Youth Futures: Connection and Mobility in the Asia Pacific

15 - 16 November 2018
Deakin Downtown
**Director’s welcome**

I am delighted to welcome you to ‘Youth Futures: Connection and Mobility in the Asia Pacific’, the second in our new Annual International Conference series for the Alfred Deakin Institute for Citizenship and Globalisation.

Youth are a critical demographic cohort at the centre of increased global interconnectivity who shape and are shaped by new forms of engagement, relationality and transnational solidarity.Whilst globalising processes are bringing individuals closer together than ever before in particular through digital platforms and social media, it nevertheless remains a challenge conceptually and empirically to capture the hugely diverse range of experiences, opportunities and outcomes that characterise youth living in the Asia Pacific region.

This conference captures these dynamics and their inherent related tensions through the three streams of - Mobilities, Generations, Futures; Citizenship, Activism, Disruption; and Inter/multicultures, Transnationalism, Diasporas – distill and reflect some of the key challenges and opportunities facing young people today.

The Alfred Deakin Institute is dedicated to undertaking problem-oriented research into the social issues associated with globalising processes. This conference recognises the distinctly multi-disciplinary approach that this dedication must take, bringing together scholars and experts from a diverse range of research areas including the sociology and anthropology of youth, education, religion and diversity, migration studies, racism and public health, and cultural and digital media studies.

I would like to officially thank the organising committee, which included Anita Harris, Rose Butler, Amelia Johns, Jessica Walton, Andy Zhao and Elisha Lee, who have worked tirelessly this year to put together this superb two-day program. I would also like acknowledge our dedicated team of administrative and professional staff in ADI who supported the organising committee and all of you in ensuring smooth running of the Conference.

Look forward to the various sessions, panels and lively discussions that this conference promises to deliver.

Alfred Deakin Professor Fethi Mansouri
Director, Alfred Deakin Institute for Citizenship and Globalisation

Twitter: @FethiMansouri

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Thursday 15 November

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<td>Deputy Vice-Chancellor, (Research), Deakin University</td>
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<td>Prof. Fethi Mansouri</td>
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<td>Director, Alfred Deakin Institute for Citizenship and Globalisation</td>
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<td>Online media And youth radicalization: A study in the Indian context</td>
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<td>Bronwyn Wood &amp; Milica Homolja</td>
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<td>Brady Robards</td>
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<td>Queer generations: theorizing a concept</td>
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<td>Daniel Marshall, Peter Aggleton, Rob Cover, Mary Lou Rasmussen &amp; Ben Hegarty</td>
<td>Unboxing genres of sex education on YouTube: LGBT Young people's affective affiliations.</td>
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<td>Clare Southerton &amp; Mary Lou Rasmussen</td>
<td>Queer mobilities: Social normativities, narratives of geographic and social mobility, and LGBTQ youth identity</td>
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<td>Rob Cover, Peter Aggleton, Daniel Marshall &amp; Mary Lou Rasmussen</td>
<td><strong>QUEER MOBILITIES</strong>: Social normativities, narratives of geographic and social mobility, and LGBTQ youth identity</td>
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<td>Chair: Pam Nilan</td>
<td>Be the change: Youth and prefigurative politics</td>
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<td>Pam Nilan</td>
<td>'Environmental engineering is a cool science if you can use it properly': Saving the planet in Indonesia</td>
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<td>Nathan Manning &amp; Parveen Akhtar</td>
<td>'You do, you feel a little bit marginalised': Young British Muslims making new claims on citizenship</td>
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<td>Sherene Idriss</td>
<td>'Because I've read': Critical literacy and activism among migrant women in the West</td>
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<td>Chair: Daniella Trimboli</td>
<td>Temporal organization of youth religious culture: Margins and futures</td>
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<td>Anna Hickey-Moody</td>
<td>Social exclusion and deterritorialized Christianity among Chinese international students in Australia</td>
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<td>Fran Martin</td>
<td>Australian Young Muslim women's construction of religious and liberal secular subjectivities</td>
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<td>Taghreed Jamal Al Deen</td>
<td>Negotiating the ceaselessly transformative self – young Buddhists and post-identitarian subjectivity</td>
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<td>Edmon Chung &amp; Chitat Chan</td>
<td>Measuring youth mobility capacities in Asia across multiple dimensions: The Youth Mobility Index framework</td>
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<td>Peidong Yang</td>
<td>Educational mobility and citizenship: A comparison of the experiences of Chinese &quot;foreign talent&quot; students in Singapore and Indian medical students in China</td>
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<td>MD Tariqul Islam</td>
<td>Gambling, guaranteeing or granting globalisation? Future of mobility for the southern young people in the global universities</td>
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<td>Anita Harris, Loretta Baldassar &amp; Shanthi Robertson</td>
<td>Youth mobility and the temporality of intimacies: Changing relational rhythms in young people’s migration- and life-courses</td>
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<td>Sana Nakata</td>
<td>Love, morality &amp; governmentality: The politics of representing Indigenous Australian children</td>
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<td>Ligia (Licho) López López &amp; Elizer Jay de los Reyes</td>
<td>Against curriculum: Youth interrupting the course of education</td>
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<td>Kyungmin Kim</td>
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<td>‘We laughed because those kids laughed’: Friendship and connection via an on-line classroom exchange program</td>
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<td>Brendan Churchill &amp; Lyn Craig</td>
<td>What do you mean we dodged the Recession? A gendered cohort comparison of young Australians’ un/employment, education and homemaking 2001-17</td>
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<td>Makiko Nishitani</td>
<td>(im)mobilities and precarity across generations: children of Pacific farmworkers in rural Australia.</td>
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<td>David Farrugia</td>
<td>Place, class and the formation of regional young people as workers</td>
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| 3:00-3:30 pm | Afternoon tea |
| 3:30-5:00 pm | Concurrent Sessions: Session 5 |
| **Stream 1: Mobility, Generations, Futures** | **Chair: David Farrugia** |
| **Panel** | **Digital Citizenship** |
| **Stream 2: Citizenship, Activism, Disruption** | **Discussant: Ariadne Vromen** |
| Amelia Johns | “This election will be the WhatsApp Election”: Charting the significance of encrypted messenger apps and ‘dark social’ activism to Malaysian youth political engagement. |
| Tristan Kennedy | Articulations of Indigenous youth cultures and community building via social media |
| Kath Albury | Share this: digital sexual citizenship in ‘sex education’ |
| Natalie Hendry | Competing knowledges and contested expertise: Co-developing a digital education program |
| Earvin Charles Cabalquinto | On diverse and structured mobilities: The im/mobile life of the Filipino adult migrant children in Melbourne, Australia |
| Sarah Williams & Bede Selleck | Ucan2 – resettlement futures for migrant and refugee young people. |
| Lorayma Taula | The transnationalism of tama’ita’i Samoa: The transnational place-making and experiences of young Samoan women in Australia and Samoa |
| Jo Higginson | Globalisation, migration, family experiences of education and imagined futures in suburban Melbourne |

| 5:00 pm | End of Conference |
Mobile Kinscapes: Youth stewardship and Indigeneity in the multicultural settler nation
Sandrina de Finney (University of Victoria, Canada)

In this presentation, I examine how white dominion, Indigenous nativism and minoritization are (re)constituted under the shifting contours of the new multicultural settler nation, which is characterised by eroded Indigenous sovereignty, renewed white longing and resentment, increased hybridity, mobility and migration, a growing anthropocene footprint, and uncertain and deeply racialized hyper-capitalist conditions.

I am particularly interested in understanding how young people’s responses to these 21st century dilemmas are being depoliticized as the neocolonial management of diverse bodies is extended and reimagined under the capitalist logics of bio-medicalization. Increasingly, white youth anxieties about their possible futures have been appropriated by the pharmaceutical industrial complex and framed as “mental health” disorders, with striking impacts on social and educational systems serving young people. In contrast, the persistent policing and necropolitical tracking of racialized others (de Finney, 2017) obscure the central role played by the medico-legal alliance in re-enshrining the sanctity of white settlements and white life (Palacios 2017).

In examining these questions, I draw on the concept of kinscapes (Atkinson, 2013; MacDougall, 2015) to consider how young people’s socio-political and material relations and (im)mobilities are constituted through settler-Indigenous-racial relations. With a focus on the Indigenous homelands and the Canadian settler multicultural kinscape, I consider questions such as: What precarious attachments are being formed and performed as young people living in white settler nations look for new kinscapes of engagement with whiteness, Indigenous resurgence, and multicultural urbanities? What other ontological frameworks might be available to youth who want to be good relatives and good stewards outside of anthropocentric settler logics? Amid growing concern for the anthropocene and posthuman/multispecies relations, how might Indigenous tribal ethics support Indigenous futures and disrupt settler durabilities – and at what cost?

Sandrina de Finney
(University of Victoria, Canada) Email: sdefinn@uvic.ca

Dr. Sandrina de Finney is an associate professor and graduate advisor in the Faculty of Human and Social Development, University of Victoria (British Columbia, Canada), on unceded Lekwungen and W̱ SÁNEĆ territories. Sandrina is a lead researcher with the Siem Smun’eem Indigenous Child Welfare Research Network, where she works with Indigenous stakeholders to recenter land-based, customary caretaking laws for Indigenous children who are displaced from their traditional territories, and advocates for community-based Indigenous research approaches. Sandrina is also a lead researcher with Sisters Rising: Honoring Indigenous Body and Land Sovereignty (sistersrising.uvic.ca), part of an international SSHRC-funded study on sexualized violence, with partners across Canada and South Africa. Sisters Rising promotes Indigenous land-based gender frameworks as a response to the historically gendered and sexualized nature of colonial violence. She is the recipient of the 2017 Award for Excellence in Research-Inspired Teaching.

Indigenous Māori youth: Navigating the present and future
Adreanne Ormond, Joanna Kidman (Victoria University of Wellington, New Zealand) and Huia Jahnke (Massey University, New Zealand)

Young people in the 21st century live in an era of global uncertainty where the staples of life, such as access to food, water, shelter, nurturing relationships and personal safety are under threat. But in the wake of colonial invasion, Indigenous communities have intergenerational experience dealing with issues of survival while located precariously at the economic and political margins. As such, many Indigenous youth live in two worlds, traditional and contemporary, that compete for their time and attention. Drawing from a two-year study involving multiple research sites in various urban and rural locations throughout Aotearoa/New Zealand, this paper explores these tensions. Focusing on one site that is representative of a traditional homeland we examine what it means to be a young Māori, simultaneously polarised and empowered by one’s cultural identity and we interrogate how they respond to the challenges and opportunities of navigating and transforming the present and the future as Indigenous people. The focus of this research therefore is the power of Māori youth to determine what will work for them now and in the future to make a difference.

