

Breastfeeding Shame and the Birth of the Mother

Abstract

In the contemporary moment, breastfeeding discourse of 'breast is best' is central to the practice of early motherhood in Western nations such as Australia, the US and UK. Women in particular must negotiate the positioning of breastfeeding as pivotal to 'good' motherhood and are encouraged to evaluate their own mothering practices against the ideal yardstick of fully successful breastfeeding. For many women this presents no particular issue and their breastfeeding work is happily augmented by the broader identity work it supports. For other women for whom, for a myriad of reasons, breastfeeding is only partially successful or non-existent, the experience of 'second best' 'artificial' feeding practices and conflicted maternal identity emerge.

Drawing on fragments of personal memoir and broader emerging research on the lived experience of 'breastfeeding failure', this paper examines the production of new and distressing bodily and emotional cartographies in the context of the fight to establish breastfeeding. I explore the argument that the strengthening alignment of maternalism and contemporary medical science has produced breastfeeding not just as a practice critical to *motherhood* but as a body project critical to successful *selfhood*. In performing 'the natural', in performing their 'choice' of the natural, breastfeeding women access experiences of themselves as disciplined and morally powerful *subjects*. Troublingly, however, these are experiences which rely on the selective naturalisation of breastfeeding access and ease and which produce the figure of the 'Other Mother' who is positioned as either naively or selfishly opting for risky feeding alternatives. As such, the fight to feed becomes a fight for motherhood, into which, in the face of 'low supply' and 'poor attachment', the struggling mother carries a transformative felt-experience of shame.

Key words: breastfeeding failure, felt-experience, maternal identity, shame

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Following interventions made by the arrival of two children in a long career trajectory spent working on issues of embodiment and displacement in the contexts of homelessness, mental illness, and complex trauma, in 2012 I found myself profoundly changed by motherhood and realising – after the most recent year of maternity leave – that just as one cannot take leave from motherhood, one cannot take leave from research either. As I briefly discuss in this paper, however, it took surprising effort to begin a process of more clearly thinking motherhood and research *together*. This is a necessitated effort, I think, which betrays the troubling dominance of idealised narratives of motherhood, narratives which are my overarching focus here.

More precisely, and as might have been classically foreshadowed from a feminist standpoint perspective, I became overwhelmingly driven in fact by a need to make sense of the stabbing difference between my felt experience of motherhood and idealised narratives of motherhood circulating in Australia, and in the privileged West more generally. Indeed, I felt, echoing Helene Cixous (1976), that making sense of, and *writing* this gap, was not just a matter of intellectual interest, but a fundamental condition of my survival.

Yet predictably perhaps, the first space I took this need into was a clinical one and in the first instance that felt difference between the ideal of motherhood and my lived negotiation of it, was recognised only as postnatal depression. This was to discover that the difference between the ideal and lived *can only* be articulated as one of individual pathology, if it can be articulated at all. My fast engagement in medicated motherhood made further clear to me that the *question itself* about divergent experiences of motherhood is in advance, made already a pathological one.

How fascinating then to find that a whole research career engaging in the felt trauma of homelessness facilitated beautifully an entry into critical motherhood studies and facilitated my engagement with other *non-pathological* languages through which to make sense of the gap between lived and ideal motherhood. So again, the condition for my survival – as it thunderously struck me walking home from work one night – would be to make motherhood itself, *my* motherhood, the subject of research, of *my* research, as indeed, it had always silently been. Given the critical orientation generated through my research career so far, I knew there would of course be other articulations of the lived differences of motherhood that I could access, and I also knew that whatever else there was, *I could always write my own*. How did I not think of this earlier? Perhaps the answer to this lies in part in the unthinkability, the unwritability, of powerfully *naturalised* ideals of motherhood.

From a position of only emerging personal strength and critical capacity but of enormous privilege – in terms of my access to time and knowledge enabled through afforded childcare and tenured university appointment – I started some casting about in this newly encountered research world, sparking up internal and external conversations about how I had ‘done’ early motherhood and how best-practice early motherhood was written about in international research and policy. I also began thinking through how I might engage a methodological form of what I will be calling ‘experimental memoir’ – involving memoir work critically engaged with my own bodily experience, medical records, early childhood records, personal diaries I kept about my children for example, and also involving the memory-work of other women generated through in-depth interviews. That is to say that it is through collaborative,

inter-embodied memoir work that I'll be seeking to give further critical form to the felt and lived dimensions of my own early motherhood.

