Everyday Enchantments Conference, 5-6 July 2023

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# Wednesday 5 July

## Keynote: Nirmal Puwar (lecture theatre)

#### ONE MILE WALK: decompositions and recompositions

This paper is based on a one mile, walked alongside others, including botanists, artists, activists, residents, the non-human and ghosts. Each of these companions inflect how one walks, what is observed and imagined. The statement, how long is a piece of string, can be applied to how long is a one mile walk? Where does it start and stop and how do you measure it?

This walk is multi-scalar, it moves from micro details to large historical changes, from personal intimate biographies, to structural global phenomena. It is not an isolated walk, as it is linked to other places, through infrastructures, networks of relations and power structures. The walk moves back and forth in time, it is an atlas of emotions with layered temporalities. It engages in inter-disciplinary modes of contemplation and hybrid braided writing.

Composed between the spaces of a sociologist who returns ‘home’ and finds herself becoming writer-as-resident. There is an explosion of psycho-geographies, place-based and ecological writings, based on walks. Who writes the city is very much connected to who has a right to the city. As we compose academic prose for the world Braiding Sweetgrass (2020) by Robin Wall Kimmerer can enable us to do a different braid with our writing; in terms of genres, disciplines and vernaculars.

Threaded through the time of now, deep time, the personal, colonialism and migration of plants, soil, animals, human and non-human life, a key note in the writing comes from observing how places and life are simultaneously both decomposing and recomposing.

## Parallel Session 1 (11.45-1.15pm)

### Enchanting everyday sexual and relationship stories and archives (A115)

#### Mobilising Secrecy. Intimacy and Power within the Non/monogamy Complex (Christian Klesse and Jenny van Hooff)

This paper explores the crucial role of secrets in the creation, maintenance, disruption and mobilisation of intimacy. By challenging the dichotomy of secrecy and transparency, this paper shows that strategies of secrecy are implicated in the production of both monogamies or non-monogamies, whether consensual or non-consensual. Theorists have used the phrase non/monogamy to indicate that many monogamies and non-monogamies share a common terrain (Barker and Langdridge 2010, Willey 2016). We expand upon this argument to argue that consensual and non-consensual non-monogamies are also closely connected by potentially sharing an investment in operations of secrecy. The paper explores the performativity of secrecy in the production (and disruption) of intimacy, through a critical engagement with the notions of trust, love, primary-ness, pleasure, identity, autonomy, power, and injury within mono-normative, poly-normative intimacies and beyond. The authors argue that secrecy is constitutive element of intimacy, and the values and power relations that underpin them.

#### Being lesbian in Southampton: everyday connections in a city (Dr Lizzie Reed, University of Southampton)

This paper introduces the methodology and findings of a project exploring lesbian community in Southampton, UK. Community is a notoriously slippery term and understanding how feelings of belonging or isolation might be tied to resources and spaces in a city necessitated a creative and novel approach to collecting data. In in-person and online workshops, lesbian people were invited share their experiences, encounters, fears and hopes, by drawing on maps of the city. Discussion in these workshops was led by engagement with these maps which revealed overlapping locations of social life and prompted reflection on how technology (such as Google maps, and Facebook) augmented movement to help identify, and navigate to, spaces where lesbian community might be found.

As I show, this method helps illuminate the significance of ordinary spaces and routine interactions to feelings of belonging and being ‘at home’. From walking the dog to arguing in Ikea, the project discovered a rich and layered picture of a city as it is felt and encountered by lesbian people. Moreover, it was through mapping that small-scale interactions and moments of belonging – or fear – became speakable, offering an opportunity for the ordinary and unremarkable to be shared and valued.

#### Willing, archives, futures, hope: the tattoos of mothers who live apart from their children (Dr Lisa Morriss, Lancaster University)

The paper will use the work of Sara Ahmed to explore how seven mothers who live apart from their children use tattooing to live with unbearable loss in the everyday. The women assemble their own collections, creating an archive inscribed on their skin. Notes, photographs, footprints, handprints – bodies on bodies - sustain an enduring maternal connection with their child. Tattooing allows their stories of motherhood and loss to persist, ending silencing: tattooing as testimony. To be willing is to be creative. The women choose which stories to tell through curation in terms of placement, visibility, meanings. Moreover, tattooing is used in the present to will a different kind of future into being, creating possibility and hope.

### Enchanting methods & reflexivity Session 1 (A102)

#### The Quandary of Singlehood: An Autoethnography of the Interplay between Field Experiences and Everyday Life Circumstances of a Pakistani Urban Muslim Female Anthropologist (Ayesha Masood Chaudhry, Australian National University)

Singlehood as a mode of living offers a unique vantage point from which gendered interactions within structures of family life can be analyzed. This is especially pertinent in contexts where the hegemonic status of heteronormative marriage renders alternate forms of living as marginal. Drawing from ethnographic fieldwork conducted with single female urban Muslims above the age of 27 in the city of Rawalpindi, Pakistan as part of my PhD degree thesis, I utilize my own positionality as an unmarried “performer” of female singlehood to demonstrate how the analysis of daily life experiences of single females can inform the tension created due to the interplay between non-traditional modes of living, and marriage-based family ideals. My point of departure is an autoethnographic account on how the facilitation of my fieldwork experiences rested not just on research participant’s involvement, but also on my personal circumstances as an unmarried female researcher - thus pointing towards a need for an increased acknowledgement for reflexivity within the researcher-participant relationship. The findings are located within wider debates surrounding the notions of honor and agency, where I argue that theorizations on honor within Pakistani contexts should be expanded to acknowledge increasing female non-marital modes of living.

