



European
Sociological
Association



**Joint Midterm Conference of the European Sociological Association's
Sociology of Emotions Research Network (RN11) and the British Sociological
Association's Sociology of Emotions Study Group**

University of Edinburgh, Scotland

Programme

Website: <https://socemot18.weebly.com/>

Monday, August 27th

PhD Workshop

Tuesday, August 28th

9:00-9:50	Registration / Coffee		
9.50-10.00	Welcome		
10.00-12.00	Session 1.1. Theorizing Affect & Emotion	Session 1.2. Law and Emotion	
12.00-13.00	Lunch (provided)		
13.00-14.30	Session 2.1. State(s) & Emotion	Session 2.2. Professionalism, Career and Emotions	Session 2.3. Emotional Inequalities
14.30-15.00	Coffee		
15.00-16.30	Session 3.1. Emotions in the Digital Age	Session 3.2. Religion and Emotion	Session 3.3. Populism and Emotions
16.30 – 16.45	Break		
16.45-18.15	Keynote: Ian Burkitt, The Reflexive and Emotional Self		

Wednesday, August 29th

9.45-10.00	Coffee		
10.00-12.00	Session 4.1. Morality and Emotion	Session 4.2. Emotions in Health and Care	Session 4.3. Emotions in Research and Education
12.00-13.00	Lunch		
13.00-14.30	Session 5.1. Emotions, Power and the State	Session 5.2. Emotion in Family and Intimate Relations	Session 5.3. Towards a Digital Sociology of Emotions
14.30-15.00	Coffee		
15.00-16.30	Session 6.1. Emotion Construction in the Media	Session 6.2. Migration, Asylum and Emotion	
16.30 – 16.45	Break		
16.45-18.15	Keynote: Karin Wahl-Jorgensen, The emotional politics of Donald Trump: The importance of being angry		
20.00	Conference Dinner		

Thursday, August 30th

9.45-10.00	Coffee		
10.00-12.00	Session 7.1. History, Memory and Nostalgia	Session 7.2. Collective Emotions and Identity	
12.00-12.30	Coffee / Snacks		
12.30-14.00	Business Meeting		

Conference venue

University of Edinburgh, School of Social and Political Sciences
Chrystal Macmillan Building, 15a George Square

Keynotes

Burkitt, Ian

Tu, 16.45-18.15

Room 1-2, ground floor

Moderator: Jonathan Heaney

The reflexive and emotional self

In this talk I will look at ideas of reflexivity and emotion in the social sciences. For many theorists of reflexivity, it is this capacity that gives humans the ability to reflect on the world and to deliberate on what actions to take within it. Following on from pragmatist thinkers, such as William James, C. S. Peirce, and G. H. Mead, as well as the more recent work of Margaret Archer, reflexivity has been associated with the inner conversation and the capacity it gives us to converse with our own self and to plan action. Taking this work into consideration, I want to look at the role that emotion plays in reflexive dialogues, including its conscious and unconscious influences, and how this relates to social relations and activity. Does a different take on reflexivity as emotional inner dialogue challenge the dichotomies of body and mind, emotion and thought, and self and others?

Wahl-Jorgensen, Karin

We, 16.45-18.15

Moderator: Monika Verbalyte

Room 1-2, ground floor

The emotional politics of Donald Trump: The importance of being angry

This talk makes the case for taking seriously the emotional politics of Donald Trump – the ways in which he both elicits and expresses a distinctive range of emotions, giving rise to a shift in the “emotional regime” (Reddy, 2001). Based on an analysis of media coverage and social media debates, the talk looks at how the Trump era has made anger a dominant political emotion – one which shapes how political decisions and events are justified, interpreted and contested.

This anger is not merely articulated and elicited by Trump, but also by his supporters and opponents. The emotional politics of Donald Trump cannot be viewed in isolation, but should be seen as part of the rise of a broader trend of “angry populism.”

Tuesday, August 28th

Session 1.1. Theorizing Affect & Emotion

Tu, 10.00-12.00

Room: 1, ground floor

Chair: Jonathan Heaney

Minner, Frédéric

University of Geneva, University of Lausanne

Feelings of values and social forms leading to action: How emotions contribute to the structuration of the social world?

Why introduce emotions in social theory? A response to this old but still topical question was that emotions were the theoretical “missing link” between social structures and agency: emotions can be triggered by social causes and can trigger social effects through the actions they motivate. Let’s call this the *hypothesis of the causal continuity* between social structures and agency via emotions. This paper reconsiders this hypothesis and develops a variant of the “missing link” thesis. The analysis, located at the micro-micro level, shows that social emotions—through their evaluation, feeling and action tendencies components—provide social agents with the ability to react to social and normative information as well as to act to produce further social and normative information. By manifesting in the consciousness of individuals the values and social forms present in their social environment, the feeling component of social emotions can be understood as signalling to individuals their positions in the social world. Since these feelings consist in felt perturbations of the body mobilized towards action, social agents can find motivations to act upon their social environment. Through their social actions they can produce additional values and social forms and contribute to the dynamics of their social structures. Furthermore, emotion-types (guilt, forgiveness, etc.) with their typical evaluation, feeling and action tendencies, can motivate *causal chains of structured interactions between* social agents. *These* incorporate types of values and social forms. For example, A violated a norm by offending B, A feels guilty and apologises; B accepts the apologies and forgives B; B and A reconcile. Therefore, types of emotions seem to play a fundamental *structuring role* in the causal continuity process by generating *structured patterns of interactions* between agents.

Margies, Nina

Humbolt University of Berlin

Managing the (in)visibility of emotions: Integrating the dimension of space in Hochschild’s concept of emotion management

Since the emergence of the discipline, Arlie Russell Hochschild's concept of *emotion management* has become an integral part of the sociology of emotions. It has been criticized, extended and applied in a wide variety of areas. Meanwhile we also know that the so-called feeling and framing rules that guide our emotional behaviour are influenced by various categories such as gender, class and race. One dimension, however, that has hardly been considered until now is the dimension of space.

In this paper, I therefore argue that *emotion management* as a theoretical concept becomes even more powerful when we add to the question of *how individuals manage their emotions* the question of *where do they manage them?* In doing so it allows us to think of the spatiality of feeling rules. Taking into consideration that individuals are localized in physical space (sites) and constituted in social space (fields) will help us to better understand why emotions (and their management) play an important role in the (re)production of social order.

For example, in the situation in which a mother hides her sadness or anger from her children, but later gives full vent to her feelings on a drive through the city indicates that the supposedly adequate emotional behaviour is not only influenced by gender, class and race but also by spatiality. Space plays hence a crucial role in deciding which emotions are worked on and to what extent. I therefore argue that it is not only about managing emotions, but also about managing the (in)visibility of emotions. Against this background, I suggest to think of a *visible* and an *invisible emotional self*. This differentiation, however, is not about reproducing the widely criticized dichotomy of the managed or disguised feelings versus allegedly pure and genuine feelings.

I rather suggest that, depending on the individual's spatial embeddedness, the (in)visibility of emotions will be managed differently. Ultimately, deciding which emotions are worked on and to what extent is linked to the degree of control and symbolic power of the space the individual is situated in.

Patulny, Roger

University of Wollongong

Emotions by Design? Squaring the Circle from Emotion Management to Emotion Regulation

Sociological and psychological disciplines are both interested in the strategies we use to manage feelings, and each has been shaped by the different ideas of seminal thinkers. Sociology primarily draws on the study of *emotion management (EM)* derived from Arlie Hochschild, which focuses on the social conditions that require emotions to be managed (e.g. work), but lacks details on the process and strategies for managing emotions. Psychology is more concerned with *emotion regulation (ER)*, which is derived largely from the ideas of James Gross, and focuses on regulatory strategies and the sequence (or 'process model') by which they are employed, but lacks detail on the social conditions that require and constrain these strategies.

Von Scheve (2012) usefully contrasts the EM and ER concepts, and identifies that EM social resources (i.e. capital) are particularly relevant to the earlier *situational selection/modification* stages in the emotional regulatory process. However, Von Scheve's work does not unpack the *detailed* ER sub-strategies (and potential resources each requires) that underlie the five broad stages of Gross' process model, nor discusses how the management/regulation of emotions *recreates* the social conditions for managing feelings.

This presentation connects sociological insights on the *conditions* of EM with the psychological strategies that shape the *process* of ER, and posits the idea of an integrated, circular, *socio-emotional system of regulation*. That is, emotional regulation processes are both shaped by social structures (or, from Bourdieu, fields and capital constellations) and also circle back (via emotional interaction) to shape and reinforce those structures, by encouraging habits of personal emotion management (i.e. 'styles', from psychology) and systems of inter-personal emotion management (i.e. 'habitus' and 'emotional capital', from sociology). I argue that EM and ER feed into each other to form a system that

does not totally constrain emotional action, but has under-recognized structural properties and capacities to perpetuate social inequalities at all points in the emotion regulation process.

Metje, Frederik

University of Kassel

'One step further' – About affects and courage in a Foucauldian ethos

In 1984, Michel Foucault composed an essay with a title he knew from a popular essay. That popular essay had been written by Immanuel Kant 200 years earlier. It laid the foundation for modern philosophy of education. The title was "What is Enlightenment?".

In three steps, Foucault develops his answer: First he examines Kant's article and describes it as "crossroads in history" linking the reflexion about one's own history with the reflexion of a contemporary political situation. For Foucault it was the historical event, in which a specific 'attitude of modernity' roots. From there, Foucault draws a picture of an *ethos*, that goes beyond a positioning towards or against the philosophy of enlightenment. It is an attitude trying to understand which norms limits him or her, what lays beyond those norms and how to overcome those. It is an experimental attitude, without a conceivable outcome. One that has the potential to disrupts one's own *self* by reflecting one's own historical becoming and contemporary effects.

From an affect theoretical point of view, Foucault's concept of *ethos* raises a couple of questions I want to examine in my presentation after a short introduction on his essay. Foucault draws out the importance of courage for *ethos*. Does that mean that *only* in an act of courage (against 'negative' affects like fear or shame) we are able to take up such an attitude? And if yes, what is the difference to other affects? Assuming that courage is necessary for overcoming an affective blockade of norms, does courage make those limits intelligible? Does courage fulfil an epistemological function to make those limits visible (and/or understandable)? Consequently, one can ask, if Foucault's concept would also work without such an affective dimension. But what does that mean for the norm limits and a possible transgression?

Session 1.2. Law and Emotion

Tu, 10.00-12.00

Room: 2, ground floor

Chair: Alberto Martín Pérez

Bergman-Blix, Stina, and Wettergren, Asa

Uppsala University and University of Gothenburg

Deliberating emotions – managing lay judges in court

This paper analyses the emotion management performed by professional Swedish judges in leading and fostering legally relevant and topically stringent deliberations prior to sentencing in court. The district/low court in Sweden consists of three lay judges and one professional judge.

Lay judges are members of and appointed by political parties. Notwithstanding this background lay judges are expected to make objective decisions but previous research has demonstrated that political ideology influences lay judges' decision making. Since there are no requirements concerning their age, physical or mental health, lay judges may furthermore be old and sickly. In a qualitative study

conducted 2012-2016 we collected interview and observation data from 40 judges and 77 deliberations with lay judges. Each lay judge has equal decision making power as the single professional judge, giving rise to situated strategic emotion management of professional judges in order to avoid "lay judgements", i.e. sentences where lay judges decide against the professional judge. Our analysis shows that strategic emotion management aims to prevent that feelings of resentment arise and thereby conflicting positions. Strategies employed include: confident performance of status; jokes and humour; cheerfulness and good temper; discrete intimidation; and time pressure. The lay judge system is debated by professional judges who may be dismayed by the unsubstantiated ways of reasoning of lay judges. Our results suggest, however, that legal decision-making can in fact benefit from the presence of lay judges in several ways: group decisions in general force the participants to verbalize and motivate their stance and try them against each other's arguments; lay judges can contribute with perspectives and interpretations that the legally trained judge might overlook; and call attention to irrelevant factors that may influence the decision-making process. Nevertheless, just as judges lack training in managing emotions in general, they lack training in leading deliberations with lay judges.