Specifically I began a search for existing literature about the felt-experience of 'failed motherhood' tied to the experience of 'failing' to exclusively breastfeed – the narrative which crystallised my own maternal depression. Whilst there is little work which focuses in detail on women's felt-experiences of breastfeeding struggle (although see for example, Kellehear 2006; Palmer et al 2012; Williamson et al 2012) the rich and multi-disciplinary research on infant feeding and motherhood is usefully critical of the damaging, individualised notion of the 'failure to breastfeed' and examines women's complexly striated freedom to access their own breasts and infants and to exclusively breastfeed. Here as Linda Blum's (1999) anthropological work so sharply demonstrates, the 'choice' to breastfeed is clearly understood as always subject to the different imperatives of diverse embodiments and socio-economic, cultural, racial and physical locations (see also Bartlett 2005; Carter 1985; Hausman 2003; Law 2000). Broader research also situates women's experiences of breastfeeding failure as centrally resulting from easily fallible, dramatically idealised versions of the naturalness and ease of breastfeeding reproduced in multiple spheres from prenatal birth classes to national and international policy statements on 'breast is best' (Hoddinott et al 2012; Schmied, Sheehan and Barclay 2001; Wall 2001).

I observe that there is little salve to be offered, however, from positing a grief-stricken lack of clarity about what I came to view as my 'failed mothering' as a kind of false consciousness, as though if I could only work to better appreciate the discursive and material conditions of maternal sadness I would subsequently 'cheer up'. Sadness is not simply a matter of

consciousness but of *corporeal consciousness*, a physiological, felt reality not easily reinscribed, and perhaps only most likely reinscribed by the passing of time rather than by social and cultural critique. The hurt takes hold.

Nonetheless, I felt that, I *feel* that, surely, the development of a more *politicised* sense of my self-experience as a failed mother would offer at the very least some way of bounding an experience of failure that flowed uncontrollably into every domain of my life and body, and at the most offer – precisely in that more distanced articulation – a language possibly useful for others too, as a kind of troubling accompaniment to narratives of pathology which I assumed were other women's first port of call also. As such, I imagine my work as contributing to the genre of *feminine écriture* and to the specific project – taken on by only a handful of other academic women (see for example Crossley 2009; Shah 2013) – of publicly troubling 'personal' breastfeeding struggles.

So here I am, 'coming out' as a failed mother, an instance of maternal failure framed, in my case (for of course, there are multiply identified instances of maternal failure), through the failure to exclusively breastfeed – a maternal failure read through the synecdoche of the breastfeeding breast (Nadesan and Sotirin 1998: 229). I'm particularly interested to think about the currently intensified ways in which the mother is born through the breast, and to think about what kind of mother is born in the context of the *failure* to successfully establish breastfeeding.

My core point is that problematically, the kind of mother I became was shrunk down to my questionable production of milk and to the 'poor attachment' of my child to my breast.

Though milk was not the only thing I supplied to my child and physiological attachment was not the only connection I established with my child, it quickly became clear that these nonetheless constituted the key scene of mothering – in terms of sustaining the child’s life, in practically living a twenty-hour routine of life with the child, and in successfully reproducing and performing maternal identity, specifically a physically attached and bountiful motherhood (see also, Swanson et al 2012).

Following a traumatic instrumental delivery, I had a boy – as recorded in my hospital notes – who was not interested in feeding for about three days. The so-called ‘critical’ first feed following delivery never happened. My early experiences of breastfeeding on the postnatal ward included two midwives grappling with both my breasts trying to position them to invite a good latch from the likewise bracing baby which they were also trying to operate. Failing this, I sat stripped to the waist on a small chair while another midwife squeezed colostrum from my now engorged breasts to feed to my boy on a white plastic spoon. After yet more nipple damage I also recall, as I shuffled the ward with a crying baby, two nightshift midwives stopping to talk to me. And when asked if they might look at the shape of my nipples, I dumbly stood in the hallway and lifted my top so my breasts could be turned up to the fluorescent light. ‘Oh’, she said, ‘They’re not *that* flat’. Thus began what turned into a nine month fight to sustain some kind of breastfeeding relationship with my boy.

Following birth, mothers engage with the overwhelmingly new form of the just-born-baby. As breastfeeding mothers they also encounter and inhabit their *own* newly constituted bodies. This is often a confronting if both ordinary and extraordinary experience. The materialising of the perinatal breast only through varying elements of its possible dysfunction then is a raw

experience indeed, especially in a context in which it has already been made clear that there are ‘no morally liveable options’ by which to nourish your baby outside of breastfeeding (Kukla 2006: 177). Specifically, the precarious breast puts the *whole* performance of motherhood at risk – a squeezing, shoving, crying mother and arching, twisting, distressed infant are, simply put, beyond the pale, hard to watch by intimate others in a hospital or lounge room, let alone by a public in more accessible spaces. As I discovered, having a baby in your care is not enough to produce the ‘mother-effect’.