#### Uncertain Futures, a collaborative arts-research project: The methodological enchantment of co-production; rewards and challenges (Dr Sarah Campbell, Manchester Metropolitan University; Dr Elaine Dewhurst, University of Manchester; Ruth Edson, Manchester Art Gallery)

This paper will explore the methodological approach of a socially engaged art practice and social research project. The project is exploring the relationship of women over 50 to work, both paid and unpaid and has been interested in the role that work has played in women’s everyday lives. The project is a collaboration between Manchester Art Gallery, Artist Suzanne Lacy, Social Researchers from the University of Manchester and Manchester Metropolitan University and a group of 14 women activists from across Manchester.

This paper explores the unusual perimeters the project has worked within, including Covid-19, and we consider how the artwork – as research – has activated conversations about older women and work; here we focus on what can be learned through these interconnections between disciplines. The advisory group and other collaborators met approximately weekly for two years on zoom, where conversations held both on and off-screen have led to sustained commitment to the project. We will explore how the methodology has evolved friendships, relationships of trust, the development of new skills, and a whole host of project spin-offs, including regular chai and chat sessions at the gallery. Finally, we question aspects of the work that have been challenging in terms of funding and time, and endings, and ultimately consider what matters about the project and methodology, and to who?

#### Everyday Enchantment, Methods and Materiality in Historical Perspective: Economy, Emotion, Politics (Lucy Cory Allen, University of Manchester, Laura Forster, University of Manchester, Julie-Marie Strange, Durham University)

Inspired by David Morgan and, latterly, Jennifer Mason’s research, this paper explores the invisible operation of power in everyday life from an historical perspective.  Social historians have long studied the politics of everyday life but enchantment is a more challenging category of analysis, partly because historical scholarship has associated it with pre-modern religiosity and, partly, because empirical data on everyday enchantment is difficult to capture when the enchanted are long dead and enchantments were ephemeral. Focusing on experiential facets – sensation, emotion and materiality – this paper explores how thinking with ‘everyday enchantments’ transforms our understanding of everyday life in the past. Drawing on three nineteenth-century British vignettes we consider 1) how the immaterial dimensions of money had the capacity to re-value class identities more meaningfully than abstracted associations of wealth with status; 2) how intangible desires shaped historical actors’ futuremaking in the context of long-term inequalities; and 3) how affinities created by moments of hospitality or chance encounters created political allegiance. Overall, we contend that thinking about the everyday enchantments forces us to think beyond rigid historical methodologies and to overcome strict categorisations between political, intellectual, religious, material and emotional histories.

#### More Than That! – A multimodal ethnography of the everyday lives of children who have experienced domestic abuse and social work interventions (Brenda Herbert, Goldsmiths, University of London)

This paper explores the everyday lives of children who have experienced domestic abuse and social work intervention. There is significant literature about domestic abuse and children, but very few studies have been conducted with children themselves (Callaghan, Fellin and Alexander, 2017). Even when research have been carried out with children there is little exploration beyond the remit of their domestic abuse experiences. We know very little about their everyday lives, dreams, aspirations and personhood. My research explores how children make sense of their lives.

This paper is based on an 18-month multimodal ethnography in an inner-city London borough with ten children who had experienced domestic abuse and social care interventions. The ethnography started in February 2020 and continuing throughout the physical restrictions of Covid-19. Methods used to explore the everyday included walking, playing, talking, writing, photography, participation observation, digital and in person methods.

The research foregrounds children’s knowledge and experience of their lives. The paper demonstrates how in paying close attention to the mundane practices and materiality of everyday life, we can experience how children make sense of their lives and experiences, resulting in children creating knowledge about themselves that is beyond the constraints of domestic abuse and adversity.

### Bodies, Emotions & Relationality Session 1 (A112)

#### Lullaby and Goodnight: Gender, Voice and the Sensory Intimacies of Singing to Babies (Dr Thomas Thurnell-Read , Loughborough University & Dr Emily Falconer, University of Westminster)

The act of singing to soothe or entertain infants is a routine family practice central to many experiences of parenthood and, as such, might be seen as a means of ‘doing family’ (Morgan, 2011). Singing lullabies is part of the rhythms of daily life, and a way in which affective bonds between parent and child are embodied and sensed. Yet, singing voices are gendered. Lullabies are more readily associated with the maternal voice and cultural codes of masculinity may prohibit softness in male voices by associating gentleness more with the feminine voice. Likewise, different voices, tones and vocalisations can subvert this traditional soundscape. This paper expands our previous work into gender, voice, senses and soundscapes (Thurnell-Read, 2011; Falconer, 2022) to present initial findings from new research exploring the role of gender and voice in the practice of singing to babies. We will discuss how the singing can allow a way into understanding the sensory qualities of parental intimacies and relationships, as well as mapping out new daily rhythms and domestic temporalities. We suggest that singing allows many parents, and particularly new fathers, an expression of intimacy and affinity which has hitherto been overlooked in the sociological literature on parent-child relationships.

