge about themselves, their lives and their communities (Fals Borda and Rahman, 1991). A group discussion relied heavily upon photo-elicitation which encouraged participants to tell the story of their own social, professional and personal meanings reflected in their images. The group discussion involved participants actively engaged in the process of meaning making. Thus, the women professors' beliefs and experiences became the main source of understanding the gendering of institutional culture. The resulting discourse of this photovoice project provides insight into the workplace experiences that shape the well-being of five women professors teaching at the undergraduate level in the faculties of humanities, social sciences and arts at a medical / doctoral university in Ontario.

2. Brittany Jakubiec, Egale Canada

Non-presenting authors: Dan Irving, Carleton University; Félix Desmeules-Trudel, Egale Canada; Ellie MacLennan, Toronto Metropolitan University; Noah Rodomar, Egale Canada

*Manifestations of gendered labour as experienced by Two Spirit, trans, and nonbinary workers in Canada in the Working For Change project*

Two Spirit, trans, and nonbinary (2STNB) people in Canada face significant disparities when seeking and maintaining employment due to a range of barriers including hiring discrimination, transphobic or racist harassment in the workplace, and the need to leave jobs that have proven hostile (Brennan et al., 2022; Kinitz et al., 2022). Furthermore, the existence of 2STNB people complicates cultural understandings of gender, which then can lead to new avenues for analysis when considering the ways that work and the division of labour are gendered. Using both a national survey (N = 555) and qualitative interviews (N = 79), the Working For Change project sought to better understand the employment experiences and barriers among 2STNB people in Canada. The overarching questions that guided our research were as follows: What are the employment, underemployment, and unemployment experiences of 2STNB people? How do 2STNB people experience the workplace? What forms of bias, discrimination, and violence are present in places of employment? Working For Change was conducted using a collaborative, community-based approach that sought the feedback of peer reviewers and recruitment assistance from other community organizations. Furthermore, our project was informed by intersectional theory, as Two Spirit identity is as much a racialized experience as a gendered one. 2STNB interview participants often reported that they felt compelled to assume extra responsibilities, sometimes to the point of overworking, due in part or whole to their gender. For example, 2STNB participants often served on equity, diversity, and inclusion committees to ensure that their needs were considered, or worked harder than their straight,



cisgender, white colleagues to prove themselves valuable to the workplace or to earn equal respect (see Rodomar et al., forthcoming). Participants also frequently noted that they performed significant amounts of emotional labour in addition to their formal responsibilities, such as educating others in their workplace about trans and nonbinary identity, issues, or experiences. This form of emotional labour was even more prevalent for Two Spirit or Indigiqueer participants, answering questions about race or Indigeneity along with those about queerness or gender. Due to higher rates of gender-based harassment and discrimination, 2STNB workers also found the process of fielding and reporting these incidents to cut into the time needed to complete their work, on top of being an emotionally draining task. Finally, 2STNB workers were also subjected to the gendered division of labour as it occurs for cisgender people. Participants recalled being assigned tasks based on their perceived gender or being denied advancement opportunities for which they were qualified due to their gender presentation, with transfeminine workers being especially affected. Overall, 2STNB people were affected by the standard gendered division of labour in the workplace and are further subjected to forms of gendered labour that arose specifically from the experience of being gender diverse. Most participants, when asked about changes they would make, recommended more comprehensive education on gender diversity in the workplace, both to combat the initial ignorance that contributed to the gendered division of labour, and as a practical measure to prevent this responsibility from falling to the gender diverse employee themselves, which puts extra strain on the worker and impedes them from attending to their usual duties. The challenges that gendered labour presents are just one of many factors that contributed to a much larger discrepancy between labour and income experienced by 2STNB Canadians.

3. Lyn Hoang, University of Manitoba

Non-presenting authors: Elisa Gicquiaud, Université Laval; Julien Larregue, Université Laval

*Denouncing Gender Inequalities in the Recognition of Scientific Excellence*

The Canada Research Chairs (CRC) program, established in 2000, was designed to strengthen the competitiveness of Canadian universities in the emerging global knowledge economy. The program aims to retain research talents and pursue academic excellence by annually rewarding researchers identified as the most deserving in their field. However, from the very first cycles of nominations, women have been disproportionately disadvantaged within the CRC program. The gap in the proportion of women holding academic positions compared to the number of CRCs granted to women researchers is notable. Based on this observation, and presuming that this disadvantage also operated according to other marginalized identities like Indigenous origin, visible minority status, and/or ability - eight researchers filed a complaint against the CRC program (Cohen et al. v. Industry Canada, 2003) with the Canadian Human Rights Commission (CHRC). Our study identifies the reasoning and arguments used by the parties involved in the debate surrounding gender inequality within Canadian academia and analyzes the characteristics of the arguments deemed legitimate by the CHRC. By doing so, we identify elements that make an argument publicly defensible and contribute to improving understanding on the processes involved in denouncing gender discrimination in academia. This study utilizes qualitative content analysis on a corpus of academic papers, press articles, the complaint filed with the CHRC, and its settlement. Moreover, we also conducted in-depth interviews with various individuals who have taken a public stance on gender inequalities in science around the time of the settlement and afterwards. Preliminary analysis

reveals a gradual broadening of the discourse on the discriminatory impact of the CRC program. First, the denunciations of the program before the CHRC mainly concerned its effects and structure. Complainants focused on elements perceived to be legally valid and binding (e.g., issues of equality). For instance, the absence of actual measures to enforce compliance with the Canadian Human Rights Acts (CHRA) and the lack of statistical monitoring to document non-compliance are denounced as shortcomings of the CRC program. Over time, the debate surrounding gender inequalities within Canadian universities has shifted to reveal a tension between the notions of excellence and equity. According to program officials, gender inequalities in the allocation CRC may be due to the fact that women have not yet proven themselves and that they fall short of the scientific excellence criterion upon which the program was built. If we are to follow their reasoning, imposing quotas and equity policies would contradict the programs objective of excellence. In reaction, some scholars counterargued that the notion of excellence, when use as a measure of scientific performance, can only reinforce the disadvantage experienced by researchers from marginalized groups. Broadly speaking, the various issues raised by the CRC program highlight the difficulties encountered by individuals who attempt to denounce social injustice in professional settings.

4. Gazel Manuel, Egale Canada; Andrea Sterling, Egale Canada

*Sex work is an inclusion and equity issue: A call for destigmatising sex work in intersectionally-informed workplace diversity, equity and inclusion policies*

Diversity, equity, and inclusion (DEI) policies are nothing new, however, the extent of which DEI policies have been incorporated as an integral part of company policies is a relatively recent phenomenon that coincides with growing awareness and open discussions about social and political issues in mainstream society. Correspondingly, it is increasingly becoming commonplace to see employers incorporate intersectionality in their DEI policies. While there have been great strides to make DEI policies more inclusive, many populations are still left unaccounted for, such as those who have a prior history of doing sex work wishing to enter the paid labour force. Indeed, sex work remains highly stigmatised in Canadian society, and those with a history of sex work are more likely to experience barriers to employment or experience workplace discrimination stemming from stigma surrounding their work history. Sex workers in Canada comprise of mostly women (Kennedy, 2022), along with a sizeable portion of racialised, 2SLGBTQ+, and disabled people reported to have engaged in sex work at some point. The number of people reported to have engaged in sex work increased dramatically during the COVID-19 pandemic (Nelson, Yu and McBride, 2020), with a huge shift towards virtual forms of sex work, such camming or content creation (e.g., OnlyFans). Virtual sex work is considered to be a more safe option for 2SLGBTQ+ people to participate in sex work that allows them to have greater control over their work environment, mitigate workplace stressors (e.g., sexuality and gender-based microaggressions and discrimination in the workplace), and engage with a larger network of affirming and supportive 2SLGBTQ+ sex work online community (Trujillo, 2020). In particular, those who experienced employment precarity during the pandemic were more likely to consider or engage in virtual sex work to make ends meet. With increased cost of living expenses and growing economic uncertainty, virtual sex work is increasingly becoming a more common and viable option for many people to earn income as part of the “gig economy” (Miles, 2023), making it more likely to encounter somebody has done sex work. From a business standpoint, employers can

benefit by adopting a more open and progressive approach to sex work by drawing from a larger pool of talent, as many virtual sex workers operate as a business, with many possessing desirable skillsets such as social media marketing, customer service, video editing, and graphic design. With the growing trend of people delving into virtual sex work, there will be a need for employers to have DEI policies that critically consider their stance on sex work and work towards that destigmatising of sex work, especially if the aim is to have an inclusive and equitable workplace.

5. Tayler Vajda, York University

*The Archetype of The Ideal Male Ally Against Sexism*

This research examines inclusive male allies against sexism who respond to instances of gender bias in the workplace in order to reveal the personality traits of the ideal male ally archetype in hopes of motivating more men to embody similar inclusive traits and to respond to workplace sexism. Using a vignette study, participants were asked to imagine starting at a new workplace called Expedite Data Inc. Here, they were required to attend an orientation where they were introduced to an existing employee. During the orientation, the existing employee shared a short story about why they enjoyed working at Expedite Data Inc. The (1) gender and (2) the extent to which the existing employee shared a short story involving an act of allyship against sexism were manipulated. Participants were then asked to imagine continuing to work at Expedite Data Inc. for several months. Participants were then exposed to an instance of gender bias and were asked how they would respond. More specifically, participants were asked to rate the effectiveness of different response types, while also considering whether they would be comfortable responding in different ways. Participants then answered the HEXACO personality inventory (Ashton and Lee 2009). Statistical analysis found that male participants with either high levels of openness, agreeableness, and or consciences were significantly more likely to act in inclusive ways. More specifically, it was found that male participants with high openness scores were significantly more comfortable supporting the target of the sexist comment. It was also found that male participants with high agreeableness scores were significantly more comfortable reporting the sexist perpetrator to human resources. Lastly, it was found that male participants with high conscientiousness scores were significantly more comfortable confronting the sexist perpetrator. Not surprisingly, the reverse results were found for men low in consciousness, as men with low levels of consciousness were significantly more likely to support the sexist perpetrator. This research reveals some of the personality traits embodied by inclusive men who personify the archetype of a male ally against sexism and decide to actively respond to instances of gender bias in the workplace. These findings are interesting to consider when thinking about how institutions can begin to support inclusive gender performances and who may be receptive to practices used to initiate transitions to a more inclusive workplace. These findings are also important to consider when thinking about what traits institutions should look for when hiring male employees, especially for leadership positions or forms of work that are associated with a large amount of social, and cultural capital.

**(ITD3a) Internet, Technology, & Social Movements I**

Friday June 21 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Internet, Technology, and Digital Sociology Research Cluster

This session presents a comprehensive exploration of the dynamic interplay between digital technologies and activism across various global contexts such as Iran, China, and Ecuador. This multidisciplinary investigation encompasses the study of state repression mechanisms, including digital surveillance and disinformation, and the innovative, decentralized digital mobilization strategies employed by activists worldwide. Overall, the session offers a rich tapestry of research that not only highlights the transformative power of digital tools in activism but also the complex challenges activists face in different political and social contexts. By weaving together these diverse strands of research, the session aims to provide a nuanced understanding of the evolving landscape of digital activism and its implications for the future of social movements and public discourse.

*Session Organizer and Chair: Andrey Kasimov, McMaster University*

### **Presentations:**

1. Christine Taylhardat, Western University

*The Public Sphere on X: an analysis of an Ecuadorian social movement*

Over the last two decades, an ever-increasing share of human communication has turned towards online spaces. However, in academic literature, the quality of these new forms of connection remains in question. Since Jürgen Habermas (1989) introduced the theory of the public sphere, there is now a debate in the public sphere literature of whether the public sphere can still exist in online spaces (e.g., Bruns 2018; Della Porta 2022; Habermas 2022; Kellner 2024; Papacharissi 2002; Rosa 2022; Sevignani 2022). The original formulation of the public sphere is a space for individuals to interact and deliberate over public issues in a rational and constructive manner. With the Internet, and social media, these spaces have moved to an online sphere. While Habermas (2022) is less optimistic of the state of the public sphere in light of new media, other studies on online public spaces indicate that the public sphere can exist and is evolving over time. Using the recent #SiAlYasuni campaign that mobilized in Ecuador in 2023 through the social media platform X, this study seeks to examine whether a hashtag like this can become a public sphere. More specifically, the paper asks to what degree was the #SiAlYasuni movement debated on X? What properties of a public sphere appeared in its hashtag on X? Using tweets scraped from X, the paper finds that, unlike some social platforms, the affordances of X allow users to directly interact with each other through comments, retweets, and likes, providing a setting for easy discussion where a public sphere can potentially form around key issues. The singular, unifying hashtag #SiAlYasuni also facilitates the formation of a public sphere by creating a space where individuals are discussing this specific issue. Using a quantitative content analysis, this study created a coding scheme to systematically measure specific features of the public sphere. The coding scheme operationalizes concepts from the public sphere such as deliberation, civility, and criticism based on previous literature such as Del Valle et al. (2020), Freelon (2015), and Koopmanz and Olzak (2004). Following the coding of the post metrics

and text, this study analyzes the data to reveal patterns in how users interact within online spaces. This study aims to add to the existing literature on the public sphere and its application to online spaces, as well as the quality of democratic debates in these spaces. Likewise, this study will also further our understanding on how social movements use online platforms to diffuse their message and debate current issues.

2. Parizad Bahardoost, Islamic Azad University

*The role of digital media and technologies in enabling, shaping, and challenging the discourses of social movements (case study, Woman-Life-Freedom movement in Iran).*

This research explores how digital media and technologies helped opposition groups in Iran communicate their Woman-Life-Freedom movement, which started in 2022 after the death a Kurdish woman arrested for not wearing hijab. The movement demanded the end of compulsory hijab against women. How digital tools influenced the mobilization and organization of social movements, and how they challenged the government and other groups in power. Also examines how digital tools, enabled opposition groups to reach out to global audiences and networks, to amplify their messages and narratives, to document and expose human rights violation, and to create alternative spaces for expression and resistance.

