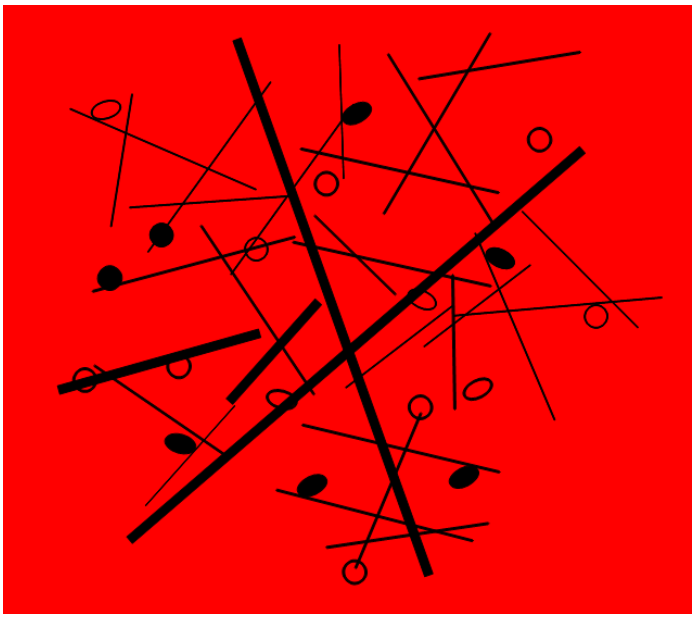
Book of Abstracts



Intellectual Party

Lancaster Sociology Summer Conference
4th and 5th of June 2011

Abstracts listed A to Z by surname

Ikerne Aguirre-Bielschowsky, Centre for the Study of Agriculture Food and the Environment, Geography, Otago University
Children's electricity consumption in New Zealand households

My research aims to identify influences on children's electricity usage in New Zealand households, and assess the potential of children in encouraging their families to adopt energy efficient practices. Children's electricity consumption, and how they learn about energy, is poorly understood. The field is lacking a contextualised view of children's energy literacy and potential for influencing household behaviour change. My paper proposes a model that integrates the possible factors influencing children's energy practices. The model endeavours to integrate energy literacy and Ajzen's Theory of Planned Behaviour. The initial argument is that if children acquire knowledge, attitude and intention they will be more likely to improve their energy-related behaviour. Through example, communication, and negotiation, children's efforts to save electricity could potentially have an effect on the energy practices of the entire family, making children catalysts of social change. Eventually, energy-saving practices could become part of the social norm in the long term, strengthening the energy literacy of the next generation. Complementing this view, this research will also explore the barriers children face regarding electricity savings, and the family negotiations involved in the process. This model will be used as a starting point to explore these issues through field work. The results will provide insights into a relatively new field, contribute to understanding the role of children as energy consumers, and explore their potential as agents of social and environmental change.

Erkan Ali, Sociology, Lancaster University
Photo/Memory/Palimpsest: the role of the caption in the work of Kuhn and Barthes

This paper discusses the role of texts in relation to photographs which exist as material entities. A primary concern of the

discussion involves the attachment of meaning to photographs, but also how such meanings become established, how they may be contested, and how they might even be destroyed and re-made. Taking Annette Kuhn's Family Secrets (1995) and Roland Barthes' Camera Lucida (2000) as case studies which involve the development of narratives around personal and family photographs, the paper emphasises the significance of not only texts in relation to the photographs, but also the materiality of the photograph in its paper form and the materiality of texts themselves. Camera Lucida demonstrates the significance of text in establishing meaning, as Barthes borrows excerpts from his essay and places them underneath photos (as captions) in order to emphasise what it is that makes the photographs so powerful for him. In Family Secrets, on the other hand, the photograph itself becomes a surface for recording not only dates, times and places but also precious thoughts and feelings. The common custom of recording information in the form of handwritten inscriptions on the reverse of paper photographs has the effect of attaching meanings to photographs, meanings which relate to a wider narrative from a given perspective. This practice, then, involving the fusion of text and photograph, can have the effect of consolidating the meanings and memories associated with an image from a given perspective, a process which I call lamination. But these memories can be contested by others, creating a kind of battle over representation. Visible evidence of such battles can be seen in the corrections made to the inscriptions at various stages by different protagonists. It is for this reason that this discussion posits the material photograph as a kind of palimpsest, a writing surface upon which old and new messages (and therefore memories) compete.

Stephen Allen, Management Learning and Leadership, Lancaster University
Seeking sustainability: disconnects and non-sense making

Sustainability is often characterised as a slippery and elusive concept. Recognising its 'systemic' nature means that when we, caught in modernity, try to do sustainability its intension tends to be lost as it becomes detached, compartmentalised and static (Bateson, 1972). This seems an especially likely outcome when attempts are made to perform it in an organisational setting

which is expected to work to prevailing economic logics and managerial action justified in quantifiable terms. My work explores managers sense making of sustainability issues in the energy and power industry. By conducting interviews it seeks to gain understanding of how individual's care for a sustainable world may interact with organisational motives. Endeavouring to be reflexive about my entanglements and the conduct of my sense making I notice how the manager's disconnects and non-sense making manifest.

Carla Banks, Sociology, Lancaster University
Visual Delights: Behind the Spectacle of the Window Display

This paper will focus on the visual and material practices involved in creating a window display in British department store, John Lewis. Drawing on ethnographic data collected at John Lewis, I will focus on the everyday role of the window display practitioner (visual merchandiser) as they perform, practice, circulate and mediate particular commercial and cultural values. Retailers invest heavily in the visuality of their stores and their brand, creating what Guy Debord (1977) would describe as 'spectacles' of consumption. From a similar perspective, Walter Benjamin (1999) describes the 'circus-like', 'theatrical' character of commercial urban space in the nineteenth century which apparently encouraged 'lascivious commerce'. The significance of contemporary display practices have largely been overlooked as a way for understanding today's consumer culture and we know little about the everyday practices of retail display practitioners. Indeed, there are few sociological accounts which go 'behind the scenes' of shopping spaces to consider the mechanisms which produce them. In thinking through the creation of a window display at John Lewis, I will consider the practices at work behind the visual spectacle in order to analyse how displays are actually produced, the sorts of values that they are imbued with and the impact that display practices have on the visual, material and spatial becoming of spaces of consumption.

Natalie Bennett, Sociology, Lancaster University
Girls using Facebook: Is it altering how contemporary girlhood and girls' identities are experienced?

This paper will explore the extent to which Anita Harris' construction of girlhood can shape our understandings of how girls are engaging with social networking sites like Facebook. In considering girlhood in relation to girls' internet use, I hope to understand the discourses of girlhood and how they compare with girls' actual engagement with these discourses. This will be explored in relation to Harris' argument that internet technology is changing the construction of girlhood by blurring the boundaries between the private and public, leading to a culture of the confession that regulates women by demanding a constant display of self (2004:130). This paper will explore how this type of engagement is offered within Facebook and ask whether this really regulates and impacts on girls' identities by exploring the potentially performative engagement that Facebook offers. I will also compare research on girls' bedroom culture with research on girls' Facebook profiles that reveal some interesting similarities between the virtual and actual in terms of how public spaces, in both domains, affect girls' engagement with the private. Ultimately, this will ask whether there really are any differences between how girls engage with the virtual and actual and how this affects the way we think about these spaces in relation to girlhood and girls' identities.

Anna Berankova, Department of Applied Social Science, University of Stirling
"She's already intellectually disabled, so what?" Case study of a Woman with Down Syndrome and Alzheimer's Disease

In the Czech Republic dementia in people with intellectual disabilities is nearly completely unknown condition, even though Alzheimer's disease is much more common in people with Down syndrome than in people without pre-existing intellectual disability. The study presents a case of a woman with Down syndrome who was recently diagnosed with dementia, reactions of the group home living setting where she lives, as well as reactions of her doctors and other professionals. The study describes how the diagnosis of dementia was obtained against the prevailing disinterest of medical professionals and care was modified without any specific guidelines for this population. Possible further course of research and recommendations for the

care sector are outlined.

Mark Carrigan, Sociology, Warwick University
Social Science 2.0? Conceptualising the possibilities of social media for sociological research

In this presentation I will explore the possibilities which social media holds for changing the practice of sociological research. I will begin my offering a historical outline of the development of social media, as well as a broad conceptualization of the category in and of itself, before moving on to discuss the possible uses to which it can be put within the research process. I will draw on particular case studies to illustrate these uses, as well as trying to move theoretically beyond actual cases in unpacking the implications of social media. I will conclude by sketching out a tentative account of what 'social science 2.0' might look like and offering some initial thoughts on how this technologically infused research process might help sociology as a discipline weather the unfolding crisis of the university system.

Hannah-Lee Chalk, Social Anthropology
School of Social Sciences, The University of Manchester

Taken for Granite? The uses and meanings of earth science teaching objects

While the notion of treating 'natural' objects as cultural artefacts has become increasingly popular in recent years, much of this work has concentrated on museum objects, and has therefore tended to focus on the more passive roles of objects; in particular, as they are stored, taxidermied and exhibited. My own research aims to correct this imbalance by focusing on the objects contained in university earth science
collections in order address the question of how natural objects are valued. While my research is concerned with the larger 'lives' of these objects, here I only address those used for teaching as it is in this context that disciplinary conventions, assumptions, uncertainties and practices are rendered most visible. In focusing specifically on the use of objects in a learning setting, I hope to emphasise the ways in which they perform both as 'teachers', and as 'tools'; demonstrating that these things have

meanings and that their meanings unfold through use. This paper therefore examines the interface between humans and earth science objects as it is played out in the everyday context of the undergraduate practical session. Using evidence generated through participant observations and semi□ structured interviews, I ask how the uses of these objects affect their meanings and consider the extent to which this aligns them with or distinguishes them from other forms of material culture. I therefore hope to challenge the assumption that earth science objects function as objective scientific facts, suggesting that far from being fixed, static and stable, these objects are polysemic and flexible.