**References**   
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#### A Disruption to Poverty Paradigms: ‘Emotionalism' and the Shaping of Women’s Lives (Suzanne Butler, Newcastle University)

This study amplifies the voices of women who have grown up poor, to legitimise their experiences in the context of a profusion of literature, research, and rhetoric that endeavours to speak on their behalf. It is developed as a conceptual framework that situates women as emotional and agentic decision-makers within their everyday lives. Through life-history narrative interviews and journaling, I have worked with a small group of women who have childhood histories of poverty.

This study is ontologically and epistemologically orientated by Critical Realist and Standpoint Theory perspectives. These women have encountered the structural, material, and discursive actualities of poverty well accounted for in existing poverty literature; however, the ways they have experienced these differ. Moreover, as agentic but marginalised human beings, the nuances of these experiences should be foregrounded to develop understandings of how their encounters with poverty contribute to, or conflict with, poverty as a wider structural phenomenon beyond the narratives of blame and responsibilisation. By understanding the ways in which women with histories of poverty create their trajectories through the leveraging of internal and external emotional resources , we can move beyond current understandings of poverty as a ubiquitously constraining force for women.

#### Sounds like “Manc Spirit”: Collective Music as empowerment tools for post-terror communities (Ashley Collar, University of Manchester)

There has been much sociological work on community responses to social disasters, shaping a wealth of literature. However, such literature largely downplays the community responses to acts of terrorism, positioning the only valid responses as violent and psychologically long-lasting. Drawing on the Manchester Arena Attack of 22nd May 2017, this presentation critically explores music as serving a political yet commemorative function following social disasters. Rather than anger and fear being embraced by the Mancunian community, crowds chose to sing the songs of Manchester-born artists, cementing such songs as a symbol of the city’s resilience in the face of tragedy. I suggest that such affirmative gestures can deconstruct and reconstruct a distinctive politics of response to terrorism, with such songs being an embodied political stance of both Mancunian culture and terrorism at large. This presentation also prompts sociologists to consider how music, despite being part of the mundane everyday life, can act as a social interaction which promotes synchrony and solidarity among individuals. This presentation will draw on video elicitation interviews with participants as a way of understanding the empowering yet commemorative features of music for post-terror communities.

#### Home possessions and the embodied experience of home (Anna Pechurina, Karlstad University)

This presentation outlines several ideas in relation to research on material culture, home, and migration. In particular, the presentation will consider embodied dimension of the home, which is reflected in the different ways material objects can act as an ‘embodiment’ of one’s cultural identity and belonging. By drawing on the work of home and migration, and queer scholarship, the presentation argues, that the feeling of home may not necessarily only be represented through the relevant objects themselves, but can also be carried within one’s body.

Furthermore, when discussing material cultures of home, the presentation will introduce two groups of objects that reveal various attachments, emotions, and relationships within one’s home. First, the category of ‘diasporic’ objects is used to refer to domestic artifacts that act both as reminders and signifiers of migrants’ cultural identity and heritage. While connecting migrants with their homeland, these objects also remind them of one’s detachment from it. Second, the category of ‘sticky’ objects is deployed to describe artifacts that evoke difficult and, at times, ‘dark’ associations for their owners, who, however, continue keeping them, as if they got ‘stuck’ to them. Both groups of objects offer tools for capturing complex aspects of life at home and migration as well as the feelings and emotions that accompany it.

## Parallel Session 2 (2.15-4pm)

### Material cultures (A115)

#### Understanding sustainable consumption through a focus on everyday materiality (Helen Holmes, University of Manchester)

The importance of considering materiality when thinking and researching sustainable consumption is well documented (Evans, 2020, 2018; Gregson, 2008).  From studies on food waste to clothing consumption to energy use, research focused on different material types has fed into debates and subsequent policies on waste, disposal and resource use.  In turn linking to UN Sustainable Development Goals focused on climate change action, poverty, sustainable cities and responsible consumption and production (amongst others). A focus within this body of work is on the everyday, and the need to study the mundane and overlooked, alongside the spectacular and obvious.  This paper adds to these debates but through a novel focus on household materials and objects which are not necessarily always visible or obvious.  Bringing together work on the sociology of nothing (Scott, 2018, 2019), alongside work on the connective and relational potency of materials (Holmes, 2019), this paper identifies a further arena of everyday objects and materials which are often overlooked, but which are nonetheless important to work on sustainable consumption.  I draw on two recent empirical projects: one exploring lost property, and the other household plastic waste.  Whilst disparate in terms of materials, these two projects illuminate the need for sustainable consumption and materiality research to pay attention to objects and materials which are seemingly lost, absent or invisible, and how they can help us to better understand consumption practices and the potent relationships we have with ‘stuff’.

#### Cultivating attentiveness: re-enchanting junk drawers and unnoticed, everyday things (Sophie Woodward, University of Manchester)

 An unused watch, a few buttons, electrical cables, an old calculator rendered obsolete by phone calculators; these are some of the items found in a ‘junk drawer’ in my research into dormant things – things people keep but are no longer using. These are mostly unnoticed and forgotten about and I here outline how we can develop sociological ‘attentiveness’ (to the material and to the unnoticed) in carrying out research into everyday lives. In differing forms, the potentials and importance of sociological attentiveness is found in Mason’s work on Affinities (2017), Stewart’s work on ordinary affects (2007) and also Back’s work on everyday life (2021). This paper draws these ideas together to think through what attentiveness is and how this can help us to retrain sociological attention from the special to the unnoticed. These are discussed through the examples of dormant things – as Items languishing in an attic, or stuffed at the back of a drawer are some of the most forgotten about and neglected by people themselves as well as sociologically. This paper explores how we can start to understand dormant things through methods that allow us to develop attentiveness and to understand the enchantments of everyday things.