3. Zahra Falahatpisheh, Western University

Non-presenting author: Anabel Quan Haase, Western University; Molly-Gloria Patel, Western University

*The community, action, and information functions of social media posts during the 2022 and 2023 Iranian Masha Amini protests: A cross-platform comparison of posts by activist influencers on X (formerly Twitter) and Instagram*

Social media has become an important tool in feminist hashtag movements (Quan-Haase et al., 2021; Rentschler, 2015). When examining feminist movements, there is a core group of users, referred to as influencers, that post often and engage with content and other users. These central players have many followers and, as a result, have greater influence on the spread of the social movement and its focus. Knowing that influencers can be central catalysts in activist efforts (Huber et al., 2022), there is a need to study how influencers contribute to the spread of a social movement including the type of content they post, and what function their content has. With feminist causes spreading globally and influencers playing such a central role, it becomes important to understand the functions of influencers who operate in censored environments. In this paper, we focus on the 2022/2023 Masha Amini Iranian protests. In the 2022/2023 Masha Amini Iranian protests activist influencers have not only encouraged and created spaces for "generating discourse on various social, cultural, and political issues in Iran" (Tahmasebi-Birgani, 2017, p. 186), but they have also fueled the movement's spread from both inside and outside of Iran. In this study, we draw from Lovejoy and Saxton's (2012) theoretical framework of microblogging functions to examine the types of functions of activist influencers' content. The present study investigates the diffusion of protest-related content across social media platforms to investigate cross-platform differences. These differences create a need for a comparative lens that challenges the notion of social media as a

homogeneous and undifferentiated unit (Matassi and Boczkowski, 2023). Thus, the present paper has two research goals: 1. To understand the communicative functions microblogging serves for activist influencers in the 2022/2023 Iranian protests on X (formerly Twitter) and Instagram. 2. To identify and describe the similarities and differences between how activist influencers use X and Instagram for their activism related to the 2022/2023 Iranian protests. To examine the use of social media by activist influencers during the Iran protests, we conducted a content analysis. Our sample included 18 activist influencers living both in Iran and abroad who published protest-related content on X and Instagram. We used Apify (<https://apify.com>), a web scraping tool, to collect publicly available X and Instagram posts from each of the 18 influencers during the protests. To analyze the data, we developed a preliminary coding scheme based on the theory of microblogging functions. To achieve the first research goal, we identified three functions microblogging serves for activist influencers in the 2022/2023 Iranian protests on X and Instagram. We found that information was the most common function of influencers' posts. The central aim of sharing information-based content centered around educating followers, a process that occurred both formally and informally. We also found differences in how influencers shared information to reach diverse audiences. We also uncovered a gendered lens across the information influencers shared. Taking action was the second most prominent function and encouraged followers to get further involved. This function encouraged their followers to raise their voice to continue creating awareness of the injustices. It involved calling for passive and active actions. Calling to action was present across numerous posts on both platforms, with actions encompassing both online and offline activities. The third prominent function of influencers' posts was related to building community. At the core of these posts, was the need for activists--both inside and outside of Iran--to come together to support the protests for the purposes of unity and solidarity. Fostering community occurred at various levels: individual, national, and international. We found that influencers drew attention to the importance of emotions and feelings, such as mourning, anger, rage, and pride. In pursuit of the second research objective, our study revealed that influencers utilized both platforms in similar and distinct ways. These distinctions were most evident in terms of content type and posting frequency on these platforms. On Instagram, we observed a greater diversity in content types compared to X. X appeared to serve as the primary platform for certain influencers, as indicated by their posting frequency on both platforms. Our findings highlight similarities: influencers often shared similar or identical content styles across both X and Instagram.

4. SiLang Huang, University of Toronto

*Workers' Digital Resistance in China: Unorganized Labor Mobilization and Authoritarian Resilience*

Emergent technologies are transforming contentious interactions between activists and authoritarian governments. As the physical space for organized labor activism is undermined by the Chinese authoritarian regime, unorganized and decentralized digital labor activism has become increasingly crucial for labor movement in China, especially among the younger generation workforce. Young workers have historically been central to revolutionary movements. However, the Chinese party state's contemporary narratives emphasize them largely as economic assets, leading to a series of counter-movements by unorganized young workers against the state's development agenda. While dissidents have more frequently used digital platforms to foster collective actions, authoritarian regimes have increasingly deployed new technologies to preemptively suppress

oppression such as using automation to spread disinformation and digital surveillance tools with the newest algorithms to identify activists. Although China's authoritarian regime has maintained its regime resilience despite a massive surge of digital activism, unorganized and decentralized digital mobilization offers a new pathway for labor activism under a repressive state. This study explores the emergent dynamics of unorganized labor mobilization within the digital sphere in China, a context where traditional, organized labor activism faces severe repression from the authoritarian regime. Drawing upon political ethnography and mixed methods, the study is anchored in Tilly, McAdam, and Tarrow's foundational social movement framework of "repertoires of contention," alongside Deibert's insights on digital authoritarianism and Chenoweth's work on nonviolent civil resistance. This framework guides the examination of the interplay between state repression mechanisms, including digital surveillance and disinformation, and the decentralized, digital mobilization strategies employed by young workers. The research employs digital ethnography, participant observation, and surveys to delve into the lived experiences of young workers involved in digital and decentralized labor activism, offering a nuanced understanding of their motivations, challenges, and the state's countermeasures. The study argues that despite the Chinese authoritarian regime's efforts to pre-empt digital activism through sophisticated surveillance and information control tactics, unorganized and decentralized digital mobilization presents a novel form of labor activism. This form of mobilization not only sustains the spirit of labor resistance but also fosters connections with broader social movements, challenging the state's authoritarian resilience. The research highlights how digital platforms serve as critical spaces for the expression of contested ideas and the organization of labor strikes, thereby contributing to a redefined landscape of political and ideological debates in China. The findings suggest that digital labor activism represents a significant shift in the tactics of labor mobilization under authoritarian regimes, offering new avenues for resistance and potentially reshaping authoritarian durability. Despite the state's efforts to control and suppress digital activism, the persistence and innovation of unorganized labor mobilization indicate a resilient and adaptive form of collective action. This study contributes to the broader discourse on labor activism in the digital age, emphasizing the importance of understanding digital pathways of resistance within authoritarian contexts. This research directly engages with the session theme of "Internet, Technology, and Social Movements" by demonstrating how digital platforms have become crucial arenas for labor activism and resistance against state repression in China. It offers empirical and theoretical contributions to our understanding of the complex interrelations between technology, social movements, and authoritarian resilience. By examining the role of unorganized labor in the digital age, this study fosters a critical dialogue between social movement research and digital sociology, highlighting the transformative potential of technology in redefining political and social activism.

## **(RUS2) Sustaining Rural Futures**

Friday June 21 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Rural Sociology Research Cluster

This session invited papers that consider how rural societies are implicated in the social, economic, environmental, and/or technological changes referenced in this year's conference theme.

*Session Organizers and Chairs: Karen Foster, Dalhousie University; Jennifer Jarman, Lakehead University*

**Presentations:**

1. André Magnan, University of Regina

Non-presenting author: Emily Duncan, University of Regina

*'Sustainability' in Farmland Investment - how ESG standards legitimize farmland as an alternative asset class*

Since the mid-2000s, financial actors have been actively developing Canadian farmland into an 'alternative asset class'. This process began with the establishment of some pioneering farmland investment firms who gradually acquired substantial portfolios of farmland on behalf of private investors, pension funds, and wealthy individuals. In part, this financialization of farmland was spurred by the food price spike of 2007-8 and other global macroeconomic factors that led specialized investment managers to develop a 'farmland investment thesis': a growing global population, increasing environmental pressures, and declining farmland would contribute to steadily rising farmland values. These predictions have largely been borne out, with farmland prices showing strong growth over the last 15 years. In recent years, farmland has been marketed as a stable investment during the tumultuous economic times of the global pandemic, rising inflation, and interest rate shocks. These macroeconomic trends have justified an increased interest in farmland investment as a means of portfolio diversification. Across the financial sector, environmental, social, and governance (ESG) standards are increasingly being used to identify risks and opportunities in investment decision-making and to differentiate investments as 'ethical' or 'green'. Farmland investment managers are no exception as established and new players have been developing ESG indicators particular to the context of commercial agriculture. In the most common business model in the Canadian context, farmland investors purchase and manage farmland on behalf of investors, renting the land to commercial farm operators. ESG standards introduce new monitoring and reporting practices, with implications for the landlord-tenant relationship. This paper examines the maturing farmland investment sector, with a focus on the evolving nature of business models and discourses used to legitimize investor ownership of farmland. In particular, we focus on the development of ESG standards among the following key Canadian players: Andjelic Land, AgInvest Farmland Funds, Avenue Living, Bonfield Financial, Veripath Farmland Partners, and Area One Farms. To varying degrees, each has developed ESG principles and standards that not only impinge on corporate governance matters, but also serve to monitor and regulate farming practices, and in turn 'discipline' farmer tenants. While some investor firms have developed 'in-house' standards of care, others have adopted internationally endorsed 'principles of responsible investment', and still others are turning to third-party certification. We compare these strategies and critically analyze the ESG standards in light of the potential benefits and risks for farmers and rural communities of financializing the farmland market. To what extent are environmental indicators used in ESG strategies – which can include reporting on soil health, water management, biodiversity, and climate change mitigation – adapted to local ecology and agronomic needs? To what extent do social indicators such as labour standards or engagement with local communities reflect local realities?



Our paper problematizes the roll out of farmland investment ESG standards as both a project for quantifying and standardizing farming practices and for legitimizing the financialization of agriculture.

2. Ashley Berard, University of Victoria

*Lessons from Lytton: Understanding the Social Impact of a Wildfire Disaster*

The interior region of British Columbia made international headlines during the summer of 2021 when the small community of Lytton reached Canada's highest recorded temperature ever at 49.6 degrees Celsius. The next day, the community was sent an evacuation order at 6:00pm due to an encroaching wildfire. Within an hour, the community had burnt down, leaving the majority of the town's 250 residents without homes. Other rural communities in the Interior of British Columbia consistently experience wildfire disasters, with evacuations, poor air quality, and loss becoming a normal part of life. This presentation will present findings from a PhD project in which community members from Lytton and other rural communities were interviewed to share what the experience of wildfire seasons are, and the compounding social impacts that are faced due to climate changes. Findings will highlight the role of social capital in addressing the main concerns participants raised.

3. Tanya Trussler, Mount Royal University

Non-presenting author: Lars Hailstrom, University of Lethbridge

*Rural and urban perceptions of policing in Alberta*

Positive public perception of policing is important as it is often considered a gauge for police performance. Canada maintains a relatively high level of trust in the police, however, there is often a perceived opinion gap on policing between rural and urban residents. Using a survey of 1470 respondents from Alberta (2023), this paper compares views on policing for rural and urban residents. Firstly, we outline basic opinions of policing between the two geographic self-identified groups. Secondly, we create more complex scales of perception of policing and compare means across the two groups. Finally, we look at whether various factors affect opinions of police differently across rural and urban respondents. Results indicate many similarities across the two groups. Areas for future research are discussed.

4. Jennifer Jarman, Lakehead University

*From Foodshed to Fibershed, Regenerative Agriculture, and the Affordability Crisis*

This paper explores the evolution of the concept of "fibershed" from W.P. Hedden's pioneering work on the distribution of perishable foods to large cities (Hedden, 1929) to Rebecca's Burgess and Courtney White's recent work promoting the potential of regional fibersheds to combat climate change and toxic fabric production (Burgess and White, 2019). It discusses the key differences between the concepts of foodshed and fibershed and then considers the methodological literature on foodshed and fibershed mapping. Specific attention is given to efforts to understand the nature of local supply chains between rural and urban areas. The relatively unexplored problem of documenting interrelationships between food- and fiber-sheds is discussed. The paper concludes by

highlighting the need for better integration of the sociological literature on social inequality and the affordability crisis into the discussion of food/fibersheds, emphasizing that food/fiber supply chains need to be built to be both stable and environmentally sustainable, but also affordable to those in low-income groups.

## **(RES2) Relational Sociology II**

Friday June 21 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Relational Sociology Research Cluster

The word ‘radical’ has the same Latin root as ‘radish’ and refers to roots. Radical relationism ‘goes to the root’ in two ways: by reconceptualizing all fixed, fast-frozen “things” as consisting of or constituted by relational processes, and by using relational thinking to critique and challenge social structures in pursuit of radical social equality. Replacing dualisms of subject and object, society and nature, individual and collective with complex heterogeneous tangles of relations/processes, radical relationism explores openings and connections beyond Eurocentrism and anthropocentrism, and towards antiracism, feminism, trans liberation, decolonization, pluriversality, socialism, and other emancipatory projects. Papers exploring sociocultural, political, ethical, onto-epistemological, ecological, or other uses of relational thinking in radical ways are invited in a spirit of challenging and collaborative discussion.

*Session Organizers: Christopher Powell, Toronto Metropolitan University, Mónica Sánchez-Flores, Thompson Rivers University*

*Chair: Christopher Powell, Toronto Metropolitan University*

### **Presentations:**

1. Min Zhou, University of Victoria

Non-presenting author: Gang Wu, Southwestern University of Finance and Economics

*Influences of Sociocultural Networks on the International Trade Network: Evidence from the Exponential Random Graph Model*

The international trade network is one of the most prominent manifestations of economic globalization. It reflects complex interconnection and interdependence among national economies. Thanks to its importance it has become one frontier of the scholarship on the intersection of social network analysis (SNA) and economic globalization. Despite many advances made in the application of SNA to the international trade network, empirical research on sociocultural influences on the international trade network has been scarce. The theoretical foundation of sociocultural influences on economic activities arguably originates from Coase’s (1937) transaction costs theory, but it is economic sociologists who have made systematic contributions. Granovetter (1985) introduced the idea of “embeddedness” that sees economic relations as embedded in real social networks rather than abstract idealized markets. Economic sociologists have illustrated the importance of

sociocultural influences on various economic activities (Smelser and Swedberg 2005). Such theories as transaction costs and embeddedness provide a theoretical foundation for a social dimension underlying the international trade network. Nevertheless, empirical research has been scarce in actually revealing what and how sociocultural factors shape the international trade network. There are some notable exceptions (Frankel 1997, 1998; Zhou 2010, 2011). These exceptions confirm various sociocultural influences in shaping international bilateral trade, not the international trade network, though. According to these studies, sociocultural influences on bilateral trade have been on the rise over time. Countries are increasingly attracted to socioculturally similar countries when conducting international trade. As a result, international trade displays a tendency towards regionalization along sociocultural lines. Nevertheless, when this scarce existing empirical literature examines sociocultural influences on international trade, it predominantly employs the gravity model borrowed from international economics, instead of SNA. There are major limitations of this approach. The gravity model explains bilateral trade flows but cannot account for the overall structure and formation of the international trade network. In other words, the gravity model remains at the dyadic level, rather than the network level. It treats bilateral trade as independent from each other and thus ignores interdependence of bilateral trade in the international trade network. Bilateral trade is not simply a business of the two countries involved, but is also under systemic influences from the overall international trade network. The SNA is more effective in taking into account systemic influences than the gravity model. Consequently, there is a notable gap in the scholarship on the international trade network. This study is a first attempt to fill this gap and foreground sociocultural factors when applying SNA to international trade. It employs SNA tools to examine various sociocultural influences on the structure and formation of the international trade network. Specifically, we use the Exponential Random Graph Model (ERGM) to investigate influences from five major international sociocultural networks (the common language network, the common religion network, the historical colonial network, the regional trade agreement (RTA) network, and the common currency network) on the international trade network. We distinguish two types of such influences, the embeddedness effect and the positional effect. They represent two distinct mechanisms through which international sociocultural networks affect international trade. The embeddedness effect focuses on the direct influence of sociocultural connections, whereas the positional effect captures the indirect influence from a country's position (centrality) in international sociocultural networks. The ERGM modeling of international trade data in 2010 generates interesting findings. First, connections in the common language, common religion, and RTA networks all significantly promote the formation of trade relations, whereas connections in the historical colonial and common currency networks show no effect. Second, positions in different sociocultural networks display differing effects on the international trade network. While a more central position in the RTA network promotes a country's trade relations with others overall, more central positions in the common language, common religion, and especially common currency networks may actually depress the formation of trade relations with other countries in general. A more central position in the historical colonial network shows no significant effect. We further discuss the explanations and implications of these findings.