Bahl, Friederike

Hamburg Institut for Social Research

Emotion and judicial independence - moving targets in the sociology of law

This contribution is part of the session "Emotion, Reason and Law". From a sociological perspective on organization, it aims to show what role emotions play in judicial practice in regard to independence and asks what insights sociology can offer emotion research. The conceptual considerations and first impressions are derived from an ongoing qualitative research project on the practices of judicial independence (Hamburg Institute for Social Research). The project combines interviews, observations and content analysis.

In the past, emotions haven't played a significant role in the sociological debate about judicial decision-making. There seemed to be no room for them in the rationalist models of judicial organization in general and judicial objectivity in particular. Today, the discussion is moving in a different direction: judges manage their emotions.

I will argue that a sociological perspective on law can learn a lot from emotion research, but that this learning process is by no means a one-way street. While emotion research disenchant the fiction of an emotionless law, organizational sociology can integrate its findings in regards to the institutional context of judicial independence: a) How is emotion management institutionalized in the judicial organization and where is it learned, reflected and channelled? b) What effect does the everyday relevance of judicial emotion management have on objective decision-making? c) How can emotions be combined with other influencing factors in judicial law practice - e.g. social origins and political views of judges? Are emotions mere individual processings of social experiences?

The aim of all questions is to move towards an understanding of judicial decision-making as a social practice. Such an approach can not only refine the theoretical concepts of emotion research beyond an individual actor. It also allows a broader conceptualization of social theory.

Macht, Alexandra

Oxford Brooks University

Performing the repentant lover in the court-room: An analysis of Oscar Pistorius' recreation of hegemonic masculinity through emotions

Michel Foucault (1980) presented social theorists with a consideration of power as existing everywhere. Furthermore, Jonathan Heaney's (2013) recently asserted that emotions and power should be considered conceptual counterparts. I propose that what Foucault referred in terms of the omnipresence of power refers to its deeply social connection to emotions. One emotion in particular, romantic love has captured the sociological imagination not only at the level of personal relationships but also in connection with capitalism, as an ideology spurring consumption and influencing the construction of discourses and places. If Theodore Kemper (1979) saw power and love as two opposite emotions, I argue that love exists in strong connection to power as they are both emotions which can exist in same close relationship, taking a plurality of forms at the level of identity formation; some of these forms are more overt than others, as some performances appear only in distinct public locations. To exemplify, I present an analysis of the trial of Oscar Pistorius. His example is significant as it offers the space to link conceptually romantic love to power, as the famous athlete attempts to recreate his sense of hegemonic masculinity through the repeated protest performance of a 'soft' type of masculine identity, what I termed 'the repentant lover'. The analysis plays on two levels: a) firstly, through his court-room interactions with members of the defence, and b) through my eyes as a viewer, witnessing the trial on television. My own self-reflexive involvement in the analysis of the trial contributes to a distinct experience of surveying the reconstitution of a particular form of masculinity, reversing the gendered gaze and 'othering' the male self. The televised South-African court-room becomes a space for the portrayal of a power-suffused masculine identity, which is flexibly reconstituted through emotional *control* and emotional *release*.

Bladini, Moa

University of Gothenburg

How Swedish prosecutors and judges are deliberating decision making in cases of fraud

This paper presents the preliminary results from a case study analysing the emotive cognitive concrete process of judicial decision making carried out by Swedish prosecutors and professional judges in criminal cases of fraud. Fraud is a property crime, generally described as the intentional deception of a victim by false representation or pretence with the intent of persuading the victim to hand over property and with the victim parting with property in reliance on the representation or pretence and with the perpetrator intending to keep the property from the victim. Fraud cases often rely on technical evidence; including a lot of numbers and calculation and are most often presented by the professionals as unemotional.. Nevertheless, fraud cases commonly include the perpetrator targeting particularly vulnerable victims, e.g. elderly people putting emotional motivations and considerations to the fore. The study included shadowing and interviewing the prosecutors and professional judges, observing the hearings, and the deliberations. Through the analysis the reasoning that motivate decisions were scrutinized, with a focus on epistemic, often backgrounded emotions showing how the legal actors went from a stage of non-certainty to certainty and how they dealt with the facts in the case in terms of interest/disinterest, doubt, curiosity and scepticism.

Session 2.1. State(s) and Emotion

Tu, 13.00-14.30

Room: 1, ground floor

Chair: Yvonne Albrecht

Rungius, Madeleine

University of Liverpool

The Emotional State and its (Im)Moral Practices

In modern sociology the state is first and foremost discussed as 'rational'. Despite the discussion of emotions in the civilization process (Elias) and the occasional throw in of 'trust' and 'fear' by Hobbes, Simmel, Bauman, Giddens, Parsons, Beck, Reemtsma, Sofsky, Luhmann et al. emotions take the back seat in popular modernist discourse of the state in sociology.

My research concerns the emotional gaps in popular sociological state theory and argues that this gap is owed to a Eurocentric worldview, that is male-dominated, thrives on a Kantian heritage that sees rational insight and a priori knowledge as the cornerstones of morality and claims to produce universal truths. In critical contrast to this modernist agenda, I argue the state as fundamentally emotional, that the supposed rationality is at its core emotional.

This paper is specifically looking at prisons to flesh out the emotional state. Since the mid-19th century the invisible sanctioning behind the architectures of the state has shaped and symbolized sensibilities and emotions towards an alleged taming of violence by the state. Prisons attempt to manage violence in a way that is deemed legitimate. They are argued to symbolize humanitarian progress despite being places of barbarity and violence.

This paper explores their paradoxical and ambivalent nature by analyzing visuals of prisons. Drawing on Durkheim's concept of 'moral facts', affect theory (Ahmed) and Foucault's ideas on 'heterotopias', prisons are discussed as places for the emotional practice of morality, where cultural and political interests are represented and morality is expressed in a specific time and space. In this way, I attempt to make the emotional state visible.

Kešāne, Iveta

Latvian Academy of Culture

Voice, Politics of Shaming and Social Bond: Protests by Schoolteachers and Farmers in Post-Soviet Latvia (1991 – 2000)

In Post-Soviet Latvia, a 'better future' and development was formally rationalized as evolving from Latvia's Western orientation and Right or Neoliberal policies. The socioeconomic conditions of people in the 1990s, nevertheless, worsened considerably. Various groups of citizens began to protest to urge action by the state to improve well-being and secure dignity. People asked for a social protectionist state, but the ruling elite in post-Soviet Latvia mostly saw these demands as incompatible with Latvia's

Western and Right orientation. To tame or silence the demands of protesting people, the ruling elite used a “politics of shaming” (Morris, 1992). Even though there was a conviction that people in post-Soviet Latvia should be active participants in the making of their well-being and their state as they wished, when they did so through the means of protest and strike, the ruling elite sought to shame them for this behavior. People particularly were ridiculed for their collective efforts and instead were required to focus on their own conduct and work hard. This discussion about politics of shaming is important since Scheff (1990) argues that shame can negatively affect social bonding, particularly in this case between the people and their state. This study is based on the analysis of the public representations surrounding protests by school teachers and farmers in the first decade after the collapse of the Soviet Union. Two largest Latvian language and one largest Russian language newspapers were selected.

Shoshana, Avihu

University of Haifa

The Chosen Emotion: Gratitude, Education, and the Relationships between the State and Its Disadvantaged Citizens

This article is based on a study that examines the education-organizational work that takes place in a boarding schools offered by the State of Israel to disadvantaged youth (in terms of stigmatic ethnicity, low socio-economic class, and the family living in the geographical periphery), as well the phenomenology of its graduates. The article is based on ethnographies in the boarding schools; a critical discursive analysis of organizational documents; and in-depth interviews with boarding school graduates. The findings of the study show how the boarding schools operators depict it as a *gift* from the State for its disadvantaged citizens, which assists them in improving their life opportunities. The findings also illustrate how the boarding school educators construct the students as different from their family members who are not educated in the boarding schools, and from their ethnic community at large, encourage them to adopt an individualist-meritocratic identity and to dissociate from ethnic identification and critical-political awareness. The interviews with boarding school students from different decades reveal how they express *gratitude* to the boarding school as a representative of the State of Israel that is responsible for their life achievements. Furthermore, the findings enable to identify four types of *thankfulness* emotions that the graduates express towards the boarding school, where gratitude itself is only one of them (gratitude; debt of gratitude; indebtedness; prisoner of indebtedness – *asirut toda*). The discussion section goes into detail regarding assorted thankfulness emotions; the dark aspects of gratitude (like it being an emotion of "taking the role of another," which forces them to internalize the disciplined gaze of the State); emotions between individuals and organizations (the boarding schools and the State); and the role of gratitude emotion in creating a strong institutional identity and a weak ethnic identity.

Session 2.2. Professionalism, Career and Emotions

Tu, 13.00-14.30

Room: 6.02, 6th floor

Chair: Stina Bergman Blix

Kantola, Anu

University of Helsinki

How Wealth Elites Feel? Deep Stories among the Wealthiest 0.1%

Taking as a vantage point Arlie Hochschild's (2016) notion of deep story, this paper explores how the wealthy classes in society justify their position by developing stories which feel right. Using narrative theory (e.g. Gabriel 2000), the paper develops the notion of deep stories as narratives, which give voice to the felt experience and work out a narrative in accord with the psychological needs of the teller. The paper explores the deep stories of wealthy business elites, who have recently become a subject of interest, as they have distanced themselves economically from other social classes. Drawing from 62 interviews with business executives and entrepreneurs who belong to the wealthiest 0.1% in Finland, the paper shows how their deep stories to justify their position at the top. Both groups construct emotionally-laden deep stories that build on their experiences and justify their position at the top echelons of society. The executives' deep stories center on their work experience as managers who help their workers, create communal spirit and maintain employee motivation. They suggest that they are deserving of their wealth and position due to their dedication, enthusiasm and energy, opining that other groups and the wider society often resort to mismanagement and inefficiency. The entrepreneurs' deep stories build on their modest origins and hard work. They justify their position as resulting from their persistence, grit and humble origins and at the same time create emotionally embedded moral distance between themselves and wage earners, the unemployed and public-sector workers. For both groups, their respective deep stories contribute to the maintenance of an elite identity, which feels right yet justifies the growing societal disparities. The paper thus posits that deep stories provide a way to explore how social groups and classes construct emotionally grounded narratives embedded in economic and political structures.

Pruisken, Insa

University of Bamberg

How megachurches manage emotions

The return of religion and the fall of secularization theory in the sociology of religion has typically been exemplified by the growth of evangelical and Pentecostal megachurches in many parts of the world (Martin 2001; Casanova 1994). These congregations are characterized by a higher degree of religious affectivity and experience-oriented worship styles. Religious emotions seem to play a greater role than in more traditional denominations. This characterization seems to, at a first glance, contradict a second observation: Megachurches appear as strongly rationalized corporate actors that behave like self-interested corporations on economic markets (Sanders 2015; Ellingson 2013). From this perspective, one could expect that the relations between megachurch attenders and staff members become weaker, more "neutral" and that emotions are suppressed – rather than acted out (Parsons 1951).

Following a suggestion of Helena Flam (1990), this contribution studies megachurches as organizational actors, which *are able to manage this contradiction*: Megachurches have *firstly* developed the capacity to organize large events that generate collective effervescence and religious feelings (Durkheim 2008) through professional entertainment, preaching (Moore 1995), and interaction rituals (Collins 1990) and *secondly* have institutionalized feeling rules that "specify the intensity, direction

and duration" (Flam 1990, 226) of emotions in different (formerly diffuse) interaction situations. I will study these assumptions by comparing two megachurches and two smaller evangelical congregations from the metropolitan area of Houston, Texas. The study builds on interviews with staff members of the four congregations, observations of worship services and an online survey with the members of the congregations. It shows that the management of emotions and the reflection of feeling rules is an important condition for church growth.