#### Personal cultural memory of technology in everyday engagement with old mobile phones (Yanning Chen, Loughborough University)

This study looks at how Chinese enthusiasts embody and express memory of technology in the engagement with old mobile phones as nostalgic commodities after purchasing and domesticating them. It takes van Dijck’s (2004) concept of ‘personal cultural memory’ as the key analytical tool to address these questions: 1) How do people engage with objects of memory and circulate memory of technology in everyday lives? 2) How do people link their personal memory of technology to their collective and generational identity? 31 participants are interviewed online from February to June in 2022. The forms of personal engagement can be categorised as storage, daily use, creative conversion, as well as exhibition and sharing with peers. Enthusiasts’ ways of storage indicate how memory and temporality are embodied spatially and materially in the household environment with the assemblage of other materials. Daily use and creative conversion indicate how enthusiasts function technological affordances of old mobiles, and in return how materiality shapes temporal perceptions through activating sensory and embodied memories. Personal exhibition and sharing with peers show how memory is circulated to connect individual experiences and memory to the generational identity. Finally, the methodology of online interviews to address questions of materiality will be discussed.

#### A transnational journey of vintage costume jewellery: from production in the US to consumption in China (Jingrui Hu, Loughborough University)

In the last decade, vintage fashion grew as a trend in Western countries and China. However, little attention has been paid to investigating vintage products in a cross-cultural context and the influence of the materiality of vintage products on vintage consumption. This paper uses newly produced vintage costume jewellery from the West as research objects. Drawing on fieldwork and interviews in the US (New York City, Florida) and China (Beijing, Shanghai, Chengdu, Tianjin, Ningbo), the paper follows the commodity chain of costume jewellery on its translation journey from production in the US to consumption in China. In the process of cross-cultural translation, manufacturers provide narrative materials, such as information about their craftsmanship and history, and Chinese traders bring them together to craft narratives to reinforce the connection between costume jewellery and authentic old pieces from the past. Equally crucial as the narrative is that jewellery manufacturers have followed old-fashioned jewellery making procedures over the past few decades, using old designs or/and materials to create a unique look. In conclusion, the paper reflects on how the physical journey of the object is narrated and translated to establish a material and symbolic connection between costume jewellery and vintage consumers in China.

### Spaces & atmospheres (A102)

#### Queering the straight line: the transformative potential of wondering and wandering through urban space (Eve Stowe, University of Kent)

The ‘ideal’ walker is one whose mind and body are aligned with the world - a world that is built around the normativity of the straight line. Urban transport policy and planning are largely based around the idea of an undifferentiated universal pedestrian (cisgender, heterosexual, white, Western, middle-class, able-bodied) who conforms to, or at least performs, the neoliberal imperative of purposive, quick and efficient mobility. In this way, the creation and maintenance of heteronormative spatiality presupposes a distinction between legitimate and illegitimate ways of living and walking. Bringing together insights from theoretical and original, empirical, (auto)ethnographic research in SE England, this paper explores how the habitual, embodied, affective and rhythmic movements of those who aren’t ‘in line’ with the straight play out in everyday experiences of walking in urban spaces. Through living and walking in urban spaces, queer subjects invite us to question the inevitability and naturalisation of normative lines and to consider how queering the straight lines of urban space might enable current forms of mobility and spatiality to become otherwise. This research illuminates how instead of sanitising and homogenising signs of marginality, urban spaces might celebrate difference and foster safe and comfortable forms of inclusivity.

#### Cluttered re-enchantments: the aesthetics of saving the bees (Gavin Maclean, Edinburgh Napier University)

The unfolding ‘polycrisis’ of climate, species extinction and Covid have led to calls for a change to our relationship with ‘nature’ and a concurrent upsurge in interest in discussions around ‘care’ (Care Collective, 2020; Dowling, 2020; Lynch, 2021). In response to the crisis around pollinators, popular campaigns like #NoMowMay and Plants for Pollinators ask us to work less in our gardens, accept a ‘messy’ garden or to consume better in service of the non-human. Gardening as a practice is tied to everyday valuations of worth or negotiating ethical questions of how – or whether we can – live alongside with the non-human (Ginn, 2013; Parker, 2022). Drawing on recent work around ‘clutter’ (Woodward, 2021) and Myer’s (2020) notion of the Planthropocene, this paper examines how people ‘garden against Eden’ in response to crisis. Using a thematic analysis of popular gardening titles, newspaper coverage of bee-friendly campaigns, and a walking ethnography, this paper explores the everyday re-enchantments that take place within the ‘rewilded’ garden. The paper asks whether these practices represent a challenge to the current economic order and a vision of a more ‘caring’ future and explores the aesthetics of restoration within urban environments.