2. Leo Henry, University of Toronto

*The nation in the field: The latent structuring effect of Nationality in Estonia*

In the era of nation-states, the dominant culture of the state is defined in national terms. In most states, for instance, knowledge of the state language is required to obtain their citizenship and rights. Nationality is the identity that emerges from this nationalist relationship between state, culture and people – citizenship being one of the ways in which the state sanctions this connection. But the attention given to nationality focus either on identification and meaning or take it as a shared individual characteristic explicative for patterns of behavior. The former misses the role of nationality on social structures, the latter essentializes nationality and misses its inner diversity of experience and intersectional effect. This speaks to the general issue of the relationship between identity and culture, and the ways in which we can recognize the role of identity onto people's dispositions – and how dispositions affect identity – while capturing the diversity this relationship. This paper delves into the intricate web of national dispositions within the context of Estonia, shedding light on the multifaceted interplay of culture, identity, and social structure. Drawing upon Bourdieus field theory, the study explores the positioning of national dispositions within the Estonian field, encompassing values, perceptions, and tastes. This research does not only aim to discover how national identity affects social disposition through their relational organization, but also what are national disposition in Estonia but also how they can intersect with other form of belongingness such as gender, class, or age. Estonia, with its complex history marked by the presence of two competing nations, offers a unique setting for this analysis. To achieve this, I employ Multiple Factor Analysis (MFA) to explore various fields, including politics, family values, economic morality, and democratic beliefs, while considering variables like national identity, citizenship, gender, and age and interviews to determine how this hierarchization affects people's trajectory. I show that there is an Estonian capital structuring the Estonian field that act in interaction with other system of domination, and that people's disposition and position are affected by their accumulation of such national capital. Through interviews I collected, I explore how Estonian capital affected individual everyday life, but also the issues and unequal access to it. All in all, I show how in the era of the nation-state the legitimate culture of the state is not only the one of an Elite, but of a national elite, and that in Estonia, Russians especially, must conform to an Estonian habitus to get privileged positions. This research contributes to a deeper understanding of the role of nationality in cultural stratification, but also of the relationship between identity and culture. It proposes a framework to analyze nationality that goes beyond the opposition between national identity as an identification and an ideology, and nationality as an essential human characteristic explaining people's behavior, while capturing embedded relation of domination

### 3. Victor Jimenez Rivera, Tallinn University

#### *Decolonizing Knowledge Production: A Critical Look at Knowledge Production in the Europeanization Narrative in European Integration*

The European integration process has been based on a hegemonic narrative developed around an unequal understanding of European norms and values. This has resulted in the unequal development of the European institutional project and its orientation toward benefitting the interests of its Western European core, channeled through the EU and its institutions, and of peripheral societies' political and economic elites. This paper explores the use of Europeanization, as a hegemonic narrative, to legitimize neocolonial relations between the EUs core and its periphery, with the Western Balkan candidate states as a case study. This case has been selected due to the salience in their societies and political processes of twin deeply interconnected processes (European

integration and state capture). The study aims to contribute to the study of these normatively contradictory processes within the framework of wicked problems, laying the foundation for a future governance approach aimed at overcoming the entrenched colonial relations scrutinized here. Applying the ontological framework of relational sociology, the paper reflects on the unequal nature of power relations in European integration through the role of knowledge production. Understanding the hegemonic and neocolonial nature of the Europeanization narrative, the paper aims to problematize it and decolonize knowledge production on Western Balkan societies. This perspective is tied with a discourse-historical approach to situate the relations under analysis in their colonial context, one of enduring exploitation and essentializing of peripheral societies by their neighboring hegemon. The paper argues that in promoting the hegemonic narrative of Europeanization, core and local elites can deepen and entrench the subordination and alienation of non-elite actors in peripheral societies. The paper starts with an exploration of the role of othering and hegemonic narratives in International Relations, particularly as it relates to the underlying power relations they often serve to legitimize. Hegemonic narratives will be shown to construe the status quo in a relationship as corresponding to materially dominant actors' understanding of their relations with underprivileged, particularly subaltern, actors as inherently natural, desirable, and mutually beneficial. The development of these narratives to legitimize the status quo and monopolize knowledge creation in its favor is further explored as knowledge production on Western Balkan societies and their integration with European institutions is shown to be discursively embraced as a mutually beneficial process, framing dominant actors as models to be followed. This, the paper argues, serves the twin purpose of enabling Western European elites to negate the impact of colonialism on their states' own economic growth, as well as presenting neoliberal norms as a taken-for-granted development model to be fostered, thus deepening the inequalities in the relationship.

4. Christopher Powell, Toronto Metropolitan University

*Critical Materialist Irrealism and 21st Century Socialism*

In this paper I define irrealism, not as an ontological claim, but as a gesture of conscientiously abstaining from ontological claims. Practicing irrealism means stepping back from the game of ontology. This allows us to observe how others play the game, and to negotiate amongst alternative ontologies without requiring a new meta-ontological consensus. Defined this way, irrealism is something we already practice some of the time. Irrealism can help us reformulate radical socialism. The Eurocentric development of the modern world-system has involved cultural imperialism and genocidal settler colonialism, driving a catastrophic reduction of human ethnodiversity and steering humanity towards monoculturalism. Classical socialism has been anticolonial but still modernist, predicated on ontological consensus and therefore lacking intrinsic theoretical resources for protecting ethnodiversity. This paper examines the ways in which irrealism is consistent with historical materialism, how it is already being used effectively by socialists, and how its use could be extended to articulate a pluriversal socialist futurity.

**(SOM6a) Queering im/migration, place-making, and belonging I**

Friday June 21 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Gender and Sexuality & Sociology of Migration Research Clusters

Non-cisheteronormative migrants to Canada face complex, intersectional vulnerabilities as they pursue place-making and belonging, while gender and sexual alterities intersecting with race, ethnicity, class, and sociopolitical status can increase marginalization, economic insecurity, and sociocultural exclusion. Papers in this session focus on the experiences of sexual orientation, gender identity, expression, and sex characteristics (SOGIESC) refugees and other im/migrants as they navigate processes of refuge and settlement. This includes accessing social welfare services, navigating socioeconomic and political precarity, and sociological analysis of border and social policy regimes. Papers also foreground queer/trans/non-binary relationalities, kinships, community re/creation, and belonging.

*Session Organizers and Chairs: Sarah Vanderveer, York University; Paulie McDermid, York University*

**Presentations:**

1. Shannon Mok, Western University

*Queering the Canadian Dream: Labour Market Outcomes for Immigrant Sexual Minorities in Canada*

As a nation, Canada has a large immigrant population, with nearly one in four individuals being immigrants in 2021. Canada is also known as a leading country for human rights, openly welcoming sexual minorities as refugees or asylum seekers and promoting ethnic diversity through multiculturalism. Yet, immigrants have been found to experience significant challenges when migrating to Canada. These challenges include difficulties in credential recognition, obtaining jobs, wage gaps, and language barriers. Sexual minorities in Canada also experience many difficulties, including barriers to employment, healthcare access, and wage penalties. For sexual minority migrants, specific challenges have been found, such as community barriers, lower employment rates, discrimination, and isolation. This includes feeling isolated from their ethnic communities due to their sexual orientation and feeling isolated from the LGBTQ+ community due to their ethnic background. Community isolation can lead to difficulties in social and economic integration, which can hinder their employment opportunities and lead to lower income. However, limited quantitative research has been conducted on the labour market outcomes of immigrant sexual minorities in Canada. This paper utilizes confidential data from the 2001-2021 Canadian Censuses and the 2011 National Household Survey and examines the labour market outcomes of same-sex coupled individuals by immigrant status, age at arrival, and generation status, compared to their opposite-sex coupled counterparts. Specifically, using an intersectional framework, this paper analyzes the employment status, employment income, and sources of employment income for these groups, and uses logistic regressions, ordinary least squares regressions, and Oaxaca-Blinder decompositions. The analytic sample for the logistic regressions is comprised of coupled individuals between the ages of 18 to 65, while the analytic sample for the ordinary least squares regressions and Oaxaca-Blinder decompositions also includes those who are not unemployed and who have an income of more than

\$5000. Employment status and income were found to vary by sexual orientation and sex. Similar to previous research, 2nd generation immigrants were found to earn the most compared to other generation immigrants for opposite-sex coupled men and women; however, for same-sex coupled men and women, 1.5 generation immigrants were found to earn the most. The sources of income differences highlight the importance of intersectionality and its non-additive approach to marginalization. Compared to the opposite-sex coupled men of the 3rd+ generation, all groups were found to earn less. However, when making comparisons within immigrant categories and within sexual orientation groups, same-sex coupled men and women were found to earn more than opposite-sex coupled men and the 3rd+ generation in some cases. Compared to opposite-sex coupled men within the same immigrant category, same-sex coupled men who arrived at the age of 18 or older were found to earn more, as were same-sex coupled women who arrived at the age of 40 or older. This indicates that opposite-sex and same-sex coupled individuals may experience different pathways to economic integration in Canada, and that different methods may be needed to assist same-sex coupled individuals' economic integration.

## 2. Tasha Stansbury, University of Windsor

Non-presenting authors: Merrick Pilling, Toronto Metropolitan University; Michelle Tam, University of Toronto; Jane Ku, University of Windsor; Derrick Biso, Trans Wellness Ontario; Andrew Chapados, University of Windsor

### *Exploring the social service experiences and needs of LGBTQ newcomers, immigrants, and refugees in Windsor-Essex*

This paper is based on 13 semi-structured interviews conducted between April and September of 2023 with individuals who identify as both members of the LGBTQ+ community and as newcomers, immigrants, and/or refugees, and who have accessed social services within Windsor-Essex within the past 5 years. The study was designed with the intention to ultimately facilitate an understanding of the specific needs of this group to better inform social services supporting LGBTQ people and newcomers, immigrants, and refugees in Windsor-Essex. The paper is based on a study of the experiences of LGBTQ+ immigrants, refugees, and newcomers to the Windsor-Essex area, and particularly touches on the intersection of migrant and queer identities in shaping social service access experiences. Notably, this study is the first of its kind focused on Windsor-Essex, as many similar studies focus on the experiences of queer and trans migrants in larger urban centres. Small cities and rural areas present unique difficulties and experiences for queer and trans migrants, including a smaller pool of resources, smaller queer and trans communities, and less openly available information available services. The paper and the study on which it is based are grounded in an intersectional theoretical approach. Developed by Black feminist scholars, intersectionality theory stipulates that the critical insights of race, gender, class, sexuality, ethnicity, nation, migration status, ability, and age are mutually constitutive processes that shape complex social inequalities. Intersectionality emphasizes the multiple intersections of power and oppression that influence social, political, and economic relations across societies, as well as individual experiences. An intersectional approach guided the data collection, analysis, and interpretation to illuminate the multiple and mutually constitutive systems of oppression that affect LGBTQ migrants. Systems of oppression such as racism, xenophobia, homophobia, transphobia, and classism inform the

structural barriers that these communities face when accessing social services. Thus, an intersectional approach informs policy and programming recommendations aimed at addressing the needs and improving social services to support LGBTQ migrants. Participant responses across a range of question topics demonstrated an overwhelmingly common experience of isolation and alienation in their time adjusting to life in Canada. In the context of access to social services, this experience has two primary causes: First, an overall lack of services targeted specifically to LGBTQ+ newcomers, immigrants and refugees; and second, a lack of training in service provision for members of one group in organizations targeting the other. Experiences reported by the participants demonstrate that this gap in service provision results in incidents of cultural incompetency, insensitivity to sexual and gender identities, and incidents of outright discrimination from service providers. Consequently, the lack of services specific to the needs of LGBTQ+ migrants has contributed to a sense of isolation from both the LGBTQ+ community and the immigrant community in individuals who are members of both. All participants identified a need for social connection and social support. The main conclusion of the paper is that the lack of intersectional approaches to service provision focused on the LGBTQ+ and migrant communities is connected to a sense of isolation and barriers to access to services for individuals who are members of both communities. Recommendations include the establishment of partnerships between organizations in Windsor-Essex serving LGBTQ+ and newcomer, immigrant and refugee communities, both in supporting one another's existing services through competency training, and through the creation of new programming to support and create connections between individuals and their communities.