Sadaf, Fouzia

Durham University

Emotional implications of career development: reflections from career histories of female professors of Pakistani universities

An emerging trend of social psychological and sociological inquiries of emotions has set the ways to conceptualize and investigate the interplay of emotions and work organizations. This study is particularly designed to look at the emotional implications of career development experiences for female academics by unpacking the role of structures and practices of academic organizations in relation to the career trajectories of female professors.

To this end, I conducted semi-structured biographical interviews with (N= 20) female professors in order to illuminate the processes and complexities of their career advancement through an analysis of the emotions these women experienced as they advanced along established linear academic hierarchies.

Based on an interpretative analysis of emerging stories from women's career, multiple narratives, revealing the emotional facets of career development emerged. Through reflecting on the temporal and spatial dimensions of their occupational lives in academic organizations, my participants narrated emotional dimensions of their diverse experiences en route to professorship. Such experiences included various limitations, hurdles, disadvantages, failures, opportunities, support, challenges, success, privilege, bias, discriminations, team dynamics, power relations, politics at work, conflicts, and decision making over a course of their careers in university settings. The women also highlighted how the vexing and discriminatory institutional contexts made them to voice their emotions and contest to address these ingrained values and practices in their workplaces.

The analysis also revealed that multi-layered emotion regimes of women kept contesting with linear structures of the academic career and with other norms and regulations of academic organizations. In response to this, women tend to seek diverse routes and approaches across the development of their careers in order to maintain a sense of purpose and to balance the burdens of organizational meritocracy, neutrality, and subjective emotionality.

The career narratives further revealed the functions served by these emotions. The women claimed that enduring self-belief has led them to regulate their emotions for their own benefit including utilizing them as a legitimate and powerful aid to success, or as internal responses to objective events that need to be overcome in order to progress and succeed. In this regard, understanding, and mature use of emotions assisted women to cultivate energy, positivity, strength, and endurance to shape and advance their career trajectories.

Finally, the research indicates that the sociological investigations of emotions in the workplace will serve both theoretical and practical considerations towards the scientific recognition of the centrality

of emotions in our work lives and to advocate effective strategies to build emotional intelligence to improve the quality of work experiences in contemporary work organizations.

Session 2.3. Emotional Inequalities

Tu, 13.00-14.30

Room: 2, ground floor

Chair: Frédéric Minner

Kuche, Coline

Free University Berlin, Georg-August-Universität, Göttingen

Examining the relationship between dimensions of social stratification and individuals' propensity for emotion regulation

Skills in emotion regulation (ER) received gradually attention in the political agenda, i.e. the OECD pronounces its role for individuals' success and wellbeing in modern societies, following a recommendation for its inclusion in national educational curricula. Within the sociology of emotions, Arlie Hochschild's key study on flight attendances, initiated the research on individuals' strategies of emotional evocation and suppression. In this perspective, social rules demand on individuals to adjust their expression or experience of emotions, in order to receive social recognition. Most follow-up research on Hochschild's 'emotional labor' observe the increasing demand for ER as human capital. In a similar vein, research on modern capitalism discusses the emerging discourses on emotional styles, in which ER ability is framed as mean to career and private life goals. Furthermore, studies on socialization emphasize the importance of family communication patterns for children's ability in ER. Implicitly, these results suggest that ER has become a socially valuable asset and thus, could be considered as dimension of social stratification. Nevertheless, the empirical distribution of ER skills among the overall population has not been examined yet. Therefore, this paper presents an empirical, quantitative investigation on social classes and their emotion regulative behavior. The multivariate analyses are based on data (N=2684) from the GSOEP-Innovation Sample, which assessed the propensity for two distinctive ER strategies: 'expressive suppression' and 'cognitive reappraisal'. The results reveal that social class dimensions are associated significantly to respondent's propensity, but the indicators' impact vary with the strategy under observation. Furthermore, the results stress the role of social factors, e.g. gender, GDR or migration background, in shaping the respondent's ER strategy preferences. Implications for theoretical and empirical research on ER in sociology are discussed.

Patulny, Roger; Peterie, Michelle; Ramia, Gaby, and Marston, Greg
University of Wollongong

Managing Shame and Depression in Unemployment

Unemployment has been associated with a range of negative emotions including fear, frustration and anger, and has been implicated in mental health concerns ranging from low self-esteem, depression

and anxiety, to self-harm and suicide (Kokko et al 2000; Smith 1985; Wanberg 2012). However, few studies have considered how unemployed individuals use emotion management strategies to cope with these risks of unemployment, and none have compared the emotion management practices of employed and unemployed individuals using large, representative datasets.

This paper presents preliminary findings from a mixed-methods study using surveys and interviews of a large cohort of unemployed people, and contrasts this with a national sample of employed persons. The survey data highlights important differences in the emotional experiences of unemployed and employed persons. Employed people were more likely to report a positive emotion – in particular happiness – as their ‘most common’ emotion in experienced in the last week. By contrast, unemployed people were more likely to report a negative emotion – in particular, depression – as their most common emotion.

The study also highlights key differences in the management of emotions. Unemployed people are less likely to feel positive emotions ‘naturally’, but are more likely to hide or ‘surface act’ negative emotions, which is itself a potentially debilitating form of emotion work (Naring et al 2006). However, they are also more likely to actively evoke or ‘up-manage’ positive emotions, which suggests a degree of previously unrecognised resilience amongst unemployed people. Qualitative interview data draws attention to the role of unemployment-related stigma and shame in motivating emotion management efforts, and implies that the high of degree of surface acting visible amongst unemployed persons – with its associated potential long-term negative effects – may be due to their perceived experience of stigma, and that efforts at stigma reduction may be effective in reducing the mental health consequences of unemployment.

Chandler, Amy

University of Edinburgh

Shame, anger and inequalities: emotions in the sociology of suicide

Emotions in general, and shame in particular, are increasingly highlighted as important in suicide research, though the ways in which emotions are conceptualized in this multidisciplinary field varies widely. Cognitive, individualistic approaches tend to dominate. In this paper, I enroll sociological perspectives on emotions in order to critically interrogate the role of shame, anger and inequalities in accounts of self-harm and suicide. I draw on life-story interviews with ten men who had self-harmed, and findings from a qualitative synthesis of research with people who had self-harmed or died by suicide, which focused on the relevance of socioeconomic disadvantage.

My analysis draws on two divergent approaches to emotion (and shame in particular): Scheff and Retzinger’s explanatory theories of violence as repressed and enacted shame/anger; and work from cultural studies and queer theory (e.g. Ahmed, Probyn and Sedgwick), which addresses gendered, embodied and relational aspects of shame. I argue that there are elements in each of these approaches which can help to advance current understandings of emotion in relation to suicide. In particular, these theories can help us to think through emotions in suicide as socially (rather than individually) situated. Such an approach is vital to more fully explaining the social patterning of suicide, as well as the ways in which self-harming practices (whether fatal or not) are interpreted in different ways according to which type of bodies enacts them.

Session 3.1. Emotions in the Digital Age

Tu, 15.00-16.30

Room: 1, ground floor

Chair: Julie Brownlie

Stana, Raluca

IT University of Copenhagen

Sociology of emotions in digital leadership and communication

Over the past decades, digital tools have been increasingly employed in organizations as a means of communication. Leaders and followers alike have the option to interact with each other using emails, instant messaging, social networks, or mobile phones, and often, as in the case of remote workers, they don't have the option to interact face-to-face.

With the pervasiveness of digital tools, researchers point out that there is a need for a better understanding of the mechanisms behind digital interactions, such as transmission or perception of emotions. Furthermore, researchers emphasize that leadership models are built on a foundation of face-to-face interactions and may not be fully translatable to digital interactions.

With this study we aim to contribute to a better understanding of digital interactions in the context of leadership, from a sociology of emotions perspective.

Two case studies are being analyzed through the theoretical lenses of (1) sociological theories of human emotions, in particular dramaturgical, power and status, and exchange theories as described by Turner and Stets, and (2) those of emotion work, feeling rules, and social structure by Hochschild. Amongst our findings, we uncover that digital communication influences feelings rules and relationship building as conversations can now span over a prolonged period of time and multiple channels. Digital tools used for task assignments interfere with common leadership practices, by for example, imposing deadlines, or augmenting emotional exchanges that aid employees feel emotionally rewarded for their work.

Exploring digital leadership and communication through the lenses of sociology of emotions allows us to emphasize the idiosyncrasy of the unfolding digital interactions and uncover future areas of research.

Cottingham, Marci

University of Amsterdam

Routinization in Digital Practices: The Case of Viral Fear

Routinization is a key social process for explaining how it is that individuals come to embody and perform social practices without the need for explicit deliberation (Garfinkel 1967). Initially novel acts, over time, come to be seen as not only commonplace but expected and normalized. Deviation from routines are punished. Routinization has been particularly relevant to social interaction scholars and I argue that it is also relevant to the framework of practice theory, and specifically for theorizing an emotion practice approach (Cottingham 2016). This article first provides a comparison of interactionist theory with practice theory, particularly when it comes to the role of routinization. Then, I turn to the

case of emotional expression in new forms of digital media as a site of routinization in process – what patterns of emotion practice emerge in this new space? When and how might routinized practices become challenged? I use news media from the 2014 Ebola epidemic to examine how fear became both a routine and contested emotion during the coverage of the epidemic. In theorizing a digital sociology of emotion, the processes by which patterns of emotion practice become routinized is key for understanding how certain practices are legitimized and delegitimized by different actors and how practices move from novel iteration to normative expectations. New participatory media open up new questions about how this routinization of emotion practice unfolds as an active public and journalists jointly construct the feeling rules of mediated epidemics.

Policarpo, Verónica

University of Lisbon

Affects, social media, and the re-imagination of human-animal boundaries

What is the role of affects in the (re)definition of human-animal relationships? And how are these affects enacted with the help of social media, namely Facebook? In this communication, I explore these questions by crossing contributes from Animal Studies and Affect Studies. I explore the case of one cat that, after being adopted, was returned to the shelter. The case was reported in the Facebook account of a Portuguese association for the protection of animals, and animal shelter, which gathered 622 comments, 775 shares, and 3665 likes, by users. I argue that the intense affects that are triggered by the display of the story on the social media platform, and enhanced by the specific affordances of Facebook (such as the 'emotions like' button), are critical to the redefinition of the boundaries between human and non-human animals. As users engage in a discussion about the acceptable and unacceptable ways of treating a companion animal, a public trial takes place, and virtual space becomes an arena for the (moral) redefinition of what it means to be human, and animal. The affects and emotions triggered by the story (mostly anger, indignation, disgust or disappointment; but also devotion or passion), and the affective atmosphere (Anderson 2009) that emerges from the online discussion, are closely linked to the moral categories used to reconstruct the human/non-human boundaries.

~~**Session 3.2 – Religion and Emotion** SESSION CANCELLED~~

~~**Tu, 15.00-16.30**~~

~~**Room: 6.02, 6th floor**~~

~~**Chair: Sylvia Terpe**~~

Jakoby, Nina

University of Zurich

Continuing bonds. Grief and the belief in afterlife

While we are immersed in a controversy over the secularisation and individualisation of religion, "believing without belonging", or a "spiritual revolution" in contemporary society, we observe a stable belief in a life after death over time. There has also been an increase in such beliefs among the younger generations as well as a rise in non-Christian beliefs such as reincarnation or ancestors. Spiritual beliefs in ancestors challenge core assumptions of traditional protestant and catholic religion as well as the public discourse on relationships between the living and the dead. Emotional bonds are diverse and complex. The belief in the presence of ancestors can be related to the model of continuing bonds (Walter 1996, Klass et al. 1996) which challenged the popular (medical) models of grief requiring the bereaved to detach from the deceased. For the survivors, death is not the end of the emotional and social relationship with the deceased. Based on International Social Survey Programme data (2008, Religion III, Switzerland, GB sample) the frequency and social variations in the "belief in supernatural powers of deceased ancestors" will be discussed and linked to the scientific discourse on grief in contemporary society. Studying beliefs in ancestors is useful for gaining a new understanding of grief and the "embeddedness" (Smart 2007) of individual lives in web of relationships which also include the dead.