#### Wild Enchantment and Exclusion: The Unequal Benefits of Rewilding (Alexander James Lee, University of Brighton)

This presentation will question and complicate claims about rewilding benefitting society (Jepson, 2016; Maller et al, 2019; Lorimer et al, 2015). While there are clear benefits for some people, there is little research into which people receive these benefits. It goes on to argue that while rewilding provides enchantment for some, these experiences are unequally distributed and reflect broader patterns of social injustice and exclusion (Rishbeth & Finney, 2006; Slater, 2022; Shrubsole, 2019). In making this argument, it will draw on ongoing qualitative interviews with a range of people who are connected to or disconnected from rewilding projects. This paper argues that while rewilding benefits people, large landowners, conservation workers, and the middle and upper classes enjoy different kinds and qualities of enchantment with a wilder nature than marginalised groups. These experiences are difficult for marginalised people to experience due to historical and ongoing processes of economic, social and political exclusion. This presentation will conclude by arguing the need to examine the inequalities of everyday enchantment, that all people should have the means to enjoy the enchantments of wilder rural areas, and the need to respond through collective political action.

#### Feeling the Universe: Astronomy as a multisensory hobby (Tom Bosak, University of Manchester)

Existing sociological research has studied outer space in regard to its technology development, the political implications of science, and current trends towards privatisation. Missing from the literature is an understanding of what it is like to engage with outer space, and why people do it. In this conference, I will discuss my ongoing PhD research into non-professionals’ involvements with astronomy as a hobby. My research engages with amateur astronomy through participant observations and interviews, and my own reflections on what it is like to learn the skills of stargazing. I will draw upon research into the senses, affects, and socio-atmospherics to help us understand why people are drawn to outer space, and what it can tell us about being a human on Earth. In so doing, I hope to blur the boundary between the sublime and the everyday, the supernatural and the natural. I argue that outer space is a rich site for studying the multisensory in everyday lives, highlighting how beauty and magic can feature in the simplicity of standing outside on a chilly night.

### Bodies, Emotions & Relationality Session 2 (A112)

#### “What Did They Smell Like?”: Creating social intimacy through smell and odor in the context of fandom (Dr Neta Yodovich, University of Manchester)

In the following presentation I discuss scent, a sense that is normally disregarded or discounted in social sciences. Specifically, this study explores a common question asked in fan communities after encounters with celebrities, “what did he/she/they smell like?”. Despite its relative frequency in fan communities, the topic of smell and smelling is often looked down upon, considered as transgressive, or dismissed as unimportant. Therefore, this paper unpacks the stigma on talking about scent, its tie with sexuality and its importance in creating social intimacy. Three main themes will be presented: The first examines the reasons behind the perception of smell as a pathology and its relationship to the conceptualization of the “bad fan.” The second theme explores questions of morality concerning smell and smelling. The third discusses the positive role of smell in building a sense of intimacy between fans and celebrities and contributing to the fan’s cultural capital. The findings of this paper go beyond fan studies and can contribute to the examination of everyday and social relationships by highlighting a significant player that remains unexplored in social sciences.

#### Shaping Sensory Environments: Hidden Work in the Hospice (Natalie Richardson, University of York)

This paper draws on ethnographic findings from a study of hospice work to explore everyday work for the range of workers there, including both clinical non-clinical staff. The study was carried out over a period of six months, and I adopted a focus on the subtle and sensory to appreciate the aspects of hospice care and work that ‘were not easily put into words’ (Crang and Cook 2007: 77). The significance of the roles of non-clinical healthcare staff, such as housekeepers, cooks, and complementary therapists, are often overlooked. By drawing on their experiences, this paper will offer insights to the shaping of emotional and sensory atmospheres in a hospice. Appreciating the relational engagements between staff, patients, and families, I will explore the subtle moments of care that engage with the different senses. From the signalling of time through the floating scent of freshly baked cakes being prepared in the kitchen, to the loud joyful jokes shared between the housekeepers along the ward corridors. I highlight the often hidden perspectives of non-medical staff, to pay attention to the ways in which their routines and practices fluidly shape everyday life and the sensory environment, as well as how they are often shaped in turn.

#### Everyday intimacies of early years practitioners: the role of talk and bodies in women’s affinities (Ruby Juanita Brooks & Dr Melanie Hall, Manchester Metropolitan University)

Women’s interests tend to be trivialised, and their labour (emotional and paid) unrecognised. Meanwhile, the sociology of personal life has highlighted the importance of friendship in everyday life in terms of support and the intensity of such binds which are significant for women’s political, cultural and intimate citizenship (Roseneil, 2004; 2014). Early years settings present an opportunity for exploring women’s everyday intimacies in an environment where practices are simultaneously remarkable and mundane. Remarkable in the sense their professional role in the care and development of other people’s children; mundane due to the domestic tasks their roles entail.

This paper draws on interviews carried out with 11 female identifying early years practitioners for the doctoral study *Femininity, Class & Status: The societal devaluation of the female early years workforce,* which explored professional identities and everyday interactions. As the early childhood workforce is 97% female dominated, and a predominantly working-class space, this perpetuates the traditional woman-as-caregiver role, reinforcing societal marginalisation. A critical feminist exploration of the intimacies of this sector is an important sociological contribution. Data illuminate experiences of women who spend their working lives in close proximity in the routine of early years settings, and thus the enactment of everyday intimacies.