### 3. Nick Mulé, York University

#### *Homonationalizing LGBTQI+ Asylum Seekers and Refugees in Canada: Policy, Service, & Mental Health Implications*

Canada touts itself a 'safe haven' for LGBTQI+ asylum seekers and refugees, given Canada is one of a limited number of countries that will accept asylum seekers and refugee claims on the basis of sexual orientation and gender identity or expression. Yet, to what extent does Canada live up to the notion of an inclusive new homeland for such individuals? This paper is based on findings from an international study in which qualitative, semi-structured individual interviews and focus groups were conducted with LGBTQI+ asylum seekers and refugee claimants and service providers in Toronto, Canada. The critical analysis of the data was premised on queer liberation theory that celebrates the diversity of 2SLGBTQI+ communities and their varied authenticities. LGBTQI+ asylum seekers and refugee claimants face extensive challenges from arduous journeys, port of entry issues, to seeking status processes, and attaining proper resources and supports. Often these journeys are traumatic both pre- and post-arrival, resulting in serious mental health challenges that digress from inclusion. Upon arrival, LGBTQI+ migrants soon face accessibility issues in finding culturally sensitive services. The refugee system and social services often perpetuate stereotypical understandings of sexual/gender identity/expression that are insensitive to cultural diversity. Refugees endure the anxiety inducing claims process wherein they must "prove" their LGBTQI+ identities to Canadian officials, the same identities that forced them to escape authorities in their homeland. Such policy clauses are implemented during the asylum and/or refugee review process undertaken by the Immigration and Refugee Board (IRB) of Canada. Despite undertaking ongoing reviews and releasing updated guidelines, the IRB has chosen to maintain its proceedings calling for LGBTQ asylum seekers



and refugee claimants to prove their sexual orientation and gender identity/expression over their experiences of persecution, at once exposing the discriminatory and homonationalist elements of the process. No other grounds for which asylum seekers and refugee claimants base their cases require such proof. Given that essentialist and binary notions of sexual orientation and gender identity/expression are the criteria utilized, such procedures impose traditional Westernized notions of these characteristics with recolonizing effects on individuals who are attempting to resettle in Canada. While seeking credibility of its claimants, the IRB is contributing to the mainstreaming of LGBTQs to fit homonormative expectations simultaneously undermining the diversity of these populations. The personal life experience of seeking asylum or refugee status has multi-level implications on the mental health of such individuals, particularly if they have LGBTQI+ sensibilities or identify as such. Although Canadian asylum and refugee policies have shifted between conservative and liberal federal governments, the promise of openness and possible acceptance, is not materially matched by existing health care and social services upon arrival. A major reason for such incongruencies are systemic service gaps that fall short of adequately addressing LGBTQI+ issues. Additionally, the IRB's refusal to remove the proof of sexual orientation and/or gender identity/expression policy is both discriminatory and homonationalist towards such claimants. This paper is relevant to the theme of the session as it will provide findings from an international study that focuses on the experiences of LGBTQI+ asylum seekers and/or refugees and service providers in the migration sector in Toronto. The findings speak to serious policy flaws, an under resourced newcomer services sector, and importantly the discriminatory and homonationalist implications of our refugee process regarding LGBTQI+ claimants. The paper is also closely aligned with the Conference theme as the critical analysis exposes subtle forms of ongoing hate towards LGBTQI+ asylum seekers and refugees and the vulnerability of a shared future in their attempts to resettle in Canada.

4. Sarah Vanderveer, York University

*Queering Refugee Settlement in Canada*

SOGIE (sexual orientation, gender identity, and expression) refugee claimants, protected persons, and permanent residents who have recently been granted PR status face many challenges as they adjust to a new life in Canada. Significant research has been produced that addresses claimants experiences within the Canadian refugee apparatus, the role of homonormative beliefs and practices within determination processes and relational interrogation of non-cisheteronormative bodies and identities (Brotman and Lee, 2011; Kinsman, 2018; LaViolette, 2004, 2014; Murray, 2014, 2015; Masoumi, 2019; Mulé and Gates-Gasse (2012); Mulé and Gamble, 2018); but there is less research focusing on post-claim life. This research project addresses the need for a processual study of SOGIE settlement by focusing on everyday life for SOGIE claimants/post-claim refugees in Toronto. The objective of this research is to study the challenges and intersectional vulnerabilities experienced by SOGIE RCs, PPs and PRs as they make claims, access eligible supports, and engage in settlement. These questions investigate whether intersectional vulnerabilities are reproduced through settlement supports/programs, and if so, how supports designed to assist settlement may at the same time contribute to reproducing vulnerabilities and re-traumatization. To do so, this study centres on participant dis/engagement with support services/settlement programs, and ask the following research questions: How are SOGIE RCs, PPs and PRs navigating settlement challenges? Do

participants perceive their queer identity/social location impacts access to supports, if so, in what way(s), and is this impacting their settlement? Are the support services/settlement programs they know of/access a source for dis/engagement? Do they understand/support participant's SOGIE (and potentially other intersectional) identities? Do support services for SOGIE RCs, PPs and PRs in/directly foster, pathologize, or diminish non-heteronormative and/or non-homonormative bodies and identities? This research raises questions about the subjugation of non-cisheteronormative identities within support services, the role and impact of policies, processes, and perspectives in the sustaining of normative queerphobia within the settlement services and broader Canadian culture. These questions present an opportunity to investigate whether services designed to support SOGIE newcomers are reinforcing homonormative, homonationalist, and/or queerphobic beliefs, potentially retraumatizing and/or producing new trauma(s) to a vulnerable population as they navigate a new environment of 'safety'. This study engages with theoretical framework advanced by Butler (1999) who identifies the "heterosexual matrix" (p. 208) as necessitating the integration and ascription of dominant heterosexual characteristics onto queer bodies and identities as a process for naturalizing homonormativity by making them non-cisheteronormative sexualities and genders intelligible though compulsory of sex, gender, and sexual characteristics. Puar's (2017) construction of homonationalist ideologies wherein gender and sexual identities are simultaneously inscribed by race, ethnicity, gender, and class reinforcing discourse(s) of tolerance, benevolence on the part of 'Western' nations, thus reinforcing racist ascriptions onto Othered nations. Combined with accompanying intersectional differences of race, ethnicity, class, and ability, queer bodies and identities are rendered increasingly vulnerable to necropolitical power relations that categorize acceptability and authenticity along homonormative, homonational, and necropolitical lines, delineating who is 'legitimately deserving' of protection or abandonment (Haritaworn et al., 2014, p. 5). This requires queer bodies and identities to be made visible, interrogated, classified, assessed, and legitimized. When compounded with insecure refugee claimant or residency status, the presence of formalized state-controlled de/legitimization re/produces structural violence, legal liminality, thereby validating protection or erasure. Applied to the Canadian context, integration of homosexuality into sociopolitical and cultural norms, and its gradual progression towards "naturalizing" LGBTQ+ identities and bodies in national identity is a gradual transition of absorbing some characterizations of queer identity. It is a process that simultaneously presents sociopolitical notions of 'tolerance' and beneficence, while reinforcing queerness as the non-cisheteronormative Other (Haritaworn et al., 2014, p. 5). This study focuses on the lived, experiential knowledge of participants, the exploration of inherent biases within systems, policies, and social supports, and the social implications of un/intentionally re/producing trauma. This multi-sited study includes research connected to several community-based organizations in Toronto, each providing social support services for SOGIE refugees. Data collection includes in-person, open-ended, semi-structured interviews, policy and processual analysis. This research is in-process, and my presentation will summarize theoretical frameworks and methodologies, followed by a discussion of preliminary findings.

#### **(SPE4) Theoretical and Empirical Perspectives on Social Policy and Social Equality in Canada**

Friday June 21 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Social Policy and Social Equality Research Cluster

This session features papers on social policy and social equality, and the relationship between those two themes. In line with the orientations of the Social Policy and Social Equality research cluster, papers focusing on poverty, social and health inequalities, and social policies aimed at reducing them will be included in this session. We also invited papers unpacking how social and welfare policies aimed at poverty reduction and at fighting inequalities are developed.

*Session Organizer and Chair: Xavier St-Denis, Institut national de la recherche scientifique*

**Presentations:**

1. Charles Plante, Université Laval

Non-presenting author: Pierre-Marc Daigneault, Université Laval

*Fifteen years of long-term social assistance entries and exits in Quebec and the impact of the Supplement to the Work Premium (SWP)*

During the past two decades, Quebec has taken concerted steps to reduce its number of long-term social assistance recipients. This includes the introduction of its Supplement to the Work Premium (SWP), which subsidizes re-entrants wages to the labour market by as much as \$200 a month for twelve months since 2008. Initially, recipients had to have been on social assistance for 36 out of the previous 42 months to qualify for this supplement. In 2018, this threshold was lowered to 24 out of the previous 30 months. We have partnered with the Ministère de l'Emploi de la Solidarité sociale (MTESS) to evaluate this intervention. They have provided us with access to fifteen years of longitudinal administrative social assistance records for over 200,000 recipients who received assistance in 12 out of the previous 30 months for the first time and who were not suffering from a disability between January 1st, 2006 and December 31st, 2020. We observe that the number of annual entrants to this group has declined over time, and its composition has changed substantially. The share of young adults (between 18 and 34) has declined by as much as 20 percentage points at the expense of older age groups. The share of people who communicate primarily in French has decreased considerably over time, and so too has the share of people who are Canadian-born. The share of recipients with a university education has decreased. After declining at first, the share of dual-parent and lone-parent families has increased in recent more recent periods. Men have continually been overrepresented, but this share has declined. Together, these findings imply a group of long-term social assistance recipients that was becoming older and more diverse, leading into the COVID-19 pandemic. Overall, exit rates in Quebec are low for long-term social assistance recipients but have increased over time. This is an ongoing study, and by the time of our presentation, we will provide provisional estimates of duration dependence and the impact, if any, of the introduction of the SWP program among these groups.

2. Amber Gazso, University of the Fraser Valley; Tracy Smith-Carrier, Royal Roads University; Carrie Smith, Kings University College, Western University

*How Systems Conflict and the Experience of Low Income Amplifies*

In the broader scholarship on poverty in Canada, it is well understood that people living in low income and accessing social assistance experience various barriers to ending their benefit receipt, unemployment being one of them. However, little research explores whether and how access to other social services and resources complements receipt of social assistance and potentially improves exit outcomes and recipients' trajectories. In this paper, we endeavour to address this lacuna. We draw on findings from our qualitative research project that explored individuals' experiences of being on social assistance (Ontario Works) and following its rules and expectations while simultaneously navigating relationships with the criminal justice system, the addictions and mental health care system, and the child welfare system. Questionnaires, in-depth interviews, and ecomaps comprise the data both Ontario Works benefit recipients (n=88) and caseworkers (n=13) shared with us in this multi-site project with the cities of Toronto, Hamilton, and London. Our objective in this analysis is precise. We work to unravel the means and patterns of: collision among social assistance use and relationships with other systems; individuals' agency when caught in a systems conflict; instrumental and expressive support and labour in managing systems and the conflicts between them. We conclude by theorizing pathways out of poverty as thwarted by interwoven systems and the policy implications of our findings.

3. Alexa Carson, University of Toronto; Izumi Niki, University of Toronto; Pelin Gul, University of Toronto

Non-presenting author: Ito Peng, University of Toronto

*Defining care moments: unequal rebounding from crises for family senior caregivers*

In 2023, over 20% of Canadians performed unpaid care for care-dependent adults, representing a far larger proportion than paid care providers for care-dependent adults (3%) (Statistics Canada 2023). Family caregivers, predominantly women, fill the gaps in formal care systems, often with far too little support from employers, community, or government (Barken, Daly, and Armstrong 2016; Klostermann and Funk 2022; Ulmanen, Lowndes, and Choiniere 2023). This unpaid caregiving has negative impacts on caregiver employment, work-life balance, and mental health (Amin and Ingman 2014; Bianchi and Milkie 2010; Gordon et al. 2012; Lahaie, Earle, and Heymann 2013; Pearlin, Aneshensel, and Leblanc 1997; Statistics Canada 2023). Consequently, unpaid caregiving has far-reaching societal impacts, requiring cross-sectoral policy considerations related to health care and social services, as well as labour and employment (Folbre 2018). Despite this, much research on adult care crises has focused on quality of care, as well as conditions of work for paid care providers (Cranford 2020; Cranford, Hick, and Birdsell Bauer 2018; Lovelock and Martin 2016). There has been less empirical examination of the experiences of family caregivers for seniors. To help remedy this, our research, guided by intersectional care (Cohen et al. 2021; Versey 2017; Zajicek et al. 2006) and feminist care theory (Duffy 2011; England 2005; Folbre 2012), investigates how Canadian families arrange and think about senior care and asks what government can better do to support them. The research draws on in-depth interviews with 57 unpaid caregivers for seniors (who are living at home or in supported living situations such as retirement homes and long-term care) across Canada. Preliminary findings highlight the consequential influence of defining care moments : that is, instances in which the care requirements of seniors shift rapidly. At these crucial points in time, many

caregivers describe adverse mental and physical health effects, as well as lost opportunities related to employment, leisure, and self-care. Yet while some caregivers rebound relatively quickly and find a new equilibrium that works for them, others do not, struggling for years in unsustainable care circumstances. These varying responses to defining care moments reveal disparities in access to care support and services based on social (class, gender, race, and ethnicity) and geographic (municipality population size and remoteness) locations. Caregiving inequities were commonly augmented by service access barriers due to Canada's "messy" patchwork system of senior care, characterized by challenges to finding information about care services and long waitlists, leading to time-consuming and stressful care management responsibilities for family caregivers. Our research uncovers complex dynamics which influence experiences of and decisions on care arrangements, and their consequential impacts on caregivers work-life balance and mental health. It deepens understandings of the current senior care landscape in Canada, and the oft-hidden role of family caregivers, and offers concrete policy solutions to better support Canadian seniors and their unpaid caregivers. Our research will also contribute more broadly to scholarly literature on caregiver work-family conflict, social inequality, and welfare state policy.

**(WPO6a) Healthcare Institutions, Work, and Immigration I: Exploring the Trajectories and Mobility of Healthcare Workers in Canada**

Friday June 21 @ 1:30 pm to 3:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Work, Professions, and Occupations Research Cluster

Over the past three years, the global pandemic has underscored the vital role that healthcare workers have played in upholding healthcare systems worldwide. In Canada, a significant proportion of healthcare workers comprises those who are employed on the frontlines, many of whom have recently immigrated to the country. Notably, several have been involved in multiple migrations, working in healthcare systems in other countries prior to arriving in Canada. Particularly on the frontlines of healthcare work, the pandemic has exposed the disproportionate risk and impact of structural inequality at the intersections of race and ethnicity, occupation, citizenship, and socioeconomic status. Deemed essential and amongst one of the most stressful frontline occupations, these positions are predominantly occupied by racialized women. In this session, we will explore the dynamics between healthcare institutions, work and labour, and immigration, and delve into the complexities, challenges, and opportunities arising from the convergence of these domains. Particularly, we will examine the im/mobility and stratification that workers face within healthcare institutions and organizations. Understanding their challenges is vital for developing equitable organizational and management strategies, policies that optimize service delivery, and improving their retention within healthcare institutions. Their work is pivotal for ensuring the efficient functioning of healthcare systems, provision of patient care, and effective mentorship of new workers.