What is interesting for me are the ways in which the physical failure of breastfeeding immediately throws into relief how intertwined physiological, socio-cultural and emotional cartographies are. The physical trauma of breastfeeding difficulty by definition should also be immediately understood as a socio-cultural trauma and an emotional trauma in a context of the aggressively marketed message ‘breast is best’. Centrally though, while breastfeeding is so resolutely understood and promoted as a vitally layered bodily, socio-cultural and emotional practice in the context of *success*, practically these dimensions remain unaddressed in the context of *unsuccessful* breastfeeding. Thus women are given all breastfeeding’s hopes of emotional wellness, lasting bonds of infant love, celebrated social, cultural and religious status, physical prowess, empowerment and pride, but few tools to negotiate the inverse and devastatingly felt physical, socio-cultural and emotional impacts of divergent experience. Because of the risks exposing ambivalent or damaging experiences are assumed to pose for the broader battle to increase rates of exclusive breastfeeding (Knaak 2006: 414; Maushart 1999: 157; Wall 2001: 599), women are supported only in their fight for milk, if at all, and are left to make the long and conflicted fight for the crumbs of maternal identity on their own.

So again, what is particularly vital to notice here, is that physiological breastfeeding strife is articulated always through the socio-cultural and emotional hopes for breastfeeding. The physiological cartography of breastfeeding failure is immediately always a socio-cultural and emotional one of failure. This melding of physiological, psychological, emotional, social and cultural interiors and exteriors makes possible, for example, the exclamation made by a junior midwife, on observing my boy screaming and arching away from my breast, ‘Oh look, he’s rejecting you!’. Here the physical failure of nipple attachment and the physiological failure of milk letdown slip so easily into the social and emotional dimensions of failed mother/child bonding. This is a slip which may confirm a mother’s secret fear of inadequacy (see also Swanson et al 2012). The rejection of the second best breast becomes a rejection of the second best mother and also perhaps even draws down on wider classed and raced rejections of stigmatised, bottle-feeding mothers in a cultural climate of ‘total motherhood’ with breastfeeding exclusivity at its heart (Wolf 2011).

The breastfeeding breast is made readable then precisely *through* its physiological, socio-cultural and emotional cartographic alignment, but also through its geographic and temporal placement. In the 1960s for example, the breast was largely rendered unreadable as a breastfeeding breast (and perhaps *more* readable as a sexual breast as the coincidental take off of breast surgery might suggest) – bottle-feeding was at its height as normative practice (McLean 1990: 8). In 2008, in one of the wealthiest areas of Sydney, in an officially accredited ‘Baby-Friendly Hospital’ promoting breastfeeding only, however, my internal and external breastfeeding physiology was graspable in a wholly new way. Prenatally and perinatally, I was instructed only in the mechanics and routines breastfeeding and while the

tiring physical workload of breastfeeding life was made clear, at no point was it ever suggested that breastfeeding could produce extensive pain or indeed fail as an exclusive practice or that other feeding options existed. Interestingly, it also certainly never occurred to me ask. Centrally, tiredness aside, with my child at my breast I was going to feel overwhelming joy, connection and contentment.

Whilst historians clearly show that infant feeding has always been at the core of the production and management of maternal feeling – whether this has entailed the promotion and normalisation of breastfeeding, bottle-feeding or wet-nursing – my specific breasts were born in a feeding moment constructed through the happy alignment of maternalism (‘breast’) and contemporary medical science (‘best’) (Nadesan and Sotirin 1998: 229; Wolf 2011). As Joan Wolf (2011: 66-69) argues, this is a moment specific to neo-liberal risk culture in which breastfeeding is imagined not just as a practice critical to *motherhood* but as a broader public health body project critical to successful *selfhood* and responsible citizenship. In performing ‘the natural’, in performing their healthy ‘choice’ of the natural, breastfeeding women access powerful experiences of themselves as disciplined, morally responsible *subjects* (see also Murphy 2000).

Troublingly, however, these are experiences which rely on the selective naturalisation of breastfeeding access and ease and which produce the figure of the ‘Other Mother’ (Michaels 1996) who is accused of opting for artificially fed ‘stupid, fat and poisoned’ children (Barston 2012: 118) alternatively through an egoism or naivety requiring state-lead intervention. The Other Mother – who is as ‘stupid, fat and poisoned’ as her children – does important work in supportively evidencing the superiority of the slim breastfeeding body and its healthy,

adjusted offspring (see also Andrews and Knaak 2013: 105). As such, it is no longer socially and culturally assumed that resorting to artificial feeding will produce guilt. Instead, in the current climate, the failure to exclusively breastfeed is understood, as new research reveals, to cause profound and long-lived *shame* (Taylor and Wallace 2012; see also Labbok 2008; Lakshman et al 2009; Lee 2007).