Yi-Ping Cheng, Sociology, Lancaster University
Co-ordinated order at home: storage

The research foci in sociological studies, it has yielded a range of insights about the moment of acquisition and use. The sociological studies on consumption and material culture have neglect of how people practice with things, especially on the ordinary part of people's everyday lives. The studies in sociology either emphasize the flow of commodity in the capitalism society, or the flow of symbolic meaning of things within different social class and identity. Therefore, my research spotlight on how people keeping their things and what kind of strategy people use for negotiating with time, space and others at home. In other words, I focus on the topic of the practice of storage at home. "Storage is fundamentally about training both the mind and body through the adoption of good organisational routine (Cwerner and Metcalfe 2003: 236)." In this paper, I highlight the storage experience in Taiwan. In addition, I articulate storage in relation on time, space and otherness, and to co-construct a co-ordinated order at home. Cwerner, S.B. and Metcalfe, A. (2003) 'Storage and clutter- discourses and practice of order in the domestic world' Journal of design history 16(3): 229-239.

Shireen Chilcott, Sociology, Lancaster University
Architects, town planners, electricians and plumbers: where and why does the pipeline leak?

My PhD utilises the leaky pipeline to help account for women's progression into architecture and town planning and their under-representation amongst electricians and plumbers. The leaky pipeline is a metaphor, which I have employed to depict women's career trajectories from entry into education and training, through critical period 1: completion of education and training, critical period 2: getting work and critical period 3: persistence in employment. My thesis considers the importance of theories embedded within a human capital model and social closure theories, at entry and the three critical periods, in accounting for the uneven gender composition of workers across these four occupations. This paper considers entry to education and training and critical period 1. I show that at entry to education and training, generic human capital is of paramount importance to potential architects and town planners in facilitating entry. I also show that women are increasingly moving into these disciplines at degree and postgraduate levels and very few women leave without an award. However, in electrical work and plumbing, whilst generic human capital is important in facilitating entry, in order to be awarded an apprenticeship place, potential electricians and plumbers must first secure employment. I reveal this has gendered consequences. I demonstrate that very few women start electrical work and plumbing training courses and of those that do, a high proportion dropout. I draw on my research findings, the conditions attached to completing specialist training and social closure theories, to help account for the high attrition rate amongst women.

Ghayas Mohammed Chowdhury, Politics, Philosophy and Religion/Sociology, Lancaster University
Classification of Muslim response to modernity: the case of UK Muslim Environmental Organizations

Esposito (1988) is renowned for the classification of Muslim response to modernity. This research paper explores the possibility of providing a typology for UK Muslim Environmental Organizations using Esposito' framework. Are there any difficulties in assigning categories to these organizations? Is reality more complex than the classification of Muslim response to modernity presumes? The paper attempts to derive a

typology for Muslim environmental groups using various significant research questions. These reflect on identification and concerns of the organizations and the manner in which these concerns are seen in a wider context including communities of diverse Muslim backgrounds and people from other major traditions. In addition, the paper explores how Muslim ecological groups perceive nature and why such nature exists, how humans should treat natural resources and what are the underlying causes and solutions of global environmental problems. I evaluate some of the main computer assisted programmes to illuminate the prospect of providing a classification for UK Muslim ecological groups. First, the implementation of 'issue crawler' investigates the relationships of such environmental organisations using website electronic information. Second, the utilization of Atlas.ti, a computer programme for analyzing qualitative data. To what extent do these programmes answer the research questions in the preceding section and therefore assist in the classification? To conclude, the paper explores whether both spatial locations and political institutional parameters of UK Muslim environmental organisations determine the classification on how they are responding to global environmental problems.

Rebecca Collins, Geography, University College London
"Until it breaks or I lose it, I'm not going to change it." - Teenage consumption beyond acquisition

Young people are widely recognised as some of the most committed consumers. At the same time, they can be vocal citizens, agents of significant social change and ready and willing to act in line with their principles. As such, they inhabit a powerful position at the nexus of consumption and sustainability. Yet research with this group, particularly older adolescents, remains sparse and has often failed to connect with wider consumption subthemes. The research presented in this paper aims to address this gap and reports on the empirical findings of work with 26 young people aged 16-19. While consumption research with teens has focused on processes of acquisition, how young people experience subsequent phases of consumption has remained neglected. In this project the aim has been to explore young people's attitudes towards the consumption of material

possessions through the lens of divestment (Gregson et al. 2007). By exploring how decisions about ridding, wasting, giving away and generally 'getting rid' are made and enacted, I suggest that a more nuanced picture of what consumption means and involves for young people results. Since the nature of divesting personal possessions necessarily locates the decisions and processes within the context of the home and family, I explore the extent to which teens' embeddedness in close social networks governs the choices they make, and the extent to which a family-based divestment habitus might be reshaped by individual experiences beyond the home. Moreover, I suggest that, far from being the wasteful consumers imagined by popular consciousness, young people may instead be engaging in actions closely aligned with aspirations for greater sustainability.

Brigit Colton, Sociology, Lancaster University
Practising recovery in the studio: engaging in the art of making liveable worlds

Until recently, it was believed that people diagnosed with psychoses could not recover as they suffered from a degenerative organic illness and would require life-long hospitalisation and medication. This paper will tell the history of the psychiatric patient-led recovery movement and detail how their redefinition of recovery has been taken up within in the British mental health system. Through formulating their own version of recovery, in telling the stories of their own experience of living with and beyond their symptoms, these mental health activists speak back to psychiatric knowledge that has historically deemed those with psychoses as hopeless cases. The authors of recovery stories reveal the ways and means of living hopeful, meaningful lives in spite of the psychiatric diagnosis they have been given. One might speak of a recovery movement, to denote its collective political underpinnings, to emphasise it as progressive and progressing; but one could also speak of a recovery that moves, circulates, translates, mutates, and oscillates as different people with different agendas make a stake in its definition and its practice. My doctoral thesis will follow the multiple threads of recovery as it is defined, discussed, and experienced in a contemporary NHS arts for mental health service; in this paper I intend to use my

ethnographic data to vivify this situated story of recovery as it is practised in the art studio.

Surbhi Dayal, Sociology, Jawaharlal Nehru University
Dancing Damsels by Birth

This paper focuses on Dance Bar Girls from the Kanjar community in rural areas of Alwar district in Rajasthan. This paper concerned with a situation in which prostitution of young unmarried women and working in dance bars is the mainstay of the familial economy of an entire social group. The chief research technique used in the present study has been intensive fieldwork. Most of the data used in this paper pertains to this hamlet but has been supplemented by less intensive field trips to various habitats of the community. The paper discusses the life style of Kanjar girls, who were traditional entertainers in the ancient period during their nomadic or semi nomadic part in history and currently working as dance bar girls in metropolitan cities and visiting foreign countries (middle east, Europe mainly) in dance troops also. In particular, it sheds light on unmarried women involved in dance bar occupation. It tries to trace the transformation process of Kanjar women from traditional entertainers to present day dance bar girls. Paper tries to find out linkage between the changing technology and impact of media on the practise of prostitution. It discovers the impact of media exposure on the new kind of entertainment occupation such as dance bar girl, increasing health consciousness among them. The paper concludes that the cultural sanction to the occupation, right to property to unmarried dance bar girls, freedom to take decision provides these girls a security and thus challenges the notion of governmental and NGO policies and popular media representation that falsely assume a need to rehabilitate them.

Graham Dean, Highwire DTC Sociology/Computing, Lancaster University
Communicative Craft

There is an emergent community of artisans and makers connecting the culture and heritage of traditional materials and skills with contemporary materials, digital production,

distribution and interaction techniques. They are exploring new ways of expressing meaning through and in their work, and in new aesthetic possibilities provided by the combination of traditional and contemporary materials and techniques. My PhD research is investigating this phenomenon to understand the significance of this emerging maker community, how it relates to historical craft-based movements (Romantics, Arts & Craft, Bauhaus) and theoretical accounts (Soetsu Yanagi, Richard Sennett, Matthew Crawford, Howard Risatti) and more broadly, how it relates to broader work around embodied experiences and 'the thinking hand' (Juhani Pallasmaa). The research questions being pursued are broadly: (1) Who is involved in this community of makers?, (2) How (and why, when and where) are objects created?, and (3) What skills are required in the making process and, crucially, do these skills have broader applicability?

Rebecca Fish, Sociology, Lancaster University
Resistance and resilience in women with learning difficulties living on a locked ward

Institutions have been described as rationalising the degree of surveillance of women by labelling them as vulnerable, further emphasising their dependency on others for care and protection. Staff therefore assume instructional or controlling roles which neither they nor the women find effective for therapeutic care and relationships. Encouragingly, however, much of the literature which includes voices of women with learning difficulties shows the resilience and resistance of women albeit on an individual rather than collective level. Women are not passively accepting the roles and restrictive identities offered to them, and make attempts to show that they are also in control. Sometimes this involves their own bodies in the form of self-harm, sometimes in the form of 'challenging behaviours' like aggression. Other ways might be by asserting their choices, being uncooperative with staff, not adhering to the ways society thinks women should dress or act, or by not accepting the identity of 'learning disabled'. My PhD research is an ethnographic study of the ways of life on a locked ward in a medium secure unit for people with learning difficulties, a 'total institution'. I will present some of the themes arising from the field notes and interviews, and tell you about instances of the women's resilience and resistance to

surveillance and control.

