BOOK OF ABSTRACTS

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Resurgent Authoritarianism:
Sociology of New Entanglements of Religions, Politics, and Economies

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Table of Contents

Abstracts: Research Committees, Thematic Groups and Working Groups

Alphabetical Listing of First Authors

A..... pg. 3
B..... pg. 49
C..... pg. 111
D..... pg. 170
E..... pg. 213
F..... pg. 225
G..... pg. 251
H..... pg. 293
I..... pg. 329
J..... pg. 342
K..... pg. 358
L..... pg. 417
M..... pg. 462
N..... pg. 539
O..... pg. 564
P..... pg. 580
Q..... pg. 620
R..... pg. 622
S..... pg. 663
T..... pg. 748
U..... pg. 783
V..... pg. 787
W..... pg. 803
X..... pg. 832
Y..... pg. 836
Z..... pg. 848

Author and Presenter Index .....pg. 865

Index of Paper Numbers .....pg. 909

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Abstracts: Research Committees, Thematic Groups and Working Groups

A

RC02-41.3

AALDERS, Rachel* (Australian National University, Australia)

Empowering Finance: Understanding the Beliefs and Values Embedded in Consumer Fintech

The last few years has seen a rise in fintech – the use of digital and information communication technologies to improve the provision of financial services. Fintech products, which are typically app-based, provide consumers with access to a wide range of financial services such as digital banking, mobile payments, investments, loans and insurance; prominent examples are Robinhood (a stock trading and investing app), Up (a neobank) and Afterpay (a buy now pay later service). Using data and algorithms to provide customers with streamlined application processes and personalised offers, many fintech companies position their products as empowering consumers and democratising finance. Thus, these fintech products are explicitly created to have particular beliefs and values embedded in their design. But what are these beliefs and values, and what are their social implications? Through a critical analysis of the corporate documents, app descriptions and screenshots from a number of fintech products available in Australia, I identify the beliefs and values embedded in their design and discuss whether they match those advertised by the fintech companies.

RC23-341.4

AALDERS, Rachel* (Australian National University, Australia)

Healthy Finances: Making Sense of Dollar Data As a Measure of Wellbeing

Critical research on fintech services such as payments, credit and investment often focuses on how these services use platform affordances to accumulate and monetise data. But the data is also returned to the consumer through fintech apps, often in the form of data visualisations that are increasingly framed using metaphors of health and wellbeing. Combining Rettberg's (2020) situated data analysis, a method for analysing power relationships, with Davis' (2020) mechanisms and conditions framework of affordances, which explores how objects afford, for whom and under what circumstances, I analyse how the concept of 'financial health' is presented in a variety of fintech apps. These apps are from a range of institutions including traditional financial institutions, neobanks and open banking platforms, and their use of 'financial health' both normalises and moralises particular monetary and financial practices.

RC11-173.4

AASAAVARI, Asmita* (University of Connecticut, United States)

Aging, Family Ties and Cultures of Caregiving

Using life history interviews, this paper explores the culture of caregiving, aging, and the biopolitical discourses associated with dementia in the American and Indian contexts. The research is situated in the context of families that are actively engaged in the provision of elder care in two cultures marked by distinct family forms, social norms, and ideas of filial piety. In doing so, I argue that families which utilize a team approach to caregiving experience more positive outcomes than those utilizing the primary caregiving approach. Since paid care has been commodified, social location, race, caste, ethnicity, and gender play an important role in shaping care recipients' and caregivers' experiences. Alongside, changes in family forms and increased participation of women in the labor market have also shaped the power dynamics and politics around caregiving in the personal and public spheres. Utilizing feminist theories of caregiving, and social gerontology; in this paper, I explore how intra-household politics, intergenerational relationships, gender ideology, and modern technology affect care arrangements. In doing so, I also focus on the nature of social support from the eldercare industry, and biomedical institutions and the experiences of caregivers and care recipients in navigating through them.