And therefore, to again repeat a core argument of this paper, working with a map of subjectivity, of selfhood, as dispersed through the body enables the clearer appreciation of how negatively charting physiological flaws in powerfully symbolic body parts necessarily entails powerfully symbolic and damaging *self*-transformation. In the context of breastfeeding failure women suddenly find themselves – in the space of just a few days – with second best breasts, a second-best letdown reflex, second best maternal identities and even second best babies who's health and development is already understood as compromised either through their exposure to continued problematic breastfeeding or risky artificial milk. Unlike the other multiple stigmatising and traumatic bodily events we might more generally experience, however, breastfeeding is burdened with so much joy that it's *hurt* therefore remains unspeakable, belittled and yet totalising.

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<p>Rural Issues <i>Inequality in the Rural Context</i></p> <p>Chair: Kellie McNeill H 2.22</p>	<p>Josephine Clarke</p> <p>Gender relations in the local and global: Agricultural industry restructuring and structural readjustment as diverse social experience in and out of family farming in the Mallee region</p>	<p>David Farrugia John Smythe Tim Harrison</p> <p>Young people in regional Australia: Identity, inequality and social change</p>	<p>Diane Luhrs</p> <p>Daughters of farmers: Issues of farm succession</p>	<p>Janet Congues</p> <p>Renowned for its risk management approach to drought: Where is women's voice in the recent National Drought Policy Reform of 2013?</p>	<p>Kellie McNeill</p> <p>Greener pastures? Profiling rural sociology in New Zealand tertiary education</p>
<p>Work and Labour Studies <i>Unions, Skills and Industry</i></p> <p>Chair: Sheree Gregory K 2.11</p>	<p>Victor Gekara Darryn Snell</p> <p>Employer responses to training and skills challenges in a market based training system: the case of the transport and logistics industry</p>	<p>Amanda Coles Peter Fairbrother</p> <p>Organising the entertainment industry: An analysis of union capacity</p>	<p>Ruth Barton Peter Fairbrother</p> <p>Trade unions - development actors or victims: A case study from North West Tasmania</p>		
<p>Youth <i>Youth Wellbeing A</i></p> <p>Chair: Julia Coffey H 2.38</p>	<p>Grazyna Zajdow Sarah Maclean</p> <p>'Those rules are always breached': Making and breaking decisions about drunkenness by young people</p>	<p>Kathryn Daley</p> <p>'I'd just cut myself to kill the pain': Seeing sense in young women's self-injury</p>	<p>Jenny Advocat</p> <p>I think, therefore I drink: Young people reflect on responsible drinking</p>	<p>Joseph Borlagdan</p> <p>Drinking alcohol, doing 'race', doing gender: The intersections of race/gender and the secondary effects of alcohol</p>	

Concurrent Paper Session 2: Tuesday 1.30pm – 3.00pm				
Intersectionality Panel Chair: Fran Collyer K 3.09 Lecture Theatre	<i>"InterSectionAlity: The History and Importance of the Sections of SAANZ/TASA"</i> Fran Collyer Stephanie Short Johanna Wyn Helen Marshall Raewyn Connell (Discussant)			
Crime and Governance <i>War, Military, Culture: Comparative Studies</i> Chair: Murray Lee H2.20	Sharyn Davies Procedural justice and public perceptions of police in Indonesia	Ben Wadham Civil military relations: Fraternity and the racial/sexual contract	Matteo Vergani Radical criminals? The case of Brazil's Comando Vermelho	Simon Outram Crime, reality, and mythology in Australian sport
Cultural Sociology A <i>Cultures of Styles</i> Chair: Brad West K 2.04	Sian Supski From Oslo lunches to kitchen gardens: The role of food campaigns in Melbourne, 1940s to 2000s	Eduardo De La Fuente Neo-modernism: The sociology of a style	Marcus Maloney Buzz Lightyear: A sketch in cultural sociology	Bernie East For the love of the venue? Topophilia in the Australian Football League
Cultural Sociology B <i>Professional Subjectivities</i> Chair: Tim Graham K 2.05	Fabian Cannizo Cultivating the academic self: Approaching our ethics and governance	Mark Scillio Imagining possible work futures - reflexivity in career making	Sara James Bauman's sensation gatherers and the significance of work today: Three Australian case studies	Nicholas Hookway Salvaging self in Bauman's postmodern ethics
Economic Life <i>Finance and the Crisis</i> Chair: Ben Spies-Butcher K 2.10	Malcolm Alexander The Australian mining industry and the mining tax revolt	Lisa Adkins What do wages do? The wage form after the financial crisis	Jocelyn Pixley Haute finance and impulses against democratic sovereignty	Supriya Singh The untold story of mobile money
Education <i>Higher Education</i> Chair: Martin Forsey K 2.06	Greg Stratton Stephen Parker Trevor Gale What does it mean to aspire to higher education? Re-resourcing the concept	Theresa Sauter Paul Henman Stop measuring and let us get on with our work: Street-level responses to performance measurement in Australian higher education	Toni Schofield Kerreen Reiger Killing the goose?: Assessing the impact of managerialist policy and practice on academic work in Australian universities	Paddy O'Toole The politics of disciplinarity
Emotions and Affect <i>Emotions, Youth, Generations</i> Chair: Roger Patulny H 2.37	Levan Wee Love you and I mean it!: Exploring the lived meaning of romantic love among young Australians	Frederick Bahling Becoming drunk: Mapping nightlife assemblages ethnographically	Clare Southerton Shame and the nonconscious: Rethinking smartphone habits using an affective framework	