Adreanne Ormond
(Victoria University of Wellington, New Zealand) Email: adreanne.ormond@vuw.ac.nz | Twitter: @adreanneormond

Adreanne is a Senior Lecturer in the Faculty of Education at Victoria University of Wellington. She is indigenous Māori and is passionate about Indigenous Māori youth. She has collaborated with colleague’s Associate Professor Joanna Kidman and Professor Huia Janke on the study, “Ngā Moemoea o Apopo: Empowering Taihoi Māori leaders for the future”, from which this presentation is drawn. Adreanne acknowledges the support of Ngā Pae o Te Māramatanga, New Zealand’s Māori Research Centre of Excellence at the University of Auckland has given to this project.

Joanna Kidman
(Victoria University of Wellington, New Zealand) Email: joanna.kidman@vuw.ac.nz | Twitter: @JoannaKidman

Joanna acknowledges the support Ngā Pae o Te Māramatanga, New Zealand’s Māori Research Centre of Excellence at the University of Auckland which has given to this project.

Huia Jahnke
(Massey University, New Zealand) Email: H.T.Jahnke@massey.ac.nz

Professor Huia Jahnke is an indigenous Māori and is located at Massey University. She is part of the research collaboration with Adreanne Ormond and Joanna Kidman on the study, “Ngā Moemoea o Apopo: Empowering Taihoi Māori leaders for the future”, from which this presentation is drawn. Huia acknowledges the support of Ngā Pae o Te Māramatanga, New Zealand’s Māori Research Centre of Excellence at the University of Auckland has given to this project.
Existential Mobilities? The contested and diverse geographies of Aboriginal and Torres Strait Islander Youth place-making in Australia
Sarah Prout Quicke (University of Western Australia, Australia)

This paper interrogates scholarly understandings of the contemporary relationship between youth transitions and mobility amongst Aboriginal and Torres Strait Islander Australians: a mobile people group whose customary territories have been occupied for roughly 200 years, by a sedentarian, colonial state. It begins by reflecting on the lack of alignment between conventional demographic conceptualisations of the life course and Indigenous lived experience. Here, the more recent conceptual de-standardisation of the life course within the social sciences presents promising possibilities for decolonising socio-demographic framings of the notional category of ‘Indigenous youth’. The paper then critically examines the known drivers of Indigenous youth mobilities in diverse geographical and socio-cultural settings today. In particular it analyses the oft-cited increase in mobility during adolescence as Aboriginal and Torres Strait Islander youth begin to independently explore and contest their identities and belonging in relation to the state, their individual aspirations, their cultural contexts, and broader social norms. Borrowing from Smith (2004) and Peterson (2004), the paper considers the notion of ‘existential mobility’ as a descriptor for the kinds of embodied and imaginative movements in which Indigenous youth engage. The analysis suggests that for Aboriginal and Torres Strait Islander peoples, the notions of belonging and identity have always been deeply enmeshed with youth mobility and transitions. These associations endure, even as their embodied expressions transform under conditions of ongoing state intervention and increasing global connectedness and hyperdiversity.

Sarah Prout Quicke
(University of Western Australia, Australia) Email: sarah.proutquicke@uwa.edu.au
Sarah Prout Quicke is a human/development geographer and researcher at the University of Western Australia’s Centre for Regional Development. Her research examines population, development and social policy issues in Indigenous Australia and Africa, with particular focus on Indigenous mobility and migration, education and housing policy, and regional development in resource economies. Prior to her appointment at UWA, Sarah led the Indigenous mobilities research subtheme on the MCATSIA Populations Project at the Centre for Aboriginal Economic Policy Research, Australian National University. Sarah teaches in population, migration, and social geography.

Theorising Social Change in the Context of Generational Change and Mobility
Dan Woodman (University of Melbourne, Australia)

Sociology needs to work across borders to develop conceptual devices attuned to the way that the current young generations around the world are concurrently more interconnected and more plural. Digital technology and neo-liberal economic pressures shape many young lives, as do new demands for education and mobility. Yet lives continue to be profoundly shaped by place. As a case study, this presentation outlines challenges for making global, and multicultural, one of the major conceptual traditions for thinking about social change as it intersects with the life course, the sociology of generation, showing how it is possible to (cautiously) link the experiences of Australian youth to changes for young people in other places. Across their diversity, young lives in most cases will be very different to their parents’ lives. Yet this does not mean that the new lives they are forging will look the same across different groups and parts of the world and increased mobility adds complexity unaccounted for by a Mannheimian generational framework that is methodologically nationalist. The sociology of generation risks universalising the experiences of the few to the many, but understood in the way outlined in this presentation, it may provide a basis for a global dialogue among sociologists and facilitate engagement by sociologists in public debate about social change and the future in the context of cosmopolitanisation.

Dan Woodman
(University of Melbourne, Australia) Email: dan.woodman@unimelb.edu.au | Twitter: @DrDanWoodman
Dr Dan Woodman is TR Ashworth Associate Professor of Sociology in the School of Social and Political Sciences at the University of Melbourne. He is President of The Australian Sociological Association and Vice President for Oceania of the Research Committee on the Sociology of Youth within the International Sociological Association. He was previously a Research Fellow in the Research School of Social Science at the Australian National University (2009-2011). Dan’s primary research area is the sociology of young adulthood and generations, and he uses this focus to also contribute to the sociology of work and to sociological theory. His writing conceptualizing generational change and the new social conditions impacting on young adults is internationally recognised. He is co-Editor in Chief of Journal of Youth Studies.

Stream 2: Citizenship, Activism, Disruption

Digital feminism and Australian understandings of intersectionality
Akane Kanai (Monash University, Australia)

In recent years it has been noted that feminism has been subject to a resurgence in mainstream media and in social media activism in the West, and this resurgence has been marked by the renewed visibility of principles of ‘intersectionality’ as both aspiration and practice (Davis 2008). In academic terms, the development of intersectional theory has been attributed to two differing strands of thought: structuralist Black feminist thought articulated by scholars like Kimberlé Crenshaw and Patricia Hill Collins; and poststructuralist expansions of intersectionality that aim to decentre the universal subject. Such a genealogy creates certain issues; for Carbin and Edenheim (2013), despite intersectionality’s ontological and epistemological specificities, it is thus somewhat problematically articulated as ‘common ground’ for structuralist, liberal and poststructural feminists alike. It this flexible and universalist notion of intersectionality that this paper seeks to explore, but in everyday digital contexts. This paper discusses the theorisation of intersectionality by Australian feminists who actively engage in learning about feminism through the feminist blogosphere, and important similarities and differences in relations to academic theorisation. I explore the way intersectionality is understood as a form of individual ‘best practice’ as a form of feminist citizenship, and the challenges of applying intersectionality in the Australian settler-colonial context.

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Networked Creativity as Resistance: Queer intersectionality in hybrid sites across Asia Pacific
Son Vivienne, Anne Harris & Kelly Chan (RMIT University, Australia)

In this paper we consider some contemporary forms of creative queer online/offline activism especially across the contexts of Hong Kong, Singapore and Australia. We draw together empirical research and cultural analyses which suggests opportunities and obstacles for networked creative resistance. During Hong Kong’s Umbrella movement, online/offline communities used sex and sexuality to attack queer activists like Anthony Wong and Denise Ho, accusing them of hijacking the movement to promote their sexuality. This failure to consider intersectional influences as constitutive of more complex identities plagues many activist movements and communities, across sociocultural contexts. Singapore’s Pink Dot for example, is a highly-curated event that seeks to present a ‘sanitised’ version of ‘queer culture’ while censoring any of its activist roots and affiliations. Through social media, young people in both cities have demonstrated creative resistance to mobilise movements and negotiate the boundaries of authoritarianism. In Australia, organisations like AGMC (Australian GLBTIQ Multicultural Council) and others like it seek to encourage queer intersectional conversations (and activism) in both online and offline contexts concerning racism, sexism, agism and abilism in queer communities, as well as trans* and homophobia within culturally diverse communities and contexts. In this paper, we consider some examples of creative networked activism that uses social media, and argue that the reach - temporal, spatial and conceptual, spanning issues of race, gender, sexuality and faith/secularism - of these representations offers some space for hope in the face of reductive neo-liberal and heteronormative forces in the Asia-Pacific.

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Kelly Chan is a video ethnographer, designer and a PhD member at Creative Agency, RMIT University. Her research focuses on creativity education in the Asia Pacific. She has worked as a teacher in various settings in Hong Kong for over a decade. Her previous research project used visual methods to explore happiness of young artists.

Mobilising privacy for transnational micro-entrepreneurship: Chinese international students’ digital practices of daigou in Australia
Xinyu (Andy) Zhao (Alfred Deakin Institute, Deakin University, Australia)

In this paper, I explore the ways by which Chinese young migrants utilise social media, WeChat in particular, to conduct transnational informal trade businesses – in Chinese, daigou. Drawing upon a digital ethnographic research on Chinese international students’ everyday social media practices in Australia, this paper reveals the central role of their everyday privacy management strategies in this form of online micro-entrepreneurship. Specifically, it firstly points to the motivations behind the rise of this phenomenon among the overseas Chinese student communities, which include increased barriers to participation in the local labour market and the rising desire for overseas products in China. This is followed by a close examination of how such border-crossing economic activity is conducted in online spaces and the subsequent complex implications on the Chinese students’ senses of privacy. On the one hand, “private” information such as dining with friends or the courses that they take in universities, which is normally accessible to only their friends or family on WeChat, have been sometimes made visible to their customers to build trust and rapport. On the other hand, many of the research participants also seek to maintain the boundaries between the “private” and the “public” by creating spaces underlined by different degrees of privateness and publicness.

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**Stream 3: Inter/multicultures, Transnationalism, Diasporas**

**Youth filmmaking, Placemaking, and Chinese Diaspora in Australia**  
Haiqing Yu and Dino Ge Zhang (RMIT University, Australia)

Drawing on participatory and ethnographic research on two young Chinese migrants in Melbourne who have taken on an ambitious project to video record lives of some colourful figures among the so-called ‘new Chinese migrants’ in Australia (from PRC China since the 1980s), this paper examines how amateur filmmaking acts as a meaningful intervention into young Chinese migrants’ understanding and experience with place, space, and time in Australia, and how youth filmmaking can be part of their placemaking and sense-making practices while at the same time being a creative and social process. Placemaking is understood in this article as spatial, narrative, and ontological; it is embodied in the self-fashioning process for both filmmakers and their subjects on screen. This article emphasises Chinese young migrants’ agency in placemaking through amateur filmmaking and demonstrates how youth filmmaking can be a procedural and experiential practice of multicultural citizenship.