RC06-111.2

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Family Ideals across Cultures

The family is undoubtedly the oldest institution in our societies. In all cultures, the family serves as a fundamental pillar where it's functioning through respective social norms and values also play a crucial role for the broader societal organization. Yet, in modern societies, the family institution is changing and with it, we know relatively little about how family ideals differ across cultures today. Whereas there is considerable research on the components of the family, such as children, marriage and its less tangible characteristics (e.g. communication and egalitarian attitudes), there is limited research on how individuals view family success across cultures. This paper reports on the finding of a vignette study implemented in China, Japan, South Korea, Singapore, United States, Italy, Spain and Norway in 2021. It takes a conjoint approach where the vignette comprise ten factors. Each of these factors are randomized, and every respondent answers to six different vignettes. The d-efficiency is about 0.98 which implies that the factors can be viewed as independent and enables a causal interpretation of estimated coefficients. The results show that divorce associates with less success, which is the case even in the US and Norway where divorce rates are high. Childlessness is also associated with less success, though there is no difference between the number of children in the family. In other words, having one child as opposed to two or three, has no discernable effect in any of the countries considered. Good communication between family members is viewed successful, whereas income status matter in all countries, bar Norway, the latter result possibly driven by the fact that this is the country with the lowest income inequality. Whereas there are important gradients in the estimated effects, the way people view a family to be successful is remarkably similar across cultures.

RC52-723.2

ABBASI, Parvez Ahmad* (Veer Narmad South Gujarat University SURAT, India)

Status of Yunani Medical System in Medieval and Modern India

The Ayurvedic system of medicine was in practiced in ancient Indian society. It was based on herbal medicines. *Vaidya*, *Chikitsaka* and *Bhisaj* were the professionals engaged in the pursuit of medicine. In the medieval period, *Yunani/Unani* System of Medicine came into existence. This system looks back to classical Europe, the *hakim* in India practiced *Yunani* (often spelled *Unani*) i.e., Greek medicine distinct from Ayurveda, or a hybrid system known as *Tibb*. This system of medicine flourished in the medieval period and several hospitals were established as an essential part of the *Yunani* medical system. One important feature of this system was the development of surgery in the *Tibb* system. The surgeon was called *Jirah* (phlebotomist). The ayurvedic system also persisted in society parallel to the *Yunani* or *Tibb* system of medicine.

However, during the British period, there was a clash between the modern system of Allopathic medicine against the local systems which were largely pluralistic and were aware of alternative traditions of medicine. In these systems, medicine was not viewed simply as a biological phenomenon, and emphasis was given to a patient's societal standing, environment, and relation with the therapist. As colonial arteries hardened in India, claims of Western superiority and scientific authority isolated these local systems of medicine. Allopathic practitioners saw themselves as modernizers and often treated their indigenous counterparts with contempt for their knowledge. Local knowledge was labeled unscientific or irrational. While Western medicine was accorded the status of official medicine, the state turned discriminatory and hostile toward the local systems of medicine. As a result, both the local system of medicines struggled for their survival in an adverse political climate which unfortunately continued even in the post-independence period as well.

RC06-116.4

ABBOTT, Owen* (Cardiff University, United Kingdom)

Forgiveness and Reconciliation in Families after Political Conflict

Despite interpersonal forgiveness being an established object of study in psychology and communication studies, sociological research into the role, significance, and practicing of forgiveness in personal relationships is virtually non-existent. This talk will draw on data from 41 in-depth interviews in the UK which represents the first qualitative sociological study on forgiveness in personal relationships. I will firstly illuminate the significant role that my participants regularly attributed to forgiveness in their family relationships.

in class or skip classes during menstruation because they lack the privacy to change their pads, clothing, or napkins in time. When menstruation starts at school, 88 percent of the girls return home. According to teachers and pupils, the lack of functional toilets has been linked to poor academic achievement. The study's findings might contribute to developing a new definition of a functional toilet and its role in Bangladeshi girls' education.