Chris Fuller, Lancaster University
Different Trains: Music Analysis and Poststructuralism

A tendency to adopt poststructuralist theories as analytical "tools" rather than disciplinary critiques, means music analysts have yet to capitalise fully on the potential such theories could have for analytical approaches. A ubiquitous theme of poststructuralism is that its theories undermine previously stable structures such as sexuality and language. For instance, Adam Krims has critiqued those analysts who have turned to deconstruction without deconstructing sufficiently their own analytical methods, or indeed, the nature of deconstruction itself. Such uncritical adoptions, both here and elsewhere, detracts from the potential readings poststructural theories such as deconstruction offers, but also robs these theories of the potential they have for music analysis as a discipline.
Because in most forms, deconstruction is a theory that foregrounds the inner tensions of certain structures, such as those between speech and writing in language, it offers a way to explore how certain ideological hierarchies are maintained in these structures. This paper is an attempt to deconstruct the way in which poststructuralist theories are used in music analysis. I will deconstruct Naomi Cumming's Lacanian analysis of Steve Reich's Different Trains in order to give a more considered analysis of the piece. This approach will confront tensions within Cumming's specific analytical techniques, as well as tensions within Lacanian theory (an example of such tensions in Lacanian theory would be how an unstable, processual subjectivity is underpinned by relatively stable gender oppositions). In this way, I will provide a framework for further interpretation of Reich's work, but also for asking wider disciplinary questions of poststructuralist music analysis.

Roderick Galam, School of Social Sciences, Cardiff University
Quests for a Better Life: Naimbag a Biag', Cultures of Migration and Filipino Seamen's Wives

Migration, according to Henrik Vigh (2009, p. 94), 'becomes a technology of the imagination, an act through which people

come to imagine better lives in other times or places'. In the case of the Philippines, migration as a way of imagining and realizing better economic and social possibilities is not limited to individuals or people. The Philippine state, since 1974, has relied on the export of labour for its political and economic stability. Migration is where the interests of the labour migrant and the Philippine state intersect. My presentation explores how Filipino seamen's wives' experiences of being left behind might be linked to this political context of contract labour migration. Further, it looks at how the economic and social possibilities made available by this contract labour migration in the Philippines have been framed by the Ilocos Region's long history of migration. I will explore how the political and the personal might be linked through the concept of 'social imaginary' which in my study is constituted by the experience of migration, the motivations behind it, and the possibilities and hopes that are pinned on this process. This social imaginary is shaped by, and shapes, the aspiration for 'naimbag a biag' and the development of 'cultures of migration'.

Martin Green, Sociology, Lancaster University
Socio-Solar Entanglements: Clock Shifting Processes and Daylight Saving Time

Attempts to synchronise natural and social rhythms by shifting clock time have a long and disputed cultural, political, economic and theoretical history. Sunlight is the earth's primary source of energy which is harnessed by plants, animals and humans. Whether directly or indirectly, sunlight is - and always has been - embedded within everyday practices. This paper focuses on the British Summer Time (BST) Act 2010-11 - that proposes to extend annual shifts in clock time – from one to two hours - to introduce more fundamental questions about how the relationship between everyday practices and light from the sun are conceptualised and valued. Arguments about BST – and on a global scale Daylight Saving Time (DST) - revolve around the implications of shifting moments of dawn and dusk for health, well-being, and economic growth. In relation to sustainability, the proposed changes are predicted to reduce energy use - particularly at dusk in transitional seasons - while little thought has been directed to ways in which social arrangements and

practices (for instance of leisure and eating) are currently synchronised with daily and seasonal cycles. To gain a more nuanced understanding of these links, and of how disputes about the contested boundary between day and night have evolved, this paper traces the history of Daylight Saving Time to unpack and reveal how daylight is entangled within discourses, texts, devices and geopolitical relations.

Satya Hazareesingh, Sociology, Lancaster University
Dependence, Orchestration and Autonomy on the Road

In this paper I am concerned with the 'spatial contradictions of automobility' (Paterson 2006). I outline the ways in which car-driver 'autonomy' can only be ensured through infrastructural dependence and moreover through ongoing orchestration. I argue there is a tension between autonomous movement and the viability of autonomous movement, such that efforts to keep this movement feasible can only do so through, in a sense, compromising the very autonomy they attempt to ensure. I outline the ways in which different driving environments (existing and hypothetical) might produce different permutations of both 'autonomy' and dependence.

Pam Higham, Sociology, Warwick University
Reflexivity and Well-Being

Reflexivity describes the way in which people mediate between their ultimate concerns and the social constructs they confront within internal conversation. Margaret Archer suggests four dominant modes of reflexivity, including a 'fractured' category which refers to those whose internal conversations do not 'work' for them. I wanted to investigate the potential causes of fracture, the nature of fractured internal conversation, the impacts of new forms of relationality made possible by 'new' communications technologies and the necessary conditions for 'healing'. I posted a questionnaire on a chronic health online forum and invited respondents to a series of interviews conducted via e-mail. I selected a condition that potentially challenged a person's ability to shape a life in line with their ultimate concerns in the long term and was the cause of much dissatisfaction in day-to-day life. As anticipated, questionnaire

data showed that 58% (39 (n67)) of respondents scored as fractured. However, interview data suggests that rather than being 'displaced' from a previously operational dominant mode of reflexivity, the majority of the interviewees have never (fallibly) practised reflexivity. This raised several interesting questions; should impeded reflexivity be termed 'fractured'; what factors may have impeded the development of operational reflexivity; how does this impact on the nature of internal conversation and on how life is approached; are the necessary conditions for the healing of displaced fracture the same as those required for the development of operational reflexivity and is the online forum able to meet those conditions?

Jonas House, Sociology, Sheffield Hallam University
Global Film Consumption and Tropes of Consumerism: Cultural Imperialism Reconsidered

The analysis of media flows and effects in an increasingly globalised world has undergone a number of, in Kuhnian terms, 'paradigm shifts'. The most recent shift, broadly aligned with the discursive turn in Western social science, has seen theories of cultural imperialism give way to discussions of cultural pluralism, hybridity, and indigenisation of imported media. In this paper I wish to argue for a return to considerations of materiality and a reconsideration of cultural imperialism's central tenets, albeit in modified form. My argument is based on a number of studies - both academic and anecdotal - that indicate a spreading of the consumerist social arrangement identified by a number of scholars (notably Bauman). I argue further that this process is happening in a diffuse and multifaceted fashion, and that critical analysis must be conducted in a manner which accommodates this and does not seek to provide an all-encompassing theory of global media effects. To illustrate my argument, the example of global film consumption is discussed. Media effects research and work on consumerism in the UK and US is addressed, as is the contention that effects are transferable to other countries via imported media. Film is conceived of as a granular social influence; far from attributing false consciousness to global cinema audiences, I instead suggest that the repeated presence of pro-consumerist themes serves to incrementally normalise them in the minds of viewers. The implications of this

perspective for analyses of global media are discussed, and avenues of further potential research identified.

Lara Houston, Sociology/Centre for Science Studies, Lancaster University
Zen and the art of mobile phone maintenance - becoming a mobile phone repair technician in Kampala, Uganda.

This research takes place in the context of a huge expansion in mobile telephony across sub-Saharan Africa over the last decade (despite a relative scarcity of resources both financial and infrastructural). Uganda is particularly interesting as the first country where mobile phone subscriptions have 'leapfrogged' the total number of fixed lines (BBC News, 2003). Unlike current information and communications technology for development (ICTD) approaches, this work focusses on practices of repair rather than practices of use. Two periods of medium-term ethnographic fieldwork have been undertaken to further explore the 'cultures of repair' in the mobile phone repair shops of downtown Kampala. This work-in-progress presentation will focus on becoming a repair technician, and in particular the relations and processes of apprenticeship. The researcher recently underwent some training in repair, and she uses this to explore the ways in which knowledge is exchanged in these settings. How are embodied or tacit knowledges learned / taught? Are there ways of doing particular repairs that are considered common practice? How are these practices shared across the community? Apprenticeships seem to build on already established social relationships, and are sometimes paid, sometimes unpaid, and sometimes paid for. To what extent do apprenticeships and other practices of knowledge sharing transgress dominant understandings of capitalist transactions? Can the language of ICTD really capture the heterogeneity of relations? What might contemporary critiques of capitalism such as The end of capitalism (as we knew it) by Gibson-Graham (2006) offer the study of telecommunications in 'developing' contexts?

Stephen Jackson, Sociology, Lancaster University
Acting on Uncertainty: exploring the relationship between climate catastrophism and social action

Catastrophic narratives about climate change - once mostly the province of environmental activism - are increasingly mobilized in the service of very different forms of social action. Rather than merely deploying a vision of catastrophic climate change to galvanize the public and policy-makers towards engagement with mitigation strategies, the growing cultural currency of an impending apocalypse has become a medium through which a range of competing ideological and moral positions are expressed, providing the basis for a variety of social and political actions. Military and intelligence agencies, for example, are finding ways to reinvent their roles by projecting global environmental cataclysms as threats to national security and stability, while at the same time suggesting that such future events may favourably produce new 'opportunities'. And anarcho-primitivist perspectives which view modern civilization as an ecologically and spiritually destructive force maintain that an impending industrial collapse has the potential to positively transform human society, rendering the act of opting out of environmental activism altogether as the morally valid political response. My research aims to develop a deeper understanding of how these and other uses of climate catastrophism justify and enable specific (and often conflicting) forms of action through reference to scientific information and various conceptions of what is best for humanity.

Kathrin Kaufhold, Linguistics, Lancaster University
Weaving a dissertation - how students draw on past and co-occurring practices while 'doing a dissertation'

In my research, I look at the social side of academic writing, specifically related to master's level dissertations. Writing (or composition) activities involve a number of people at various times and in diverse institutional contexts, from tutor to family members, from departmental administrator to business guru. Writing uses tools and produces objects. Academic writing practices are thus a complex web of historically evolved linguistic and non-linguistic activities. I am particularly interested in how related social practices shape individual academic writing activities over time. Therefore, I am studying how master's level students go about their dissertation project. How do they draw

on particular practices related to formal education, workplace or leisure to accomplish their project within the infrastructure of their current academic institution? My research is based on a series of ethnographically informed case studies. In the first cycle of studies, I accompanied eight master's level students from the departments of linguistics, management studies and sociology at Lancaster University. Connected to the analysis of samples of their writing such as drafts and notes, I repeatedly interviewed each student throughout the project period. In my presentation I will utilize the narratives of two students to discuss the role of affect in appropriating goals and values in the context of institutional resources and constraints. Related to this, I will consider the role of 'inspirers'.