*Session Organizers: Valerie Damasco, Trent University; Eugena Kwon, Trent University*

**Presentations:**

1. Suleyman Demi, Algoma University

Non-presenting authors: Liben Gebremikael, TAIBU Community Health Center; Suzzane Sicchia, University of Toronto Scarborough; Tameika Shaw, TAIBU Community Service

*Experiences of Black Healthcare Providers and Users in the Canadian Healthcare System: A Case Study of Black Healthcare Providers and Users in GTA*

The COVID-19 pandemic amplified health inequity and diversity challenges experienced by ethnic minority populations in Western countries. Although these issues are known, research into equity, diversity and inclusion is uncommon in health research in Canada (Datta, Siddiqi and Lofters, 2021). Furthermore, the over-emphasis on cultural competence obfuscates structural racism embedded in the Canadian healthcare system. Statistics show that racialized are disproportionately infected with the coronavirus (Lopez, Hart and Katz, 2021; Tai et al., 2021). Among those who contracted the COVID-19 virus, Black people were more likely to be admitted to the hospital (Asch et al., 2021) and more likely to die from complications (Golestaneha et al., 2020). Consequently, this study seeks to address the following research questions: 1) what are the experiences of Black healthcare providers during the COVID-19 pandemic? What are the challenges facing Black healthcare providers in GTA? This qualitative study used purposive and snowball sampling to identify 10 healthcare professionals including 2 medical doctors and 8 nurses to form the research participants. Information was gathered through in-depth interviews via ZOOM and phone calls due to COVID-19 restrictions. Data were analyzed using coding and thematizations with the help of NVivo software. The study revealed that the Black healthcare professionals interviewed experienced anxiety and neglect. They also reported a considerable burden associated with being disproportionately assigned to the care of COVID-19 patients, high COVID-19 infections and being subject to unfavourable policies. Some of the challenges facing Black healthcare providers include microaggression, barriers to leadership, and mental exhaustion among others. The study recommends tackling anti-Black racism in the Canadian healthcare system in Canada to improve the experience of Black healthcare providers.

2. Yidan Zhu, Texas State University

*Learning "professionalism" in health science education: Toward a transcultural framework from internationally educated health professionals in Canada*

This research project explores how internationally educated health professionals learn professional skills, produce their own knowledge, and (re)orient their understanding of "professionalism" in Canadian health science education and higher education. In the past decade, an increasing number of internationally educated health professionals (IEHPs) have migrated to Canada to live and find work. IEHPs are internationally trained health professionals such as doctors, physicians, nurses, and midwives who received their health professional licensure outside of Canada. In Canada, close to 25.9% of physicians (approximately 18,233) were trained internationally (CIHI, 2017a). In 2016, there were 26,710 internationally educated registered nurses in Canada, representing 8.1% of the total registered nurses in Canada (CIHI, 2017b). Without a doubt, the large number of internationally educated health professionals have benefited the nation's health care system and services; however, they have also brought new challenges for both health science and higher education. One of the prominent issues is that health science education has undergone struggles in incorporating the

changing contexts of the health care system into the current health professionals' education. There are tensions between the changing curriculum and educational goals, the shifting meaning of professionalization brought about by individuals with different backgrounds, and the traditional professional cultures that are deeply rooted in local higher education. Many argue that multiple conceptualizations have value that "the quest for universal definitions has failed to capture", and that health professionals should be aware of such shifted meanings and incorporate those implications into future health science education for various health professions (Kahlke and Eva, 2018). Hence, the purpose of this project is to explore the changing meaning of "professionalism" in current health science education by investigating: 1) The IEHPs' understanding of "professionalism"; 2) the professional learning experience of IEHPs in health science education/higher education; and 3) the development of professional preparation programs for IEHPs from health science educators. This study adopts a transnational theoretical framework aiming to propose a transcultural framework for promoting transformative learning in health science education. The term "internationally educated health professionals" is socially, politically, and culturally constructed. Based on that construction, immigrant professionals' knowledge and skills are unrecognized and devalued (Guo, 2009). IEHPs are usually imagined as "unprofessional" or "without any Canadian/local experience." While IEHPs try to acquire "Canadian experience" as health professionals in order to fulfil the requirements of being a qualified "Canadian health professional," there are unequal power relations between their professional knowledge and the knowledge that they need to learn in Canadian higher education. "Transnationality" has become an important framework for studying migration and mobility in the global world (Glick Schiller et al., 1992; Guo, 2013, 2016; Xiang et al., 2013). Since Glick Schiller, Basch, and Blanc-Szanton (1992) proposed "transnationalism" as a framework for studying migration, scholars have started to examine how migrants build social fields in which they link together their country of origin and their country of settlement. Debates have arisen in transnational migration studies concerning the changing meaning of "home" (Levitt, Kristen, and Barnett, 2011; Taylor, 2015), integration and assimilation across borders (Kasinitz et al., 2002; Waldinger, 2017), and the connections between return migration and transnationalism (Guo, 2016; Xiang et al., 2013). This research offers new insights that compel us to reconsider the essential debate in the study of transnational migration--the concept of transculturation. Transculturation is not a new term, it is used in cultural studies and suggests a process through which "individuals and societies chang[e] themselves by integrating diverse cultural life-ways into dynamic new ones" (Guo and Maitra, 2017). Transculturation sees cultures as fluid, and places them in constant interaction with other cultures (Guo and Maitra, 2017). This study aims to propose a transcultural framework in health science education through exploration of the changing meaning of professionalism and IEHPs' non-linear, dynamic, mixed, and fluid culture and learning experiences. Based on 10 interviews with health professionals in Canada, I argue that the transcultural framework contributes to research on health professionals learning and preparation through its three-fold impact: re-examining professionalism, fostering a just and transformative learning curriculum, and providing guidance for future research on internationally educated health professionals in adult and health professionals education.

3. Alison Starkey, OISE, University of Toronto

*The contours of context: The impact of occupational setting, worker social location and interactional targets/participants on emotional labour (EL) and emotion work (EW) in the helping professions*

This work seeks to outline empirical differences seen in the scholarly literature between commercial and healthcare settings by exploring how occupational context, the social location of the worker, and type of interactional target/participant impacts healthcare workers' experiences. It will address how EL and EW theories insufficiently describe the conditions of work for gendered racialized healthcare workers (HCWs), specifically retail pharmacists in southern Ontario. Doing so will elucidate the stratification gendered racialized workers experience within healthcare institutions and organizations, how this stratification challenges notions of mobility within these spaces, and how actualities of workplace violence (WPV), precarity and immobility undergirds discourses around the conceptions of healthcare work as safe, secure, and a pathway to 'success'. As the conditions of work are the conditions of care and the conditions of care are the conditions of work (Mehra, 2020; Keith and Brophy, 2021), the quality of workplace experiences are directly correlated with worker retention, effective patient care, and functionally sustainable healthcare systems. In an era of healthcare polycrises, HCW retention is a key concern in developing and maintaining sustainable and effective patient care. The frequency of violence against HCWs has risen over the years with the understanding that it is often under-reported. Globally in 2022, more than half of HCWs (55%) experienced WPV firsthand and 16% reported witnessing it against their colleagues (Banga, et al., 2023). Of those who regularly experienced verbal, emotional, and physical violence, 55% felt less motivated and more dissatisfied with their jobs, and 25% expressed a willingness to quit (Banga, et al., 2023). Retail pharmacists are part of a worldwide trend in the increase of WPV (Bhagavathula, et al., 2022). Bhagavathula and colleagues (2022) estimate almost half of pharmacists experience WPV – violence that includes both serious assaults and threats. This is significantly higher than collective reports of WPV among HCWs (Bhagavathula et al., 2022). In the Canadian context, 37% of all working pharmacy professionals experience abuse or harassment from patients at least weekly and 19% report daily occurrences (CPhA, 2023). The Abacus Data Mental Health and Workforce Wellness Survey (2022) revealed that almost half (48%) of polled pharmacists indicated they wanted to or were thinking of leaving the profession (CPhA, 2022, 2023). Women, and increasingly racialized women, are overly represented in the 'caring' professions. In 2016, women comprised 75% of the paid care workforce in Canada, 21.1% of which were, in government parlance, of a visible minority (Khanam, et al., 2022). Women make up 62% of the national (Khanam, et al., 2022) and 58% of the Ontario provincial pharmacy profession (OCP Annual Report, 2022). The gendered nature of 'caring' jobs assumes a 'natural' or 'essential' nature to carework/labour (Erickson and Stacey, 2013). Gender bias in medicine is well-documented and is compounded when women are concomitantly racialized (Wingfield, 2019). The 'meaning' and consequences of emotion experiences within the increasingly racialized demographics of these workers is rarely or inadequately addressed. These 'racial silences' (Mirchandani, 2003) are endemic across disciplines. Seldom the explicit focus when discussing either WPV, equity work, the process of coping with sexism and racism in workplaces, or their aftermath outside of work and impact on health and well-being, emotions do, however, inform much of this research. Gendered racialized women HCWs cope with daily practical demands, work intensification, and WPV through practices and strategies that combine EL and EW and yet extend beyond these concepts on an emotional continuum. Scholarly frameworks show empirical variations between EL and EW in commercial and healthcare environments that are insufficiently addressed in the



literature by these approaches (Erickson and Stacey, 2013). The occupational context of retail pharmacist is one that is simultaneously commercial and healthcare. Interrogating this occupational context, the social location of gendered racialized women pharmacists, and the interactional targets/participants of patients, who are also customers, occurring in retail pharmacies will shed light on other HCW contexts. Drawing on an analysis of the multi-disciplinary application of EL and EW theory to the experiences of various HCWs, comparisons to the literature on retail pharmacists will be made and supplemented by empirical interviews with gendered racialized women pharmacists from the southern Ontario region. Such comparisons will serve to bridge the empirical variations noted above.

### **(CRM1b) Canadian Contributions to Criminology II**

Friday June 21 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Criminology and Law Research Cluster

Criminology is a multi-faceted field that uses 'crime' as its subject matter but has no single methodological commitment or paradigmatic theoretical framework. Many areas and conversations in criminology, however, are often dominated by work from the US, Britain, and the Scandinavian countries that differ from the Canadian context in significant socio-political respects. The main objective of this session is to connect researchers and discuss work that advances our understanding of crime and criminal behaviour in Canada as well as criminological knowledge more broadly.

*Session Organizers: Timothy Kang, University of Saskatchewan, Daniel Kudla, Memorial University*  
*Chair: Daniel Kudla, Memorial University*

#### **Presentations:**

1. Quan Nguyen, University of Calgary

Non-presenting authors: Hieu Ngo, University of Calgary; Yeonjung Lee, University of Calgary

*The Relationship Between Experiences of Victimization and Law Enforcement Confidence: Insights from a Canadian Young Adult Cohort*

This study examines the connection between victimization experiences and confidence in law enforcement among a demographically diverse group of Canadian young adults aged 15-34. It

underscores the crucial role of public confidence within the justice system and considers the impact of personal encounters with crime on trust in policing authorities. Drawing on data from the General Social Survey (GSS) Cycle 34: Victimization, the study encompasses 3,396 individuals, analyzing their reported confidence in law enforcement and personal victimization experiences. Employing binary logistic regression, the study investigates critical covariates, including perceived discrimination, sense of community belonging, and general health status, along with a comprehensive array of sociodemographic factors such as gender, minority status, place of birth, religion, disability, education level, official language proficiency, and household income. The analysis reveals a significant negative association between experiences of victimization and confidence in law enforcement. Factors such as perceived discrimination and suboptimal general health status notably exacerbate this relationship. In contrast, a strong sense of belonging within one's community positively correlates with confidence in the police. Educational attainment, gender, bilingual abilities, religious affiliation, and household income are also associated with confidence levels in law enforcement entities. The findings suggest that while victimization experiences generally undermine trust in law enforcement among Canadian youth, this trend can be mitigated through measures that foster community cohesion and individual health and well-being. The study calls attention to the importance of adopting community-based and health-focused policing strategies, mainly aimed at supporting young adults who have endured victimization.

2. Allie Wall, Western University

*Youth Exposure to Violence & Involvement in the Criminal Justice System: A Developmental Analysis of Youth Police Involvement & the Victim-Incarceration Overlap*

In Canada, young people between the ages of 12-24 years are over-represented in police interaction incidents, as both a victim and an accused of a crime (Allen and Superle, 2016; Allen and MacCarthy, 2018). When controlling for population size it's been shown that later adolescent youth (15-17 years) and younger adults (18-24 years) have the highest rates of police interactions, with incidence rates peaking at age 17 (Allen et al., 2016, 2018). In the Canadian youth justice system, victimized and accused youth are most often treated as two distinct populations, those who perpetrate crime, and those who are victimized by crime. However, for many youths who are involved in the justice system, experiences of victimization, delinquency, and incarceration are often connected, in that victimization may be a contributing factor to subsequent delinquency/incarceration and vice versa (Berg and Mulford, 2017). Within the criminological literature, the terminology 'victim-offender overlap' has been primarily used to describe the overlapping relationship that can exist between experiences of victimization and offending (Berg et al., 2017; Jennings et al., 2012). Working from an anti-colonial social work approach, this research adopts the language of 'victim-incarceration overlap', to highlight the connections that may exist between youth victimization and later criminalization and/or incarceration. Applying anti-colonial theory within criminal justice research provides opportunities for researchers to better understand the macro-societal conditions that promote the development of violence, and the barriers that negatively impact violence prevention efforts. Part of this work includes reframing the theoretical discussion on youth violence and youth incarceration to shift blame away from individuals, families, and communities, and onto the policies, systems, and socio-structural conditions that promote the risk of violence, especially among marginalized communities. To support this theoretical reframing, this dissertation uses 'police interactions' as a primary unit of analyses. By shifting the unit of analysis away from 'individual

victimization/offending' to 'system interactions', we can better understand the role of the criminal justice system and its effectiveness in promoting healthy transformative change within the lives of children and youth. Using a prospective longitudinal design and ten years of secondary police records data (2010-2020), this research attempts to critically evaluate the use of policing within the lives of youth, while also investigating the developmental nature of the victim-incarceration overlap. The longitudinal patterns of youth-police interactions for a sample of 5,609 Ontario youth are analyzed starting from early adolescence (12-14 years), and continuing into later adolescence (15-17 years), and early adulthood (18-20 years). Results from two studies will be presented. Study one provides a descriptive analysis of youth-police interactions and the victim-incarceration overlap across adolescence and early adulthood (from ages 12 to 20 years). Study two uses a series of multivariate logistic regression analyses to investigate which types of youth-police interactions predict the victim-incarceration overlap for the subset of youth who continue to be involved with the police during early adulthood (n = 2,679). It has been hypothesized that childhood and youth exposure to police-reported violence will be predictive of the victim-incarceration overlap during early adulthood. Findings are discussed in relation to both policy and practice surrounding violence prevention and treatment services.