RC24-355.4

AKRAM, Asrafi* (Hajee Mohammad Danesh Science and Technology University, Bangladesh)
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Impacts of Menstrual Waste on Water Bodies: A Study on Northern Bangladesh

Plastic waste is one of the growing environmental concerns in urban Bangladesh. In many countries, including Bangladesh, menstrual disposable plastic kits are not regarded as waste or solid waste. Consequently, there is still no procedure to dispose of discarded menstrual kits appropriately. Many women dispose of plastic menstrual waste in their household trash cans and toilet flushing points or throw it into local water bodies. These practices harm local urban water bodies and endanger the ecosystem and neighboring communities in the Municipal area. Under the circumstances, the primary aims of this study are to measure the amount of menstrual waste produced by reproductive women (10-49) and to investigate the impact of this waste on water bodies in the urban environment of Dinajpur in northern Bangladesh. Primary data were collected from 384 social survey respondents, 1 focus group discussion, and 3 key informant interviews to accomplish the study's aims. Results indicated that a menstruating woman typically used ten sanitary napkins on average in a menstrual cycle. Based on these figures, Bangladesh may produce around 9039.6 metric tons of menstrual plastic waste annually. Thirty-four percent prefer to dump used menstrual products in the nearest water body, such as a canal or pond, due to an inadequate waste disposal infrastructure. When the local canal overflows with rainy water, it causes drainage congestion and environmental pollution, which harm human health and community livelihood. Surprisingly, the Municipal authority does not have a specific guideline for regulating menstrual waste management. Therefore, not much effort is put into sorting out this plastic waste; all garbage is gathered and thrown in the same place as other rubbish. This study might help increase public awareness of the issue, and menstrual waste governance with multiple stakeholder participation can help promote environmental sustainability.

RC19-JS-121.4

AKYURT, Mehmet ali* (Istanbul University, Turkey)
EKINCI, Melike halide (Istanbul University, Turkey)

The Role of Social Networks in Escaping Homelessness: A Qualitative Study on Former Homeless Men in Istanbul

The success stories of the former homeless are not only related to public and civil contributions, but also to their cultural capital, level of hope, future plans, and skills to deal with uncertainty. Social networks of homeless people among themselves and their social ties with local actors are also important for their social reintegration, participation and inclusion. This paper tries to describe the experience of leaving homelessness with special emphasis on the contacts among and around chronic homeless men. It aims to explore their daily routines, place choices, local environments and relations they built both before (family members, relatives and friends) and during homelessness (shopkeepers, NGO volunteers, public officers and other homeless people). Is the social capital gained before or after homelessness more important in the recovery process? What is the function of hierarchy and cooperation in homeless groups in terms of reintegration? How do their ties to local networks effect their recovery? In order to understand the role and functioning of social networks in the experience of leaving homelessness closer, this research adopts qualitative method and phenomenological design. The study analyzes data retrieved from external and participant observation in public areas with higher homeless population, and in-depth interviews with NGO volunteers, public officers (social workers, security guards, mosque priests or *imam*s etc.), business owners or employees (restaurant, hotel, bakery etc.) who are in close contact with homeless people, and with former homeless individuals themselves. Initial findings of the 24-months research project on escaping homelessness in Istanbul funded by the Scientific and Technological Research Council of Turkey (TUBITAK 121K287) show that some "streetwise" senior homeless men have an organizing role and a higher prestige among homeless groups, and those "public character"s constitute a bridge between the homeless and local communities which accelerates escape of homeless group members from homelessness.

RC21-313.4

AKYURT, Mehmet ali* (Istanbul University, Turkey)

"Felt Population": A Qualitative Study on the Subjective Perception of Population Density in Istanbul

A local supermarket cashier going to work on foot, a white collar driving for hours in traffic jam for some days, and an employee interchanging several vehicles at crowded transport hubs every weekday may have different images of the city even if they live in the same neighborhood. Similar to concepts like felt air temperature or time, perceived corruption, subjective age, well-being or social status which underline personal/contextual aspects of phenomena, Jacobs' "uses of space", Lynch's "image of the city" and Lefebvre's "lived space" emphasize urban actors' subjective experiences instead of objective calculations or "conceived space" designed by planners.