Pruisken, Insa

University of Bamberg

How megachurches manage emotions

The return of religion and the fall of secularization theory in the sociology of religion has typically been exemplified by the growth of evangelical and Pentecostal megachurches in many parts of the world (Martin 2001; Casanova 1994). These congregations are characterized by a higher degree of religious affectivity and experience-oriented worship styles. Religious emotions seem to play a greater role than in more traditional denominations. This characterization seems to, at a first glance, contradict a second observation: Megachurches appear as strongly rationalized corporate actors that behave like self-interested corporations on economic markets (Sanders 2015; Ellingson 2013). From this perspective, one could expect that the relations between megachurch attenders and staff members become weaker, more "neutral" and that emotions are suppressed – rather than acted out (Parsons 1951).

Following a suggestion of Helena Flam (1990), this contribution studies megachurches as organizational actors, which *are able to manage this contradiction*: Megachurches have *firstly* developed the capacity to organize large events that generate collective effervescence and religious feelings (Durkheim 2008) through professional entertainment, preaching (Moore 1995), and interaction rituals (Collins 1990) and *secondly* have institutionalized feeling rules that "specify the intensity, direction and duration" (Flam 1990, 226) of emotions in different (formerly diffuse) interaction situations. I will study these assumptions by comparing two megachurches and two smaller evangelical congregations from the metropolitan area of Houston, Texas. The study builds on inter-views with staff members of the four congregations, observations of worship services and an online survey with the members of the congregations. It shows that the management of emotions and the reflection of feeling rules is an important condition for church growth.

Bhansali, Kumud

South Asian University

Between being “wary of religion” to “destiny is everything”: modes of managing emotions in case of first generation entrepreneurs

By conceptualizing and interacting with the category of "first generation entrepreneur" my doctoral thesis examines the meaning of work for my interlocutors. Entrepreneurship on the one hand is put forth as a way of aspiring for and visualising an alternative reality, imagined as better option from the available set of possibilities and at times, the only option, but on the other hand, what is often unenvisaged is the array of consequences and the inherent tensions informed by interactions within and without. The external interactions being with competitors, suppliers, the bureaucracy and the State. While the internal indicated as working on one's "mind" and "mindset" while dealing with externalities.

The focus of this paper is the latter. Interlocutors speak of several strategies to offset the impact of the unforeseen and unintended. Dealing with "delays and setbacks" and "struggle" is often articulated in terms of "becoming numb", "feeling jaded" as the initial responses to "not thinking much and getting on with it" or a professed belief in "destiny". Strategies also include "never missing a workout" to wearing gem stones and repeated use of ritual to give a new beginning to each day.

Based on fieldwork done in cities in west and south India, I examine the various and varying rituals interlocutors apply, rituals that may or may not emanate from religion but are used to make sense of both everydayness as well as uncertainty. Whether it is professed belief in religion or not, rituals provide a sense of an anchor thereby becoming a tool for management of emotions in the wake of expected monotony and unexpected setbacks. I argue that these practices are thus means of asserting control over one's mind and body.

Session 3.3. Populism and Emotions

Tu, 15.00-16.30

Room: 2, ground floor

Chair: Monika Verbalyte

Salmela, Mikko

University of Helsinki

Emotions and populist narratives of crisis

The relationship between political populism and crises is close. Many theorists understand the rise of populism as a symptom or consequence of multiple crises, such as financial, Eurozone, environmental, and refugee crises, or the crisis of democracy (e.g. Laclau 2005, Stavrakakis 2005, Roberts 1995). However, some theorists, such as Wodak (2015), Moffitt (2016), and Brubaker (2017), argue that crisis or its performance is also an intrinsic feature of populism. Moffitt (2016, p. 121) identifies six steps in this performance: "1. Identify failure; 2. Elevate the failure to the level of crisis by linking it into a wider framework and adding a temporal dimension; 3. Frame 'the people' versus those responsible for the crisis; 4. Use media to propagate performance; 5. Present simple solutions and strong leadership; 6. Continue to propagate crisis". I argue that this analysis neglects the role of emotions and sentiments in the populist performance of crisis. First, individual emotions triggered by systemic failures, such as fear, anxiety, anger, humiliation, shame and envy render individuals receptive to populist rhetoric of crisis in media and elsewhere. Second, the populist rhetoric serves to redirect negative emotions

directed at the self and particular others towards various Others identified as responsible for the crisis. Third, collective anger and resentment at relevant Others become an affective 'glue' that aligns subjects to 'the people' as identified by the populist party or movement. Collective pride, as well as collective admiration of the populist 'leader' serve the same function of strengthening in-group cohesion and solidarity. Fourth, populist rhetoric serves the consolidation of collective emotions into collective sentiments, such as hostility, hate, and distrust towards the Others blamed for the crisis. Fifth, these sentiments serve continued propagation of the crisis by influencing attention and information processing in ways that render individuals receptive to populist interpretations of events.

Kiss, Balázs

Hungarian Academy of Sciences

Fear and Care. The emotional management of the migration crisis in Hungary

Henri Tajfel once wrote that social identity has three components: cognitive, evaluative and emotional. Whenever a politician wants to create, reinforce or widen his/her community of supporters, whatever object he/she may offer for the crystallization of the drives of his/her supporters, all the three aspects should be taken care of.

That is exactly what Hungarian Prime Minister Viktor Orbán has done ever since the beginning of the migration crisis in 2015. Beyond cognitive contents and evaluations, he has also offered emotions: e.g., fear of the cultural overwhelming by the Muslims on the one hand and self-confidence by national unity on the other. He has offered even more: various ways and channels of common action in order to care for and prevent the threats: the so called national consultations, online activities and a national referendum.

Orbán's strategy of fear and care proved successful: it is shown by various indicators for the past three years, and probably by his third electoral victory in a row early April. Based on points of Michael Apter's Reversal Theory, the presentation will give a short summary of the means used and the successes reached by the government's management of emotions in getting popular support during the migration period.

Holzberg, Billy

London School of Economics

In the Face of Anger: New Year's in Cologne and the Politics of Resentment

Based on an extensive discourse and media analysis, in this paper, I examine the politics of anger and indignation that have incited around cases of sexual abuse primarily committed by men of Northern African and Middle Eastern descent during New Year's Eve in Cologne. The ensuing media debate – that conflated sexual abuse with Islam, migration and cultural difference– has often been seen as a turning point in the social climate and official policy of the German government towards migration– away from an ethos of 'welcome culture' (Willkommenkultur) to a more securitizing paradigm of border control and deterrence. Trying to understand how anger accumulates around this event, this paper develops in conversation with a range of sociological studies that have similarly identified rage and the politics of resentment as key forces behind the rise of nativist nationalism seen, for instance, in the rise of Trump (Anderson, 2017; Cramer, 2016), Brexit (Bhambra, 2017; McKenzie, 2017) or the Front National (Eribon, 2013; Stoler, 2016).

I argue that to understand the circulation of anger in this moment we need to follow closely how it is socially and historically scripted. More concretely, I suggest that while the debate around Cologne opened up a space to address the larger problem of sexual abuse in German society, it operated mainly as a catalyst for an already boiling sentiment against the recent refugee migration and worked as an emotional adhesive sticking together feminist, liberal and right-wing nationalist positions. Contextualizing Cologne in a longer series of sexualized panics around racially marked Others, I show how anger aligns itself along the 'deep stories' (Hochschild, 2016) that secure German conceptions of nationality and citizenship through heteronormative constructions of whiteness. As long as these deep stories are not reshuffled and retold, I suggest, little will or can be done in trying to challenge anger as a force for growing nativist nationalism in the historical present.

Wednesday, August 29th

Session 4.1. Morality and Emotion

We, 10.00-12.00

Room: 1, ground floor

Chair: Lisa Kalayji

Terpe, Sylvia

Max Planck Institute for Social Anthropology

Taxes and Emotions

Taxes are an emotionally loaded topic in Germany. Two issues are recurring objects of complaint: the amount of the tax burden and the complexity of the tax regime. Such complaints are often accompanied by emotions of anger and indignation, and at times also by feelings like insecurity, despair, and resignation. Complaints about taxes are likewise usually fed by instrumental and moral concerns: The tax burden can be bemoaned because it diminishes one's financial resources, but also because one regards it as unjust in general or for particular groups. The complicated tax system can be bemoaned because it increases the time required to do one's tax declaration and often implies additional costs for an accountant, but also because it seems to be exploitable in particular by those who can afford a good accountant who knows all the rules and exceptions.

In my talk I will address two issues. 1) Can instrumental and moral complaints about taxes be distinguished with respect to the emotions that accompany them? Are there typical 'instrumental emotions' distinct from 'moral emotions'? 2) Is there a relationship between the kind of complaint (instrumental vs. moral), the willingness to commit tax fraud and the emotions accompanying tax evasion (e.g. fear, satisfaction)? The empirical data stem from a study with 43 owners of small-scale businesses in Halle (East Germany). In addition to some standardized data about the willingness to commit tax fraud, the talk will present results of a close reading of interview passages in which these business owners talked about taxes.

Karakaya, M. Fatih

Istanbul University

A thousand sorrows cannot pay a debt: Debt as an emotional social relation

The Turkish word for debt, *borç* originates from Sogdian word *pwrç*, which also means money. In spite of this etymological neutrality, debt in Turkey is something that resembles German *schuld* –guilt, debt– by stimulating the emotions like shame, frustration, indignation, sorrow and so on. Before the 3rd millennium, the common debt relation form in Turkey in micro social level was inter-personal debts. Lack of certain financial instruments, the nature of neighbourhoods, the intimacy of friendship and kinship relations, the small amounts of money needed to be borrowed by the virtue of not being within a consumption oriented socio-economical environment, and a strong cultural/religious consensus that sees the interest/usury as evil can be accounted for sustaining such inter-personal debt relations. While the rate of consumer credits to GDP in 2002 was 1.8 %, it increased up till 21.2 % in 2013 (according to Banking Regulation and Supervision Agency [BRSA] and Turkish Statistical Institute [TSI]). According to BRSA, from 2010 to 2017 the amount of individual consumer credits almost tripled, while the credit card spending volume doubled. In spite of those facts, the data derived from ING international survey on savings 20 % of Turkish respondents revealed that they had borrowed money from friends and/or family. On the other hand, the data also has provided that 84 % of Turkish respondents also would felt embarrassed if they had to borrow money from friends and/or family, while 74 % of them would felt embarrassed if they had to borrow money from a bank. This study aims at analysing the emotional tension in transforming Turkish debt relations by evaluating the data derived from in-depth interviews with debtors, creditors (both real and legal persons), bondsmen, loan sharks, pawnbrokers, and discounters.

Martín Pérez, Alberto; Aguayo, Aitor D.; Rodríguez Díaz, José A., and Condom Bosch, José Luis
University of Barcelona

Recipes for happiness: results from a web survey on morally binding feeling rules

In our current research on *The Happiness Industry* (research project funded by the Spanish Ministry of Economy, Industry and Competitiveness, CSO2016-77248-P, period 2016-2019) we have seen how happiness has become a market product. Happiness can be bought and, within the market cycle, happiness becomes an object of desire and consumption. The internet social space contains numerous examples of prescriptions to achieve happiness. They deal with indications whose purpose is to motivate individuals to do or to buy something for the fulfilment of particular actions leading to happiness. Based on a web browsing database about products related to happiness, in this paper we present the main outcomes of the analysis of a sample of web pages that present prescriptions to be happy. We break down the complete list of suggested actions in order to build an analytical typology of recipes for happiness. We show how actions towards happiness have a normative intention, understood as morally binding “feeling rules” that socially guide individuals’ behaviour. We will analyse the audiences towards which the recipes are oriented, the means through which they are disseminated globally (magazines, ‘expert’ websites, *gurus*’ voices, blogs, social media...), the legitimation strategies included in the prescriptions as well as the type of definition of happiness that allows us to reveal how actions to be happy are socially constructed.