#### We Feel Our Way In: exploring the gender-segregated public bathroom as a site of everyday sensory governance, (Lizzie Hughes, Birkbeck, UoL)

In the UK, the gender-segregated public bathroom is a site of intense cultural attention as individual access has become a matter of socio-political “debate”. In this paper, I approach the public bathroom from a queer phenomenological perspective to explore the affective sensory governance alive within its walls. To enter this everyday space bodies must become vulnerable, mix with strangers, and uncover and open in a site of multi-sensory intensity that is saturated with information: signs and symbols, warm toilet seats, running liquids, coughing, the stench of shit, piss, and bleach. Using a variety of literature, I explore how these sensory moments are part of an (en)gendering latticework of spatial-bodily clues that encourage informal surveillance as bathroom users are instructed on how to self-assemble, where to go, who they should be surrounded by, and who is in the “wrong” place. This happens through deeply engrained lines of binary gender, Whiteness, bodily ability, and class that contract the spatial movements and queer possibilities of bodies whilst recirculating problematic narratives about “belonging” and strangeness. I suggest that making sense of governance in this way can illuminate the sensorium of our everyday lifeworlds, as it constructs and directs our experiences of ourselves and others.

# Thursday 6 July

## Keynote: Hollie McNish (lecture theatre)

#### Poetry of the Everyday

Whenever I teach poetry, unless it is fantastical or erotic, I tell people, firstly, to stick with what they know.

Whether teenagers in schools or adults in week-long writing retreats, somebody always has the same complaint, or rather, worry. Their lives are not interesting enough; too banal, too everyday for poetry.

One task I often set is to list ten images or actions or thoughts in as close detail as possible, like a photographer zooming in and in as far as poetry can go, based on that morning's routine.

There is always laughter amongst young people, mainly whispers about toilet habits, morning erections, masturbation. So, I have to make an awkward caveat about what is ok to describe in a school writing setting. I always feel a little hypocritical here as I have an entire chapter on masturbation in my last book and do see it as a prime example of the magic of the everyday (or week).

In this talk, I will be discussing some of the prejudices I've come up against in terms of what I see as a belittling of the everyday in poetry and art more generally, reading some of my own work to highlight this, as well as sharing some examples of how ridiculous I find this bias to be through some of my very favourite, and I think, extraordinarily ordinary poems, by the likes of Wendy Cope, Jackie Kay and Andrew McMillan.

## Parallel Session 1 (11.45-1.15pm)

### Enchanting methods & reflexivity Session 2 (A115)

#### The Walkthrough Method: Methodology for Investigating Digital Everyday Life (Xinyi Zhu (Ernestina), University of Manchester)

As digital sociology has emerged in the past decade, more and more digital applications are adopted in our daily lives. Social media platforms have increasingly played a potent role in our daily life interactions. With the development of digital technologies of instant messaging, audio, and video sharing, digital platform research has also become a quintessential part in digital sociology research. This paper is to explore the Walkthrough method (Light, Burgess, and Duguay, 2018) and investigates its advantages, weaknesses, previous examples, and how to apply it for further research. The Walkthrough method uses step-by-step documentation to research how the technical framework has formed digital communication and social interactions. As technology has evolved in various perspectives, digital platforms have also organically shifted and changed how users interact with one another in daily life. In conclusion, this research is aiming to provide references for further research when conducting platform examination.

References:

Light, B., Burgess, J. and Duguay, S. (2018) ‘The walkthrough method: An approach to the study of apps’, *New Media & Society*, 20(3), pp. 881–900. Available at: <https://doi.org/10.1177/1461444816675438>.

#### Doing things differently: flexible interview and diary methods with young people living with an ostomy (Poppy Budworth, University of Manchester)

Remote methods have long been utilised within Crip Theory and Disability Studies, with the uptake of adaptive approaches growing since the onset of the COVID-19 pandemic. This paper pushes for an invigorated embrace of transformative remote methods which prioritise the capacities of Disabled and chronically ill participants. Through examples from remote research with young people living with an ileostomy or colostomy, I reflect on the design, recruitment, and utilisation of flexible interview and diary methods. A flexible approach to researching the everyday empowers participants to choose the format (typed, handwritten, audio-recorded, text-messaged, phone, Zoom) as well as the length, date and time of the task. Further, participants decide whether to contribute synchronously, or asynchronously when they have capacity. Co-designing interviews and diaries together with participants provides a way to ‘do’ traditional research methods differently by responding to the fluctuating nature of chronic illness in real time. Acknowledging and working with what ‘fits in’ with participants’ everyday lives, their skills and preferences opens up research to people who would otherwise be excluded, and as such, amplifies their voices and experiences. This paper recommends a flexible approach to researching everyday life as a radical, caring response to the uncertainty of disability and chronic illness.

#### Research challenges of accessing the everyday lives of low-income families (Emma Wainwright and Kate Hoskins, Brunel University London)

This paper considers the challenges of accessing the everyday lives of low-income families and is set against a research backdrop of tight-funding timeframes and resourcing. We draw on two recently completed projects: the first, exploring low-income families’ experiences of home-schooling during COVID-19, which then led to the second and wider exploratory study of the challenges of engaging low-income families in educational research. The paper takes as its starting point that, with everyday life increasingly rooted in inequality, it is a distillation of bigger issues of class, race and ethnicity, inclusion and exclusion; intersectional issues which themselves often drive a reluctance to share details of the everyday. Drawing on interviews with mothers from low-income families and key stakeholders working with these families, we discuss the hesitancies towards, and avoidances of, research participation amongst this group. These centre around knowledge, fear, trust, and stigma, and which in relation to educational research where aspects of family life, parenting and children come to the fore are heightened concerns. Here we ask, how can we be truly critically attentive to everyday lives and develop a more rigorous sociology of education if we struggle to access and start developing research relationships with particular social groups and around particular key social and educational issues? The paper draws together some practical suggestions for how researchers can address these challenges, with a focus on advocating for longer term research partnerships, revisiting issues of ethics, in particular gaining informed consent, and ensuring reciprocity is embedded in the research process.