Environment and Society <i>Materialism and Politics</i> Chair: Diane Luhrs H 2.35	Jo Goodie Gary Wickham The government of the environment is still an infant	Stephen Derrick Artificial lighting and performativity	Martin Mulligan Constructing a sociological framework for climate change adaptation	Cecily Maller et al. The great Australian nightmare? The problem of escalating housing aspirations and climate change	
Families, Relationships and Gender A <i>Reconfiguring Families and Partnerships</i> Chair: Kay Cook HB.39	Vivienne Elizabeth Maureen Baker Conditional partnerships or trial marriage? Cohabitation in the 21 st century	Sharon Quah Pursuing self-fulfillment in a divorce biography.	Kristin Natalier Roslyn Brearly The social and emotional dimensions of women's choice to remarry after divorce	Tomoko Fujita Politics of (in)fertility and the construction of the modern Australian family	Snejezana Bilic Challenging feminist perspectives on multicultural/feminist dilemma
Families, Relationships and Gender B <i>Gender and Work</i> Chair: Hayley McKenzie HB.40	Margaret Alston Gender relations and agricultural restructuring: decision-making under uncertainty	Megan Tyler The Country Fire Authority as an "extremely gendered" organisation	Grazyna Zadjow Marilyn Poole Of course I didn't work after I got married, only when I had to': The importance of narrative in the absence of women in official statistics of paid work	Larissa Bambery Claire Homsey Household gender regimes: What can we learn from census data?	Moira Walsh "Navigating the discursive terrain of household labour, gender and equality": Exploring the practices of Australian egalitarian parents.
Health A <i>Class, Gender, Disability and Other Inequalities</i> Chair: Samantha Clune HB.32	Helen Meekosha Karen Soldactic Kelly Somers Exploring the intersectionalities between gender, disability and rurality	Kirsten Harley et al. Navigating Australia's healthcare maze: Analysis of newspaper messages, 2011-2013	Lena Rodriguez An inconvenient truth: Class dimensions of obesity and related illness		
Health B <i>Public Health and Public Issues</i> Chair: Bethne Hart HB.36	Alan Petersen Clare Tanner Megan Munsie When hopes clash: Patient optimism confronts scientific evidence	Katherine Kenny Quantifying disease, economizing life: The rise of non-communicable diseases on the global health agenda	Alexia Maddox et al. The virtualisation of the marginal: Does moving online make illegal drug access more comfortable?		
Indigenous Issues Chair: Deirdre Howard-Wagner H 2.41	David Mayeda Maori and Pasifika student voices in higher education research	Veronica Devenin Different strategies of indigenous communities to interact with large scale mining companies. The case of four indigenous communities in the Atacama Desert, Tarapaca Region, Chile	Maraea-Tracy Mullane-Ronaki Indigenizing the national census? A global study of the enumeration of indigenous peoples from 1985 to 2010		