Charalampia Kerasidou, Sociology, Lancaster University
To be served: Performing ontologies of invisible service beings.

According to Mark Weiser, servitude appears to be at the core of the human-machine interaction. As he writes: 'The first wave of computing, from 1940 to about 1980, was dominated by many people serving one computer. The second wave, still peaking, has one person and one computer in uneasy symbiosis, staring at each other across the desktop without really inhabiting each other's worlds. The third wave, just beginning, has many computers serving each person everywhere in the world. I call this last wave "ubiquitous computing" or "ubicomp"' (1996: 2; my italics). Instead of unquestionably accepting the 'seductive', as Chasin calls it, suggestion inherent in such visions that 'something must be enslaved in order that something else may win emancipation' (1995: 93), I want to attend to her advice which invites us to be mindful of the consequences of such visions. Indeed, following this suggestion this paper seeks to challenge the relationship between human and machine as it was put forward by Weiser and open up a critical space where the political dynamics and ontological orderings that such a relationship produces and reproduces can be examined. Chasin A. (1995) 'Class and Its Close Relations: Identities Among Women, Servants, Machines' in Halberstam J. and Livingston I. (eds) Posthuman Bodies Weiser M. (1996) 'Open House' appeared in Review, the web magazine of the Interactive Telecommunications Program of New York University. March

1996, ITP Review 2.0, available at http://www.ubiq.com/hypertext/weiser/WeiserPapers.html

Pete Kingsley, Geography, Edinburgh University
'The best thing that ever happened to me'- HIV and personal liberation in Northern Nigeria

Most discussions of HIV/AIDS rightly focus on the bad things that happen when people contract HIV. Even now that anti-retroviral therapy is available for many, HIV positive people nonetheless often suffer serious health, relationship, and family problems. However, interviews and ethnography with HIV positive people in Kebbi State, Nigeria suggests a trend in which many regard the discovery of their HIV status as an experience that allowed them to reorganise their lives for the better. This reorganisation manifested itself in three main ways: 1) HIV positive people told that while the discovery of their status cost them a marriage or relationship, it had nonetheless allowed them to begin another in a much more carefully considered fashion - often with another HIV positive person. 2) It presented many with a means of escape from negative, judgemental relatives. 3) Many reported that before discovering their HIV status, they were frustrated by the gap between their (often materialistic) ambitions, and the unpromising reality of life in poor region. This experience had allowed them to develop more modest, less material ambitions, and consequently, a greater sense of satisfaction in their lives. This paper hypothesises that this surprising perception of contracting HIV as a positive event can be understood as people moving from a sphere in which their lives are closely regulated by others and their expectations, to one in which they have a good deal more scope in which to consider and pursue what it is they want out of their lives and relationships.

Ece Kocabıçak, Sociology, Lancaster University
The dialectics of patriarchy and capitalism in the changing structure of women's oppression

My grandmother lived in a big house with her husband and five children. She was never a wage-labourer herself, but during the difficult days of war in Cyprus, she opened a laundry for British

soldiers and worked there with her sister for a temporary time period. My friend, who graduated from a textile engineering faculty and had more than 10 years professional experience in the textile sector is married with children. She stopped her career a few years ago and preferring to work for an NGO on a lower salary but with better working conditions, so she could spend more time with her 12 year old daughter. Her reduced wages forced the family to rely more on her husband's income.
The difference between the conditions of my grandmother and my friend is not negligible in terms of patriarchy. Patriarchy is transforming together with all its categories including domestic labour, gender segregation at work, violence against women, sexuality and other mechanisms of male oppression. The aim of this study is to illustrate these changes and clarify their dynamics, crucially focusing on the interaction between patriarchy and capitalism in the process of these transformations. The purpose of this paper is limited with the investigation of a proper conceptual framework to understand such transformation. For this purpose, historical materialism will be argued as a proper methodology, epistemology and ontology for feminist studies, through two philosophers: Gramsci and Lukács. Aim is to explore their studies from feminist point of view and clarify key contributions into feminist framework.

Gerald Koessl, Sociology, Goldsmiths University of London
Changing temporalities of working lives

In his Algerian studies of the 1950s and 1960s, Bourdieu was examining the relation between economic changes and the temporal structures of people's working lives. He argued that the implementation of a new economic system based on wage-labour required a new economic habitus and a new set of temporal orientations from individuals. By drawing on the rich material from Bourdieu's early writings, I am investigating the relation between the changing temporal nature of contemporary working lives and the emergence of new practices, habits and temporal orientations. By empirically analysing career portraits in newspapers, I will identify new temporal and economic practices and orientations that are encacted in these texts. By temporal practices I mean notions of how people time and are timed by their working lives and I will pay particular attention to

the question of change (e.g. "breaking" with habits, changing future plans, searching for change, keeping up with change). Career portraits aim to capture individual working lives by describing a person's past and present career and are often published in weekend editions of newspapers or in sections on work/careers. As they are a relatively new genre of text, I will briefly also discuss what this genre does in relation to how we think and speak about work. Through the empirical analysis, I will suggest that linear notions of time are increasingly being replaced by an occasionalistic and precarious understanding of time.

Bartosz Korzeniowski, Sociology, Lancaster University
A possibility for interactive art? Between dialogical exchange and discursive dissemination.

The conference paper to be presented is based on a research that is currently taking place (and time) and which revolves around the issue of applying new media technologies to artistic practices. Given that the theme of new media-based art is substantial and that it touches upon multiple subject areas, this paper looks closer at only one aspect which, however, is believed to demarcate between the old and the new art categories. The other limitation amounts to presenting examples from only one particular artistic field - net art.
In contrast to traditional material artefacts characterized by rigid formal structure, most instances of art involving new technologies endorse various degree of operative flexibility. The concept of interactivity is used therefore as something that marks the redefinition of statutory positions between the subjects of the: artist-artwork-receiver triad. It is also used as a kind of litmus paper against which media changes are measured. One consequence that becomes evident as soon as flexibility is allowed concerns the problematic status of the receiver. The act of receiving implies static relation towards the source of message; interactivity however, describes a process that actively engages its participants. For that reason, the term ought to be replaced by one that better grasps the new quality and function the receiver is bestowed. Among other recently developed terms - (v)user - consisting of and combining two elements: viewer and user, aptly grasps the new status of someone experiencing

art. Other two elements i.e. artist and artwork, equally, undergo significant epistemological and ontological changes; their onomastic status however is less contentious.
Art's interactivity is understood, in broad terms, as a facilitation of active exchange. Such relation is based on a dialog that occurs with either the artist or the artwork or both, and is contrasted with the one-way discursive structure of traditional artefacts. In this new artistic context, artist is responsible for creating an infrastructure necessary for artwork's experience, art's receiver or (v)user, on the other hand, in the process of navigation activates such an infrastructure in an unique-to-him/her way. The artwork becomes a collaborative process in which neither the artist has the complete control over the artwork, nor the (v)user, who may creatively employ the artwork, remains a superficial element of the process. Art is treated in this project as a research field that has the potential to unravel, but also predict upcoming social and cultural changes both in terms of practices people adopt while interacting with technology, as well as, how technology change in order to facilitate such interaction. This presentation is an introduction to the classification of how and why people make use of interactive technology and vice-versa.

Henrik Ladegaard Johannesen, Language and Communication, University of Southern Denmark
Globalized nationalism?

According to Held and McGrew, the globalization debate can roughly be divided into two sides. On the one side, "skeptics" hold that the locus of economic, political, and cultural production is shifting configurations of nation states, and that national culture is not only alive and well, but on the rise. On the other side, "globalists" hold that the locus of economic, political, and cultural production is the rapid flow of money, people, and objects in interlocking networks that transcend both national and regional borders. Moreover, globalists hold that national culture has been replaced by new, hybrid or cosmopolitan, cultures. (Held and McGrew, in Held and McGrew 2000) Based on ethnomethodological research in a globalized company, I want to suggest that the two sides of the globalization debate are not mutually exclusive. More specifically, I want to suggest that the

notion of national cultural differences is widely accepted in globalized settings. However, since it is widely accepted, it is afforded as an interactional resource that can be used, practically and strategically, to deal with the multitude of tasks that are likely to arise in such settings.

WanJu Lee, Sociology, Lancaster University
Governing trust: the design on governance and ethics in the Taiwan Biobank

In this essay, I will focus on the ethics and governance model of the Taiwan Biobank. It is a project to build up a national genetic database in Taiwan which has just finished its pilot stage and recruited over 7500 samples. By the definition from conductors, the project has not yet gone though its formal stage, but still at the stage of constituting essential infrastructures to set up a "real" biobank in Taiwan. Within seven-year constituting period, public trust and consultation has been much emphasized. Therefore, what experts have been trying is to set up an appropriate model to avoid controversies and public distrust. My research questions of ethics and governance are inspired by the work of Jasanoff (2005) on the concept of "civic epistemology". Her work provides an alternative view to "public understanding of science" which assumes that there are no culture differences in attitudes toward technology as long as the public are properly informed about scientific facts (Jasanoff, 2005:250). She further argues that this assumption neglects that how scientific knowledge is perceived as reliable is itself a question to be explained, not to be taken for granted. Drawing on Jasanoff in my analysis of interviews (n=21) with key actors in Taiwan associated with the biobank project, including ethicists, lawyers, scientists, and government officials, I want to explore the 'civic epistemology' that underpins ongoing debates about the institutional and scientific design and value of the Taiwan Biobank in the social and historical context of Taiwan. I will pay particular attention to the "promissory" dimension of how the legitimacy of the biobank is established with reference to certain expectations about its benefits for the Taiwanese society and economy.