Zakariás, Ildikó, and Feischmidt, Margit
Hungarian Academy of Sciences

Moral emotions and social imageries among volunteers helping refugees in 2015, Hungary

The presentation focuses on moral emotions intertwined with ethical reasonings of volunteers providing aid for refugees in Hungary during the 'crisis' of spring-autumn 2015. Emphasis will be placed on moral emotions related to the working of compassion. Besides normative and prescriptive allusions to universality, pragmatic approaches in empirical sociology, anthropology, or social psychology have shown how compassion in actual interactions may be conditional upon several contextual factors: (1) the perceptions of 'sameness' and 'difference' of the parties involved (2) the distribution of responsibilities in the imagination of the witness of suffering (3) contextual processes similar to Bourdieusian fields created around compassion and helping.

In our presentation we attempt to map the emotional landscape of philanthropy according to these axes. The paper would contribute to understand the significance of emotions in philanthropy, volunteering and humanitarianism when surrounded by the overwhelming presence of securitization discourses. By analyzing the working and structure of moral emotions and moral ideologies, moreover, we aim to expand theoretical descriptions of the "humanitarian reason" (developed by Fassin, Ticktin, Boltanski, Calhoun among others) with insights from a semi-peripheric society, to contribute to understanding humanitarianism as embedded in a complex net of local and transnational relations. Our analysis uses 32 semi-structured qualitative interviews coded by Atlas.ti.

Session 4.2. Emotions in Health and Care

We, 10.00-12.00

Room: 2, ground floor

Chair: Sabine Haring

Kirk, Kate

Leiden University

Emotional labour in the ED: Feeling rules, gender stereotypes and emotional stoicism

The National Health Service in England is under significant pressure. Emergency Departments (ED's) in particular are struggling to meet patient demand, with an upward trajectory of patient attendance since the 1970's (Jones 2008). Furthermore, governmental pressures such as the '4-hour wait' increase the challenges for those working within ED's (Mortimore and Cooper 2007). It is perhaps undeniable that the challenges facing the NHS have implications for staff tasked with delivering care. The Boorman Report on the Health and Well-being of NHS Staff (2009) found high rates of poor well-being, which had a direct impact on the quality of care that patients received. English nurses specifically, also fare poorly when compared on an international perspective (Aiken et al 2012). The rates of stress, burnout, and the intention to leave are amongst the highest against other European countries, and America (Aiken et al 2012).

Despite the strong evidence showing the importance of positive nurse well-being, the emotional component of the nurse's role, a great influencer in well-being (Warren 2016; Johnson and Spector 2007), is overlooked (Smith 2012). Emphasis is given to physical tasks, with little value allocated to those which are less visible, and as such, less quantifiable (Bone 2002). As a consequence, a significant component of the role is left depreciated (Sawbridge and Hewison 2011), described as the emotional

labour of nursing. This paper therefore, aims to theoretically and empirically explore the concept of emotional labour through the case study setting of the ED. It will focus specifically on the 'feeling rules' of the ED, and the likely diverse factors which instrument the frequency, ease and intensity of the emotional labour undertaken by ED nurses. It will unpack how the environmental and institutional factors, organisational dynamics, gender customs, the patient population and their expectations, influence the emotional labour undertaken by staff.

Andersson, Peter

Stockholm University

Feeling rules and emotional adjustment at secure units for adolescents – a staff perspective

Secure units are domestic setting and thus filled with various emotions leading to the staff to do emotional work in their day-to-day work. This paper aims to highlight how the staff adjust their feelings in their everyday action at the wards in relation to (1) colleagues, (2) youths and (3) the institution. Furthermore, this article has two theoretical starting points; first the concept of emotional work followed by the idea of feeling rules. One description of emotional work is that staff must manage the emotions of others whilst also having to control their own in relation to organizational norms. However, the concept of emotional work do not only relies on institutional norms employees in interaction with the organization also govern and control emotions. Further, feeling rules highlights a form of latent guidelines for the assessment of fits and misfits between feeling and situation at the work place. The present paper builds upon 53 semi-structural interviews with staff working at three different secure units in Sweden within The Swedish National Board of Institutional Care. The staff works with both detained girls and boys, aged 15-21 years. Moving on, narratives are windows into life in organizations, thereof these narratives provide openings into the institution where staff work. The empirical data was processed throughout a narrative analysis electing emotions at work. The result is structured around three headings showing the adjustment process due to feeling rules regarding a staff perspective, a youth perspective and an institutional perspective. The findings illustrates how feelings such as anger, empathy and fear is suppressed at the ward. The implication taken from this study shows the importance of not just talking about emotions but taking them seriously in the everyday action.

Graham, Elisabeth

University of Stirling

Intersections of emotions, power and status in relation to supporting autistic pupils in secondary school

This paper will discuss the complex intersections between the emotions, power and status of autistic pupils, their parents and school staff in secondary schools. Of relevance is the positive emotions involved in the parent-child relationship which motivates protective instincts and the need to push for educational and emotional support for their children. Parental emotions surrounding their child's diagnosis including parenting a child with additional support needs will also be discussed. Additionally, the parent-school relationship is explored with a particular focus placed on GIRFEC (Getting it Right for Every Child) and the well-being indicators known as SHANARI (all children should be Safe, Healthy,

Active, Nurtured, Achieving, Respected and Responsible and Included). This means that parents and teachers are expected to protect, guide, provide opportunities, support, respect, listen, encourage, include and help children and young people. Thus, in relation to education, the tensions that arise due to the parent status of nurturer and the school staff status as educator will be explored. With regards to the young people themselves, it is well-known that *some* autistic individuals can find connecting with their emotions challenging, however this paper highlights some of the ways in which stigma and intergenerational power can impact on the well-being of the young people and contribute to negative emotions relating to school. This discussion is based on my current PhD research which explores the experiences of receiving and implementing support for autistic pupils in mainstream secondary schools across the central belt of Scotland. The study consists of multiple task-based interviews with autistic pupils aged between 12 and 18 as well as semi-structured interviews and informal discussions with their parents, therefore the study has an ethnographic element to it. It also involves face-to-face and email interviews with support and teaching staff in mainstream schools.

Wechuli, Yvonne

University of Cologne

Disability Studies & Ableism. What's emotion got to do with it?

The proposed paper seeks to explore the role of emotion in shaping disability as a negatively perceived difference in society (*ableism*). To this end it looks at Disability Studies from an emotion sociology perspective. What do emotional responses towards disability tell us about underlying societal norms and trends as well as concepts of normality?

In Disability Studies, Bill Hughes (2012a) concept of *ontological invalidation* has been widely cited. As disability confronts able-bodied people with their own vulnerability it evokes aversive emotional responses that lead to two major societal reactions: kill or cure. *Ableism* is mainly mediated by disgust, pity and fear (Hughes 2012b). Sara Ahmed's (2017) figure of the *affect alien* and *killjoy* who emotional labour is delegated to has been adopted to Disability Studies by Goodley et al. (2017). The authors ask how emotional reactions towards children with life-threatening impairments are shaped by neoliberal ideas of productivity, self-sufficiency and Quality of Life.

Watermeyer (2014) elaborates on the emotional oppression of people with disabilities in society. According to the *medical model of disability* they are seen as either grieving about the loss of an ideal body or in denial. The *social model of disability* rejects such a *personal tragedy* story of disability and focusses on societal barriers to participation instead. But the demand to overcome grief also constrains the emotional expression of people with disability. Medical diagnoses like Somatic Symptoms disorder (drawing on older concepts of hysteria) can likewise constrain emotional responses of medical staff and relieve them from fear and sorrow. Monica Greco connects these diagnoses to *neurotic citizenship* and neoliberal governance (Greco 2016).

Disability status and the in/ability to work raise the question of eligibility for benefits – a topic connected to shame both in Disability Studies (Runswick-Cole & Goodley 2015) as well as in emotion sociology (Hochschild 2016).

Session 4.3. Emotions in Research and Education

We, 10.00-12.00

Room: 6.02, 6th floor

Chair: Mary Holmes

North, Gemma

University of Sussex

The role of emotions in changing university culture

This paper presents data from the 'Changing University Culture (CHUCL) research project carried out at the University of Sussex by Alison Phipps, Liz McDonnell, Gemma North and Jess Taylor. The project was initiated in response to growing public expectations that HE institutions acknowledge the role their own populations play in reproducing structural and interpersonal inequalities.

As is the case at many HE institutions, university practices at Sussex are increasingly defined and driven by neo-liberalist agendas. University culture is also often underpinned by traditional, conservative assumptions relating to hierarchy. Privilege and power, when conceptualised as 'energy-saving' devices (Ahmed 2017) in the fast moving research and teaching 'business' of HE, may be viewed as essential components to survival and success in a competitive arena.

One of the CHUCL research aims was to explore some of the emotional responses and associated behaviours that are routinely experienced and performed between members of particular groups, such as academic and professional staff. Through use of a mixed methodological approach, the research foregrounds the emergent 'grounded action inquiry' approach, which is an iterative, cyclical process of improved knowledge through action, and new/improved action through reflection. This paper explores the experiences of participants of the CHUCL project, as through the research process, they seek to question, and potentially evolve, the deeply held values of the wider institution. It considers the range of emotions that emerge through the resulting 'relationship spectrum' of institutional practices. Members of the CHUCL team are employed at Sussex, so the paper also considers the emotions aroused when researching one's own institution. Through developing 'complex affective intersectional analyses of pattern in personal affective trajectories' (Weatherall 2012: 138), the paper considers whether it is possible to map out focused and sustainable paths of organisational change, which may incentivise authentic actions of citizenship and a greater sense of interpersonal responsibility.

Fransman, Jude

The Open University

(Un)becoming researcher: 'multimodal participatory journaling' as a tool for capturing emotion in researcher development within and outside academia

The academic career is in crisis. Heightened competition combined with precarious positions (McAlpine 2010; May 2013) has contributed to an academic culture branded 'careless' (Lynch 2010) or 'toxic' (Gill 2009). The rise of digital technologies, while enabling flexibility, have contributed to an 'academia without walls' (ibid) exacerbating inequalities based, e.g. on gender and (dis)ability and contributing to a crisis of mental health' (Parizeau et al., 2016). Within this context, an emerging literature has drawn on the work of Sarah Ahmed (2004; 2012) to explore the distribution of emotions or 'affective economies' by the structures and systems of the 'neoliberal' and 'managerialist'

university (see D'Aoust; Fitzpatrick and Longley 2014; Askins and Blazek 2017). More optimistically, a second body of literature has focused on the practice of collaborative research to explore how research identities and the emotional politics of research might be renegotiated through work at the boundaries of the university or even outside of academia (e.g. Griffin et al 2013; Pain et al 2015; Enright and Facer 2017).

In this paper I draw on two recent studies of (un)becoming researchers inside academia (an SRHE-funded study on identity-building practices of Early Career Researchers) and outside academia (a Leverhulme-funded study of the research practice of international NGO practitioners) to discuss the affordances of 'participatory multimodal journaling' (building on Gourlay and Oliver 2016) as a methodological approach to locating emotion in researcher development and identity building. Focusing on three key dimensions of the approach: multimodal representation; participatory analysis and use of metaphor, I compare the data from these two studies to show how research policies, processes, practices and products outside the higher education sector create space for new emotional configurations of researcher identity and development – with lessons for a more caring academic culture.

Tayyab, Faiza

University of Leeds

Emotional Fatigue of Conducting Research on Domestic Violence: Impact on Family and Intimate Relations

Doing feminist research on domestic violence, the researcher embarks on a journey where emotions are integral part as the researcher is subjectively involved with the participants and treat them on a personal level. This paper reflects the personal experiences of the researcher while conducting fieldwork on the perceptions and experiences of women about domestic violence in Pakistan and focuses on the impact of sensitive research on family and intimate relations. This emotionality has pros and cons for the researcher and the family in terms of research and future pathways.