<p>Migration, Ethnicity and Multiculturalism A <i>Skilled Migration</i></p> <p>Chair: Karen Farquharson K2.12</p>	<p>Val Colic-Peisker</p> <p>Middle-class 'Anglos' and 'ethnics': Mutual perception and communication in the field of symbolic power</p>	<p>Harriet Westcott Laura Vasquez Maggio</p> <p>'I'm much more fun in Spanish': Experiences of skilled migrants to Australia with new friends when using non-native English language and humour</p>	<p>Naduni Wickramaarachci Andrew Butt</p> <p>Social capital and migrants experience in regional Australia</p>	<p>Elsa Koleth</p> <p>Settler states in the age of transient migration: temporary migration and belonging in Australian and Canada</p>
<p>Migration, Ethnicity and Multiculturalism B <i>Australian/UnAustralian – who is this and what does that mean?</i></p> <p>Chair: Ellie Vasta K2.13</p>	<p>Farida Fozdar</p> <p>No Borders: Australians talking beyond the nation</p>	<p>Maria Chisari</p> <p>Is there any value left in Australian values?</p>	<p>Catherine Morris</p> <p>'I googled unAustralian': Analysis of who is using the term in 2013</p>	<p>Patrick Broman Tahu Kukutai</p> <p>Making sense of the Census: Census classifications of ethnicity in Oceania, 1965-2012</p>
<p>Religion <i>Religion, Gender and Identity</i></p> <p>Chair: Douglas Ezzy K 2.01</p>	<p>Anna Halafoff Praveena Rajkopal</p> <p>Sakyadhita International: Gender equity in ultramodern Buddhism</p>	<p>Amelia Johns Michelle Lobo</p> <p>'It's about freedom': Contesting dominant representations of devout Muslim women in the space of the nation</p>	<p>Bronwyn Moore</p> <p>Resolution of tension between same sex attraction and religious beliefs</p>	
<p>Risk Societies <i>Explorations of Risk Theory and its Application</i></p> <p>Chair: Alpha Possamai-Inesedy and Jens Zinn K 2.11</p>	<p>Martina Boese Iain Campbell</p> <p>Temporary labour migration and experiences of risk and uncertainty</p>	<p>Jon Stokes</p> <p>Research from the edge: looking inside a looking glass of risk in safety regulation</p>	<p>Jens Zinn</p> <p>Understanding the semantic shift towards risk "A comparison of the volumes 1900 and 2000 of the New York Times</p>	<p>Alpha Possamai-Inesedy</p> <p>Zombies and Religion: The assumption of secularisation within the risk society thesis</p>
<p>Rural Issues <i>Power Conflict and Inequality in a Rural Context</i></p> <p>Chair: Josephine Clarke H 2.22</p>	<p>Sara Bice</p> <p>Creating meaningful corporate social responsibility programs for rural Australian mining communities: Reflections and improvements on current practice</p>	<p>Chris Capel</p> <p>Power, policy and activism in remote Australia: A media analysis</p>	<p>Helen Masterman-Smith John Rafferty</p> <p>Rural education for sustainability through the Australian vocational education sector</p>	<p>Heather Aslin Lyndal-Joy Thompson Saan Ecker</p> <p>Dog fights? Social tensions in managing wild dogs in Australia</p>
<p>Youth <i>Youth Agency</i></p> <p>Chair: Paula Geldens H 2.38</p>	<p>David Farrugia Julia Coffey</p> <p>The problem of agency in the sociology of youth: Conceptual problems and normative commitments</p>	<p>Alan France Dorothy Bottrell</p> <p>A political ecology of youth: Toward a theory of 'structured agency' in explaining youth identities</p>	<p>Rosalyn Black</p> <p>Not done and dusted: Agency and structure in youth participation</p>	<p>Jessica Crofts</p> <p>Individualisation and post-feminism: Exploring young femininities</p>