Laura Lindegaard, Culture and Global Studies, Aalborg University, Denmark
Legitimating Everyday Transportation Practices in a Rural Village in Denmark

The aim of the paper is to investigate how everyday energy consumption practices are legitimated and what practices are thereby sustained. The paper focuses on a munici-pal project concerning transportation consumption in the village Horslunde, Denmark, and it comprises the questions: How do citizens legitimise everyday transportation practices, how do municipal bodies legitimise everyday transportation practices, and what conflicting or aligned practices do different parties thereby sustain? The paper presents two findings: 1) Citizens in focus group settings manage 'going by car' as a dispreferred but legitimated practice by reference to given structural affordances. 2) In texts to the citizens, the municipal body recontextualises 'going by car' as legitimate when done in particular ways by conscious, capable individuals. In the paper I argue that the different legitimations in 1) and 2) sustain conflicting everyday transportation practices related to different, and differently empowered, social actors. The findings and my argument draw on analytical tools often conceived as incommensurable. In analysing focus group data, I take an ethnomethodological starting point drawing on inductive Membership Categorization Analysis (MCA), which enables me to start with participants' categories rather than my own. In analysing municipal texts, I take a Critical Discourse Analytical (CDA) starting point, deductively presupposing certain categories. However, I base my use of MCA as well as CDA in Archer's critical realistic theory of structure and agency. Thus, I see Archer's theory as a necessary stable point of departure for my different approaches to different types of data.

Irina Diana Mădroane, Sociology, Lancaster University
Professionalism and Values in Postcommunist Romania: Implications for Teachers

After the collapse of communism in 1989, Romania entered a new historical age of transition to democracy and (neoliberal) capitalism, which has brought about dramatic transformations in

all spheres of society. The ongoing reconfiguration of middle-class structures, accompanied by a repositioning of the professions and the rise of new values, is an outcome of the major shifts taking place in Romania and in Central and Eastern Europe overall. Given its communist legacy, identification in terms of class is not common in Romanian society; however, the field struggles among various professions and the use of professionalism as cultural and symbolic capital have emerged as particularly significant during the transition period and especially during the recent financial-economic crisis. Teachers (across the entire educational system, higher education included) are one of the professional categories confronted with increasingly diminished status and low income; health professionals are in the same (or worse) situation and, in general, the Romanian middle class is faced with high instability and insecurity, as confirmed by existing studies.
The present paper reports on work in progress dealing with the theoretical investigation of professionalism, middle class and values in Romanian postcommunist society, from a position that combines a Bourdieuan approach to class and professionalism with moral economy. Its intended application is an analysis of the (self-)positioning of Romanian teachers in their struggle for recognition and redistribution within the recently created social, cultural, and political context.

Ana Makuc, Centre for Gender and Women's Studies, Sociology, Lancaster University
Pat Cadigan's Feminist Cyberpunk Fiction and Jessica Benjamin's Notion of Intersubjectivity

This paper examines issues of gender and the treatment of body and subjectivity in Pat Cadigan's feminist cyberpunk novel, Mindplayers (1987), with reference to the notion of 'intersubjectivity' developed by the American psychoanalyst Jessica Benjamin in The Bonds of Love (1988), Like Subjects, Love Objects (1995), and The Shadow of the Other (1998). Benjamin's conceptualization of 'intersubjectivity' offers a non-hierarchical, non-essentialist and non-heteronormative view of gendered subjectivity, and as such it is useful in analysing science fictional subjectivity in Cadigan's novel. Benjamin defines 'intersubjectivity' as the meeting of two minds, the

interplay of two subjective worlds, as an intrapsychic as well as relational zone of experience. This paper focuses on the interaction between protagonists in Cadigan's novel in the virtual reality in which Cadigan's Mindplayers is mostly set by analysing the analysand-analyst/therapist relationship that develops between main characters. In Cadigan's novel, a 'mindplayer' is a psychotherapist of the future, who goes 'naked mind-to-mind' with a patient in virtual reality computer system, by connecting through the optic nerve. In the world of Mindplayers, personality traits are downloadable and for sale, 'psychosis is an acquired taste' and plastic surgery is widely used to accommodate 'altered states of consciousness without end'. This paper argues that, by taking into the account the context in which the novel was written, Cadigan offers a radical, highly imaginative view of technologized gendered subjectivity.

Giulio Mattioli, Sociology and Social Research, University of Milano-Bicocca
Car dependence as a relevant concept for sociology: future generations, equity and the transport policy stalemate

The seemingly unstoppable rise in levels of car ownership and use is a phenomenon that calls for better understanding on the part of sociology. Indeed, on one hand it contributes to two global issues that will impact disproportionately on future generations: oil depletion and climate change. On the other hand, it entails a crucial (intra-generational) equity dimension, related to the differential in accessibility to services and opportunities between car users and non-car users. In this paper, I argue that the very nature of car dependence - here defined as a dynamic and self-reinforcing macro-social process with systemic properties, that strongly resists any attempt to induce change despite increasing awareness of its negative externalities - urges scholars to focus on the trade-offs between intra- and inter-generational equity. This kind of analysis shows that while the implications of ever-increasing car dependence for intra-generational equity are very equivocal, most of the policies envisaged to stop it are feared to have negative impacts on intra-generational equity, and thus often meet strong resistance. This is likely to bring to a "transport policy stalemate", where no serious attempt is made to reduce car use and all hopes are

concentrated on a "technological fix" to eventually solve all problems. I conclude that these contradictions are arguably a defining feature of car dependence, one of its main drivers and an important reason for its path-dependent nature. In this context, research questions focused on the margins of the car system, and notably on carless households, are of great interest.

Kate McNicholas Smith, Sociology, Lancaster University
'It's just a playground to mess around in': Skins as Sexual Pedagogy

If sex education itself often draws heteronormative boundaries around acceptable and unacceptable sexualities, we must ask what this might mean for queer youth, and where else might they go to learn. Or rather, if sex education makes us unintelligible, where might recognition be found? In light of these concerns, this paper will consider what happens when we expand our understanding of sexual pedagogy to spaces outside of those we might expect. Or, more specifically, if we consider popular culture as a form of pedagogy. Taking as an example the teen drama Skins, it will explore the ways in sexuality is represented, and what sexual narratives such representations provide. Furthermore, it will consider the potential for appropriation and a creative gaze, and the impact that this might have on the teen fan/learner. Considering the embodied and affective nature of teen identification, it will explore the various sexual pedagogies that queer youth might engage in (for example through the creation of fan fiction), and the meanings such engagements might have. Ultimately it will suggest that such spaces are, for the teen spectator, both meaningful spaces of sexual learning and potential places of normative troubling.

Taslima Sultana Mirza, Sociology, Lancaster University
Dealing with Childlessness: in the context of Advent of ART in Bangladesh

My research is on Dealing with childlessness: in the context of advent of ART in Bangladesh. After the fieldwork, it is apparent that the women whom I interviewed neither talk about their experiences of ART nor about their childlessness only. However, whilst talking on their childlessness, they also told me about

their experiences in their family, about their relationship with their husbands or about their career. This paper will examine why these women speak in such a way. As a researcher what was my role in those interviews? What is childlessness to them? Is there any gap between the researcher's assumption and the version of childlessness of women? These are the methodological questions that I am dealing in my thesis. Therefore, in the paper I would like to explore the mediated character of the interviews. The account of the experiences is mediated according to the interviewer's roles, location of interview and interviewee's realities. Consequently, the research's aim is not to search for the authentic experiences rather the discursive formation of childlessness.

Cary Monreal, Geography, Newcastle University
A Critical Examination of Transition Models Using Case Studies of Agricultural Niches from the North West of England

This paper posits that transition management (TM) and strategic niche management (SNM) approaches are not always helpful in understanding and explaining shifts towards low carbon work or living practices. TM and SNM frameworks tend to overestimate the importance of systems of provision and the supply of innovative technology as primary drivers of socio-technical change. However, empirical research that explored the dynamics of low ecological impact agricultural niches in the North West of England showed that the role of user practice or consumer demand is often a greater driver of change. Furthermore, recent attempts to operationalise the TM and SNM models have encountered significant challenges. Evidence suggests that in certain strategically managed niches in the Netherlands, policy and corporate actors are dominating the articulation of socio-technical trajectories (Kern and Smith, 2009). Many organic niches, by contrast, often emerge in opposition to more regime level corporate or policy practices. Socio-technical change may, therefore, be more unpredictable and unsteerable than conceptualised by TM and SNM advocates. The empirical evidence of the agricultural niches studied in this research suggests that changing consumer preferences towards more local and organic produce played an important role in shaping these niches and that any previous involvement by corporate or

policy actors placed demands that did not fit with the overall values adopted by the niche actors.

Janine Morley, Computing and Communications / Sociology, Lancaster University
Differences in Demand: Understanding Variation and Opportunity for Change in Domestic Energy Consumption

Studies of energy use at the household level show a large degree of variability in consumption that cannot be entirely explained by infrastructural differences. For example, families living in identically-designed homes use strikingly different amounts of energy. These findings were responsible for highlighting the influential role of the occupant in energy demand some thirty years ago. However, the precise nature of the occupants' contribution to consumption variation remains poorly understood, and is commonly assumed to be due to differences in individual behaviour. Sociological perspectives, in particular theories of practice, offer an alternative. This paper explores the variation in electricity consumption in comparable student apartments at a UK university in the context of practices. This analysis attempts to organise and combine qualitative enquiry and detailed quantitative measures of electricity use around socially meaningful practices. This raises challenging questions of how to define and de-limit "a" practice when so many configurations are possible. Despite the challenges, however, this study illustrates the value of developing detailed accounts of the origins of variability in energy consumption that are rooted in terms of practices. By definition practices are shared and this helps translate micro-level details to macro-level impacts. In turn, this can help determine if the differences in demand that currently exist between households, and practices, offer any opportunity, and of what kind, to reduce energy demand in general.