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**“I’m also a happy unicorn”: Lilly ‘Superwoman’ Singh and the digital mobilisation of diasporic intimacy**  
Daniella Trimboli (Alfred Deakin Institute, Deakin University, Australia)

Social media is today a prolific mode of self-narrativisation and identity exploration. Social media platforms have evolved quickly, moving from long, text-blog interfaces such as Myspace to quick, visual snapshots such as vine and instastories. Using the digital presence of Lilly “Superwoman” Singh, an Indian-Canadian woman who rose to fame on YouTube in 2013 and quickly amassed a huge online following, this paper analyses how contemporary social media is being used to navigate and re-imagine cultural hybridity within youth cultures. It examines the ethnic performativity that occurs in Lilly’s digital stories, images, and skits, arguing that while this performativity risks reasserting the normative force of whiteness, it creates an excess that has an interruptive presence. This excess is posited here as a type of ‘diasporic intimacy’ (Boym 2009)—a dystopic and unsuspecting affective force that disrupts the temporal and spatial rhythms of everyday life. Tracking the evolution of Lilly’s online world, dubbed “Unicorn Island,” the paper explores the relationship between the increasingly ephemeral nature of social media platforms and the mobilisation of diasporic intimacy by young people online. It argues that, if harnessed effectively, diasporic intimacy has the potential to deconstruct racialised identities and enable new, critical forms of cosmopolitanisms.

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**Culturally diverse young people harnessing digital media to make place beyond the city**  
Cathy Waite (Monash University, Australia)

This paper explores and clarifies young people’s digital practices in regional spaces against the backdrop of diversity, and experiences of migration while reflecting on the impacts on place-making practices. The analysis draws on data from focus groups with 16-23 year old members of the Iraqi, Afghan and Italian communities in Shepparton, a culturally diverse regional town in north-east Victoria. Residing outside of the ‘global city’, mobilities were nonetheless ongoing for the young people of this study. Consumption practices emergent in online spaces also reflected cosmopolitan values. Moving beyond an exclusively outward looking agenda in terms of digital technologies however, this paper considers the role it plays as an important means to mediate intimate relationships between close friends, family and Shepparton’s migrant community. I argue that the young members of Shepparton’s migrant community negotiate their territorial embeddedness using the very digital devices that also have the capacity to seemingly ‘remove’ them from material localities. They do this in their everyday practices, and while using the online channels readily available to them. Material localities in which to hang out, play sport, or shop, are constructed as more than just physical landscapes, but came to intersect smoothly with the online spheres that are continuously made and re-made by the young people.

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Alfred Deakin Institute for Citizenship and Globalisation: Annual International Conference, 15-16 November 2018
1:45pm - 3:15pm - Concurrent sessions

Session 2

Stream 1: Mobilities, Generations, Futures

A Social Capital Approach To Understanding Young People’s Pathways To Homelessness In Pakistan

Muhammad Naveed Noor (University of New South Wales, Australia)

Drawing on Bourdieu’s concept of social capital, this paper examines young people’s pathways to homelessness in Pakistan. In-depth interviews were conducted with 29 homeless young people aged 16-25 years, comprising 21 men, 6 women, and 2 trans-women. I argue that lack of family as a source of social capital can contribute to young people’s homelessness. For a family to act as a source of social capital, it must maintain trust, and safety and be able to facilitate material/symbolic exchanges for its members. Participating youth linked their homelessness to their financial hardships, implying that family as a social capital could not provide them with material support. Many queer youth reported the rejection of their sexual orientation/gender identity by their family led them to decide to leave home. Some participants reported the experiences of physical abuse by family as a reason behind their homelessness, suggesting that family could not ensure their physical safety. Youth’s concentration on the street leads them to make new connections (alternative source of social capital) and adopt various strategies to cope with homelessness. To conclude, homeless youth are not just victims of their social marginalization, but they work in various ways to navigate their social life.

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“I guess, I’ve been here my whole life. I’ll just stay here”. Young women’s narratives of place-making, (im-)mobility and imagined futures

Signe Ravn (University of Melbourne, Australia)

This paper draws on preliminary findings from an ongoing qualitative, longitudinal research project focusing on the everyday lives and imagined futures of young women with disrupted educational pathways in two locations in Victoria, Australia. In this paper I focus on the participants’ place-making practices (cf. Benson & Jackson 2013) and sense of belonging in the present as well as in the futures they imagine for themselves. Drawing on Cuervo and Win’s (2017, p. 220) argument that ‘everyday practices over time build the layers of an affective experience of place’, I explore the young women’s sense of belonging in their current everyday lives via a mapping exercise and supplement this with interview data about their imagined futures. Central in these narratives is how their negotiations of their future dreams takes place in the context of an ever-present mobility ‘imperative’ (Farrugia 2016). However, the ways in which this imperative was present in the participants’ narratives differed significantly, showing complex relations between their present and future place-making practices. The paper discusses this by linking place-making practices to ‘people-making practices’, or in other words how imagining futures also means imagining future selves; a self in time and place.

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Signe Ravn is a Lecturer in the School of Social and Political Science at the University of Melbourne. Her research focuses on the everyday lives of young people in vulnerable situations and how these relate to broader institutional and structural contexts, and her current ARC-DECRA grant is investigating the everyday lives and imagined futures of young women who have left the mainstream school system before finishing Year 12. More broadly, her research addresses debates on youth cultures, risk, gender and qualitative methodologies. She is an Associate Editor of the Journal of Youth Studies.

Understanding Young Person’s Aspirations and Preparedness: Railway-connected Children in India and Their Life Worlds

Khushboo Jain (University of Delhi, India)

“No child on the street” is a pre-dominant dictum in the child rights discourse and “no homeless on the streets” of the urban policy discourse. Yet, they can be found living on the streets in most urban towns and cities in India. Several laws and campaigns have been in force to take them out of the streets, mostly following raid and rescue method. However, the question “rescue to what” remains unanswered. This paper, through a study of 2158 children and young persons in 128 railway stations in India, explores mechanisms children and young adults have established in the railway stations for everyday survival, how they deal with the constant attempt at making them invisible from these spaces and how they still ensure their presence through absence from spaces of public gaze. A correlation between the various factors of living, working, saving, harassment, assistance in the stations, with their ambitions suggested that the child living with friends at the station, and engaged in selling and vending is most likely to be able to dream of the future. Furthermore, savings children keep aside out of their earnings indicates they are looking further ahead than just surviving for today.

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Ms. Khushboo Jain is a PhD student at the Department of Sociology, University of Delhi. Her thesis title is “A sociological study of home-making on the streets of Delhi” and she has worked extensively towards securing rights of railway children and street-connected children in India including through a petition in the Delhi High Court. She is also working on NSF funded research titled “Social and geographic marginality in contemporary urban spaces,” which is a study on fundamental questions of race, space, nation and segregation in Europe; specifically, on how marginalized groups, including refugees and Romani people, co-exist in marginal urban spaces like highway underpasses, urban forests, and abandoned lots.
Imagination as a concept has been theorised either as fantasy or as collective resistance against globalisation, making it exclusive to the artist or the shaman or to agents in localities respectively (Appadurai, 1990, 1996, 2013; Burawoy, 2000). While recently, imagination has been recognised as a cultural fact, a quotidian energy, it still lacks operationalisation which begs the question: if “global imagination” are ways of consuming global forces and connectivities, what counts as imagination and how does it work? Using data from an ethnographic project in villages in the Cordillera Mountains, Northern Philippines involving 14 students (15-18 years old), children of local pocket miners and migrant women domestic workers, I ask: given young peoples’ exposure to banal mobilities of labour, finance, ideas, and goods, what are the ways in which they imagine their futures? Ethnographic data show that imagination emerges from precarious labour and schooling disadvantage, youth subjectivities where they exhibit “making-do” (De Certeau, 1984) – subtle, seemingly isolated tactical strategies – to respond to economic insecurity and limited schooling opportunities by tapping local and global resources (Farrugia et. al, 2014) in forging their futures. By using “making-do” as a heuristic handle, it is hoped that imagination is engaged with, operationalised, and clarified.

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Stream 2: Citizenship, Activism, Disruption

Negotiating ‘vulnerability’ in a ‘mobile’ world: Tween Girls in Singapore and YouTube

Bernice Loh (Monash University, Australia)

Often seen as a vulnerable group, tween girls fashioning themselves after adults have been a topic of significant concern. Western popular culture is often identified as one of the prevalent ways through which girls learn to fashion themselves after adults. A number of scholars claim that Western television programmes, books and magazines encourage young girls to fashion themselves after adults at an earlier age. Contributing to the prevailing discussions on girls’ dressing, this paper draws exclusively on the conversations from 12 focus groups, with 29 Singaporean girls aged 8 to 12. No longer predominantly watching television or browsing teen magazines, this paper examines the changing mediascapes of Singaporean tween girls’ lives that have not been addressed elsewhere. For many of the girls in my study, YouTube was a main source of popular culture consumption. As girls gain mobilities online, this paper calls for a closer examination of YouTube, particularly in relation to girls’ dressing. While certain popular YouTube videos reproduce highly narrow ideas of what females should look or be like, it is not a simple issue as YouTubers also represented a lexicon of empowerment for some of the girls in my study.
Cook Suck and Struthless: Online Taste Spaces, Homologies of Snark and the Ironic Reproduction of Class

Steven Threadgold (University of Newcastle, Australia)

This paper discusses aspects of young people’s digital practices, spaces and cultures and new terrains of sociality by looking at two online taste communities: Cook Suck and Struthless. Since the lines between so-called high and popular culture have blurred, and much social interaction is online and ironic, this paper develops the concept of ‘distinction’ by incorporating aspects of affect, irony and new theories about social media and ecologies of attention. What do individuals get out of participation in collective online expressions of taste, especially when they are based upon an imaginary other? The spaces analysed here have formed around humorous forms of derision. Satirical fictional characters, memes and polemics create taste hierarchies. These blogs and posts are then shared and commented upon, where dispositions and the temporality of being ‘on the joke’ delineates an array of reactions from laughter, snark, disgust, indifference to offence. Class aspects are often blurred and complex, that is, it is more than straightforward downward symbolic violence, but they usually work to reinscribe normative middle class tastes, morals and values. These taste communities work as affective economies, where taste homologies and forms of immaterial labour help formulate value extraction for platform capitalism.

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Steven Threadgold is a Senior Lecturer in Sociology at University of Newcastle. His research focusses on youth and class, with particular interests in unequal and alternate career trajectories; underground and independent creative scenes; and cultural formations of taste. Steve is convenor of the Newcastle Youth Studies Group and an associate editor of Journal of Youth Studies. His latest book is Youth, Class and Everyday Struggles (Routledge).