Concurrent Paper Session 3: Wednesday 11am – 12.30pm				
<p><i>Young People and Mediated Sexual Communications - Panel</i></p> <p>Chair: Danielle Tyson K 3.09 Lecture Theatre</p>	<p>Jessica Ringrose et al.</p> <p>Tits and six packs: Exploring the discursive-affective economy of teen's 'sexting' image exchange</p>	<p>Amy Dobson et al.</p> <p>Youth, mobile technologies and gender politics: Young people's beliefs about gender and ethical use of communication technologies</p>	<p>Kath Albury et al.</p> <p>I think everybody has a very different perspective over what's "decent": Young people's responses to adult definitions of sexting</p>	<p>Murray Lee et al.</p> <p>Sexting and young people: Perceptions, practices, policy and law</p>
<p>Crime and Governance <i>People, Poverty and Crime</i></p> <p>Chair: Alyce McGovern H2.20</p>	<p>Gavin Currie</p> <p>On the crime of being black and poor: A quantitative Investigation into Aboriginal hardship, strain and crime.</p>	<p>David McCallum</p> <p>Space of assessment/incarceration</p>	<p>Chris Krogh</p> <p>Regimes fractalised: 'regimes of living' at macro and micro levels of a research project</p>	<p>Tina Davis</p> <p>Forced labour in the Australian food industry</p>
<p>Cultural Sociology A <i>Digital Sociology A</i></p> <p>Chair: Nicholas Hookway K 2.04</p>	<p>Deborah Lupton</p> <p>Digital sociology: Beyond the digital to the sociological</p>	<p>Tim Graham Theresa Sauter</p> <p>Google Glass as a technique of self and the revitalisation of the monad</p>	<p>David Collis</p> <p>Of Google, Algorithms, and the rise of the Savant Garde</p>	<p>Erin Carlisle</p> <p>Questions and answers, or more confusion? Q&A and the problematic practice of public sphere theory</p>
<p>Cultural Sociology B <i>State-Public Relations in Cultural Sociology</i></p> <p>Chair: Nick Osbaldiston K 2.05</p>	<p>Gary Wickham</p> <p>Values versus Interests in Legal-Political Government: A clash of cultures</p>	<p>Barbara Evers</p> <p>Let's talk about manners</p>	<p>Michelle Brady</p> <p>Personalized Planning Programs for Single Parents: Understanding the Changes and Diversity in Political Logics and Actual Practices</p>	<p>Penelope Boyer-Pont</p> <p>Contemporary political participation and online campaigning: A case study of GetUp</p>
<p>Economic Life <i>The Economic and the Social</i></p> <p>Chair: Jean Parker K 2.10</p>	<p>Christopher Baker</p> <p>More than money: Estate transfer and emotional supercharge</p>	<p>Roksolana Suchowerska Jens Zinn</p> <p>Companies governing their stakeholders: the social inclusion of customers and local communities</p>	<p>Henry Paternoster</p> <p>The resources of 'class analysis' in Australia: Toward a redefinition of terms</p>	
<p>Education <i>Globalisation, Innovation and Educational Work Across Boundaries</i></p> <p>Chair: Cynthia Joseph K 2.06</p>	<p><i>"Globalisation, Innovation and Educational Work Across Boundaries" – Panel</i></p> <p>Graham Parr Niranjan Casinadar Cynthia Joseph</p>			

<p>Emotions and Affect <i>Gender, Sexuality and Emotions</i> Chair: Natalya Goldbold H 2.37</p>	<p>Jordan McKenzie Rethinking the Distinction Between Happiness and Sadness</p>		<p>Catherine Robinson Breastfeeding shame and the birth of the mother</p>	<p>Hannah McCann Gender as assemblage in Queer Femme</p>	
<p>Environment and Society <i>Public and Private Environmental Discourse</i> Chair: Lyndal-Joy Thompson H 2.35</p>	<p>Yolande Strengers Cecily Maller Getting comfortable: The materiality of weather in household heating</p>	<p>Don McArthur Communicating inconvenient truths: Climate change, emotion and political communication</p>	<p>Bruce Tranter Libby Lester Leadership and the construction of environmental concerns in Australia</p>	<p>Vanessa Bowden It's a Lock Out: coal, climate and industry in the Hunter Valley of NSW</p>	
<p>Families and Gender A <i>Fatherhood, Masculinity and Subjectivity</i> Chair: Deb Dempsey HB.39</p>	<p>Emily Stevens Twenty-First century dad: An Exploration of news media discourse and subjectivities of stay-at-home fathers</p>	<p>Brendan Churchil Beyond breadwinning: Attitudes towards male gender roles in the era of the 'new father'</p>	<p>Judy Rose et al. What makes a hands-on dad? Fathers' and mothers' perceptions of involved fathering</p>	<p>Vivienne Elizabeth Do fathers support or hinder post-separation maternal employment?</p>	<p>Rhona Winnington 'A performance of Appearance': Men, masculinities and appearance medicine</p>
<p>Families and Gender B <i>Family Policies</i> Chair: Sue Malta HB.40</p>	<p>Kristin Natalier Mapping the governance of separated families through the lens of child support</p>	<p>Hayley McKenzie Kay Cook 'Child support should be there to make parents financially accountable to their children': Low-income single mothers' evaluations of their child support arrangements</p>	<p>Kay Cook Kristin Natalier Expert testimony: The gendered interpretations of data in Australia's child support reform processes</p>	<p>Samone McCurdy The development of Australia's statutory Paid Parental Leave policy: A case of contemporary policy reflecting old ideals?</p>	
<p>Health <i>Health, Safety and Risk</i> Chair: Claudia Slegers HB.36</p>	<p>Peter Beaver Patient safety in New Zealand public hospitals</p>	<p>Rose Leontini Inside(rs) and outside(rs): Perceptions of safe and unsafe drinking among university college residents</p>	<p>Marie Manidis Nurses and doctors working and knowing in emergency departments: How disciplinary roles, space, time, declining bodies and other materialities get in the way of safe care</p>	<p>Toni Schofield et al. Regulating a citizenship of adult pleasures: The case of university college policy and management related to students' alcohol use and harm minimisation</p>	
<p>Indigenous Issues Chair: Daphne Habibis H 2.41</p>	<p>Zane Ma Rhea Food scarcity, security and sovereignty: Indigenous-settler relations in Australia</p>	<p>Tim Hamilton Settler identity, Liberal ideology and Indigenous people's place within the Australian nation</p>	<p>Julie-Ann Paredes Reading for reconciliation: Challenging the 'ontological security' of white-settler belonging</p>	<p>Finn Morrow Searching for the universal in Maori Politics</p>	