#### **(DIS4b) Sociology of Disability II**

Friday June 21 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Sociology of Disability Research Cluster

This session broadly explores the sociology of disability.

*Session Organizers: Chris Churchill, University of Lethbridge, Yiyang Li, University of Toronto*

*Chair: Karen Foster, Dalhousie University*

#### **Presentations:**

1. Michelle Owen, University of Winnipeg; Jeremy Wildeman, Canadian Centre for Housing Rights

Non-presenting author: Jewelles Smith, Canadian Centre for Housing Rights; Kristen Hardy, University of Winnipeg and Brandon University; Jon Paul Mathias, Canadian Centre for Housing Rights

#### *A House Divided: Disabilities, Inequalities, and Shared Futures*

Systemic inequality in housing remains a significant and neglected problem across Canada. The Government of Canada's historic 2019 National Housing Strategy Act (NHSA) legislates the right to housing. As one of only a handful of countries with such legislation for housing, the NHSA sets Canada apart as a global normative leader. However, there is one significant barrier to achieving the right to housing in this country, namely the discrimination faced by disabled people when accessing and remaining in appropriate housing. Ensuring the right to housing implicates issues such as the

availability of affordable and accessible housing, the supports required by people with disabilities to remain housed, the availability and appropriateness of income supports to sustain tenancy arrangements, as well as fair adjudicative processes surrounding evictions. To date, the barriers to the right to housing for disabled people have been largely unexplored, despite 27% of Canadians being disabled and the significant intersection between housing insecurity and disability. Through original research, including interviews with people with lived experience and service providers, and an expansive grey literature review, this presentation elucidates those barriers nationally, and provincially in Nova Scotia, Ontario, Manitoba, and British Columbia. The lack of attention given to this issue makes it difficult to ascertain why a significant proportion of people experiencing homelessness have disabilities. Our Social Sciences and Humanities Research Council (SSHRC) funded project 'The Right to Housing for Tenants with Disabilities in Canada' seeks to fill this empirical gap through an examination of the varying experiences of discrimination encountered by disabled Canadians and the strategies used to deal with these barriers. We aim to contribute to a research agenda concerning the right to housing for disabled people in Canada and how the ongoing experiences of discrimination and basic affordability are preventing people with disabilities from realizing their right to housing. We will do this by identifying the ways in which discrimination and the denial of appropriate housing can be changed through additional supports for people living with disabilities, as well as policy and legislative changes. Our project, and this presentation, focuses on the right to housing for disabled people and asks three broad research questions centered on the experience of discrimination by people with disabilities in the context of securing and maintaining appropriate housing. First, how do disabled people experience the right to housing across Canada? Second, what discriminatory barriers do people with disabilities face across Canada? Third, what supports, procedural or process changes, and revisions to laws, policies, and programs, will help disabled people overcome these barriers to the right to housing? These questions are being explored through emancipatory research, and purposeful partnerships between academic researchers in multiple disciplines and community organizations. The theoretical approaches taken by this research cross sectors and are deeply intersectional and interdisciplinary. This research promotes an understanding of the right to housing as described in Canadian and international law. It also adopts the social and human rights models of disability and explores the mechanisms of law and policy related to housing, disability, social justice, and the lived experience of marginalized and disadvantaged groups who experience discrimination. As such, our theoretical approaches are rooted in the 'right to housing' concept. This research also adopts a mixed methodology, and project activities form four overlapping strands to explore the right to housing for disabled people. We do not have any firm conclusions yet as we are in the preliminary stages of data collection and analysis. Thus far we have been focusing on network development, direction setting, knowledge exchange, and capacity-building. However, our literature reviews support our argument that Canadians with disabilities are discriminated against in terms of attaining and maintaining adequate housing. The narratives we gather through semi-structured interviews with people with lived experience of disability will enrich the literature. This presentation is highly relevant to both the theme of Sustaining Shared Futures, and the focus of the open session of the CSA Sociology of Disability Research Cluster on Disabilities, Equality, and Inequality. In this presentation we consider the sustainability of our shared futures in the context of disabilities and housing. The current situation is inequitable and must be challenged and changed. Canadians with disabilities have the right to housing.

2. Karen Foster, Dalhousie University; Laura Fisher, Dalhousie University  
Non-presenting authors: Andrea Doucet, Brock University

*Time and Agency in the Care/Work Narratives of Families with Disabilities*

There is a large and well-established field of social scientific research that seeks to measure and make sense of how families balance the many and sometimes conflicting claims on their time, and how these claims, and their attendant responses, feelings, negotiations and strategies are gendered. Over time, the field has grown more sensitive to the diversity of families we can try to understand, and the complexity of how households divide up the work that keeps them running. Researchers have showed, for instance, that “time is not time is not time” (Doucet, 2022)--problematizing simplistic time-use calculations--and that gender differences in household and care work are not always the same as gender inequalities (Doucet, 1995). In this paper, we seek to add to this still-expanding field by contemplating how to make space for the positive and negative implications of disability--children’s and parents’--in our analysis of parents’ care/work narratives, with additional attention to how their care/work relations, and the control they have over them, may change and vary over time at multiple scales -- within a day, but also the life course (Elder, 1994). Like a growing number of researchers (Hanisch, 2013; Thomas, 2022), we seek to carve a space between the ‘deficit narrative’ approach that focuses attention on all the ways in which disability limits parents’ and children’s agency and flourishing, and a naive approach that ignores their challenges. Our more specific objectives are to explore the relationships between temporality (at multiple scales) and agency in disabled families’ stories, to help us understand care/work experiences in families with disabilities, and to point to helpful interventions or supports. To that end, we draw on 17 interviews from a larger Canadian cross-national project that includes a national survey (with almost 5000 participants) and a follow-up qualitative research project with selected participants from the survey (with 88 households and 155 participants) on gender divisions and relations between unpaid work and paid work in diverse families. Data collection utilized the Care/Work Portrait (Doucet and Klostermann, 2023), a visual participatory method for exploring how individuals and couples navigate and negotiate all the work that goes into running a household. Data analysis Team-based data analysis work used an adapted version of the Listening Guide approach to narrative analysis.

3. Shahina Parvin, Brandon University

*Racialized immigrant women's pain and damage and their psychiatric disordering and healing in a prairie city Lethbridge, Canada*

In this paper, I present findings from in-depth interviews with 13 racialized immigrant women mental health service users in a prairie city, Lethbridge, Canada. The women’s narratives demonstrate that their use of mental health services is linked to their suffering and damage resulting from post-immigration struggles, racialization, gendered norms, domestic and sexual violence, and discrimination in workplaces in Canada. The suffering these women experienced could be seen as a response to their life situations. Yet, without an explanatory framework about those situations, lacking adequate ‘local cultural’, social and economic supports, and finding themselves situated in a society where psychologization and pathologization of suffering are normative, the women instead doubted their cultural ways of living, performativity, identity and ability to achieve a western

neoliberal way of living, 'productive life' and 'ideal sane self'. The women went to physicians and/or psychotherapists seeking solutions, drawing upon western psychiatric discourses of suffering and madness. Most of the women in this study were diagnosed with anxiety disorders and/or depression by their physicians, though a few self-diagnosed, drawing upon lay discourses on the medicalization of mental distress, and illustrating their compliance with psychiatric conceptualizations of their problems as individual, biological and pathological. While most of these women sought mental health services due to pain that I suggest is itself a product of neoliberal/settler colonial and heteropatriarchal culture, the psychiatric treatments prescribed by their physicians functioned to further encourage several women to assimilate to these misogynist and imperial structures in order to function 'better' as workers, students, mothers, wives, and social beings. Despite differences in their suffering, diagnoses, and use of mental health services, these women worked on themselves to reach a 'normal life' and 'ideal self' within their discriminatory structural settings. Drawing on these narratives, in this paper, I respond and extend critical, feminist and postcolonial scholarships on madness that claim about the ways in which normative suffering has been constructed as mental disorders, and the ways that psychiatric knowledge, categorization and treatments are gendered and imperialist. I suggest that in order to better address these folx's suffering, it is important to understand intersectional power relations that played an important role in contributing to these women's damage.

4. Evan Wicklund, Carleton University; Olivia Boonstra, Canadian Centre on Disability Studies (Eviance)

*Moving Towards More Inclusive and Equitable Post-Secondary Experiences for Students with Disabilities: Realizing the Sustainable Development Goals*

In 2021, researchers at Eviance (Canadian Disability Studies Incorporated) undertook a three-year project entitled "Innovating for Inclusive and Equitable Post-Secondary Education (PSE): A Pathway to Realizing the Sustainable Development Goals (SDGs)". This collaborative project brought together three community partners from Disabled Persons Organizations (DPOs) and three academic partners to advance the SDGs related to quality education (SDG #4) and decent work (SDG #8). Project objectives were based on the premise that collaboration across universities and colleges which scale up innovative and inclusive approaches to Universal Design for Learning (UDL) is essential for realizing inclusivity in both PSE institutions and places of employment (Fovet, 2021; Meyer et al., 2014; Murphy, 2021). The objectives of the project include supporting Canada's efforts to meet the SDGs as a pathway to decent work by closing gaps in the knowledge and skills of key stakeholders in PSE concerning inclusive education. These high-level tasks included: undertaking research about how UDL practices are experienced by diversely located students and graduates with disabilities (La Dyiur and Bair, 2018); generating and sharing information about innovative practices in UDL (Evans et al., 2017); creating and distributing digital resources and creating opportunities for collaboration on UDL for PSE excellence in diversity; fostering and increasing collaboration across Canadian universities, colleges and DPOs; and, establishing an accountability and monitoring framework for use by participating universities and colleges, and for subsequent use by PSE institutions more widely. In this session, researchers from Eviance will share our project findings and speak about our experiences managing our collaborative multi-year project. Specifically, we will outline conclusions from our activities, which include, but are not limited to: a) a primary analysis of the Government of Canada's Survey on Disability pertaining to PSE; b) two literature reviews, one on the transition from

PSE and decent work and another on UDL in PSE; c) an analysis of the experiences of students with disabilities gathered from a survey of over one thousand participants; d) a secondary analysis of the National Education Associate of Disabled Students (NEADS) townhall meetings about the barriers to inclusive PSE; and, e) a total of nine national social labs, where we brought together diversly located stakeholders (students, administrators, faculty, members of accessibility and accommodations offices, etc.) to address barriers and create innovative solutions regarding inclusivity in PSE and decent employment. We will also discuss strategies for working collaboratively with our partners and other contributors over the three-year period and share considerations about future work for advancing the SDGs. Our goal in this presentation is to summarize the impact our project has made, but also to initiate a dialogue with the broader disability studies community and seek to establish connections with other scholars and advocates interested in equitable initiatives in PSE and decent work. More specifically, we focus on the benefits and issues related to student activism (Bruce, 2020), intersectional and reflexive approaches to inclusivity in PSE (Beck et al., 2014) and the need for co-creation between students, faculty, and administrators to ensure inclusive practices for all students are sustainable (Gilles and Dupuis, 2013).

#### **(ENV4) Risky solidarities at the planetary threshold**

Friday June 21 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Environmental Sociology Research Cluster

As the global capitalist system rebrands itself along 'green' lines, industry's destabilizing effects on planetary conditions are becoming increasingly difficult to monitor and ascertain. For one, green modernization efforts have been accompanied by the introduction of countless means of obscuring socio-ecological risks: environmental risk assessments are being paired with NDAs, extractive industries are relocating to regions that are virtually impossible to monitor, and global oil giants are investing in the clean energy technology and infrastructure that were supposed to challenge their place in the global economy. Therefore, as socio-ecological risk becomes an increasingly common topic of political deliberation among groups as diverse as school-age campaigners and Indigenous land defenders, state and corporate interests are finding novel ways of mediating the visibility of risk while making the severity of the planetary crisis unthinkable and the false promises of green modernization unquestionable. To deal with these 'high risk' planetary conditions, what is needed is a politics at the center of which is a notion of risk imagined as the crossing of thresholds or tipping points beyond which lies a great unknown of agential and planetary conditions. Such a notion of risk must attend to the immense scale of potential harms immanent to climate change at the same time as it advances a reflexivity in relation to the culturally and technologically embedded processes through which it is visualized and valorized. This panel investigates the social implications and social movements which might arise from this double approach to climatic risk: what kinds of solidarities does it make possible, and how are they forged and sustained affectively, symbolically, and materially?

*Session Organizers and Chairs: Mauricio Collao Quevedo, York University; Ferg Maxwell, Toronto Metropolitan University*

**Presentations:**

1. Ferg Maxwell, Toronto Metropolitan University

*Smoky Solidarities: Wildfire Haze, Climatic Risk, and the Depletion of Urgency*

Smoke is mobile; guided by wind and air-conditioning technologies, it extends across social, physical, and aesthetic boundaries. Images of smoke dispersed by recent climate-induced wildfires populate coverage of anthropogenic climate change and operate as visual signifier of how its real and potential harms undermine conventional distinctions between nature and culture, wild and cultivated space. Studies of environmental risk have argued these images of ecological destruction offer a resource for inspiring public urgency vis-à-vis efforts to mitigate climate change. But increasingly long, intense fire seasons and their smoky exhaust mediate wildfire's capacity to register as an urgent event. Wildfire smoke mediates the landscape image, a popular aesthetic genre which has helped furnish Canadian settler-colonial capitalism with an external zone of nature filled with untouched natural resources. Under wildfire smoke, these spaces become cloaked with the byproducts of the carbon-intensive resource extraction in which they are implicated. As such, wildfire landscapes reveal climate change as an atmospheric impasse: an extended crisis enveloping experience of settler-colonial capitalist reproduction without hope of its transcendence. Within this impasse, (literally) explosive events of environmental destruction increasingly take on the form of a governing norm of daily life. The socially and spatially diverse subjects of wildfire risk must negotiate with smoke as a simultaneously human and non-human agency. What demands do they and their smoky interlocutors make through the mediate form of the landscape images framing news discourse on climate change? Might the relations materialized in these landscapes suggest the possibility of alternative arrangements of human and non-human matter? Drawing on critical theories of risk, aesthetics, and affect as theoretical frameworks for attending to the political possibilities immanent to the experience of extended crisis, I track the appearance of landscapes marked by wildfire smoke and haze across coverage of wildfire events in Canadian news media since the intense fire season of 2017. Drawing on this archive, I argue that wildfire images which enframe risk must be read as an emergent political aesthetic concerned with materializing the precarious contingencies which make up the everyday experience of risk under settler-colonial capitalism. The enframing of wildfire risk holds the potential to path strange solidarities in a situation where urgency no longer holds the status of exceptional affective experience.