Tehseen Noorani, Law, Bristol University
Title TBA

This paper analyses knowledge production in the governance of UK-based mental health self-help and support groups. Government policy has long-celebrated the innovative capacities

of local grass-roots organisations, and here I investigate some of the ways that innovation is captured, elided and indeed produced through mechanisms of funding. Drawing from two case studies - the Hearing Voices Network and the Bipolar Organisation - I consider the production of experiential knowledge through group practices. I contrast this form of knowledge production with that produced through attempts to regulate and measure the efficacy, effectiveness and efficiency of groups by local government monitoring and evaluation procedures. I suggest that by focusing on the nature of measurement, we can usefully consider the regulation of groups as a form of experimentation that is capable of recognising and attending to innovation. At the same time, I argue that there is a pressure to make group practices amenable to measurement, and that this affects the way that groups themselves function, as the choice of how, when, and what information to gather is decided with the appearance of success at the forefront of considerations. I conclude that self-help logics and those of statutory funding frameworks are incommensurable modes of experimentation that nevertheless provoke one another to produce innovation, as understood within the boundaries of their own experimental parameters.

Sophie Nyborg, Management Engineering - Section for Innovation and Sustainability, Technical University of Denmark
Transitions in practice - domestic actors in the smart grid transition

Many governments are planning for transitions towards low carbon energy systems among other through the development of smart grids. These support the integration of renewable energy sources like wind through the use of demand management. In Denmark experiments are presently undertaken and planned by many actors. It is obvious to consider this development as an example of a transition-in-the-making and to apply a transition theory perspective in a study of the niche processes and possible transition pathways (Verbong & Geels 2010, Foxon et al. 2010). An underexposed aspect of transition studies is the role of domestic actors in the processes. This role may be important for the course of the process, the actual shaping of the transition, and the extent to which the

transition will encourage energy savings. The aim of this paper is to explore the role of domestic actors and the co-evolution of domestic practices, systems of provision and emerging technologies in the Danish smart grid transition. It contributes theoretically by investigating how a practice theory perspective on domestic activities may inform the study of transition processes and may add to or differ from other insights regarding the role of users. Relevant to consider is; which domestic practices become involved, how practitioners may change the configurations of artefacts, skills and meanings in various practices, whether new practices emerge, and whether practices interact in new ways. The empirical basis of the paper is a desk study of reports, interviews, participation in events and a survey of experiments involving users.

Ursula Offenberger, Sociology, Tübingen University, Germany
Renewable Energy Comes Home: The Co-Construction of Users and Technologies

The PhD project approaches domestic energy consumption from the point of view of users as actors of technology diffusion. Focusing on what Ruth Schwartz Cowan has called 'the consumption junction', i.e., "the place and the time at which the consumer makes choices between competing technologies" (Schwartz Cowan 1987: 263), allows me to investigate both the choices users perceive or have and the structuring of choice inherent in technology. The empirical field for my research is home heating with renewable energy. Drawing on interview material with owner-occupier couples using renewable heat, expert interviews and document analysis, I will present preliminary and selected results of data analysis. Knowing that interviews as data sources have to be treated carefully when it comes to reconstructing practices, the contribution aims at giving 'thick descriptions' of the co-constructions of users and technologies (cf. Oudshoorn and Pinch 2003) as it seems to me that 'the home' and 'everyday life' are still (and in spite of important contributions) underresearched areas within research on (environmentally significant) consumption. Oudshoorn, N. and T. Pinch, Eds. (2003), How Users Matter: The Co-Construction of Users and Technologies. Cambridge/ MA, London, the MIT Press. Schwartz Cowan, R. (1987), 'The

Consumption Junction: A Proposal for Research Strategies in the Sociology of Technology'. The Social Construction of Technological Systems. New Directions in the Sociology and History of Technology. W. E. Bijker, T. P. Hughes and T. J. Pinch. Cambridge, MA/London: 261-280.

Philippa Olive, Sociology, Lancaster University
'Missingness' and 'being seen': paradoxes in the 'practices' of domestic violence in health settings

Violence(s) against women, operating in gender regimes have throughout time in different ways and to different degrees been rendered invisible. Feminist empiricist research has been successful in making visible the extent and connections of multiple forms of violence against women as a cause and consequence of gender inequality and contributor to women's ill health. However, practices in statutory and civil bodies continue to render particular populations of women who experience violence invisible and 'missing' in data. My research is concerned with the construction of cases of 'domestic violence' in emergency department health settings, and in this paper, I approach my research from an understanding of gendered violence that recognises and problematises 'missingness'. In explicating 'violence against women' through a lens of 'missingness' it becomes apparent that 'missingness', occurs and operates in multiple ways at multiple levels. This paper will explore the notion of and significance of 'missingness' in relation to my research of 'domestic violence' in the 'Health' context, addressing the paradoxes in health practices that conspire to render much 'violence against women' invisible in health settings along with the metaphorical, and sometimes problematic, paradox for women of 'being seen'. 'Missingness' becomes stretched beyond practices to encompass systems that 'miss' connections and meaning of different forms of violence against women and in this way renders visible the reproduction of gender inequality within health systems.

Andrew Otway, European Languages and Cultures, Lancaster University
Lefebvre's rhythmanalysis re-evaluated: a new project

Henri Lefebvre's trans-disciplinary 'new science' of rhythmanalysis is both an effective and interesting tool of sociological and political analysis in its application to the condition of modern cities. Rhythmanalysis concerns the analysis of opposing natural rhythms and artificial repetitions and their interaction within society, and in urban society in particular. It incorporates ideas from both Lefebvre's period of study of the urban during the 1960s and from his more abstract but still very political work of the 1970s. The contemporary relevance of rhythmanalysis is discussed with brief reference to recent literature. A new urban rhythmanalytical project is proposed, with a restored political focus, centred on the Mediterranean city of Marseille. It is based on ideas from Lefebvre's 'Rhythmanalysis: Space, Time and Everyday Life' (1992) and in particular on two essays from this book: 'Attempt at the rhythmanalysis of Mediterranean Cities' and 'Seen from the Window'. For a contemporary rhythmanalysis to be effective a re-evaluation of Lefebvre's ideas on Marxism, the State and the urban is necessary. The place of nature within the urban and the concept of the environmentally sustainable city are examined in the light of Lefebvre's emphasis on , and perhaps favouring of, natural rhythms. A change of emphasis away from Lefebvre's over-reliance on the self-trained rhythmanalyst's subjective perceptions of certain rhythms and repetitions of everyday life is suggested so as to be able to examine other rhythms and repetitions deeply hidden within both the social and the more material strata of the city.

Karolina Papros, Sociology, Lancaster
Contemporary Biopolitics and Biopolitical Strategies

The term ‘biopolitics’ has become a buzzword over the last few years. It has been applied to a whole range of different studies; from biomedical technologies, national security, terrorism, to architecture, art and even rap music. Apart from that, it seems to have gained popularity together with other ‘bio’ terms such as: bioethics, biocapital, biosecurity or biopiracy. The starting point of any debate on biopolitics is Michel Foucault and the nineteenth-century transition from sovereign power to biopower encompassing anatomo-politics and biopolitical strategies. The focus of anatomo-politics was the individual body, biopolitics, on

the other hand, concentrated on individual bodies being integrated into a species, a population. What was actually witnessed in the nineteenth century was the transformation from the individual body to a 'multiple body'. However, contemporary biopolitics presents a changed conception of the body. This new perception might be observed in life sciences (molecular biology, genomics, biotechnology), where the body has begun to be perceived through a 'molecular gaze', in other words, through the genetic code that belongs to the individual alone and constitutes the basis for his or her life. This molecularization of life might be one of the reasons why biopolitics has become such a widely-discussed issue. In fact, debates on biopolitics highlight numerous other, equally important matters, such as; genetic identity, genetic responsibility, or biosociality. This paper attempts to explain the complexity of the concept of 'biopolitics' by presenting current debates on the concept itself, as well as on the contemporary biopolitical strategies.

Ehren Helmut Pflugfelder, Rhetoric and Composition/Technical Communication, Purdue University, USA
Back (Again) to the Rough Ground: Rhetoric, Technical Communication and Mobility Studies

The fields of technical communication and rhetoric and composition, respectively, have not yet undergone what could be called a "mobilities turn," that is, they have not yet embraced that movement and mobility are significant factors in various writing and communication contexts. Aside from a handful of articles that explore mobile composing practices (Moeller, 2010), technical manuals (Kimball, 2006), mobile mapping (Swarts, 2007; Rice, 2007, 2008), or sustainable documentation (Salvo et al., 2010), few in these fields have explored the value of mobilities research. In this presentation, I discuss the technical mobility project I have been part of for the past two years – an autonomous, electric podcar project at my university – and offer a theoretical grounding for doing technical communication research that employs both classical rhetoric and basic tenets of mobility studies. Much of this research has been accomplished in the pursuit of the question, "how are mobility technologies rhetorical?" In order to answer this question, the concept of "movement" needs to be made coherent to existing descriptions

of rhetoric. Movement first appeared in Aristotle's work, either as energeia or kinesis, where kinesis is a kind of movement that can be said to exist while it is happening (ex: building a boat). If we follow rhetorical scholars' attention to techne (Atwill, Hawk, Pender, etc.), we recognize the importance of the corresponding, yet wholly neglected, concept of kinesis. Similar to how David Metzger (1995) connects metaphysics and rhetoric, attention to kinesis helps us establish possible ties between mobility and technical communication, opening up further study of mobile writing, interface use, and logistical analysis, among other possibilities.