Stream 3: Inter/multicultures, Transnationalism, Diasporas

Emerging intercultural subjectivities in everyday childhood spaces

Brandi Fox (Deakin University, Australia)

This paper draws on empirical findings from a three year longitudinal study exploring 36 kids’ (ages 9 to 12) emerging intercultural subjectivities. Research on kids in this age groups tends to focus on in-school experience. However this paper will explore how interculturality and subjectivities are simultaneously negotiated and shaped by intercultural experiences in informal spaces outside of the classroom. It highlights how kids are encountering, negotiating and exchanging cultural knowledge in both minor and substantial ways in everyday spaces of childhood. Everyday cosmopolitanism is used as a theoretical tool in this study to offer insight into the situated realities of racially, ethnically, linguistically and religiously diverse kids. Following Massey’s (1994, p. 156) argument that local spaces ‘can only be constructed by linking that place to places beyond… a global sense of the local, a global sense of place’, many childhood spaces also include participation in everyday cosmopolitanism as they routinely interact with cultural differences. Everyday spaces discussed in the paper are the local neighbourhood which includes shops; playgrounds and sporting fields; the school; home; online video game and social media sites; and overseas tourist locations. The empirical findings from this exploratory study build upon previous research on spaces of childhood, everyday cosmopolitanism, the negotiation of subjectivities and interculturality.

Brandi Fox

Young People’s Rural Multicultures: Mobilities, Precarity & Sociability

Rose Butler (Alfred Deakin Institute, Deakin University, Australia)

New rural mobilities, enabled through restructured labour relations and global circuits of capital, trade and investment, have seen the rapid growth of international migrant labour across rural Australia from diverse areas of the Majority World, notably the Pacific, Asia and Africa (Argent 2011). Young people and young families are front and centre of these migratory changes. In Australia, a wide range of visa categories for humanitarian entrants, skilled workers, family members, Working Holiday Makers and students have seen youth from diverse ethnic and class backgrounds settle across a greater spatial dispersal of the country. These young migrant pathways are being seen as a way to fill labour shortages and demand in particular sectors and regions, re-build and energise local communities, and ‘replace’ the out-migration of locally-born rural youth (Hugo 2014). These rural transformations are taking shape within contexts of existing settler colonial relations, complex histories of rural multicultural engagement, and long-standing rural racisms embedded in local histories of place. Experiences of marginalisation, economic precarity and intergenerational poverty further shape the conditions within which diverse youth are making a life for themselves in rural Australian communities. This paper draws on recent postdoctoral research and, via a case study of the rural city of Mildura, maps a novel interdisciplinary research agenda into these current rural multicultures for youth. Exploring how young people’s shared sociability and sensitivities may be enabled and obstructed (Glick Schiller et al. 2011) in such contexts, it outlines an historically-informed and place-based conceptual framework, focusing on the conditions, capacities and identity resources available to diverse youth coming of age in sites of rural precarity and change.

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Cultural festivals as citizenship claim-making: Re-asserting and re-imagining homeland and transnational identities
Bronwyn Wood and Milica Homolja (Victoria University of Wellington, New Zealand)

Cultural festivals play a role in ‘the mobilization of group identities’ (Appadurai, 1996, 13), and arguably are increasingly important for minority groups in transnational and superdiverse contexts. However, surprisingly little is known about what such festivals mean for ethnic minority youth and what role they play in helping young people navigate affinities between their host nations and former homelands. This paper draws on ethnographic data collected in 2018 at Polyfest, the largest youth Polynesian festival in the world, held annually in Auckland, New Zealand and attracting more than 100 000 people. While the instigation for this festival was to preserve cultural and linguistic traditions of the Pacific, in recent years, the largest growth has been at the Diversity Stage which caters for non-Polynesian groups. Analysis of dance performances, speeches, and informal discussions with performers revealed that the Diversity stage provided a transformative space for re-asserting and re-imagining collective homeland identities, as well as creating hybridized diasporic identities. This paper examines how Polyfest can be seen as site of citizenship claim-making in which under-recognised minority youth claimed status and belonging through a celebration of their scripted performances of cultural identity as well as their unscripted constructions of everyday diversity.

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Australia’s Gen Zs: Negotiating Religion, Sexuality & Diversity
Andrew Singleton and Anna Halafoff (Deakin University, Australia)

This paper reports on a recent ARC-funded national study that explores teenagers’ experiences and understandings of religious, spiritual, gender and sexual diversity. The study comprises 11 focus groups with students in Years 9 and 10 in three states (ages 15-16), a nationally representative telephone survey of 1200 people aged 13-18, and 30 in-depth, follow-up interviews with survey participants. For the most part, our data show that Australia’s teenagers are remarkably tolerant and accepting of difference. A small minority are not, however, and either reject or are ambivalent about Australia’s emerging ‘hyper-diversity’. We identify some of the social factors associated with their ambivalence and investigate the ways in which education about diversity may influence their views. Identifying the intolerant or ambivalent is a straightforward task with a population-based survey. We conclude this paper by interrogating whether this is a useful research strategy, or if it potentially detracts from efforts to cultivate tolerant attitudes among young people.

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This paper unveils the complex social realities of such aspirations. Focusing on how transnational mobility reshapes lived experiences of time for young Asian migrants in Australia, I unpack the complex nexus between social mobility and spatial mobility in a global era in which hegemonic flexibility is fundamentally reshaping career, migration and life trajectories.

Drawing on extensive narrative interviews and visual ethnographic material, I focus on how experiences of cultural, social and embodied time are transformed by transnational mobility for young Asian migrants in Australia. I draw here on the concept of ‘chronomobilities’ to describe the temporalities that structure mobile lives as well as emerge from them, via a conceptual framework of ‘time-regimes’ — the macro and mesoscale temporal conditions that shape contemporary social life — and ‘time-logics’ — the way individuals narrate and make meaning of their lived experiences of time.

This analysis reveals how young migrants’ trajectories are changing under the socio-temporal conditions of modernity and how multiple lived experiences of time structure translocal and transnational imaginaries and experiences of work, place and social life. I highlight how for the young and ‘middling’ migrant, pathways through migration and into adult life are intricately entangled and neither smoothly linear nor clearly temporally demarcated by ‘departure’ and ‘arrival’. Instead, transnationally mobile lives emerge as a series of contingencies, unexpected detours, and reimagines aspirations and desires, within which mobility is often ongoing and futures are often uncertain.

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Dr Crystal Abidin is a digital anthropologist and ethnographer of vernacular internet cultures. She researches young people’s relationships with internet celebrity, self-curation, and vulnerability. Her books include Internet Celebrity: Understanding Fame Online (2018), and Microcelebrity Around the Globe: Approaches to Cultures of Internet Fame (2018). She is listed on Forbes 30 Under 30 Asia (2018) and Pacific Standard Top Thinkers Under 30 (2016). Crystal is lecturer in Digital Media with the School of Communication and Creative Arts at Deakin University, Postdoctoral Fellow with the Media Management and Transformation Centre (MMTC) at Jönköping University, Researcher with Handelsrådet (Swedish Retail and Wholesale Development Council), and Adjunct Research Fellow with the Centre for Culture and Technology (CCAT) at Curtin University. Reach her at wishcrys.com.
Queer generations: theorizing a concept
Daniel Marshall (Deakin University, Australia), Peter Aggleton (University of New South Wales, Australia), Rob Cover (University of Western Australia, Australia), Mary Lou Rasmussen (Australian National University, Australia) and Ben Hegarty (Deakin University, Australia)

This paper reflects on the concept of “queer generations” developed in the context of an ongoing study about belonging and sexual citizenship among two social generations of gender and sexual minority youth in Australia. We define the concepts ‘queer’ and ‘generations’ in the context of recent theoretical interest in temporality in youth studies in an attempt to think differently about gender and sexual difference. The main theoretical tension at the heart of this paper is how to take seriously the shared experience of growing up queer without insisting on a uniform narrative that is inherent to it. Drawing on an archival fragment from an HIV campaign produced in Australia and distributed in the 1990s and targeted at young gay and bisexual men, we consider the shifting conditions through which visibility has featured as a key problem for the deployment of sexual citizenship. This archival fragment is especially valuable because of the way that it problematizes the in/out, visible/invisible, gay/straight binaries that have dogged attempts to grapple with the at once individual and collective experience of growing up queer. “Queer generations” offers critical insights into the limits and affordances of the production of generations as containers for generalized experience.

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Daniel Marshall is a Senior Lecturer in Literature in the School of Communication and Creative Arts at Deakin University in Melbourne, Australia. He is also the Convenor of Deakin’s Gender and Sexuality Studies Major in the Bachelor of Arts programme, and of Deakin’s Gender and Sexuality Studies Research Network. He received his Ph.D. from the Department of English with Cultural Studies at the University of Melbourne and has previously held positions as a Research Fellow at the Australian Research Centre in Sex, Health and Society (La Trobe University) and as a Visiting Scholar at the Center for Lesbian and Gay Studies (City University of New York) and at the Weeks Centre for Social and Policy Research (London South Bank University).
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Peter Aggleton is a professor within the Centre for Social Research in Health at UNSW Sydney and in the Department of Sociology at The Australian National University in Canberra. Peter is a sociologist and educationalist who has worked with national and international agencies for over twenty-five years to strengthen responses to sexual health and HIV. He is the lead author of the World Health Organisation’s current guidance on sexual health programme development and has worked extensively in African Asia and Latin America. He is editor of three international journals: Culture, Health & Sexuality, Health Education Journal and Sex Education.

Unboxing genres of sex education on YouTube: LGBT Young People’s affective affiliations.
Clare Southerton and Mary Lou Rasmussen (Australia National University, Australia)

Online communities play an integral role in young people’s education about sex and sexuality. This paper builds on accounts from qualitative data from the Queer Generations research project, which explored the experiences of two generations of LGBTQI+ young people: those born in the 1970s and those born in the 1990s. Younger participants emphasised the limitations of formal sex education in school contexts and the increasing importance of sex education resources produced by YouTubers, a growing genre on the popular video sharing platform. These YouTube videos, predominantly produced by young people for young people, allow them to take authorship of sex education and provide a diverse range of content that puts the viewer in a position to identify more customised resources. Whilst some of the videos reproduce formats familiar to sexual education (e.g. Q&A), the intersection of YouTube’s own platform trends has produced new hybrid genre formats. In this paper, we trace some of the different emerging genres of sex and sexuality education videos on YouTube, analysing the intersection of the affordances of YouTube as a platform, and the way these give rise to particular modes of connection. We also draw on qualitative data from Queer Generations participants who made use of these online resources, reflecting on what these resources can tell us about their affective affiliations in this space.