Different perceptions of urban population too may be analyzed in this framework, both in terms of crowdedness and diversity. Focusing on variation of demographic images, mostly ignored by disciplines such as urban sociology, social demography, urban planning and human geography, this study develops the concept of "felt population" in order to explore the differentiation between individual receptions of urban population as experienced by various residents of the city. How are impressions of population density and composition shaped? What is the role of daily routine and intra-urban mobility in the formation of this subjective demographic perception?

Adopting qualitative method, phenomenological design and maximum variation sampling, and excluding non-working and working-from-home population on the one hand, and "felt population diversity" (religious and ethnic) on the other, the research aims to describe various "felt population density" experiences of urban residents going routinely to a workplace from various age, gender, socioeconomic status and profession groups. It focuses on their everyday activities, residence-workplace distance, trip hours, route preferences, means of transport, level of traffic jam, sense of crowdedness and hurry of roads and stations. This paper analyzes initial data retrieved from in-depth interviews conducted with participants living in one single neighborhood (Burhaniye) in Uskudar (Istanbul, Turkiye).

RC08-140.2

AL-HARDAN, Anaheed* (Howard University, United States)

African-Asian Anti-Colonialism in 1960s Cairo

In late 1957, Egypt under the leadership of Gamal Abdul-Nasser, hosted the First Afro-Asian Peoples Solidarity Conference, which led to the establishment of the Afro-Asian Peoples' Solidarity Organization (AAPSO). With its Permanent Secretariat in Cairo, the delegates, activists, writers and intellectuals associated with AAPSO hailed from different anti-colonial liberation movements - including the sizable number of African liberation movements that were given political asylum by Egypt and hosted by its African Association - and postcolonial political parties and movements in Africa and Asia.

AAPSO's self-declared aims were broadly centered on advancing anti-colonial national liberation, and anti-colonial solidarity and unity across the African and Asian worlds. Transnationally, the first decade of AAPSO's existence saw a flurry of activities by the organization that attempted to further the organization's self-declared aims, including Conferences in newly independent Guinea-Conakry (1960), Tanzania (1963) and Ghana (1965), and the laying of the groundwork to bring South America to its African-Asian organizational solidarity structure through the Tricontinental Conference in Havana (1966). At the same time, in Egypt AAPSO hosted African-Asian Youth, Women and Writers Conferences and an African-Asian Film Festival, and engaged in a trilingual Arabic, English and French program of publication that included a bulletin, an academic journal, a writers' journal, commissioned studies and organizational materials.

This paper explores the idea of African-Asian anti-colonialism within this south-south political and intellectual milieu of late 1950s and early 1960s Cairo. It pays attention to its structural manifestation, the brief attempt to institutionalize it through AAPSO's activities, and the different networks, activities and ultimately meanings that came to be associated with it.

RC32-479.5

AL-ORAIMI, Suaad Zayed* (Suite 202, USA)

The Role of Emirati Women during the COVID-19 Pandemic and the Challenges

Using a qualitative methodology of personal interviews and participant observation, this research investigates the role of Emirati women in the fight against the Covid-19 pandemic and the attendant impact/challenges. Research participants included female Emirati health care workers and educationists. There was also an observation of Emirati families to observe the challenges women went through in the course of the pandemic. Contrary to existing narrative about the invisibility, docility, marginalization, victimhood and dependency of Arab women, this research reveals that Emirati women were able to exercise agency in the fight against the pandemic due to the following factors: longstanding government empowerment of women, a sense of patriotism, supportive male relatives and female dominance in the health and educational sectors. In the course of the pandemic, Emirati women have contributed in the following ways as: volunteers; international aid workers;