Michael Richards, Psychology, Manchester Metropolitan University
Freire: Relevance of the Pedagogy of the Oppressed on working with men labelled with 'learning difficulties'.

One of the most important critical accounts in education over the past fifty years was Freire's 'Pedagogy of the Oppressed'. It was a landmark account in which Freire argued that the oppressed are kept under control because they are not able to develop a critical awareness of themselves and the world. Freire suggests that some countries use the education system to maintain the 'silence' of the oppressed, to ensure that the oppressors continue to dominate. However, through the right kind of education, people can develop a self reflecting character based on their actual experiences. In this paper, I want to explore some of these ideas in relation to my work with men labelled with 'learning disabilities'. I will explain some of the methods I use to get men to improve their health and well being using a range of visual and creative approaches such as art, film and photography. It is anticipated that by using visual/creative methods, that the men will feel comfortable and relaxed to express their views and debate the issues central to understanding men's health and actively find strategies to tackle these issues i.e. eating the right foods. In conclusion, using the philosophy of Freire will realistically begin to tackle the problems of men's health. Men's health can be improved by using strategies of change that empower the men to see for themselves their particular health issues and finding ways prevent or change these issues.

Sandy Ross, Sociology, London School of Economics and Political Science
Is it Enough to Think Before You Tweet?: Applying a Systems-and-Practices Approach to ICTs

Elizabeth Shove has suggested that climate change policies based on behavioural approaches - the so-called 'ABCs': attitudes, behaviours and change - obscures the extent to which governments, economic institutions and organisations maintain and reproduce unsustainable infrastructures that constrain and sometimes obstruct sustainable choices and practices. This paper considers how such a systems-and-practices perspective might be applied to information and communication technologies. ICT industries produced 2% of global greenhouse gas emissions in 2007, and their emissions have increased at a greater rate than that of the aviation industry, whose emissions are of the same order of magnitude. Yet there have been no protests at new server farm construction sites; there are no climate change camps outside any of the new coal-powered mega-data centres built by prominent social networking sites like Facebook and Twitter. Organisations like the Global eSustainability Initiative (GeSI) promote of an image of ICTs as environmentally neutral, if not beneficial. However, emissions estimates and projections in the GeSI's Smart 2020 report proceed from Panglossian assumptions about development and adoption of new energy efficiency technologies. Despite the fact that over 75% of carbon emissions produced by an electronic device - from mobile phones to routers and iPods - will be generated by 'consumer' use (which includes industrial consumers, such as data centres), there is very little reflexivity in industry about emissions. Though there is growing awareness of the knock-on ecological effects of our increasingly networked social lives and practices in the global north - Annie Leonard's The Story of Stuff project, and Greenpeace's 'Get Facebook to Unfriend Coal' campaign, for example - most campaigns remain rooted in consumer behaviour rhetorics. This paper also examines how a systems-and-practices approach might contribute to raising awareness and developing effective activist campaigns.

Giuseppe Salvia, Politecnico di Milano
Designing for DIY practice: users' involvement in creative process for sustainable consumption

The research explores approaches for designers to help foster sustainable patterns of production and consumption (SPC), through the involvement of final users in the creative process of making artefacts she or he will use and consume. To the purpose, appealing and satisfactory –beyond sustainable– solutions have to be proposed to users. The strategy described in this paper attempts to generate a condition of "flow" [Csikszentmihalyi, 1990] through the practice of Do-It-Yourself (DIY). « DIY constitutes a significant but unexplored domain both of consumption and practice. […and] Second, DIY is a field in which the relation between tool, materials and competence is plainly significant. As such it allows us to investigate the characteristics and qualities of specific combinations of skill and consumer goods » [Watson and Shove, 2006].
Building on these ideas I speculate on the potential for developing a Sustainable Product Service System (S-PSS) designed to allow bricoleurs, amateurs, professionals, prosumers … to take part in self-designing/ producing/ repairing/ upgrading/ repurposing or re-interpreting (domestic) artefacts by themselves and in collaboration with the other members of the community.

Christoph Schneider, Sociology, Lancaster University
Smartphones in or out of place?

When Apple introduced the iPhone in 2007, their advertising promised 'This changes everything'. Four years later, far from having changed everything, Apple have succeeded in setting a trajectory for smartphones by creating a whole system into which the handset is integrated. Of crucial importance for the success have been 'apps' which allow the smartphones to transform their functionality in multiple ways. Apps, so far little recognised by the social sciences, are an influential cultural form based on what Lash and Lury (2007) call 'the mediation of things'. Increasingly, apps are becoming a form of software that is related to places: Museums, stores, universities etc. all offer apps to 'link' smartphones into their built environment. Using

the example of Lancaster University's app I will consider some implications of this development for the way environments are lived in. Most places of our daily life are built environments which I will consider as a sociotechnical process in which different sociotechnical systems, made up of humans and non-humans, interrelate to create distinct spaces. To consider these I will try to theorize the relation of app and built environment and some phenomenological implications of this. Most of the app's content is not genuinely new but makes it possible to access other infrastructures from the smartphone. Although the app is a mobility technology it is likely to decrease movement and further standardize the way in which the university is lived in.

Li-Wen Shih, Sociology, Lancaster University
Methodology: Enacting Prenatal Screening and Testing

This paper aims to discussion my methodology on enacting pregnant women's experience of prenatal screening and testing (PST). As it is my main concern, pregnant women and PST seem to become the object of my research project. They seem to be observed, studied and analysed by me. But who are them and who am I? This paper is not trying to focus on identifying the subjectivity or the objectivity of pregnant women. Rather, my aim is to situate where "I" am and where "pregnant women" are. This paper suggests that they are situated where "I" enact them. My assumption in this paper is that "I" locate on interviewing, participant observation, coding, writing, analysing. These different forms of "I" do not only show my speaking position, and also enact pregnant women's experience of PST. All of these articulations translate my situatedness. The term "enacting" in this paper is not a passive term and interaction to PST. Rather, it is an active engaging from pregnant women and my articulation when taking part in PST. This paper mobilise Law and Urry's "enacting" and Haraway's situated knowledge approaches to discuss how I collect data and analyse them. Empirically, this chapter draws on qualitative interviews, observations, drawings, and field work notes (including photos and videos) to explore both methodological and theoretical implications of pregnant women's experience of PST. In the end, this paper wishes to review and to have a critical reflect on self-reflexivity in feminist studies.

Jen Southern, Sociology, Lancaster University
Towards Comobility: Exploring virtual proximity in mobilities research and art practice.

In this paper I will introduce the term 'comobility' to describe an emerging feature of mobile and located communication. This sense of being mobile with others at a distance is being both produced and made visible by a new generation of locative media applications that use GPS (Global Positioning System) technology to allow users to find their geographical location and share it with friends or co-players. This research focuses on the artists project 'comob', a speculative iphone app and series of workshops, in which an emerging sense of co-mobility was observed in locative mobile social networks. Comobility extends ideas of copresence to explore virtual proximity as side-by-side but distant communication on the move. As both artist and PhD student in sociology I also reflect on how art practice and social research might co-exist as a mobile research methodology.

Sabrina Squires, Centre for Gender and Women's Studies, Lancaster University
Is class (im)material to gay racism: (homo)sexuality, race and class in East London

In March 2011 a gay pride rally organised to take place in East London in April of the same year was cancelled. The organisers claimed the motivation behind the rally was to make a public statement against increased homophobia in Tower Hamlets, particularly in light of the distribution of stickers saying "gay-free zone" and quoting from the Koran. The organisers of the march were later discovered to have links to anti-Muslim far right group the English Defence League (EDL). There appears to be a significant contemporary currency in pitting sexual minorities against Muslims (and to a lesser extent other ethnic/religious minorities). My PhD project is concerned with intersections of (homo)sexuality, race and class in LGBT and queer communities, with a specific focus on East London. I will be looking at how class issues relate to tensions between sexual minorities and Muslims by exploring concepts of 'culture', 'difference' and 'materiality'.

Jill Timms, Sociology, London School of Economics and Political Science
The mobilisation of corporate social responsibility discourse in campaigns for workers' rights: Three transnational case studies

Participation in emerging global discourses of corporate social responsibility (CSR) is becoming standard practice amongst transnational corporations. The growth and professionalisation of CSR, even during global economic crisis, suggests there may be substantial incentives for those seeking to influence discourses. My research examines how the terms of debate are being set regarding notions of responsibility in a global economy, and how these debates are mobilised not only by employers but by workers and their advocates in labour movements. Employment relations is an important arena for practical and ideological struggles over CSR, as globalisation has dramatically restructured labour markets. A preliminary textual analysis categorised CSR discourses into corporate, professional, political and activist. Three case studies of transnational labour rights campaigns then investigated the use of these discourses in practice, when responsibilities to workers were in dispute. The initial findings of these case studies will be briefly presented and involved: the factory-focused Keep Burberry British campaign to prevent a Welsh factory closure and textile work being outsourced overseas; the event-focused PlayFair at the Olympics campaign to ensure Olympics endorsed goods are produced under internationally agreed labour standards; and product-focused campaigns for cut flower workers. Overall, the project aims to contribute substantively and theoretically to understanding the potential implications of emerging approaches to CSR for employment regulation, the relationship of states to corporations, and the response of labour movements.