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Queer Mobilities: Social Normativities, Narratives of Geographic and Social Mobility, and LGBTQ youth identity  
Daniel Marshall, Peter Aggleton, Rob Cover, Mary Lou Rasmussen

Social, cultural and archival knowledge frameworks have historically made sense of sexually-diverse youth through a concept of mobility in order to achieve community belonging. Stories of queer youth transitioning to adulthood are marked by narratives of movement from rural to urban areas, small to larger towns, and mid-size to large cities: movement towards a ‘utopic’ ‘gay mecca’. This paper examines a range of instances of queer youth mobility related in participant interviews and focus groups undertaken for the Queer Generations project. Examining two generations of Australians from rural and urban settings, the project found that contrary to the stereotype of queer reliance on urban living, younger LGBTQ participants held nuanced, complex views about the distinction between rural and urban, the effect of movement, and the intricate relationship between mobility and growing up. Findings provide frameworks for thinking about social, physical and geographic mobility in a range of cultural contexts.

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Stream 2: Citizenship, Activism, Disruption

Be the Change: Youth and Prefigurative Politics  
Craig Jeffrey and Jane Dyson (Australia India Institute, University of Melbourne, Australia)

The notion ‘be the change’ has become a rallying cry for young people in many different contexts since the 1990s. This presentation reflects on the effectiveness and nature of what is often termed in the literature ‘prefigurative politics’: the channelling of political energy into demonstrating the vision of a desired future. We explore these issues with reference to young people’s social action in a village in the Indian Himalayas and drawing on fieldwork carried out mainly between 2012 and 2018. We argue that prefigurative politics is a powerful vehicle for local change but that in the north India context youth are eager for opportunities to link their prefiguration to wider institutional initiatives aimed at positive social change.

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Professor Craig Jeffrey is Director and CEO of the Australia India Institute. He works on contemporary India and youth. Building on long-term social research in north India, he has highlighted the positive contributions of marginalised youth to Indian society, working in Hindi and Urdu, which he speaks fluently. He has written eight books, including the Timepass: Youth, Class and the Politics of Waiting in India (Stanford University Press 2010) and India: A Very Short Introduction (Oxford University Press 2017). Professor Jeffrey has advised over thirty PhD researchers in Seattle, Oxford, and Melbourne and has recently developed a New Generation Network of 13 post-doctoral scholars conducting applied research on contemporary India across Australia. Jeffrey’s work has influenced public policy in the UK, India and Australia.

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Dr Jane Dyson is a Senior Lecturer in the School of Geography, University of Melbourne. She has worked for over 15 years in the Indian Himalayas, examining issues around gender, work and social transformation with a focus on children and young people. Her research has been published in a book, Working Childhoods: Youth, Agency and the Environment in India (Cambridge University Press, 2014), and in journals including American Ethnologist, Economy and Society, and JRAI.
**‘Environmental engineering is a cool science if you can use it properly’: Saving the planet in Indonesia**

*Pamela Nilan (University of Newcastle, Australia)*

Young people in Indonesia live in interlinked geopolitical and technological circumstances, where they are oriented to local concerns, yet are well aware of global issues. This paper looks at the identity claims of student activists in Bandung, their worldviews and the nature of their activism. They are environmental engineering students who self-identify as environmental activists. Their accounts exemplify the tension between environmental concerns and the technocratic orientation of engineering in a rapidly industrializing country like Indonesia. They want to make big environmental changes, yet they also want to take advantage of the work opportunities offered in the engineering field, and make their families proud. For some, Islam offers a rationale for their choices. For one activist, the early acquisition of cosmopolitan capital (being mentored by Al Gore), has radically altered her worldview. Yet at the end of their degree, for the most part they were intending to enter high income employment sectors in which their anticipated professional practice would be strongly informed by the technocratic orientation of engineering itself.

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Dr Pam Nilan is a professor of sociology at the University of Newcastle (Australia). She specialises in the study of youth cultures, conducting fieldwork research in Indonesia, Fiji and Australia. She is author or co-author of six books, including Global Youth? (Routledge, 2006), Ambivalent Adolescents in Indonesia (Routledge 2013) Youth, Space and Time (Brill, 2016) and the monograph Muslim Youth in the Diaspora: Challenging Extremism through Popular Culture (Routledge, 2017). She is on the editorial board of the Journal of Youth Studies, Journal of Applied Youth Studies and French Journal for Media Research. She has been a consultant on Indonesian postgraduate scholarships for the Australian Department of Foreign Affairs and Trade since 2005. She has led a number of externally-funded research projects concerning youth. Professor Nilan is currently a member of the Advisory Board for the Australian Association of Islamic and Muslim Studies in Melbourne, and also a member of the Advisory Board for the European Union project TRANSGANG.

**‘You do, you feel a little bit marginalised’: Young British Muslims making new claims on citizenship**

*Nathan Manning and Parveen Akhtar (University of Adelaide, Australia)*

Young people’s relationship with politics is routinely deemed problematic by a range of influential social actors. Amidst concerns over disengagement and the potential for radicalisation the political participation of ethnic minority young people is often particularly scrutinised. In contrast to such ‘crisis narratives’ this paper reports on qualitative research with young Muslims in a northern English city. Consistent with research on young people in general, the findings reveal widespread cynicism and disillusionment with electoral politics amongst this group. Despite this cynicism, most respondents were politically engaged and voiced claims for a substantive representation which addressed mainstream and often national political issues. These claims were articulated in contrast to an older generation who were seen as prioritising local issues and representation much more closely tied to kinship and ethnic identity. In the face of ongoing racism and marginalisation, these Muslim young people were asserting claims for a more mainstream citizenship marked against the political and cultural orientations of an older generation.

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Dr Parveen Akhtar is Lecturer in Politics and International Relations at Aston University, UK. She has published widely on political participation, Islam, migration and social change in journals including: The Journal of Ethnic & Migration Studies, the British Journal of Politics and International Relations, The Political Quarterly and European Political Science. In 2013, she published a book: Political Participation Amongst British Pakistani Diasporas in Multicultural Britain.

**‘Because I’ve read’: Critical literacy and activism among migrant women in the West**

*Sherene Idriss (Alfred Deakin Institute, Deakin University, Australia)*

When Hoda Kotabi, a popular Iranian-American fashion blogger and political and social commentator was questioned live on air by a morning news anchor about why she ‘doesn’t sound American’ in her views on US relations between the US and the Middle East, she fired back with, ‘well that’s because I’ve read’. The clip went viral and has since sparked an online, transnational reading club brings together young people across the world trying to understand how systemic and institutional racism happens. Simplistic culture-clash explanations between Muslims and the West often involve some variation of the claim that Middle Eastern and Muslim women are illiterate and oppressed, lacking personal agency and individual freedom. Implicit in the news anchors question was that Hoda’s ideas were shaped by a patriarchal, traditional community rather than through her own capacity as a US-educated young person to read and interpret current affairs. While literacy movements are not new (hooks), what is new is how young people are producing, curating and sharing knowledge using digital platforms, and connecting across national boundaries. In light of the growing popularity of this digital community, this paper will provide a case study of ‘Because we’ve read’, considering the role of social media in facilitating critical literacy movements and for offering young people new ways to develop activist identities.

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Temporal Organization of Youth Religious Culture: Margins and Futures Anna Hickey-Moody (RMIT University, Australia)

This paper examines the temporality and geography of religious cultures involved with my current research on Interfaith Childhoods. I consider my empirical observations of how the temporality of prayer, religious and 'secular' schooling, religious festivals and digital selves performed through twitter, YouTube and snapchat, shape the ways in which young people across Australia are, and are not, able to build relationships with people from religions different from their own. I examine children and their parent’s responses to discussions about the geography, and temporality of their religion, alongside my own observations of the social choreography undertaken by the geographical flows and the temporality/ies of religion, including the roles played by online communities and subjectivities. I bring this discussion together with an analysis of large collaborative artworks examining social values and future cities made by the children in my project, in which they create cities that perform ‘interfaith futures’. These future cities are comprised of ‘what really matters’ for the future in the children's minds. The children are from a range of religious and secular backgrounds and their imaginative futures depict the possibility for religious and secular social unity.

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Anna Hickey-Moody is Professor of Media and Communication, Australian Research Council Future Fellow and Vice Chancellor’s Senior Research Fellow at RMIT University, Australia. She is based in the Digital Ethnography Research Centre where she leads a team of researchers working on the Interfaith Childhoods project: https://www.interfaithchildhoods.com. Her books include The Politics of Widening Participation and University Access for Young People (Routledge, 2016), Youth, Arts and Education (Routledge, 2013), Unimaginable Bodies (Sense, 2009) and Masculinity Beyond the Metropolis (Palgrave, 2006). Anna has also edited a number of widely-cited collected works and themed journal editions.

Social Exclusion and Deterrioralized Christianity among Chinese International Students in Australia Fran Martin (University of Melbourne, Australia)

China is home to one of the world's fastest-growing Christian populations, and many Christian churches in western nations, deeply cognizant of this fact, actively target international students for religious conversion. Against this backdrop, this paper draws from an ongoing longitudinal ethnography of Chinese students in Melbourne, analysing material from interviews with student participants as well as participant observation at church services to explore participants’ affective experiences of religion while studying abroad. Case studies include participants’ involvements with Mormon, Pentecostal and other transnational Christian organizations, from casual attendance in exchange for social services to deeply transformative involvement and full religious conversion. Interestingly in these case studies, deterrioralized churches provide local socialization services to transnational students: global Christianity positions itself as a salve to local-level social exclusion. This demonstrates once again the complex imbrication of locality and transnational mobilities at the level of people’s lived experience, challenging the conceptual opposition of local to global and immobility to mobility. In addition, the provision of acculturation and social welfare services by Christian churches can be seen as a function of the effective outsourcing of these services by universities and governments in the context of the broader sacralization of social services in the post-welfare state.

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Fran Martin is Reader in Cultural Studies at the University of Melbourne and an Australian Research Council Future Fellow. She is currently completing a five-year ethnographic study of Chinese university students' social and subjective experiences of studying in Australia, with a focus on the gendered aspects of their educational ventures. Prior to her current work on international student mobility, her best known research has focused transnational Chinese youth and media cultures. She has published widely on television, film, literature, Internet culture and other forms of cultural production in the contemporary transnational Chinese cultural sphere, with a specialization in representations and cultures of gender and sexuality. Martin's career-long focus on Chinese cultural worlds began in the 1980s-1990s when she spent several years as a student of Chinese language, literature and social movements in Beijing, Shanghai and Taipei.