2. Mauricio F. Collao Quevedo, York University

*The Geologic Turn: Geologizing the Empirical Basis of Environmental Thought*

For two decades, critical theory and environmental thought have been undergoing a 'geological turn' whereby the geologic dimensions of planetary conditions are repeatedly conjured to think through the magnitude and historical significance of the planetary crisis. For this reason, the Social Sciences and Humanities have engaged extensively with the topic of the Anthropocene as a new and



geologically verifiable site of historical struggle. However, much of this work has been informed by Earth System Science's (ESS) formulation of the Anthropocene as its empirical basis, which engages selectively with geological research that focuses on immediately perceivable rates of change and human impact on the geologic record (e.g., carbon mineralization and sequestration, methane emissions from thawing permafrost regions, changing coastlines, etc.) – in turn leaving out important insights about the planet's deep past through which the Earth's capacity for self-differentiation can be properly grasped. This paper explores the institutionalization of ESS's Anthropocene through the policy-oriented work of the IPCC in its latest report, AR6. More specifically, I problematize ESS and the IPCC's commitment to a risk-obscuring systems mode of thinking that simplifies planetary processes for the purposes of policymaking while constraining our ability to think through the true magnitude of planetary transformations currently underway. As a corrective, I propose a deeper engagement with 'classical' geology, arguing that the discipline provides more valuable empirical resources for the Social Sciences and Humanities to think through the magnitude of planetary changes entailed by the onset of the Anthropocene, the risk that these transformative processes pose to our planetary future, and the possibility of collective survival at this geo-historical conjuncture.

### 3. Suleyman Demi, Algoma University

#### *Mitigating Contemporary Climate Crisis: Lessons from Indigenous Food Systems in Ghana*

Food systems constitute “an interdependent web of activities that include the production, processing, distribution and disposal of food waste” (Sumner, 2012, p.327). In this study, Indigenous food systems refer to the original food systems of a specific location usually but not exclusively occupied by Indigenous people. Indigenous food systems in Africa are negatively impacted by climate change. Globally, Africa is expected to experience the most severe effects of climate change due to elevated temperatures, and frequent drought and crop yield is expected to decrease by half due to the vagaries of the weather (Boko et al 2007; Emrullahu, 2022). In Ghana, numerous studies have been conducted to assess the effects of climate change on food crop and livestock production (Adiku, 2013; Tetteh et al., 2022), but scanty information exists on how climate changes affect Indigenous food systems and smallholder farming households, a phenomenon this study seeks to investigate. Hence, the study addresses three questions: 1) what environmental challenges are facing smallholder farmers in Ghana? 2) How do the challenges affect Indigenous food systems in local communities? and 3) what sustainable practices do smallholders adopt to mitigate those challenges? The study is grounded in two theoretical frameworks: political ecology to provide critiques of unsustainable practices inherent in the industrial food system and Indigenous knowledge to provide an alternative food system. This multi-sited mixed methods study collected data using one-on-one in-depth interviews, focus group discussion, participant observation, workshops and secondary sources of information. The intent is to triangulate the varied perspectives. 56 smallholder farmers (26 women and 30 men) and 8 agriculture-related professionals were selected for an in-depth interview. Additionally, a total of 56 smallholders participated in focus group discussions out of which 17 were among smallholders engaged in in-depth interview. In sum, 103 individuals participated in the study drawn from twelve (12) communities. The criteria for selecting

individual participants included: years of farming experience and knowledge of Indigenous Food Systems in Ghana. The data obtained from one-on-one interviews, focus group discussions, participant observation and workshops were transcribed verbatim and the hardcopy printed for coding. The qualitative data analysis was broadly categorized into three steps: 1) the reduction or compression of the data, 2) the exploration of the data, and 3) the integration of the exploration and interpretation of the data (Attride-Stirling, 2001). Preliminary results of the study show farmers face the following environmental challenges: drastic changes in rainfall patterns result in fewer rains, erratic rainfall, delay in onset of rain and unexpected excessive rainfall; frequent incidences of prolonged drought resulting in drying up of rivers and dams that serve as sources of drinking water for smallholder farming households; frequent bush fires due to dry condition created by prolonged drought. Consequences of the environmental challenges include: acute water shortages depriving smallholder farmers especially woman farmers of engaging in any income-generating activities, causing farmers to spend the bulk of their time hunting for water instead of engaging in farming activities, affecting children's school attendance and performance, prevents sustainable farming practices such as composting and animal rearing. Due to fewer rains and prolonged droughts, farmers cultivate only crops that mature in less than three months leading to the extinction of Indigenous food crops (i.e., yam, millets, sorghum, African rice, Cajanos canja, cocoyam, taro, mushrooms, Indigenous leafy vegetables) affecting households' food and nutritional security. Strategies farmers use to mitigate changes in the environment include the adoption of new varieties of crops which mature in three months and the diversion from yam as a cash crop to pepper. Also, smallholders plant crops at different times on the same or different field with the hope that one will coincide with the actual rainfall season, ploughing failed crops back into the soil, engaging in farm diversification by rearing livestock to serve as a buffer in an event of crop failure and use organic manure to improve the fertility of the soil.

### **(ITD3b) Internet, Technology, & Social Movements II**

Friday June 21 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Internet, Technology, and Digital Sociology Research Cluster

The session offers an insightful exploration into the complex relationship between digital media and social movements, examining how digital platforms influence activism, identity formation, and the radicalization processes within varied social and political contexts. Together, these abstracts weave a narrative that underscores the dual role of digital media as both a facilitator of social movements and a catalyst for radicalization. They shed light on the nuanced ways in which digital platforms shape collective identities, enable the global dissemination of activist movements, and impact the dynamics of radicalization and resistance within organizations. This session promises to provide a rich discussion on the challenges and opportunities presented by the digital age for activism, identity formation, and the fight against extremism.

*Session Organizer: Andrey Kasimov, McMaster University*

*Chair: Mariah Brooks, University of Windsor*

**Presentations:**

1. Alexander Painter, University of Windsor; Mariah Brooks, University of Windsor

*Reappropriating the "ecoterrorist": How green activists contend with terroristic framing*

Scholarship in Critical Terror Studies (CTS) contends with established essentialist views on terrorism that permeate the formal sociological forum, as well as doublespeak and statecraft agendas that underpin terrorist framing. CTS deals with how the state's usage of rhetoric and lawmaking in defining what is terroristic and what is not underpins the colonial imaginaries that facilitate the widespread usage of the phrase 'terrorist,' which compartmentalizes groups and identities as unlawful spectacles, and the tendency of scholarship to treat terrorism research purely as a way to recommend counterterror policy (Jarvis 2009; Loadenthal 2013; Gandio and Nocella 2014; Ganor 2017; Loadenthal and Rekow 2020). Social Movement Scholarship (SMS) has become entangled with CTS as governments have mobilized the term 'terrorist' to refer to several nonviolent dissent groups; and, the marriage of these two disciplines has produced literature regarding the terrorization of activist identities, and the harsh criminalization of protest-radical typologies that have been synthesized and proliferated in the media and within policy discussion. This 'terrorization' of activism is perhaps best illustrated by the treatment of green movements and the increasing prevalence of 'ecoterrorism' as a term used to frame green dissent (Loadenthal 2013; Sumner and Weidman 2016). While CTS/SMS literature offers a critical theoretical lens to view ecoterrorist framing as a kind of structural violence that highlights state and media capacities to employ put-down rhetoric, a surprising dearth of attention is paid to green activists' employment and framing of the terminology. Social media/informal slacktivism strategies have been studied in the past; Previous SMS literature has pointed to the value of online activism in developing communicative autonomy (Carlson and Berglund 2021), the facilitation of collective action (Castells 2018), and the mobilizing of geographically distant groups that otherwise would be incapable of organizing dissent (Sageman 2008). However, as ecoterrorist sympathetic slacktivism is rarely a point of interest in scholarship, radical activism is often cold-shouldered academically, thereby perpetuating an abstraction between scholarship and direct-action movements. This paper applies a discursive approach to critical discourse analysis (Gale 2010:8) that analyzes how activists reappropriate counter-hegemonic definitions of political phrases such as 'eco-terrorism' through their unique articulations within an extant discourse system. This approach serves as a means for giving voice to green movements that are often not provided nuance in scholarship and aims to build an inquiry into the complexities and barriers that green activism faces in academia. Analyzing grassroots social media helped find a pulse on activism discussion without agitating a delicate ecosystem as formal researchers. Major social media platforms – Twitter (X), Facebook, Instagram, and Tumblr – each possess unique modes of 'sharing,' and public discussion. Some are more focused on image-sharing and others focused on conversation. Each offers different avenues for articulating opinions and sharing values. Thus, the analysis highlights the thematic nature of online interaction as a key mechanism for sharing values.

2. William Hollingshead, Western University

*Honking 'round the world: Cross-national framing of collective identity within the 2022 Freedom Convoy protests on TikTok*

The advent of social media technologies in the 21st century has had transformative consequences on political communication and civic engagement, brokering new possibilities for the dissemination of grievances, and community formation. This has culminated in various digitally mediated social movements, spanning disparate national terrains, and across the political spectrum. Theoretical accounts from sociologists and media scholars alike attempt to account for this new modality of protest as diffusive, networked, episodic, and personalized. Here, individual experience is a key form of social capital that one can share, ultimately modulating participation, as personal testimonies are collaboratively weaved vis-à-vis the associative affordances of social media, like hashtags, that index communications. Recent accounts indicate that this appears to be formative of an alternative ontology of collective identity, rendered through avatars, filters, emojis, and the hashtag, all of which operate as signifiers of an “insider” status. Importantly, these “soft resources” – as Stefania Milan refers calls them – enable a democratization of access, given the low costs associated with their usage, as well as narrative customizability that allows anyone to become a potential participant by contributing to the plot. Furthermore, the accessibility and customizability of these “soft resources” engender pathways in which social movements can “spillover” beyond their initial social context. This was the case for the 2022 Freedom Convoy protests that initialized in Canada in response to federal legislation mandating COVID-19 vaccination for cross-border commercial truck drivers. The Freedom Convoy – as an ideological hodgepodge of far-right extremists, White nationalists, libertarians, and anti-vaccine proponents – spawned further protests across the globe, most notably New Zealand, which endured a similar multi-week occupation of parliamentary grounds, likewise organized, and intensified through the social media ether. I draw upon the Freedom Convoy to explore the discursive and aesthetic transplantation of collective identity between national boundaries, through two cases: Canada and New Zealand. This work-in-progress aims to fill several gaps within the literature. First, existing research on the digital formation of collective identity has been hampered by analyses of singular contexts, failing to grasp how collective identity – a continuously negotiated product of social interaction – can be transported to amenable situations that are foreign to their initial location. Second, and relatedly, there is theoretical fuzziness regarding how this process is actualized in practice through social media. To address these gaps, I pair collective identity and collective action frames to explore how Freedom Convoy supporters’ articulations are constitutive of a shared reality comprised of social actors – notably, the collective “We” – with ascribed attributes that impute the group’s ideological consciousness. This is observed through framing processes that elaborate upon the current situation, asserting what the “problem” is, why corrective action is necessary, and which action is suitable to undertake. I further use the concept of platform vernacular to explore how collective identity is texturized through the communicative conventions of a social media platform, TikTok. I contend that this framework will be useful to, first, revealing how a social movement’s collective identity can function as a malleable ideological template, and second, how the communicative conventions of TikTok foster replicability through what Diana and David J. Zulli term “imitation publics” that ease the degree in which collective identity can be translated in the form of pre-packaged “sounds,” “hashtags,” and narrative “styles.” This work draws upon publicly accessible digital trace data from TikTok, using a corpus of popular hashtags related to the Canadian and New Zealand-based Freedom Convoy protests. The Canadian and New Zealand dataset(s) are composed of 813 and 516 TikTok videos, respectively. Canadian data is limited to the period of the Ottawa occupation: 29 January 2022 to 21 February 2022.

Comparatively, New Zealand data corresponds to the duration of the Wellington occupation: 6 February 2022 to 2 March 2022. A theory-driven thematic analysis is used to discern over-arching patterns in the deployment of collective action frames to impute how collective identity is practiced between two distinctive national contexts.

3. Adam Burston, University of California, Santa Barbara

*Digitally Mediated Spillover, Radicalization, and Resistance*

What distinguishes social movement organizations (SMOs) that radicalize from those that do not? Social scientists have not addressed this question due to a dearth of comparative studies containing radicalized and non-radicalized organizations. I intervene with a multi-site ethnography of College Conservatives for Freedom and Liberty, a university-based youth organization with chapters throughout the U.S. One of my field sites underwent a process of radicalization, transitioning from moderate to extremist, whereas my other two sites underwent a process that I term resistance in which they rejected internal efforts to radicalize and recommitted to moderate ideology and tactics. My research makes three contributions. First, on university campuses, radicalization and resistance processes are preceded by “digitally mediated spillover,” or an influx of recruits who participated in extreme digital movements like the Manosphere and the Alt-Right. Second, although radicalization and resistance/recommitment produce different outcomes, their initial phases are characterized by environmental and organizational incentives to radicalize, contestations over leadership, collective identity formation, and organizational reform. Third, I find that leadership plays a determinative role in radicalization and resistance/recommitment. My research contributes to important theoretical debates in the study of radicalization and offers an empirical framework for policymakers to reduce the spread of extremism.

**(RUS-RC) Rural Sociology Research Cluster Meeting**

Friday June 21 @ 3:30 pm - 4:30 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: Rural Sociology Research Cluster

The Rural Sociology Research Cluster brings together like-minded individuals whose research interests encompass a broad range of topics relating to Rural Sociology. Members of this cluster examine how rural communities are affected by and respond to phenomena such as urbanization, climate change, food security, natural resources development, employment shifts, global economics, poverty, and immigration. This meeting is open to current members and those interested in learning more about our cluster activities.