The researcher could document her symptoms of severe headache, neck and shoulder pains, irritating behaviour with her children and sensitising her family members on domestic violence. Moreover, the disturbing memories of previous experiences of one of the family members of the researcher and the participants' unwillingness to take any available support also added in the emotional burden of the researcher that ultimately affect her relations with the family. Being a female, the researcher's protection in the field was a source of stress not only for herself but also for the family.

Based on field experiences, the researcher suggests some protocols to work on sensitive and emotionally demanding topics. To protect the researcher, advance planning is equally crucial as in the case of participants. Training of researchers regarding stress management should be requisite prior to the fieldwork. The ethics form needs to focus equally on the emotional protection of the researcher as it does regarding physical protection.

Researchers need to reflect on their personal self-care and their relationships to their families during the process of data collection and acknowledge the positive role of the family and provision of mental support in the research process.

Hailwood, Elena

Cardiff University

Learning to Mind Your Own Emotions: A Sociological Analysis of a Primary School Mindfulness Programme

Background

Educational programmes geared towards 'emotional literacy' have emerged across Europe, driven by the logic that emotions are internal, underpinned by neurochemical processes, and that the capacity to interpret them can be learned. Mindfulness programmes are a recent addition to this trend, adding a technique said to 'train the mind'. Sociological analyses within institutions of education and the workplace have problematized this essentialist understanding of emotion. This paper explores the discourses and practices through which subjectivities are structured within a school mindfulness programme.

Method

This paper refers to a study of 'Paws B', a mindfulness programme aimed at 7-11 year olds in the UK. The study involved observations of lessons, discourse analysis of course materials, and focus groups with students. The study sought to understand the discourse and practices through which the programme produces 'selves' and 'emotions'.

Findings

Discourses within Paws B are characterised by ideas around moral agency. Mindfulness is presented as a 'tool' through which the 'self' acquires control over emotions and the 'unruly' mind. Agency is defined in terms of rational choice-making, and is posited as residing within a Self that is separate from the mind/brain. This agency is facilitated in practice by identifying 'somatic markers' of emotions and through a dispassionate objectification of the self. Students present mindfulness as an ethical act, which increases the salience of the body.

Conclusions

Through separating the self-mind-brain and prescribing a language for interpreting aspects of subjectivity, the programme constructs selves that are capable of a 'molecular-reflexivity'. Students are encouraged to see themselves as self-optimizing agents capable of changing the physical structures of their brains. The programme endorses and facilitates a particular emotional style in which 'calmness' is equated with control. The paper suggests that ideas of 'emotional-control' are problematic and argues for greater recognition of 'emotional-participation' in such programmes.

Session 5.1. Emotions, Power, and the State

We, 13.00-14.45

Room: 1, ground floor

Chair: Christian von Scheve

Heaney, Jonathan

Queen's University Belfast

Emotion as Power: Capital and Strategy in the Field of Power

Recent work across the social sciences have converged on the emotions. In the vanguard of these advances has been the sociology of emotions, broadly defined, which, in various guises – structural, cultural, critical, social psychological, positivist and so on – has made a significant contribution to our understanding of the emotional dimensions of social life, and the central role that emotion plays in formation, maintenance, transformation, and destruction of a wide array of social bonds, and at

different levels. In this paper, and building on previous work (Heaney, 2011; forthcoming), I wish to make a contribution to an increasingly important interdisciplinary sub-field – the *political* sociology of emotion – and to reconsider and explain the increasingly important role of embodied emotional *practice*, understood as the strategic deployment of emotional capital, in contemporary party politics. Assessing and contributing to contemporary issues and debates, the overall argument of the paper is that emotions themselves have become a key form and source of political power in the 21st century.

Poder, Paul

University of Copenhagen

Positive emotions as general resources in power to – theorizing a basic constitutive nexus of power and emotion

Power theory has primarily considered emotions as objects of power or unpleasant effects (Kemper 2011, Greene 1998). However, both approaches do not fully grasp how emotion and power is interrelated (Burkitt 2002). More recently, valuable theorizations have suggested to see the interlinkage of power and emotion as more co-constitutively and internally related. Heaney has e.g. explicated how emotion is implicated in *power to*, since emotional dispositions exert influence. A talented working class student which achieves well in the formal educational system might feel a strong insecurity in company with people from the higher social classes, which then limits capitalizing on acquired power resources (Heaney 2011). This paper further explores the constitutive nexus between emotion and power by drawing on recent research on how positive emotions contribution to agency formation (Fredrickson & Branigan 2005; Fredrickson 2003). As such emotions are continuously generated through social structures (Barbalet 1998), interactions (Collins 2004) and relations (Kemper 2011) *power to* needs to be understood as a dynamically generated capacity. While it is influenced by socialization actors' *power to* is also contingent on their ongoing emotional experiences. The implication of this theoretical exploration is that power analysis should also observe the social distribution and stratification of positive emotions. Such emotions operate as (power) resources, which are of crucial import in explaining how certain persons are more successful in realizing their goals compared to others who appear equally powerful, when assessed in terms of their material and symbolic resources of power. *Power to* must be viewed in the specific context of the goals aspired for, the challenges to be met and whether the actor feels sufficient confidence in the concerned situation. That is why power analysis can benefit from attending to the constitutive role of positive emotions, and the paper concludes by laying out a framework for such analytical attention.

Coleman, Roy

University of Liverpool

States of Morbidity: The Politics of Contrived Collective Effervescence

This paper assesses the writing of Durkheim and Gramsci on a topic they both expressed interest: the role of morbidity in social relations. According to Durkheim, “morbidity fevers” can be identified in societies when force and coercion have normalized to such an extent within the division of labour, that creativity and spontaneity are stifled and “negative solidarity” predominates with its emphasis on duty over and above emotional identification as the basis for social bonding. Similarly, Gramsci

wrote about the appearance of morbid symptoms identifiable in times of politico-economic crisis, particularly when the cultural authority of the state was in doubt. In their different ways, Durkheim and Gramsci identified morbidity as a form of social stasis: what the former called “fossilised politics” and the latter “absolute uniformity”. Exploring these ideas, I argue that contemporary morbidity coheres with both over-rationalized politics *and* the fabrication of collective emotion. Both conditions can be tied to crisis in political and state leadership in which, to paraphrase both Gramsci and Durkheim, ‘the old gods are dying, and the new ones cannot be born’. These ideas are explored in relation to state power and attempts to orchestrate legitimacy, loyalty and patriot duty in relation to local and national state projects. The paper concludes that the role of culture and emotion are integral to political and social change – whether shifts to the ‘right’ as Trump and Brexit exemplify – or shifts in a progressive or ‘leftist’ direction. Finally, sharing the concerns of these two writers, the paper explores the contemporary possibilities for interlinking creativity, emotion and spontaneity as the foundations for participatory and just forms of social change.

Sanchez Salgado, Rosa

University of Amsterdam

A Union without heart? The role of emotions in European Union (EU) parliamentary debates

This paper aims at contributing to the understanding of the role of emotions in policy-making through a detailed analysis of the role of emotions in European Parliament (EP) debates. Rather than opposed to reason, emotions are considered as integral part of the process of reasoning and decision-making. I argue that emotions are quite present in parliamentary debates, and that their presence depends on the type of debate, the policy-issue and type of key-player. I also argue that emotions play a relevant role in dynamics of reason-giving and policy justification and that emotional patterns affect the discourse and behaviour of key-players. My conclusions are based on the systematic content analysis (using the qualitative data analysis software Atlas.ti) and interpretation of European parliamentary debates on the topic of refugee crisis and the economic crisis (from 2009 until present).

Session 5.2. Emotion in Family and Intimate Relations

We, 13.00-14.30

Room: 2, ground floor

Chair: Anu Kantola

Holmes, Mary; Anderson, David; Baxter, Caterine; Dakessian, Arek; Hamel, Marie-Eve; Langer; Johannes, and Riga, Liliana

University of Edinburgh

Family stories: Childhood intimacies in displacement

Children in ongoing forced displacement suffer disruption of their family and other intimate relationships. However, little is known about what stories they have to tell about their emotional lives and the connections they maintain and create. Our British Academy funded research involves ongoing engagement with Syrian, Iraqi and Palestinian refugee children in Beirut. We explore to what extent connections to family, aid workers and each other become emotionally sustaining for these youth.

Using innovative creative ethnographic methods, we critically interrogate how forcibly displaced children are intimately connected to others and how they map out and explain those connections to others. This will provide new insight into displaced children's emotional interdependencies and evaluate their role in sustaining children in these contexts. We are especially concerned with the displacement settings' broader racializations and politicizations and how these impinge upon and co-constitute everyday emotional intimacies.

McQueen, Fiona

Higher Education Academy, Edinburgh Napier University

The role of emotion in mediating perceptions of equality in couple relationships

Intimate relationships provide a unique context in which to consider the ways emotion and equality interact. Gender equality in particular is mediated within heterosexual relationships through understandings of what is 'fair', both in relation to domestic labour and to the performance of emotional labour. Perceptions of fairness are positively correlated with relationship satisfaction, specifically in the context of 'feeling loved', often despite unequal divisions of labour. Within this understanding of relationships emotions become central to judgements of equality. Through reflecting on interview data from sixteen men and sixteen women this paper will consider gender differences reported in how to 'be emotional' in couple relationships. Emotion work appears to be performed in highly gendered ways, with men doing work on themselves to be more emotionally engaged with their partner (and with themselves), while women have a more relational focus. This pattern leads to questions around how emotion mediates equality as a co-constructed concept, and whether there are spaces for gender inequality to be challenged in heterosexual relationships.

Leshem, Rotem

Tel-Aviv University

Family stories, discursive repression and the construction of inter-generational relationships

The sociological literature on late modernity has already pointed to the changes in the emotional life of contemporary families. These changes can also be described as a shift between two cultural forms of parenting styles – from an *authoritative* model to a *nurturant* one. However, how does this shift take shape in actual families? I would like to address this question from a dramaturgical perspective, which focuses on the ways family members display inter-generational changes in their own words and bodies. I conducted 53 in-depth interviews with two or three generations of presently middle-class Israeli families, who underwent a rapid mobility upward within two generations. Short narratives about the interviewees' families were drawn from this corpus and were analyzed by discursive and conversational methods.

A comparative analysis of these narratives confirms the above-mentioned shift in cultural models. Rather than explaining these changes in macro terms, I ask how it is performed by family members in their talk. This zoom-in perspective helps identifying the central role that *discursive repression* plays in the construction of inter-generational relationships within those upwardly mobile families. *Discursive repression* refers to the rhetorical and conversational means through which people either change the topic of conversation, or avoid saying something that is known to be relevant for the matter discussed. Focusing on this aspect of the narratives I show how 1) each generation discursively

represses different aspects of their emotional family life, and also how 2) each generation exposes emotional layers that were repressed by the former generation. I argue that this inter-generational discursive process allows family members to both protect the image of a unified family, while still express criticism and change. In light of this, I then discuss the contributions of the dramaturgical perspective to the understanding of the interrelations between narrative, identity and family.

Session 5.3. Towards a Digital Sociology of Emotions

We, 13.00-14.30

Room: 6.02, 6th floor

Chair: Marci Cottingham

Enright, Jacob

Queen's University Belfast

Toward a Digital Sociology of Emotions: Emotions-as-practice in the digital space

Following innovative work on Digital Sociology (Burrows and Beer, 2013; Evans, 2013; Orton-Johnson and Prior, 2013; Lupton, 2015), I wish to address the emotional aspects of the meshing of the digital with the social, examining the use of the internet and technology as a distinctive social ontology.