Australian Young Muslim women’s construction of religious and liberal secular subjectivities
Taghreed Jamal Al Deen (Alfred Deakin Institute, Deakin University, Australia)

Drawing on the narratives of young Muslim Australian women, this paper examines the way in which the religious, secular and liberal subjectivities are embodied and, therefore, continually produced through practice. It aims to understand women’s construction of religious subjectivities in relation to questions of self and agency and suggest ways of understanding their agency as moving beyond a deterministic binary model of subordination and resistance. This paper unpacks the ethics of veiling and unveiling, suggesting that both bodily practices can be perceived as techniques of the self. Particularly, it examines the ways the women problematise wearing the headscarf, which appear through the labour upon their affects and sensibilities.

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Negotiating the ceaselessly transformative self – young Buddhists and post-identitarian subjectivity
Kim Lam (Alfred Deakin Institute, Deakin University, Australia)

The concept of ‘resonance’ has elicited significant scholarly interest amongst researchers investigating transnational Buddhist flows; from research on ‘bogus’ Buddhist monks travelling overseas to collect donations from unsuspecting Westerners, to studies investigating the spread and transformation of Buddhist meditation. These studies have tended to investigate the impact of mobilities from the outside looking in; or from the perspective of researchers seeking new ways to understand the globalisation of Buddhism. Comparatively little research has been conducted on lived experiences of mobility amongst Buddhists themselves, particularly young Buddhists who have grown up Western contexts where first generation Asian Buddhists have already settled. These young Buddhists are not only required to navigate ‘Asian’ and ‘Western’ Buddhist cultures in contexts where both already co-exist; they have also been exposed to Buddhist teachings which
resonate with globally-networked understandings of religious identity. In this paper I draw on findings from a qualitative study of 22 young Australian Buddhist practitioners looking at their lived experiences of religious identity, belonging and participation. I discuss the ways they negotiate post-identitarian subjectivities which reflect both the realities of their mobile religious lives, and the Buddhist teachings of interdependence, non-self and emptiness they have been exposed to.

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12:30pm - 1:30pm - Lunchtime
HDR session

During lunch, an HDR session for PhD/Master participants will take place for approximately one hour. This is an opportunity to discuss HDR-related topics with our keynote speakers, followed by casual networking for HDR participants.

1:30pm - 3:00pm - Concurrent sessions
Session 4
Stream 1: Mobilities, Generations, Futures

Measuring Youth Mobility Capacities in Asia across Multiple Dimensions: The Youth Mobility Index Framework
Edmon Chung (DotAsia) and Chitat Chan (Hong Kong Polytechnic University, Hong Kong)

The YMI framework is an index that has been co-developed by DotAsia and academic partners (https://www.youthmobility.asia/about-ymi/) to provide a set of tools to measure the mobility opportunities for the younger generation across 20 Asian countries. While “youth mobility” is often measured in terms of physical mobility in a brain gain/loss paradigm, this paper proposes the YMI methodology as a means to measure youth mobility in the region that embraces a “brain sharing” model and explores education, employment and entrepreneurship mobility across multiple dimensions: Outbound, Inbound, Startup, Sustainability and Internet. The framework pulls together multiple social and economic indicators for an aggregate score to allow for comparative ranking across 20 localities in Asia. This paper outlines the methods and approach used to develop the YMI tools, and outlines several key findings from the inaugural 2018 YMI Report. We argue that understanding youth mobility in a multi-dimensional way, including social mobility, geophysical mobility and digital mobility, is important to promote social equity and growing prosperity in Asia.

Educational mobility and citizenship: a comparison of the experiences of Chinese “foreign talent” students in Singapore and Indian medical students in China
Peidong Yang (Nanyang Technological University, Singapore)

This paper addresses the relationship between educational mobility (primarily, international student mobility) and citizenship, both conceptually and empirically. Conceptually, the paper conceives of citizenship on two levels – narrowly as a nationally-defined formal/legal status and more broadly as an informal sense of belonging and agency not confined to national contexts. It is argued that the narrower definition of citizenship intersects with international student mobility mainly around the issues of skill formation and population strategies from the perspective of nation-states. On the other hand, educational mobility relates to the broader notion of citizenship chiefly on the question of “global citizenship”, which in turn comprises two different emphases—the cultural and the political. Using this conceptual framework, the paper then compares the lived experiences of citizenship for two groups of Asian youth who find themselves caught up in unique assemblages of educational mobility in recent times: mainland Chinese students recruited as “foreign talent” to Singapore and Indian students attracted to study for MBBS degrees in China. The author’s ethnographic research suggests that the two groups’ contrasting experiences with “citizenship”, whether formal or informal, underscore how emergent youth trajectories in Asia are differentially and inequitably shaped by factors such as nationality, race/ethnicity, and class.

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Gambling, guaranteeing or granting globalisation? Futurity of mobility for the southern young people in the global universities

MD Tariqul Islam (Deakin University, Australia)

In the age of globalised mobility, more young people are becoming physically mobile for higher education than any previous age. In this context, research on Southern youth’s mobility for higher education in the developed countries is appeared important from education providers’ and policy makers’ side. The paper argues to investigate the issues that mobile young people consider in imagining their future drawing upon the critical theorisations of Bauman and Appadurai in the ‘uncertain’ age of globalisation. In this paper, the emerged themes from the global citizenship experience of 18 Southern (Bangladeshi) young people studying in two culturally Northern (Australian) universities are explored to understand their thoughts and hopes about their future. Moreover, young peoples’ perceptions regarding the role of global education in constructing their future are analysed as well. The paper claims the formation of ‘a mobile future’ among Southern youths through their lived experience within the interplay of economic and moral aspects of global citizenship. In terms of futurity, young people show a deep reliance on internet to see their future, an interest to develop a mobile identity based on the economic desire and a flexibility of morality to guarantee their survival in the globalised market economy.

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Md Tariqul Islam is a PhD candidate at the School of Education, Deakin University, Australia. In 2010, Tariq joined as a lecturer at the BRAC Institute of Educational Development, BRAC University, Bangladesh after completing his graduation in Education from the University of Dhaka. His research interest largely focuses on sociology of education with a particular attention to the mobility and citizenship experience of the Southern young people in the globalised world.

Youth mobility and the temporality of intimacies: changing relational rhythms in young people’s migration- and life-courses

Anita Harris (Deakin University), Loretta Baldassar (University of Western Australia), Shanthi Robertson (Western Sydney University)

Transnational mobility is increasingly presented to middle class youth across Australia and Asia as a way to secure economic futures in precarious times: periods spent abroad studying, working and immersing oneself in other cultures is often seen to enhance educational and employment opportunities. It is no wonder that most people who are on the move between Asia and Australia are aged 20-29. However, little is said about mobility’s benefits or impacts regarding social, familial and intimate life, and specifically the way in which it is situated within, disruptive of, or incorporated into young people’s life plans, aspirations and imaginings regarding friendships, relationships and family as they navigate new and uncertain pathways to adulthood. Furthermore, family and friendship are traditionally treated separately and understood in rather normative ways. Both migration and youth schooling, even while these relationships are becoming increasingly entangled and multifaceted in conditions of complex trajectories of youth mobility and the changing nature of transitions to adulthood. Drawing on our longitudinal mixed methods project YMAP (http://www.ymapproject.org), which tracks the experiences and aspirations of mobile ‘minding’ youth over 5 years, this paper considers how contemporary youth mobility disrupts standard life course and migration studies conventions about relationships, focusing particularly on questions of temporality and synchronicity in the construction and maintenance of intimate connections. It explores the ways youth mobility can complicate gendered life courses and notions of the ‘right time’ to establish certain kinds of relationships; raise questions about synchronicity, continuity and co-existence as conditions of friend- and familial relations, and reveal new processes of transnational intergenerational care circulation.

Love, Morality & Governmentality: the politics of representing Indigenous Australian children

Sana Nakata (University of Melbourne, Australia)

Will Sanders writes that Australian Indigenous policy is characterised by an ‘intense moral dimension’ (2013: 168). This paper argues that this moral intensity is especially evident in the political contestation and policy-settings around Aboriginal and Torres Strait Islander children, whose interests are often represented by adults who claim to love to them. Contemporary debates concerning such issues as Indigenous juvenile incarceration, systemic child abuse in remote communities, and out-of-home care all pivot from a central concern about the interests and wellbeing of Indigenous Australian children. This concern is often expressed by those who seek to represent their interests as “love”. This paper argues that love for Indigenous children has become a key discursive concept that relates the emotional lifeworld of the child and family to the making, justifying and contesting of policy-settings of Indigenous Australian affairs writ large. I argue that this presents a governmentality of Indigenous Australian childhood that operates in two modes: to regulate the lifeworld of Indigenous Australians, and to inhibit their role in imagining the future of Australian democracy.
Against Curriculum: Youth Interrupting the Course of Education

Ligia (Licho) López López and Elizer Jay de los Reyes (University of Melbourne, Australia)

Schools “[...] like us when we have strong test scores, but they hate us when we have strong opinions,” twitted Emma Gonzalez to alert us to the infinite ways in which young people always have and always will be political. In this paper, we address Emma’s call to turn to the ways in which young people’s strong opinions are against curriculum. We draw from young people in schools in the Philippines, Australia, and the United States whose classroom performances interrupt the course of education. Against the pedagogical image, young people in primary classrooms in Melbourne and Wisconsin demand other images more attuned to their visual expertise and aesthetic modes of engagement. In the Cordillera Mountains, Northern Philippines, senior high school students, mobilise indigenous myths and resources as curriculum content that has procedurally and substantively invisibilised them. In addition to these young people, we think with Sylvia Wynter (1989) and her Caribbean critique of conventional reason and order of discourse. The paper proposes avenues for “againstness” as a means to unsettle the almost always immune privilege attributed to the adult expert location from which young life is valued and ordered through school.

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Dr Ligia (Licho) López López is a McKenzie Fellow and Lecturer at the Melbourne Graduate School of Education. Her scholarly interests include youth popular and visual cultures as curriculum, migrations, and post-foundational avenues in educational inquiry. Licho’s current research turns to young people as curricular and asks: if schools are for and by young people, how come schools refuse young people’s cultures in the classrooms? How is another curriculum possible? Dr. López’s work has appeared in peer-reviewed journals in Latin America, Australia, the US, and Europe. Her book The Making of Indigeneity, Curriculum History, and the Limits of Diversity was recently published by Routledge, New York.

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Elizer Jay de los Reyes is a PhD candidate at the Melbourne Graduate School of Education, University of Melbourne where he writes about young people’s ways of imagining and forging futures in the context of transnational mobilities of labour, capital, and ideas. He looks at schooling, labour, and gender as spaces of imagination and explores how these may constitute a “production of locality”. He holds an MA in Educational Policy Studies – Global Studies in Education from the University of Illinois at Urbana-Champaign on a Fulbright Scholarship and received scholarships from NYU-Steinhardt and the DAAD (German Academic Exchange Service) recently.