*Organizer: Jennifer Jarman, Lakehead University*

**(SOM6b) Queering im/migration, place-making, and belonging II**

Friday June 21 @ 3:30 pm to 5:00 pm (Eastern Daylight Time)

Session Format: Paper Presentations

Affiliation: Gender and Sexuality & Sociology of Migration Research Clusters

Non-cisheteronormative migrants to Canada face complex, intersectional vulnerabilities as they pursue place-making and belonging, while gender and sexual alterities intersecting with race, ethnicity, class, and sociopolitical status can increase marginalization, economic insecurity, and sociocultural exclusion. Papers in this session focus on the experiences of sexual orientation, gender identity, expression, and sex characteristics (SOGIESC) refugees and other im/migrants as they navigate processes of refuge and settlement. This includes accessing social welfare services, navigating socioeconomic and political precarity, and sociological analysis of border and social policy regimes. Papers also foreground queer/trans/non-binary relationalities, kinships, community re/creation, and belonging.

*Session Organizers and Chairs: Sarah Vanderveer, York University; Paulie McDermid, York University*

**Presentations:**

1. Zachary Gilpin, West Virginia University

*Theorizing Queer and Trans\* Migrant Experiences Through Materialist Feminism*

This paper seeks to advance a theoretical paradigm capable of elucidating the situated experiences of multiply-marginalized queer migrants residing in a transitory state without succumbing to homonormative, homonationalist, or bourgeois assimilationist political ideals. In so doing, I seek to, in the words of Rosemary Hennessy, return “to reproduction queerly” (2006). This paper reflects upon previous empirical work utilizing qualitative research methods to elucidate experiences of queer Central American migrants residing in Tapachula, Mexico. Queer migrants residing in Tapachula, the most prominent town in the western portion of the Guatemala-Mexico border region, endure complex, multi-modal and multi-scalar (im)mobilities in a place-specific matrix of cis-heteronormative state apparatuses, legal precarity, economic marginality, and xenophobia. In this previous work, I drew on feminist geopolitics, materialist feminism, and queer studies to demonstrate that the state of relative (im)mobility is intimately interrelated and co-constitutive of migrants’ sense of place and their (re)articulations of sexual and gender identities. I reflect on this work and argue that materialist feminism offers a fruitful lens through which the experiences of multiply-marginalized people may be explicated without reifying or essentializing historico-geographically specific expressions of socially constructed identities. I use the term materialist in two related senses: first, to refer to a specifically materialist ontology of sociality and, second, in recognition of the academic and political lineage of anti-capitalist feminism which emerged out of historical materialism. I particularly draw on the feminist materialisms of Nancy Fraser and Rahel Jaeggi, as well as the queer historical materialism of Christopher Chitty, to offer an expansive view of capitalism. Fraser’s work on the topology of capitalist society notes that the specifically capitalist mode of production depends upon supports from supposedly extra-economic domains, namely the personal/domestic, the political, and “nature”. Undergirding the abode of production—defined by the legal but coercive exploitation of labor by the owners of the means of production—exists racialized expropriation, gendered/raced/sexed social reproduction, the utilization of nature as both a pool for resources and a sink for economic externalities, and a political realm premised on the atomized bourgeois subject. These social domains remain deeply imbricated and the historical

development of various stages of capitalism has involved marked contestations over the exact content of these categories—what Fraser terms “boundary struggles”. I utilize Ara Wilson’s (2004) concept of “intimate economies”—which I define as the production of use values for one’s immediate consumption or for the consumption by others within one’s social network, as well as the interface of such labor with the exchange-value logic of the legal and gray/black market economies—to elucidate the contemporary topology of latest-stage capitalism as experienced by queer Central American migrants and their transnational networks. I then describe queer migrant experiences by drawing on Rahel Jaeggi’s (2016) anti-essentialist explication of the Hegelian/Marxist concept of alienation and argue that such experiences derive, in part, from the particular class compositions of “sexual hegemony” under capitalism (Chitty 2020). In reflecting upon my previous research, I conclude by suggesting that materialist feminism offers a politically adept framework to account for queer migrant experiences by attending to capitalism, social reproduction, and identity formation whilst historicizing these concepts so as to avoid tautological, essentialist, or overly economic explanations whilst retaining the political economic insights of the Marxist tradition.

2. Tori Yang, University of British Columbia; Sean Lauer, University of British Columbia

*Intersections of Belonging: Friendship Dynamics Among Chinese LGBTQ+ Migrants in Canada and the US*

Friendship has been intertwined with the sociology of migration for more than 100 years (Park and Burgess, 1921) with friendships that cross ethnic boundaries being of particular interest. These friendships are often considered a sign of the blurring of ethnic boundaries (Rumbaut 2001). These friendships sometimes cross rather than blur boundaries, developing from an attraction to difference (Yodanis and Lauer 2017). The persistence of prejudice and exclusion also contributes to the maintenance of boundaries and homogeneous friendships (Portes and Zhou 1993). Early assimilation approaches (Gordon 1964) considered the integration of intimate non-familial relationships an indicator of ethnic boundaries no longer being significant. These early approaches view integration into the mainstream as the ultimate outcome of assimilation processes. More recent neo-assimilation approaches emphasize that both majority and minority groups change over time until ethnic distinctions decline (Alba and Nee 2003). Queer migration scholarship takes migration studies’ focus beyond ethnicity and gender to underline the structuring role of sexuality in immigration and integration. Queer migrants often resist a teleological narrative pointing to eventual assimilation by negotiating multiple forms of differences and maintaining hybridity of identities (Manalansan 2003). When it comes to friendship ties in the post-migration context, the intervention by queer migration scholarship poses important questions that have the potential to disrupt the normative bases of belonging naturalized by ethnonational affiliations. For example, in a study of Iranian gay refugees in Canada, Karimi (2018) finds that the intragroup diversity along the axis of sexuality could overshadow the effect of ethnic identity and complicate integration into the ethnoracial community. On the other hand, both Karimi’s research and other studies have provided evidence of how the LGBTQ+ communities in the host country are yet another site of discrimination and exclusion (Cantú 2009; Carrillo 2017; Manalansan 2003), limiting the opportunity to establish connections based on shared sexual identities. Building on this line of research, we provide a systematic comparison of the influence of race and ethnicity with sexuality on migrants’ friendships. Our data come from in-depth interviews with 50 skilled Chinese migrants who currently identify as LGBTQ+ and reside in the United States (n=26) and Canada (n=24). Qualitative data allow us to gain

unique insights into the nuanced meaning-making processes behind boundary drawing, perceived discrimination, and identification that complement the predominantly quantitative measurements in the homophily and network literature. We used a two-by-two, gender-by-country-of-residence design using a combination of convenience and snowball sampling strategies. Interview transcripts were analyzed using retroductive coding and thematic analysis. When discussing their friendship networks, most respondents reported that their Chinese identity was more important than their sexuality, in terms of both subjective preference and actual composition. We grouped the preliminary analytical themes to understand the predominance of ethnoracial influence into intra- and inter-group dynamics. The racially homogenous friend network is primarily a result of solidifying inter-group boundaries over time. Even though many initially felt the pressure of assimilation, they gradually recognized racial stratification as a pervasive aspect of their everyday lives in North America. They also interpreted the individualist culture as reducing the need for assimilation. At the same time, intra-group preferences are strong, with many emphasizing the importance of shared language and cultural background in facilitating deeper connections. In comparison, many respondents report much more porous boundaries between heterosexual and LGBTQ+ friends. This is largely consistent with the scholarly discussion of the post-gay context that is marked by an emphasis on sameness over difference along the line of sexual orientation. Intra-community attitudes are divided. While some regard shared sexual orientation as a plus factor, others deliberately avoid extensive friendship within the LGBTQ+ community to avoid “unnecessary drama.” Our study contributes to the growing literature on friendship formation and friendship group composition among migrants in their host countries. In examining the case of queer migration, we enrich our understanding of how migrants negotiate intersectional identities and shifting bases of belonging.

### 3. Yan Xue, University of Alberta

#### *Transgender migration in Canada: From a Black Trans Feminist Lens*

Queer migration studies have gained momentum since the 1990s (Luibhid, 2008). The flourishing of scholarships that focus on how queer gender and sexuality shape transnational movements from the Global South to the Global North can be attributed to the development of queer theory and the queering of immigration policies of the Global North (Manalansan, 2006). Transgender migrants are relatively underrepresented compared to gay and lesbian migrants in queer migration studies (Fobear, 2016). There is a critique that ‘queer’ in queer migration studies become increasingly equated with homosexuality at the cost of marginalizing other gender and sexual variant subjects (Luibhid, 2008). In this paper, I will first review the scant but growing literature on transgender migrants in Canada. Then, I will discuss the concept of transmigration as an important lens for expanding queer migration studies. The majority of Canadian transgender migration studies focus on refugee claimants compared to trans migrants of other immigration statuses, such as visitors, international students, and workers (E. O. J. Lee et al., 2021). Studies on transgender migrants from Asian countries are limited (Tamagawa, 2019). Findings show that while transgender migrants feel more secure with their transgender expressions in Canada (Fobear, 2016), they also have encountered issues of unmet health needs (Fobear, 2016), underemployment (Le et al., 2020), homelessness (McDowell and Collins, 2023), and isolation (W. J. E. Lee, 2015). The structural racism, xenophobia, sexism, and classism and the geopolitics between Canada and transgender migrants’ countries of origin make them differentially vulnerable to the issues mentioned above (Jacob and



Oswin, 2023). Meanwhile, findings indicate that transgender migrants must navigate complicated forms of ex/inclusion across multiple communities: Canadian mainstream society, queer communities, and co-ethnic/national communities (Lee et al., 2021). Transgender migrants from similar national and cultural backgrounds form close connections and share material and emotional forms of support, supplemented with those from back home (Butler Burke, 2016). Vartabedian (2018) argues that the particularity of the transmigration concept lies in that it connotes not only a spatial journey that traverses the national border through bodily movements but also an embodied journey that transits the gender border through bodily modification. The prefix trans is assigned with meanings of both transitioning and traversing and implies an analogy between transgender transition and immigration (I, 2012). The metaphorical tradition of this analogy can be traced back to transsexual narratives (Bhanji, 2012). Jay Prosser (1999, 88) notes that “an appropriate analogical frame for the transsexual’s writing of transition as a journey may be that of immigration.” I argue that by foregrounding the embodied experiences of transgender transition during the forced transnational movement, transmigration as a generative conceptual framework contributes to queer migration studies that have been predominantly focusing on identity development and behavioural changes of homosexual migrants. Furthermore, I contend that findings of Canadian transgender migration studies dispute a more liberal conceptualization of transmigration as linear, teleological movements from disembodiment and oppression in the home country to embodiment and freedom in the host country. Instead, the findings add a critical edge to the concept that juxtaposed gender integrity and social mobility are attainable only for a few transgender migrants because of the interlocking structural discriminations in the post-migration contexts.

4. Paulie McDermid, York University

*Dragging the border. Refugee/migrant agency, belonging, and drag person(a)s.*

Nationalist anxieties around borders in Canada and other ‘Western’ countries regularly generate dehumanizing political discourses that position refugee and other migrant people as threats to the imagined integrity of the nation. These hostile discourses translate into racialized border policies and reception practices that readily fold some bodies into the nation while many others are habitually excluded from belonging. Meanwhile, in the past few years, right-wing extremist attacks on trans/non-binary/queer people across Canada, the US, and other countries have proliferated. These attacks have often taken the form of anti-trans laws and political hostility which have brought drag artists directly into the firing line. Notably, events where drag artists read stories for children have been targeted. Such attacks have sought to dehumanize drag artists (and trans folks) as gender ‘monsters’ who endanger children and thus threaten via the figure of the Child the nation’s future. Consequently, both refugees/migrants and drag artists face dehumanizing social and political exclusion from (national) belonging. This presentation will share some findings from a recent qualitative doctoral study in which drag artists who migrated to or sought refuge in Canada describe what creating a drag persona means for their refugee/migrant subjectivities, how they assert agency in the face of dehumanizing hostility, and how they foster belonging for themselves and others. Uniquely, this study highlights the utility of looking at refuge and migration through the lens of drag in two critical areas. Firstly, refugee studies scholarship has problematized the denial of agency to the ‘forced’ migrant (e.g., Stepputat and Sørensen, 2014) resulting in the production of an essentialized refugee ‘victim’ (Malkki, 1995); a non-agentive ‘non-person’, timeless and placeless, who is the object of ‘Western’ rescue (Kyriakides et al., 2018, 2019). Meanwhile, other migrants are

positioned as threatening and ‘bogus’ figures with an excess of agency, shopping around for the best country to which to move (Bakewell, 2010). In response to these constructions, scholars, including queer and trans migration specialists, have noted the agentive and strategic deployment of a performative ‘refugeeness’ (e.g., Fassin and Salcedo, 2015; Häkli et al., 2017; Murray, 2015). This study takes up intentionality and performativity in drag performance (Butler, 1999) to re-examine issues of refugee/migrant agency. Secondly, and following on from these observations about the ‘refugee’ as a diminished category of ‘person’, the study considers the question of who is a ‘person’ in light of what refugee/migrant drag artists have to say about their invented personas. This discussion will draw on ideas about the relationship of ‘person’ to persona from thinkers such as Hannah Arendt (1951, 1969) and Roderick Ferguson (2019) to situate the social and political life of refugee/migrant drag artists within a framework of relational subjectivity as sketched by psychologist Augustine Nwoye (2007) and feminist geographer Sage Brice (2020). Building on relational subjectivity, livable spaces of belonging for the drag artists in this study are both cultivated in the present, via non-queer and queer familial formations, and projected into the future, through intergenerational non-normative reproduction (Gogul, 2018). In such ways, refugee and other migrant drag artists firmly push back on exclusion and hostility in social and political domains.

### **(THE-RC) Social Theory Cluster Meeting**

Friday June 21 @ 3:30 pm - 4:30 pm (Eastern Daylight Time)

Session Format: Meeting

Affiliation: Social Theory Cluster

The Social Theory Cluster meeting is open to current members and those interested in learning more about our cluster activities. Attendees will have an opportunity to network with others working in this field of research and/or teaching. We welcome feedback on our current activities and encourage suggestions for future initiatives.

*Organizer: Reiss Kruger, York University*