<p>Media <i>Politics, Publicity and Social Media</i></p> <p>Chair: Mark Davis H 2.22</p>	<p>Gulin Kayhan</p> <p>Acting activism in 'Whale Wars': Risk, Celebrity and WUNC displays in Newest Social Movements</p>	<p>Ranmalie Jayashina Joanne Travaglia</p> <p>Welcomed guest or foreign menace? Discursive constructions of New Zealand immigrants in Australia</p>	<p>Mary Garden</p> <p>Australian journalist-blogs: Bear-pits of abuse or Habermasian digital cafes?</p>	<p>Mitchell Hobbs</p> <p>The sociology of 'spin': Reflections on the uses, practices and consequences of political communication</p>
<p>Migration, Ethnicity and Multiculturalism A <i>Migration and Internationalisation of Education</i></p> <p>Chair: Margot Ford K2.12</p>	<p>Liudmila Kirpitchenko</p> <p>Cultural imagination and study abroad</p>	<p>Melinda Herron</p> <p>Fostering antiracism: applying cosmopolitan theory to educational settings</p>	<p>Jessica Walton</p> <p>Who is Australian? Children's conceptualisations of cultural identity and everyday experiences of racism</p>	<p>Peter Gale</p> <p>Cosmopolitanism and transformative transnationalism: Gap years, volunteers, and narratives of change</p>
<p>Migration, Ethnicity and Multiculturalism B <i>Economy and Migrant Labour</i></p> <p>Chair: Alessio Cangiano K2.13</p>	<p>Stephen Castles</p> <p>Redrawing the global migration map after the economic crisis</p>	<p>Andrea Torre</p> <p>Migration and domestic work: a European experience from a comparative perspective</p>	<p>Jingjing Zhang</p> <p>Transnational support exchange on the internet</p>	
<p>Open Session</p> <p>Chair: Raelene Wilding HB.32</p>	<p>Mark Mallman</p> <p>It's a bit of conscious work: Working-class university students self-reflexive project</p>	<p>Max Travers</p> <p>Understanding everyday bureaucracy: Some aspects of routine administrative work in universities</p>	<p>Katie Wright</p> <p>Public inquiries into childhood maltreatment: Exploring the imperative for openness and disclosure in late modernity</p>	<p>Kerreen Reiger Nicole Curby</p> <p>Telling stories: Memory, meaning and personal life in the Australian Generations project</p>
<p>Social Stratification <i>Social Stratification Session</i></p> <p>Chair: Alan Scott K 2.11</p>	<p>Xianbi Huang Mark Western</p> <p>Social networks and subjective well-being: From theory to research design</p>	<p>Jenny Chesters</p> <p>Does investment in human capital via the completion of a certificate level post-school qualification pay off for early school leavers?</p>	<p>Mom Biswakarma</p> <p>Federalism Discourse in Nepal: Perspective for Dalit Rights</p>	<p>Lukasz Czarnecki</p> <p>The clientelism or anti-poverty social policy in Mexico City (2000-2012)?</p>
<p>Religion <i>Conceptualising Religion</i></p> <p>Chair: Anna Halafoff K 2.01</p>	<p>Douglas Ezzy</p> <p>Religion, Aesthetics and Morality</p>	<p>Kim Lam</p> <p>Religion and young Australians: Rethinking theoretical frameworks for studying youth religious identity</p>	<p>Andrew Agius</p> <p>Towards consensus on the conceptualisation of spirituality - A pilot study</p>	<p>Giancarlo Chiro Simone Marino</p> <p>Spiritual kinship (comparatico) as social capital: A study of Calabrian-Australian families living in Adelaide, South Australia</p>

<p>Youth</p> <p>Chair: Brady Robards H 2.38</p>	<p>Alison Baker Marcus Diaz</p> <p>Painting is freedom? A Critical exploration of graffiti, free spaces and citizenship practice</p>	<p>Steve Threadgold</p> <p>Figurative methods and affective inequalities: Reflexive 'hipsters' and abject 'Bogans'</p>	<p>Chivoïn Peou</p> <p>Growing up in Cambodian society: Stratification of passages into migrant labour workers and urban graduates</p>
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