Jude Towers, Applied Social Statistics/Sociology, Lancaster University
Taking A'count' of Gender-Based Violence Against Women

This paper argues from the position that quantitative methodologies deployed from a feminist perspective have the potential to contribute significantly to the project to eliminate Gender-based Violence Against Women (GB-VAW). Approaching

questions of GB-VAW utilising quantitative data and methodologies is controversial; the field has traditionally focused on qualitative methodologies, particularly those which have enabled women's own voices to shape our knowledge. However, quantitative strategies have not been entirely absence, a prime example being the development and deployment of GB-VAW population-based surveys, such as the British Crime Survey Intimate Violence module. Quantitative analysis has also proved to be a particularly relevant policy currency. Arguing then that a feminist deployment of quantitative methodologies has the potential to contribute significantly to the project to eliminate GB-VAW, requires engagement with several issues, including the measurement of GB-VAW and the explication, and where possible address, of various forms of miss-classification and 'missingness'. In particular though, traditional quantitative analysis on GB-VAW has too exclusive an emphasis on the individual with a concomitant invisibility of structural systems, shielding them from the scrutiny needed to understand their influence in experiences of GB-VAW. Enabling the inclusion of structural factors is a key contribution which can be made; it also has the potential to provide empirical 'evidence' for change required at a social, economic and political level. What can be measured and whether these measures provide robust 'proxies' for such structural influences are key questions; which is where discussion in this paper will concentrate.

Maarten van der Kamp, Management School, Lancaster University
Inferring the unknown: Enacting organic standards through certification

The independent certification of specific farming practices is the precondition for the functioning of markets for 'sustainable' products: only once conformity with the relevant standards has been externally verified can produce legitimately be qualified and traded. Yet, to date the everyday activities and practices through which this is achieved have not been examined. In this paper I argue that the way in which this is done enacts (Mol, 2002) 'sustainability' standards in a particular way which actively shapes farming practice. Based on my empirical study of the reproduction of the standards for organic agriculture in the UK, I

conceptualise the knowledge object of the certification process as having epistemic dimensions (drawing on Knorr Cetina, 2001) which are allowed to unfold for limited periods of time. I argue that there is a systemic absence of knowledge in the certification process, which makes the work of actors involved in certification paradoxical in that they are caught between the necessity of being thorough and the impossibility of doing so. I suggest that while the resulting uncertainty in the process cannot be resolved, paralysis in the process and arbitrary decision making are avoided through standardised procedures. I illustrate how these procedures enact a particular form of certification process which is standardised and auditable by external parties. I conclude that the enactment of the organic standards through certification results in multiply authored standards in which the practices of individual licensees become connected and through which employees of certification bodies actively shape farming practice.

Greg Wallenborn, Centre for Studies on Sustainable Development, Université libre de Bruxelles, Belgium
Beyond the sustainable development framework: analysis of the emergence of the energy sufficiency social norm

Current energy policies are shaped in the sustainable development framework: energy efficiency (and renewables) are emphasised, while the issue of an absolute reduction of energy consumption in developed countries is hardly addressed. Although sustainable development has progressively become mainstream for the interpretation of issues crossing environment and development problems, more and more voices are rising against this consensus. These voices appear under different names: downshifting, degrowth, affluenza, voluntary simplicity, adbusters, transition towns, etc. I encapsulate them under the term of sufficiency, in contrast to efficiency strategies pertaining to sustainable development (and consumption). The paper starts with a short history of sustainable development, how it has opened a negotiation space with different stakeholders and how it has become widely consensual. I emphasise the emergence of the notion of "sustainable consumption". I show how new social movements that criticise the consumer society challenge sustainable development in raising issues foreclosed

by the current negotiation space. On the basis of a comparison between the discourses on 'sustainable consumption' and those on 'sufficiency', the paper shows how this emerging social norm reveals the limits of sustainable development understood as a space of negotiation. In the second part of the paper, through the results of studies I have led (interviews with households, co-design sessions, experiments with smart metering), I identify some "seeds of change" towards sufficiency strategies that are performed by households. The meanings and possibilities of energy sufficiency are analysed in the framework of practice theory. I conclude with the necessity to make efficiency and sufficiency strategies complementary.

Stanley Webster, Sociology, Lancaster University
Escaping Practices

This paper is concerned with understanding the socio-temporal rhythm of everyday life and in particular that space in routine which is often denoted as 'leisure' time. It explores how different 'leisure' practices come to be scheduled and organised within various routines in order to consider the possibilities of maintaining and developing more sustainable and less resource intensive rhythms and practices. With a particular concern for exploring the role of the material, this paper seeks to develop an analysis of the different levels and multiple temporalities involved in the synchronisation, co-ordination and experience of different practices and related systems of practices. In it I intend to challenge and move beyond understanding the role of the material as simply 'scripting' time. Rather I explore the interaction between the material and the embodied skill of the practitioner in creating and establishing routine. A comparison of two rather different kinds of 'leisure' practice is offered, in order to draw out an analysis of the temporalities involved in so-called 'leisure' practices that are often regarded as being engaged in, in order to 'escape' the 'busyness' of everyday life. In this instance yoga and computer gaming are discussed in order to develop an analysis of the various materials, skills and temporalities involved in each practice. This allows me to first question the utility of understanding these practices as 'leisurely' and second develop a more thorough understanding of the role of the material in shaping and being shaped by the embodied

skill of the practitioner and establishing and maintaining multiple rhythms and routines.

Ulrike Zschache, European Languages & Cultures, Lancaster University
The Europeanisation of European Societies: A Media Analysis of Public Discourses on the Common Agricultural Policy of the European Union in Germany and Spain

The Common Agricultural Policy (CAP) is one of the most integrated policies of the European Union. Hardly any other policy exerts such a substantial influence on European societies. In recent years, against the background of new endogenous and exogenous challenges and pressures, the CAP underwent a considerable paradigm change by introducing a more market-oriented and ecological approach. With regard to the extensive consequences for the member states, it is important to ask if and to what extent these new policy ideas are increasingly shared and supported in public discourses within the member states. Thus, my study aims at analysing the Europeanisation effects on national public discourses about agricultural policy and looks at similarities and differences in cognitive-normative orientations among different member states. More precisely, it analyses the mass media coverage of the CAP reform in leading German and Spanish newspapers in the period 2003 to 2008. The study is based on a neo-institutional approach arguing that European institutions can be regarded as carriers of normative and cognitive models which have a significant influence on domestic discourses. In contrast to the notion of isomorphism and homogenisation emphasised by sociological neo-institutionalism, it assumes, however, that Europeanisation is characterised by path-dependent processes taking into account the existing institutionalised ideas and belief systems at the domestic level. Therefore, a variety of responses is to be expected rather than convergence. In this respect, it is regarded as a promising approach to integrate concepts such as 'glocalisation', 'hybridisation' and 'indigenisation' into the study of Europeanisation processes.

Don’t forget to visit the homepage of the Intellectual Party 2011, which will be updated with pictures from this year’s event and

come and visit again!

We welcome applications from PhD and MA students registered at other Universities at home and abroad who want to stay for short periods as visiting students. If you would like to visit the Department for more than a few days, the best idea is to get in touch with a member of staff:

Academic staff in the Department:
Monika Büscher, Rebecca Coleman, Anne Cronin, Tim Dant, Bulent Diken, Debra Ferreday, Anne-Marie Fortier, Greame Gilloch, Bob Jessop, Michael R. Kräetke, Adrian MacKenzie, Paul McCarthy, Maureen McNeil, Maggie Mort, Roger Penn, Celia Roberts, Andrew Sayer, Elizabeth Shove, Vicky Singleton, Lucy Suchman, Bronislaw Szerszynski, Richard Tutton, David Tyfield, Imogen Tyler, John Urry, Sylvia Walby, Claire Waterton, Brian Wynne

Centres in the Department:
Centre for Economic and Social Aspects of Genomics (Cesagen)
Centre for Gender and Women's Studies (CGW)
Centre for Mobilities Research (CeMoRe)
Centre for Science Studies (CSS)
Centre for the Study of Environmental Change (CSEC)
Cultural Political Economy Research Centre (CPERC)
UNESCO Chair in Gender Research

Applying to visit
Visiting students can stay for anything between two or three months to a year or more. You need to complete an application form but once you are accepted you have all the rights and privileges of a postgraduate student at Lancaster including:

- the right to attend MA courses

- Visiting PhD students may be able to take Faculty Research Training Courses
- membership of and borrowing rights from the library
- an email account and access to networked computers
- the right to attend departmental seminars, colloquia and other activities
- supervision by academic staff who agreed to accept you

To make an application you will need:

- A completed University of Lancaster postgraduate application form (available online at www.lancs.ac.uk/admissions/postgrad/pgform1.htm)
- A current curriculum vitae.
- Photocopies of relevant academic certificates.
- A covering letter explaining what you hope to do while you are at Lancaster (courses to be attended, any individual supervision requests, research to be done, etc), and stating the timing and duration of your intended visit
- Two letters of support from referees who know your academic work
- For non-native English speakers only: documentation of your competence in English

For home and EU students in 2011-2012 there is a fee of £4,460.00 per year or £11,425.00 for non EU students (pro-rata rates apply).

Full details at:
http://www.lancs.ac.uk/fass/sociology/prospective/phd/visiting.htm
If you have any questions please contact Rachel Hemmings, R.Hemmings@lancaster.ac.uk

Some of the things visitors have said about us:

Katia from Denmark:
Lancaster University has given me the opportunity to recapture the rhythm of my PhD research and analysis. The staff and fellow

students have reminded me that intellectual exchanges are much more fun in an environment with enthusiastic, engaging, open and welcoming people. The Department of Sociology at Lancaster University is such a place.

Inari from Finland
I spent seven months as a visiting student at the Department of Sociology in 2008, and found the time fruitful and fun in terms of academic work, everyday life and leisure. I chose Lancaster University because of my PhD research topic which concerns domestic technologies, everyday life and design of future technologies. I had been inspired by writings and articles that originated from Lancaster University. When I arrived, I found a research culture in the Department that lived up to all my expectations. My own research progressed enormously during my visit. Staff in the Sociology department were helpful and friendly, and their academic expertise really contributed to my theoretical, conceptual and methodological thinking and writing. I was surprised by the informal (yet professional) atmosphere of the Department: you could contact any member of staff and they always found time to help you with your work even though they weren't your official supervisors.

We hope to see you again soon!