Technical infrastructure (referred to variously as backstage data work, algorithmic authority, data mining, predictive analytics) currently penetrating the social fabric (Alaimo and Kallinikos, 2017) remains only partially investigated from an emotional point of view. Whilst research has addressed the emotional aspects of attachments to hardware, and the emotional attachments users have to the internet as a social space (cf. Serrano-Puche, 2016), what is missing is an investigation of the emotional consequences, or *practices* of users, as a result of technical infrastructure behind operating 'behind' the internet and technology, in its penetrative role in society. Whilst the internet and technology offers a way of understanding the world, it is also an active agent in the construction of it (Lash, 2006). To do this, a re-evaluation of the internet and technology as a social space, the operation of power as technological infrastructure within that space and an assessment of the practical engagement of users to that space is required. The development of a Digital Sociology of Emotions requires an interdisciplinary approach, utilizing sociological-emotional concepts such as affect (Clough and Halley, 2007; Leys, 2011) and emotions-as-practice (Scheer, 2012); as well as computer science concepts that relate to technical infrastructure (Cheney-Lippold, 2011; Gillespie, 2014).

Pritz, Sarah

University of Hamburg

The 'Digital Materiality' of Emotions: The Case of Tracking Technologies

A growing number of technological programs and apps focus on measuring and tracking emotions. While a whole range of programs, commonly referred to as «mood tracking», basically provide software guiding the self-observation and -documentation of emotions, other technologies, mainly in the field of so-called «affective computing», claim to analyze emotions automatically from an

«external» and «objective» perspective. Both modes of trying to digitally get hold of emotional phenomena, however, give rise to a new – *digital* – materiality of emotions.

My talk will address this specific kind of «digital materiality» of emotions that is created within such programs. Not only are there new – technologically mediated – perspectives *on* emotions generated, but emotions *themselves* and the manners of understanding them are constituted and formed in a new socio-technological way. Emotional phenomena are made into digital entities by transferring them to different forms of symbolic and media representation (e.g. emoticons/emojis, scales, curves). Furthermore, emotions become the object of tracking technologies through a very specific lens which inevitably contributes to shaping the object which is looked upon and which in turn is shaped by the sociocultural conditions and developments of contemporary western societies. Thus, the «digital materiality» of emotions created in emotion tracking technologies has also to be understood as a specific kind of «digital materialization» of social ideas and normative beliefs about emotions, which I will try to outline in my talk.

Brownlie, Julie

University of Edinburgh

Small data: sharing emotion on Twitter

Sharing of emotions through social media is of increasing interest to social scientists. Usually focused on ‘newsworthy’ events and collective ‘flows’ of emotion, this work is often computationally driven. In this paper, I explore how reading small data, specifically, *interactions and relationships* on Twitter, as well as accounts of these, can ‘thicken’ computational social science claims about emotions and add to sociological understanding of emotion in (digital) publics. Drawing on two different studies, undertaken as part of the EMoTICON research programme, I explore how people choose to express, and listen, to distress on Twitter. Such situated analyses are necessary, as it is meaningless to speak of the sharing of emotions online *in general* (Hines, 2015). Working with new concepts, including empathy rituals, emotional surveillance and *quiet* public disclosure (Brownlie, 2018; Brownlie and Shaw, forthcoming), the paper explores how the saying of the unsayable in ritualistic and quiet ways can allow for feeling differently in spaces that are often regulated towards optimism (Pedersen and Lutpon, 2015) or ‘a better future of emotional sameness’ (Michaelsen, 2017).

Session 6.1. Emotion Construction in the Media

We, 15.00-16.30

Room: 1, ground floor

Chair: Katharina Scherke

Verbalyte, Monika

Free University Berlin, Otto von Guericke University Magdeburg

Public Emotions: Feelings Entangled Between Representation and Persuasion

In my presentation, I want to talk about one sort of emotions which, to my knowledge, has been neglected in the research so far. I think, though, it makes sense to talk about public emotions as different from individual or collective emotions. It might also help to fill – in my opinion – a relative theoretical void revolving around media or medially transmitted emotions. There seems to be no solid way to conceptualize them.

Thus, to start with, I define public emotions as publically – in the media, public meeting or in the political field, e.g. parliament – expressed emotions. They could be distinguished from other kind of emotions in that they might (in case of political message) or might not (e.g. general emotional framing of the situation transmitted by the media) have a specific subject; however, these emotions could not be seen as expression of feelings of these subjects (alone). Even if they sometimes resemble interpersonal or intergroup emotions, they always have other function(s) than expression or representation of subject's feelings.

The awareness of the publicness of emotion expression gives it a second layer, that of the appeal to people's emotions: their activation and influence. It is inevitable because public emotions should be believable to develop their impact and legitimate to justify the seizing of public space. This way, public emotions easily lose their reference to the subjective feeling, on the other hand, obtain a new layer of approaching the public. They try to create an identification space with the people not only increasing the chances of delivering a believable and convincing message, but also mobilizing them as one unit. With this far-reaching appeal, if successful, public emotions may create a necessary nexus between personal (i.e. based on individual interests) and collective emotions (i.e. emotions with the "we"-reference).

Beyer, Manuela

Technical University of Chemnitz, Free University Berlin

The Historical Development of an Emotionalized Culture – Evidence from a German Youth Magazine

Emotion culture can be pictured as a dynamic socio-historical process that is deeply related to social structures in complex ways, reflecting and influencing them at the same time (Thoits 2004: 360). Thus, the sociological investigation of historical developments in emotion culture sheds light on social relations in general, hinting for example at dynamics of capitalist society and economic issues (Illouz 2006; Hochschild 1983) or changing gender relations (Lutz 1996; Cancian & Gordon 1988).

A variety of different sociological approaches and theories implicitly or explicitly supports the notion of a process of emotionalization taking place for a couple of decades (Illouz 2008; Neckel 2014; Reckwitz 2006, Wouters 2007). Through this process, emotions are constructed and constituted as increasingly relevant for social relations and practices. While theoretical arguments about emotion culture are elaborated in detail, historic dynamics of emotion culture in its manifold manifestations still lack further systematic empirical investigation.

Amongst a variety of potential areas of investigation within emotion culture, this paper focuses on historical developments of emotion discourse. Based on the framework of sociology of knowledge approach to discourse (Keller 2011), the advice pages of the popular

German youth magazine "BRAVO" are analyzed from the early 1960's up to 2011. The analysis traces changes and continuities with regard to how advice discourse constructs the relevance of perceiving, communicating and adjusting one's own and others' emotions in order to regulate social relations.

The results show how different constructions of the relevance of emotions over the time are intertwined with ongoing debates and wider transformations in society, in particular concerning social issues of power in gender relations, family, economy and education.

Jakoby, Nina, and Anderau, Fiona A.

University of Zurich

A Story of Grief. Dismantling feeling rules based on online literary reviews

Although the grieving process has become a highly individualised one in modern society, feeling rules still permeate the expression of grief. The strength of Hochschild's theoretical approach lies in creating awareness for the numerous rules governing the emotion of grief, in particular by distinguishing socially legitimate losses from socially illegitimate ones and by identifying the specific rules for "proper" grief, which derive from the medical model of grief. This model is defined by the idea of grief work, the emotional trajectory of grief from distress to recovery as well as the notion of letting go of the dead.

Literary work provides insight into the social regulation of grief and therefore offers a fruitful research tool for the sociology of emotions in general and particularly in the field of bereavement research. Autobiographies reveal the emotional life of the protagonist in terms of a self-narration of loss and grief. Based on qualitative content analyses of online literary reviews (Goodreads) of *Wave. A Memoir of Life after the Tsunami* by Sonali Deraniyagala, we analyse the social evaluations of this particular story of grief. We identify four general themes centred on the existence of feeling rules: 1) grief work and recovery, 2) deviant feelings and behaviour, 3) socioeconomic status and the „luxury of grief“ as well as 4) the therapeutic narrative and literary genre.

Session 6.2. Migration, Asylum and Emotion

We, 15.00-16.30

Room: 2, ground floor

Chair: Åsa Wettergren

Pratesi, Alessandro

University of Chester

Global citizens, emotions and social inclusion

The necessity to provide a growing number of refugees and asylum seekers with immediate and adequate responses in Europe clashes with the growing emergence of nationalisms and attitudes of closure and rejection at the institutional and political level. Within this context, James (2014) emphasises the importance of the social and ethical framing of the problem, which requires going beyond unilateral, monolithic, inflexible and value-neutral definitions of entitlement to rights. More specifically, the author suggests grounding the *ethics of rights* to an *ethics of care* through which fundamental questions of difference/identity, inclusion/exclusion, and mobility/belonging are negotiated (James, 2014). This requires shifting the focus from the macro- to the micro- level of analysis and to look at the ways in which people constantly construct their sense of entitlement and belonging and produce forms of relational social inclusion through the sentiments and practices of care (Erel, 2011; Erel and Reynolds, 2014; Epstein and Carrillo, 2014; Fudge, 2014; Kershaw, 2010; Longman et al. 2013; Reynolds and Zontini, 2013; Sevenhuijsen, 1998; Yuval-Davis, 2007).

Emotions are key to show the grey areas connected with the concepts of care and social inclusion and challenge their conventional interpretations. Several contributions have recently highlighted the need to integrate emotions within the context of migration and refugee studies and to abandon conventional approaches to migration and social inclusion merely based on economic, political, normative and static interpretations of the reality in favour of more advanced, phenomenological and dynamic approaches (Boccagni and Baldassar, 2005; Ambrosini, 2007; Albrecht, 2016; Pratesi, 2018). This paper highlights the vast potentialities emerging from the intersection of migration studies, ethics of care studies and the sociology of emotions; in other words, it shows how the concept of citizenship is strictly related to the ethics of care and the emotional dynamics revolving around them.

Albrecht, Yvonne

Friedrich Schiller University Jena

Emotional transnationality in processes of migration

In migration-sociological studies the concept of transnational migration is often used (e.g. Amelina, 2013; Faist et al., 2014; Glick Schiller et al., 1992; Nieswand, 2008). Transnational migration implies the turning away from defining the nation state as a kind of “container” (Apitzsch, 2009; Pries, 2001) which is exchanged through the process of migration. It points out, that transnational migrants are keepers of diverse links to their contexts of origins. But the definition of transnational migrants is very rigid in a way: transnational migrants are migrants who have continuous interactions with their contexts of origin. Pries (2001, p. 9) defines as indicator for example continuous remittances from the context of arrival to family members in the context of origin. Furthermore, multilingualism, cross-border communication via e-mail and skype and transnational political movements are indicators for defining people as “transnational migrants”. An emotion-sociological perspective now broadens this view. In my talk, I will develop a concept of *emotional transnationality*. I will show that in processes of migration a field is created in which people are continuously affected by various influences which can be located in the context of arrival *and* the context of origin. That means, people who are moving are affected and they affect as well. That will be conceptualized by a model of affect according to Reckwitz (2015). In that way, emotional transnationality is not an exception, it is the rule in processes of migration. Merely the kind and the extent of emotional transnationality differs.

Scheve, Christian von; Walther, Lena; Fuchs, Lukas M., and Schupp, Jürgen

Free University Berlin

Integration measures and the subjective well-being of refugees: Evidence from a representative German refugee panel

The subjective well-being of refugees can be considered both, a prerequisite for and an indicator of social integration. Using data from a representative prospective panel of refugees living in Germany, we investigated how different aspects of social life, especially those subject to integration policies, are associated with the cognitive and affective well-being of newly-arrived adult asylum seekers. In particular, we investigated how the legal outcome of the asylum process, housing conditions, participation in integration and language courses, being in education or employed, social interaction with the native population, language skills, and leisure activities are related to well-being. Findings show that negative and pending outcomes of the asylum process are related to higher levels of distress and lower levels of life satisfaction. Living in communal instead of private housing is also associated with greater distress and lower life satisfaction. Being employed and participating in integration and language courses showed the reverse pattern. Contact to the native population is negatively associated with life satisfaction whereas time spent with co-nationals was positively linked to this outcome. Our findings offer insights into predictors of refugees' well-being in the first years after arrival in a hosting country, a dimension of integration often overlooked in existing studies, thus informing policy making in a highly contested political field.