Gendered imagination and practices of Vietnamese migrant brides: A case study of Korean NGO’s ‘Bride school’ program in Hanoi

Kyungmin Kim (Seoul National University, South Korea)

The field site of my research is Korean NGO’s bride school program in Hanoi. This article focuses on ‘gender’ as a keyword to understand Korean–Vietnamese international marriage, bride school program, and Vietnamese migrant women. The bride school is a place of gender politics to teach and reproduce the patriarchal discourse by the Korean government and Korean NGO. On the other hand, the practice of Vietnamese brides, most of them from the North, is formed by the unequal gender structure and ideology of Korea and Vietnam but it also acts as a force against them. Vietnamese women in the bride school are subjects who can plan their own lives and put them into practice through various strategies such as adaptation, compromise, and opposition in the midst of external discourses and forces surrounding them. Although unequal gender structures and patriarchal ideologies between Korea and Vietnam have led to the birth of international marriage and bride school, Vietnamese women have been able to dream and realize a better life by taking this crisis as another opportunity. The life of married migrant women in the bride school program shows the complex reality of international marriage where gendered migration (structure) and gendered imagination and practice (behavior) interact.

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M.A in Anthropology, Seoul National University. The title of my M.A. thesis is ‘Boundary-crossings of Migrant Brides in Northern Vietnam: A case study on ‘Bride school’ program of a Korean NGO in Hanoi.’ Currently working in SNUAC (Seoul National University Asian Center) as a research assistant. My research interests focus on migration in Asia, international marriage, marriage migrant women (especially Vietnamese women) in Korea and gender issues.

‘We laughed because those kids laughed’: Friendship and connection via an on-line classroom exchange program

Jessica Walton (Alfred Deakin Institute, Deakin University, Australia)

This paper is based on ethnographic fieldwork conducted from 2016-2017 in South Korea and Australia at two primary schools and includes in-depth interviews with Grade 5 and Grade 6 students. Drawing on cross-cultural theories of friendship and concepts of conviviality and intercultural habitus as a pedagogical process (Noble 2013; Watkins, Noble & Driscoll 2016; Wise & Velayanthum 2014), I examine the playful modes Australian and Korean children engaged in, which created a different kind of friendship that existed in momentary on-line exchanges. Although this on-line intercultural space was temporary and infrequent, the students began to learn how to feel a sense of ease with each other that allowed them to cross linguistic and cultural barriers. This helped to counter more static and scripted teacher-driven activities related to the on-line exchange within an assessment-obsessed education culture. Key research questions which this paper engages with are: How does an ethnographic understanding of friendship provide a deeper understanding of interactions with peers in spaces of ‘intercultural learning’? In what ways might a new formulation of friendship, created through these interactions, act as an ‘intercultural category’ to facilitate an openness to ‘difference’ that is not constrained by stereotypical representations? What playful practices do children learn to engage in, which might demonstrate the beginning of developing an ‘intercultural habitus’?
were more evident among young women than among young men. Intersections between period, youth and gender, so investigate cohort activity differences and whether they short term/part time work) and non-employment (education, homemaking) activities. We are interested in transitions involve not only paid work, but also social connectedness and a sense of purpose and belonging (Wyn & Woodman, 2006), we examine patterns in unemployment, and in both employment (full-time, part-time, casual work) and non-employment (education, homemaking). This paper uses data from the longitudinal panel study Household, Income and Labour Dynamics in Australia from the years 2001-2017 to compare the main activities of young men and women aged 20-34 pre- and post-2008 (n=13,685). Because successful youth transitions involve not only paid work, but also social connectedness and a sense of purpose and belonging (Wyn & Woodman, 2006), we examine patterns in unemployment, and in both employment (full-time, short term/part time work) and non-employment (education, homemaking) activities. We are interested in intersections between period, youth and gender, so investigate cohort activity differences and whether they were more evident among young women than among young men.

3:30pm - 5:00pm - Concurrent sessions

Session 5
Stream 1: Mobilities, Generations, Futures

What do you mean we dodged the Recession? A gendered cohort comparison of young Australians’ un/employment, education and homemaking 2001-17

Brendan Churchill and Lyn Craig (University of Melbourne, Australia)

Australia technically escaped the ‘Great Recession’, due to swift and substantial economic stimulus by the then-Labor government. However, although the country had has now had continuous economic growth since 1991, from 2008 it has been tepid and gains have not been equally shared. Wealth has increased, but so has inequality, and wage income is currently at the lowest share of GDP since data were first collected in 1959 (Stanford, 2017). As elsewhere, underemployment is widespread and there is growing automation, job precarity, contingent employment and downgrading of jobs (Standing, 2011; Watson, 2017). In difficult times, young people are particularly at risk of being excluded from the labour market (Bell & Blanchflower, 2011; Settersten & Ray, 2010). Women are also vulnerable to downturn, especially if social and welfare policies frame them as contingent labour, causing their voluntary or involuntary withdrawal from the labour market (Rubery & Rafferty 2013; Walby 2015). This paper uses data from the longitudinal panel study Household, Income and Labour Dynamics in Australia from the years 2001-2017 to compare the main activities of young men and women aged 20-34 pre- and post-2008 (n=13,685). Because successful youth transitions involve not only paid work, but also social connectedness and a sense of purpose and belonging (Wyn & Woodman, 2006), we examine patterns in unemployment, and in both employment (full-time, short term/part time work) and non-employment (education, homemaking) activities. We are interested in intersections between period, youth and gender, so investigate cohort activity differences and whether they were more evident among young women than among young men.

(Im)mobilities and precarity across generations: children of Pacific farmworkers in rural Australia.

Makiko Nishitani (La Trobe University, Australia)

Seasonal farmwork is a precarious job. While the work itself is physically demanding, it offers little stability to workers. Such farm work may conjure up an image of temporary migrant workers such as backpackers and those who come under the Seasonal Worker Programme, yet there are many settled migrants living in regional Australia who solely depend on this seasonal work. These include migrants from the Pacific Islands, who have formed an important part of the workforce in horticultural industries in Australia since the 1980s. For many first generation migrants, the future careers of their children are of great concern, and there is a shared idea that they should not follow their parents into casual farmwork. Their ideal is for Australian-born youth to be working ‘inside’ – be it an office, shop or warehouse – rather than under the sun ‘on the block’. However, Pacific youth in Mildura find it difficult to obtain a job other than seasonal work. Drawing on fieldwork since 2014, this paper examines the experiences of young Pacific Islanders who grow up in rural Australia, exploring how the rural environment and their experiences impact on their identity and aspirations.
**Place, Class and the Formation of Regional Young People as Workers**

**David Farrugia** (University of Newcastle, Australia)

This paper draws on a program of research on youth and work in regional areas to describe the complex and ambivalent attachments to place that contribute to the formation of young people as classed subjects through work. The paper shows that experiences of unemployment produce contradictory experiences of place in which the safety of ‘home’ intertwinewith experiences of disgust and stigmatisation that resemble distinctions between the respectable working class and the morally suspect underclass. However, the paper also goes beyond existing assumptions of mobility with privilege to show that place attachment contributes in important ways to the cultivation of a middle-class identity through work, in which young people view their labour and the development of their own careers in terms of making their localities increasingly ‘progressive’ and economically and culturally sophisticated. These experiences of place attachment also shape the forms of mobility available to differently positioned young people, in which place is mobilised as a resource for either responding to labour market precarity or for the cultivation of a cosmopolitan and mobile labouring subjectivity that operates as a mode of classed distinction. The paper concludes with a discussion of the changing relationship between place and work that is manifested in the formation of young people as workers in regional Australia.

**David Farrugia**

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Dr David Farrugia is Senior Lecturer in Sociology and DECRA fellow at the University of Newcastle, Australia. His work focuses on youth, labour, and subjectivity in the context of post-Fordism and globalisation. His current work explores the formation of young people as workers in regional areas of high youth unemployment. His most recent book (titled Spaces of Youth: Work, Citizenship and Culture in a Global Context) explores how concepts of youth have become key to the governance of globalisation, and the new spatialities of capital and culture that are produced by contemporary young people.

**Stream 2: Citizenship, Activism, Disruption**

**Digital Citizenship Panel (Discussant: Ariadne Vromen)**

“This election will be the WhatsApp Election”: Charting the significance of encrypted messenger apps and ‘dark social’ activism to Malaysian youth political engagement.

**Amelia Johns** (Alfred Deakin Institute, Deakin University, Australia)

This paper reports upon findings from an ongoing research project, the Malaysian Digital Citizenship Project (2016–2018). The study, which involved interviews, digital ‘walk-throughs’ and social media observation with 30 Malaysian-Chinese youth participants (18-24), in Kuala Lumpur and Melbourne, showcased the influence that state surveillance of political communication on social media was having on Malaysian-Chinese youths’ civic and political engagement. Findings showed that surveillance and the threat of arrest had ‘chilling effects’ on this cohort’s willingness to engage in political speech and actions on SNSs (Facebook, Twitter). Although rather than leading to disengagement, many of the cohort instead turned to WhatsApp, Messenger and Telegram, with the affordance of end-to-end encryption leading these apps to be considered a ‘safe space’ for political networking and expression. This paper will frame these findings with Erving Goffman’s dramaturgical metaphor of ‘frontstage’ and ‘backstage’ in theorising presentation of self in modern society, but will draw upon theories which update these concepts for a digital age where public/private selves, technologies, communications and modes of presentation are blurred (Meyrowitz 1986, Papacharissi 2010). In particular, I will examine the growing importance of privacy enhancing technologies and ‘backstage’ communication for Malaysian youth engaging in domestic politics, particularly in a context where surveillance, and the use of media laws to crackdown on forms of online dissent, was understood to be hampering democratic participation. These findings will be triangulated with a more recent field trip, where follow up interviews were conducted with youth participants. The follow up interviews asked participants to reflect on their earlier responses and discuss how their digital and political practices have changed/stayed the same in light of the recent Malaysian General election, where the party associated with a crackdown on freedom of speech on social media was swept from power.

**Amelia Johns**

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Amelia Johns is a Research Fellow at the Alfred Deakin Institute. Her work spans the fields of youth studies, digital media studies and cultural studies. Her research examines issues of: whiteness and youth identity; Muslim, migrant and diaspora youth negotiations of faith and citizenship; and young people’s negotiation of racism and citizenship in digitally networked publics. Her current research project examines Malaysian-Chinese youth digital practices, and the role ‘the digital’ plays in negotiations of political participation, citizenship and belonging. She is the author of ‘Battle for the Flag’ (2015), an empirical investigation of youth performances of racism, nationalism and whiteness in the Cronulla riots of 2005. She is also co-editor of recently published book ‘Negotiating Digital Citizenship: Control, Contest, Culture’ (with Anthony McCoosker and Son Vivienne, 2016).