#### The other side of the wall: turning qualitative data on everyday life with dementia into theatre (Andrea Capstick Clare Mason & Bradbury, University of Bradford)

This presentation will showcase extracts from a short verbatim theatre piece which is based on ethnographic research carried out with a group of women living in long-term dementia care.  The short play, The Other Side of the Wall, dramatizes three key themes which emerged from an 18-month research study during which we regularly spent a full day a week getting to know people in the care environment.  These three themes, escape, historical trauma, and triumph over adversity have been used to shape a dramatic performance in which four women - Eileen, Rita, Nora and Lil - show how a simple doorway can be a portal not just between inside and outside but also between past and present.  The enchantment lies in the women’s ability to travel in time, using music and imagination to transcend the walls that keep them in. We will explain the background to the original research and how the theatre piece came into being, show film clips from a previous performance and perform a short extract from the play.

### Temporal rhythms & everyday life session 1 (A102)

#### Minor shifts and slips in everyday temporalities during COVID-19: attending to accounts from the Mass Observation (Rebecca Coleman, University of Bristol, Dawn Lyon, University of Kent and Corine van Emmerik Goldsmiths, University of London)

This paper argues that attention to minor shifts in temporal rhythms illuminates how everyday life is shaped and made anew. Inspired by Morgan’s ethos, and how enchantment draws attention to the imaginative and inventive aspects of everyday life, we build on the notion of the ‘minor’ (Deleuze and Guattari 1986) as a tool to understand how time is reclaimed and remade amidst the temporal disorder during the COVID-19 pandemic. The minor designates a way of doing that is productive of creative variations within major structures and thus can shift those very formations. By nourishing a sensitivity to the minor, we attend to what is easily overlooked in the analysis of everyday temporality and how it comes to matter. We draw on research about everyday Briton’s experiences of changing rhythms, feelings, and futures during the COVID-19 pandemic, through a Mass Observation ‘directive’. First, we discuss a series of *minor* ways of reclaiming and remaking time, including: shifting patterns of time; finding a ‘groove’; refashioning temporal devices. Second, we trace how gesture toward the future in terms of how it is imagined, activated, and controlled. We mobilize the minor to demonstrate how temporal shifts and slips can help us better understand everyday life.

#### Re-enchanting the hybrid, dis-embodied University (Dr. Fadia Dakka, Birmingham City University)

Taking the cue from a close reading of Berardi’s ‘*Breathing. Chaos and Poetry’* (2018) and Lefebvre’s *Production of Space* (1991), *Rhythmnalysis* (2004) and *Critique of Everyday Life* (2014) the paper wonders what is lost and what is gained educationally, emotionally and existentially, when ‘the continuum of conjunctive experience is disrupted by the fractal simultaneity of connectivity’ (Berardi 2018, p.98).

The sensory, embodied experience of everyday university life is first recalled by revisiting memories of the former rhythms of institutional co-existence through vignettes depicting the experience and appropriation of the times and spaces of teaching and learning by students and staff at Birmingham City University (Dakka and Smith 2019; Dakka 2021). This experience is then contrasted with a preliminary exploration of the current, hybrid environment that characterises the post-pandemic university. To this end, a rhythmanalytical design combining a walking self-interview, sound recordings and auto/ethnographic notes is deployed to capture new rhythmic configurations, exploring in particular the tensions of multiple daily  transitions/oscillations between digital and physical spaces and the possibility of  different, unexpected enchantments.

#### "Just simple little things": theorising everyday life living with Long Covid (Sarah Akhtar Baz, University of York, Laura Sheard,University of York, Chao Fang and JD Carpentieri, UCL)

There are an emerging wealth of studies into Long Covid (LC), a patient defined illness emerging during the COVID-19 pandemic, covering a range of topics including, barriers to accessing healthcare support, biographical disruption, LC symptoms and strategies used to manage LC. Yet there is a lack of critical analysis of LC from a sociology of everyday life perspective. LC symptoms impact people's everyday functioning, disrupt their daily activities, routines and taken-for-granted aspects of social life with people having to adapt to and understand an unfamiliar uncertain reality and new social worlds. This warrants further exploration. To understand the everyday realities of LC this paper will draw on findings from an ongoing qualitative longitudinal study where 80 people with LC are being interviewed over three points in time (Autumn 2021-Spring 2023). It will employ James' (2014) conceptualisation of children understanding their social worlds by building a jigsaw puzzle and Bottero's (2021) 'grudging acts' to understand these experiences. Themes which will be explored include making sense of a new illness, resting, family time and simple things (e.g., taste, smell and walking). How can an exploration of the everyday help us understand LC and its wider implications?