Thursday, August 30th

Session 7.1. History, Memory and Nostalgia

Tu, 10.00-12.00

Room: 1, ground floor

Chair: Poul Poder

Scherke, Katharina

Karl Franzens University Graz

Emotion, memory and politics. Maurice Halbwachs idea of 'historical memory' and the current debate on historical nostalgia

The word 'nostalgia' marks a wide range of phenomena currently. In the political discourse, critics very often call populist political programs, reminding to a seemingly better past, 'nostalgic'. The paper argues that it is necessary to differentiate between the usage of the past in political propaganda and nostalgic *feelings*. Not every rhetorical reference to the past automatically leads to nostalgic feelings among the audience.

In recent literature on the topic of nostalgia, we can find definitions distinguishing between personal and historical nostalgia. This distinction is quite similar to Maurice Halbwachs distinction of 'autobiographical' and 'historical memory'. One can be nostalgic for one's own lived experiences but one can also be indirectly nostalgic for times or things that he/she did not experience personally. Especially the latter is of interest when we analyze political propaganda, which uses images of the past

and tries to trigger nostalgic feelings. However, a closer look into the works of Maurice Halbwachs shows that historical memory needs personal involvement. Therefore, the paper is going to show that we have to be very careful using the notion of 'historical nostalgia'. The feeling of nostalgia needs personal involvement. A closer analysis of the conditions under which nostalgia emerges, as well as its functions for individuals, allows a better understanding of nostalgic feelings and their differentiation from other feelings and behaviors that are subsumed under the term ›nostalgia‹ currently. Thus, the works of Halbwachs and other scholars in memory studies turn out to be a relevant source for the analysis of nostalgia from a sociology of emotions perspective.

Estampador Hughson, Sharleen

University of Sheffield

The JET Programme: Power, Nostalgia and Emotions

This paper addresses cultural diplomacy on an international exchange programme to understand how exposure to adversity is advantageous for soft power development. Encountering adversity in our everyday life is beneficial for coping with future uncertainty by learning to overcome hardship. Through the lens of everyday life theory this paper examines the narratives of alumni on the Japan Exchange and Teaching Programme to find how they interpreted their time on the programme. The process of adapting to their host communities had a positive impact on long-term attachment. The outcomes were the development of meaning and fulfillment in one's life that became evident with the emergence of nostalgia. This research found that nostalgia buffered the development of negative conclusions, changed viewpoints of the past becoming positive in retrospect and using their past on the programme to define their futures. This has been effective for enhancing Japanese interests abroad through the participants.

Goodwill between nations and people are encouraged through international exchange. Cultural exchange schemes such as JET Programme build bridges between people and societies. JET has been acknowledged to be an effective example as one of the world's high profile government exchange schemes. Nye has indicated that these exchanges employ attractive power, or soft power to lure peoples, societies and governments to co-opt ideas and policies. The approach is subtle, where you do not feel consciously pressured to do so. McLuhan states, 'Two cultures or technologies can, like astronomical galaxies, pass through one another without collision; but not without change of configuration. Globalization and the affect of emotion are powerful factors for the success of cultural exchange where diplomacy is effective at the individual level where nostalgia and emotion are projected as soft power.

Karakaya, Yagmur

University of Minnesota

Imperial Daydreaming about the Ottoman Past: Turkey as a Case Study in State-Sponsored Nostalgia

In contemporary Turkey populism goes hand in hand with neo-Ottoman nostalgia. They make a stigmatized duo, as nostalgia is affiliated with lingering in the past, and populism is deemed as the opium of uninformed and emotional masses. In this paper, I challenge this vision through an ethnographic discourse analysis of the Commemoration of the Conquest of Constantinople rallies,

organized by the ruling Justice and Development Party (AKP), showing the combined nature of emotional and cognitive in political participation in mass settings, and the subsequent meaning making process. Forty-five in depth interviews in five cities in show how people perceive the nostalgic conquest rallies. The nostalgic commemoration rally displays three of the main characteristics of populism; in a ritualistic setting, it portrays a Manichean discourse, underlines the power of the “people” against nefarious others and is centered around a leader who is posited as a savior and symbol of redemption. These moments of collective effervescence help AKP feed into the neo-Ottoman hegemony, linking people to the leader and the nation further. Three discursive perspectives emerged from the interviews: spectacle seekers see the nostalgic conquest rallies as a necessity, and providing emotional uplift as a duty of the state; appraising sceptics appreciated the commemoration, yet were skeptical of the objectivity of the vision of history that AKP provided; and lastly history guardians deem Ottoman past as sacred and disdain AKP’s use of it, evaluating it as emotional manipulation. These last two clusters underline a tension between a strong hegemonic nostalgia, and political authoritarianism. As the Ottoman past increasingly became sacred by the cultural work of AKP, people start to question “emotional manipulation” of people using this holly past. This suggests that once leaders start using these really powerful cultural tools, how people will respond is actually uncertain, showing the fragility of authoritarian leaders under the discursive powers that they have summoned.

Haring, Sabine

Karl Franzens University Graz

Hope and Fear. Concepts of Peace and War in Austria before, during and after the First World War

In countries like Germany and France, the relationship between sociologists and the phenomenon of war in general, and WWI in particular, has been explored to some extent and partly documented. Concerning well-known classics in the field, such Durkheim, Weber or Simmel, this topic has been thoroughly examined. But there has been no comparable scholarly work on Austrian social scientists. Up to now, there has been no detailed research on the work of Austrian sociologically oriented scientists in regards to war and violence in general, as it appeared in their scientific, literary, or featured articles. There has been neither a scholarly treatise on their comments on current wars and specially on WWI, nor has there been any thorough examination of their war experiences and memories.

Sociologists were not only concerned with warfare and violence as theoretical and/or historical subjects. They also documented the ongoing wars of their time. They report about their *experiences* with violent internal and international conflicts, not as soldiers, but as contemporaries. In addition, they sometimes exhibit a particular sensibility with regards to future wars. Some expected a military conflict, since it seemed unavoidable in light of the constellation of government powers and diverging national interests. Others longed for a war, which would lead the people out of the sterility of the pre-war period and create a new world order populated by a new kind of human being. Still others feared that a multi-national war on European soil would be a catastrophe of inconceivable proportions.

In my paper, I would like to shed light on the concepts of peace and war of Austrian social scientists between 1900 and 1938. In particular, I want to focus on their analysis under the sociology of emotions point of view. Do emotions play an important role within their concepts and if so, which emotions?

How did Austrian sociologists conceptualize the relationship between morals, norms and emotions in their analysis of war on the one hand and peace on the other hand?

Session 7.2. Collective Emotions and Identity

Th, 10.00-12.00

Room: 2, ground floor

Chair: Mikko Salmela

Sullivan, Gavin Brent

Conventry University

Collective emotion as a shared product of group agency and national-level engagement: A case study of South African pride, euphoria and unity in relation to the 2010 FIFA World Cup

Collective emotions experienced as existing objectively “out there in the world” and widely shared challenge traditional views of emotions as private and reflecting personal interests. Despite studies of group and crowd emotions based on theories of social appraisal, social identity, emotional contagion, ecstatic nationalism and social ontology, many gaps remain. This paper draws upon these theories and previous studies of international mega-sporting event impact and legacies to examine the so-called “intangible” emotions produced by mega-sport event—the 2010 World Cup in South Africa. The novel case study approach triangulates ethnographic observations of life in downtown Johannesburg before and during the World Cup with a critical thematic analysis of qualitative interviews of 10 South Africans and the author’s and publicly posted videorecordings of individual and collective behaviour. I explore how citizen support for efforts to pursue national projects combined with international attention to generate widespread and genuinely coordinated collective emotions of euphoria and pride. The analysis considers bottom-up and top-down mechanisms of emotional spread and influence along with important expressive-performative contributions of crowd vocalizations and celebrations to cultural forms of group-based action tendencies. Moreover, the study details how coordinated ritualistic constraints on the group affects were realized spontaneously and normatively expected as South Africans desired, accepted and celebrated achieving team and host-related group goals. The results provide new insights into the emotions that occur in public events in two phases; prior to the tournament in which the start of a mega-sport event is confirmed; and during the tournament when dynamic relations between group-based and collective emotions were generated. The analysis highlights unique predisposing cultural and historical features of the emotional and affective-discursive practices associated with the World Cup for South Africans, limits to the spread of emotions of enthusiasm to rural areas, forms of excitement and celebration in public spaces, instances of personal disengagement from or ambivalence about efforts to enact support for the nation’s World Cup team and host role, and indicates how collective emotional experiences are internalized, embodied and reproduced in accounts of national transformation, concerns about fragile intergroup solidarity, and indications of individual group-based hubristic pride.

Kurilla, Robin

University of Duisburg-Essen

The Emotional Construction of Identity – A Communication-Theoretical Approach

Drawing on my previous cross-cultural and historiographic studies on emotions in conflicts and my current work on the construction of group identities, this paper examines the relations among emotions and identities from a communication-theoretical point of view. Emotions are treated as environments as well as components and outcomes of identity construction processes. The communicative and pre-communicative processing of emotions is traced on both the interpersonal and the collective level of identity construction. A media theory of emotions serves to distil the social performances of emotions (such as sociation, distinction, and control) in a unifying conceptual framework. Special attention is paid to the internal and external emotional climates of groups and their significance for the construction of identities. The application of Heidegger's differentiation between readiness-to-hand and presence-at-hand on emotions as well as identities renders comprehensible the performances of emotions as practices and as reifications relevant to the construction of practical and reified identities. Having thus depicted the roles of emotions in the construction of individual and collective identities, the paper concludes with a brief discussion of the roles of identities in the construction of individual and collective emotions.

Day, Christopher

Coventry University

Collective Emotion: What was, what is and what could be

In the rapidly growing literature on collective emotions, multiple terms like "emotional energy", "effervescence" (Durkheim, 1912), "atmospheres" (Anderson, 2009), "contagion" (Hatfield, Cacioppo & Rapson, 1993) and "collective emotional orientations" (Bar-Tal, Halperin & De Rivera) are used and connections with collective memory and affective practice are implied but many inconsistencies and gaps remain.

Accordingly, this presentation will explore research, from various disciplines including social and psychological science, philosophers of emotion and theorists of affect; research concerned with collective emotions with the aim of providing an understanding of how this topic has been approached, critique the theories that have been proposed and address inconsistencies to develop general integrated theories (e.g. von Scheve & Ismer, 2013).

Our critical review of the literature demonstrates that group-based emotion and collective emotions are often conflated rather than jointly considered and methodological individualism fails to consider all aspects of emotion within groups. In order to flesh out theories of collective emotions, examples of research on positive, negative and mixed collective emotions are collated and reviewed.

Exploring reported studies of each demonstrates not only the diversity of case studies yet to be fully investigated (for example, transitions from positive to negative emotions, temporality etc.) but also highlights notions of the "circulation of affect", "collective emotional dynamics", group emotion "bubbles" and the "realization of collective affective dispositions" that require further attention. Also apparent, is a need to investigate relationships that collective emotions have with identity, collective memory and nostalgia as this could demonstrate the ways in which these factors influence how events, and subsequent collective emotions, are created, facilitated and experienced.

Dowgiatto, Bogna

University of Gdansk

Mapping the interactional dynamics of envy. Envy in the (un)making

Polish culture encourages people to show emotions rather than to talk about them (Werzbicka). Emotions are hardly analysed during interaction. Gestures, facial expressions, conversational dynamics and patterns are more important as far as emotion display is concerned. This observation is even more accurate when we research taboo emotion such as envy (Schoeck). In my presentation I want to show envy as volatile, everyday emotion made and unmade in daily conversations. I will try to answer the questions: Can envy disappear during interaction? Can it be transformed into positive emotions? What are the mechanisms behind this dynamics? I will discuss findings in the context of sociology of emotions and philosophy of Emmanuel Levinas and Martin Buber.

Business Meeting

Th, 12.30-14.00

Room: 6.02 (Staff Common Room), 6th Floor