**Articulations of Indigenous Youth Cultures and Community Building via Social Media**

**Tristan Kennedy** (Macquarie University, Australia)

Indigenous peoples of all ages are accessing social media at an increasing rate. These social media platforms provide the ability to share stories across vast geographical distances contributing to the emergence of a kind of virtual scene of Indigenous culture and knowledge production. I draw on the concept of virtual scenes as offered by Bennett and Peterson in relation to virtual music communities to suggest that their concept holds currency with regard to Indigenous community building online. Social media provides a space for many Indigenous people to share stories and engage in political action. Such stories address local, national, and international issues faced by young people today. This practice of storytelling and engaging in political action in online spaces contributes to an articulation of shared cultural values and a strengthening of virtual Indigenous communities. Moreover, the affordances of permanence and visibility offered by computer technology allow for a much wider reach both geographically and politically. I suggest that the affordances of computer technology and the significant uptake of social media amongst Indigenous young people contribute to emerging transnational and global Indigenous communities.

**Tristan Kennedy**

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Tristan Kennedy is a lecturer with the Department of Indigenous Studies at Macquarie University in Sydney, Australia. Tristan lives and works on the lands of the Darug and Kaurna nations. His research interests include new and emerging spaces in social media; Indigenous peoples’ use of social media; and online heavy metal identities. He is co-editor of the Australian Critical Race and Whiteness Studies Journal and is passionate about supporting Indigenous peoples’ participation in higher education.
Share This: digital sexual citizenship in ‘sext education’
Kath Albury (Swinburne University, Australia)

In mid-2018, the Alannah and Madeline Foundation and the Supre Foundation launched a unique innovative ‘sext education’ project. Rather than adopting a just say no approach to selfies, sexting and other aspects of young people’s digital sexual cultures, the project directly challenges victim-blaming among Australian high-school students and their families. This paper draws on what Foley and Valenzuela (2005) have termed the ethnography on public policy (including participant observations of reference group processes and the campaign launch) to reflect on the project’s development and design. It draws on a framework of digital sexual citizenship (Albury and Byron, in press) to contextualise the project’s suite of resources, which include a school-based workshop, and a suite of online and hard copy resources which aim to promote empathy for victims of image-based bullying and abuse.

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Professor Kath Albury is a Professor of Media and Communication (Swinburne University). Kath’s current research projects focus on young people’s practices of digital self-representation, and the role of user-generated media (including social networking platforms) in young people’s formal and informal sexual learning. She is especially interested in exploring new approaches to workforce training and professional development for health promotion and sexuality education professionals who wish to develop a deeper engagement with digital media practices (including sexting, selfies and hook-up app cultures).

Competing knowledges and contested expertise: Co-developing a digital education program
Natalie Hendry (Deakin University, Australia)

Digital education, cybersafety and cyberbullying education programs and initiatives inherently involve a variety of stakeholders and partnerships, including government departments, NGOs and social entrepreneurs. In this paper, I reflect on co-developing an Australian digital education program for secondary schools and the tensions between balancing stakeholder and researcher priorities. I ask broader questions about how “expert” knowledge is understood in this field and what are the implications of these competing knowledges and contested expertise. To do this work I draw on Anthony McCosker’s (2016) “three layers of control in digital citizenship”, Jennifer Brady’s (2018) “critical feminist sociology of expertise” and Annette Markham’s (2013) “remix methods.”

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Natalie Hendry is an educator, consultant and researcher in Melbourne, Australia. She helps teachers, practitioners and services make sense of social media—and what young people do with it—to support young people’s health and education. She is currently orking as a Lecturer in Education at Deakin University, Burwood, with the Health and PE team, teaching in student wellbeing and health education.

On diverse and structured mobilities: The im/mobile life of the Filipino adult migrant children in Melbourne, Australia
Earvin Charles Cabalquinto (Deakin University, Australia)

In a world of flux, diverse forms of mobilities facilitate the performance, embodiment and experience of family life at a distance. Further, at the heart of a hyperconnected society thrives the production of a mobile domestic life – interactive yet constantly negotiated – through mobile devices and networked communications platforms. In this paper, I engage with how we might critically assess the impact of mediated mobilities in engendering and undermining the conduct of transnational family life. Specifically, I investigate the ways in which six Filipino adult migrant children in Melbourne, Australia use digital communication technologies to maintain long distance relationships among their left-behind parents. By deploying the mobilities lens (Urry, 2007) in analysing the data drawn from in-depth interviews, I illuminate how mobile device use contributes to the different ways of being together and feelings of at-homeness. Significantly, I take into account the role of immobile social structures (Keightley & Reading, 2014) such as ‘filial piety’ in moulding ‘doing family’ in a polymedia environment (Madianou & Miller, 2012). On the one hand, performativity through mobile devices enables the domestic sphere to be re-staged and reclaimed across distances. On the other hand, it also often necessitates the constant management of interactions and dynamics to cement transnational ties. In sum, the paper attempts to articulate the complexity of rebuilding a home from afar by unravelling the invincible frames that shape mediated mobilities.

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Earvin Charles Cabalquinto is a Lecturer in Communication (Digital Media) in the School of Communication and Creative Arts (SCCA) at Deakin University. His work on the intersections of digital media, mobilities and migration appears in Mobile Media & Communication and Media, Culture & Society. He has a forthcoming publication in The International Journal of Communication focusing on the role of mobile media in engendering and undermining caregiving at a distance among the transnational Filipino family. His research interests include transnational communication, mediated intimacies, transnational caregiving, digitalisation of public and private spaces, and the infrastructures and politics of mediated mobilities. He is currently working on a book project based on his PhD thesis.

Ucan2 – resettlement futures for migrant and refugee young people
Sarah Williams and Bede Selleck (Centre for Multicultural Youth/ Foundation House, Australia)

“Ucan2” is program model hosted by Foundation House, Centre for Multicultural Youth and AMES Australia to address the settlement patterns of humanitarian youth arrivals in Melbourne, Australia. More than 5,000 young people settled in Victoria between July 2016 - June 2017, with 91% in the Greater Melbourne area… one third (31%) of these young people were settling under Australia’s humanitarian migration program. In terms of settlement from Asia Pacific region, within the top five countries of birth for humanitarian youth arrivals, were Afghanistan, Myanmar, and Thailand (CMY, 2018). Ucan2 aims to facilitate and support the social inclusion of recently arrived young people of refugee background. It does this by fostering cooperation between providers of education, social support, training and employment services. Using Ager and Strang’s conceptual framework of ‘integration’ (Ager and Strang, 2008); MYAN Youth Settlement Framework (2016); Foundation House’s integrated trauma recovery service model (2016) and Centre for Multicultural Youth’s...
focus on building social connections, sense of belonging and active citizenship (2014), this paper describes the
cusp of challenges and opportunities associated with migrant integration and adaptation. Of the 26
Ucan2 programs delivered across Melbourne in this period, a case study of the Ucan2 program delivered
at an English Language School in the South-east of Melbourne working with these cultural communities is
discussed as a best practise model by two practitioners from partner organisations.

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Sarah Williams is a strong advocate for multicultural communities through her involvement with several peak
bodies and as a mentor with many culturally diverse young people. Sarah has dedicated the past 10 years
to helping people primarily in the City of Greater Dandenong. Sarah is a Multicultural Youth Worker at the
Centre for Multicultural Youth.

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Bede Selleck has worked in the education sector as an EAL teacher in the public secondary system; as a
Workplace English Language and Literacy (WELL) trainer in workplace settings; in the TAFE sector in the
migrant teacher accreditation program and an EAL teacher. He currently works for Foundation House as a
facilitator in the Ucan2 program.

The transnationalism of tama’ita’i Samoa: the transnational place-making and experiences of young Samoan women in Australia and Samoa

Lorayma Taula (Deakin University, Australia)

The focus of my research is to investigate the transnational activity of young Samoan women (aged between
16 and 25 years) moving and living between Shepparton, South-East Melbourne and Samoa. I want to identify
specific types of transnational activity among these women and how their movements intersect with place,
identity, gender, and the broader Pasifika diasporic discourse. At this point, I plan to use a combination of
qualitative research methods. From a Samoan lens, Tagata Pasifika must tell their own story and voyage
before sharing and retelling the stories of others, which holds great ‘Tautua Faatamalii’ – a duty to serve
with respect, love and integrity. Exploring the real-life and real-lived movements of young Samoan women
may speak to Pacific mobility and the broader literature on Samoan youth and diaspora. This research aims
to unpack the ways in which these women recognise, carry or challenge what it means to be a ‘tama’ita’i
Samoa’ in different places. Their transnational action embodies the symbolic connection between gender,
movement and place-making.

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Lorayma Taula is a PhD candidate at Deakin University in her second year of her research. Her study focuses on
how young Samoan women experience place and identity in the context of transnationalism in Melbourne,
Shepparton and Apia, Samoa. The research takes an intersectional and interdisciplinary Pacific Studies
approach, centring indigenous theory frameworks from Samoa in method and analysis. This research aims
to unpack the ways in which these women recognise, carry or challenge what it means to be a ‘tama’ita’i
Samoa’ in different places. Exploring their transnational action embodies the symbolic connection between
gender, movement and place-making.

Globalisation, migration, family experiences of education and imagined futures in suburban Melbourne

Jo Higginson (University of Melbourne, Australia)

This paper draws on my PhD research project which employs narrative, cross generational (Bertaux 1981,
2001) interviews with senior secondary students and their parents who have migrated or returned to Australia,
where experiences of mobility have been linked to and facilitated by the parents’ work. The students attend
mid socioeconomic government secondary schools in Melbourne’s middle ring suburbs. They were born
in the Caribbean, China, Greece, India, Malaysia, the United States and Venezuela - though these places do
not neatly map against their identities or form circumscribed prequels to their lives in Australia. I look at
migrations in globalising times as being fluid, iterative and ongoing processes, rather than definitive events,
characterised in the present by transnational (Vertovec 2009) and diasporic links and global imaginaries
(Burawoy 2000) and which also draw on family stories of movement and mobility in previous times. I discuss
two vignettes – one of a family from Malaysia family whose skilled migration was protracted and often
difficult and whose Chinese identity gained further diasporic expression through work, life and schooling
in Melbourne and a Greek family whose journey to Australia is both connected to and distinct from family
migrations of the past. I draw on the narratives of two students and their mothers.

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Jo Higginson is a PhD candidate, supervised by Professor Julie McLeod and Professor Fazal Rizvi, and is also
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Governments, the community legal sector and in local government at the City of Melbourne.
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