## Parallel Session 2 (2.15-4pm)

### Family (A115)

#### 'We just have a little snuggle, and have a little read': the value of everyday shared reading routines for families of disabled children (Dr Lauran Doak, Nottingham Trent University)

Shared family reading is recognised by national and international policy as important for typically developing children on a trajectory to autonomous reading and writing (UNESCO, 2017). Much less has been said about children with severe or profound and multiple learning disabilities who may not be perceived as following this developmental trajectory, and how their families may nevertheless cherish everyday practices of shared reading. This presentation draws on findings from a shared reading study funded by the UK Literacy Association involving families of children with learning disabilities, comparing their experiences of traditional (printed) storybooks, iPad stories, and multisensory stories with props. It demonstrates that shared reading functions as an everyday conduit for family bonding, sibling interaction and creativity, giving an opportunity to snuggle and experience physical and emotional closeness. It also provides a structure and routine to daily life, moments of shared humour and synchronicity, an opportunity for the child to exercise agency by expressing embodied reactions of dis/pleasure to shared stories, and mindful savouring of the present moment.

#### Humour as ‘relational magic’ : Caring playfulness in everyday family life (Adam Carter, University of Sheffield)

Contemporary family life is full of challenges. One often suggested coping mechanism for facing times of stress is humour - however, humour is Janus-faced, holding both the potential to foster social connection (Martin and Ford, 2018) and to exacerbate social division (Billig, 20005; Pérez, 2022). Drawing on a Leverhulme Trust-funded study of 20 families in the UK, facing challenges such as raising young children and managing health conditions, this paper explores how families use humour as a form of 'relational magic' to navigate possible difficulties.  Participant families were provided with a camcorder and asked to film themselves in fun or possibly stressful situations in everyday life. Follow-up video elicitation interviews were conducted with the families using clips from the videos they created. This paper argues that attentiveness to the oscillations of playfulness and seriousness in everyday family life illuminates how the ‘magic of humour’ is realised. It is a craft honed through mundane interactions, and its potential to help is reliant upon a caring awareness of people's boundaries, as well as a recognition of situations when humour will be of no use. Humour is not a catch all panacea for challenging times, and its magic demands careful deployment.

#### How do young people experience home when living with both parents after separation or a divorce? (Jen Coleman, University of East Anglia)

This presentation will report on early findings from the photo elicitation aspect of ongoing PhD research exploring the ways children feel at home in shared residence.

Fifteen young people aged 11-18 took photographs of what home means to them (places & objects but not people) before taking part in a semi-structured interview. This approach aimed to give young people the opportunity to focus on the everyday and mundane aspects of their homelife that they may not otherwise have considered, whilst also enabling them to have some control over the interview.

A wide range of photos were provided, encompassing pets, food, bedrooms, shared spaces, household objects, Christmas trees, plants, comfy clothes, books, computers, television, and homework.

The photos are currently being analysed thematically alongside the interview transcripts.

Early analysis shows:

* Objects hold memories of time spent together outside of the home.
* Places are important for maintaining relationships.
* Objects symbolise time spent together in the home.
* Objects & furniture offer consistency.
* Personalisation of spaces is important.
* Pets help young people feel at home.
* Difference doesn’t have to mean difficulty; young people are flexible and adaptable.

Upon completion of analysis, themes will be reported and implications for young people in shared residence discussed.

### Temporal rhythms & everyday life session 2 (A102)

#### Biography, memory and the personal life of political timescapes (Katherine Davies, The University of Sheffield)

Experiences of political atmospheres and events are tangled with everyday lives, relationships and memories of previous moments in political-economic history. Macro political schisms and their micro ramifications are also intertwined with biographical events such as leaving school, getting divorced, having children, caring for a relative or being ill. Thus we cannot understand how political-economic events such as Brexit are lived without understanding them as embedded in personal lives over time.

Drawing upon interview data, diaries and ethnographic research following families for a year in ‘Brexit Britain’, this paper explores how memories of past political atmospheres interact with relational biographical events in shaping how people orientate themselves to political events such as those surrounding Brexit. In so doing the paper demonstrates why it is crucial to understand the ways politics interacts with our personal lives, arguing that it is fruitful to conceive of political-biographical timescapes as both deeply personal and embedded in the everyday.

#### Radical rest: The utopias and temporalities of rest (Klara Goedecke, Stockholm University)

Burnout, work-life balance, grind culture, and unpaid domestic labour are gendered, classed, and racialised phenomena connected to the organisation of work and time in everyday life. Rest constitutes the flip side of these issues, but despite being a crucial ingredient of a liveable life, it has attracted very little scholarly attention.

In this paper, I approach rest using theories about temporality and see it as a discursive, affective, and embodied phenomenon. Rest is hailed by the wellness industry and in self-help books as a way of boosting productivity. In this sense, rest constitutes a “cruel relief” (Page 2017), which makes demands of continual productivity liveable, thereby reproducing them. However, rest also connects to slowness, unproductivity, and “disruption of schedules” (Zerubavel 1981) and may constitute “a deep unraveling from white supremacy and capitalism” (Hersey 2022). Rest is elusive; it is enabled by access to time and money, but these resources do not guarantee rest, and even repetitive and demanding activities may be experienced as restful.

Waiting has been recognised as having to do with power (Muñoz 2009; Sharma 2014). Relatedly, studying rest highlights how the seemingly mundane is differentially lived, negotiated, and structured, while also offering keys to imagining new futures.

#### Susan Cohen Stockholm, Sweden, wordsatwork.net

An offering of poems on the topic of everyday life. Originally from Boston, USA, Susan Cohen has lived in Sweden since 1988. After her 30-yearcareer in engineering, she has shifted to a new path in freelance writing & editing and poetry making. Susan has published three books of poetry.