ABSTRACTS: THE 7th MIDTERM CONFERENCE ON EMOTIONS, STOCKHOLM

Sessions

Theorizing Affect and Emotion

An integrative approach: Emotions as material-semiotic agencies
Jessika Grahm, University of Gothenburg

The renewed interest in emotions in sociology has mainly been emphasizing their cultural and social dimensions without however denying their corporal anchorage and biological dimensions. Also in biology is their dual dimensions acknowledged though its study of emotions primarily is focusing on their evolutionary linkages and universal character. Yet, the study of emotions are in general studied in different terms and based on different ontological assumptions in these traditions. The purpose of this paper is to bring forward an integrative approach informed by feminist materialism and Donna Haraway and Karen Barad particularly. They, as many feminist scholars, take that emotions are socially constructed, *but* also emphasizing the corporal and the material are a fundamental part of the process of construction.

Inspired by Barad´s so called diffractive methodology insights from the current field of neurology are going to be connected to, and read through, Pierre Bourdieu's theorizing of how the class hierarchy and power order of the modern society are inscribed into our corporal sense and emotion patterns. The newly reoriented perception of the brain as a social (or in this approach, a material-semiotic) organ, indicates that the subject's perceptions and experiences in hers/his day-to-day interactions, are imprinted in, and literally sculpture, the detailed morphology and architecture of the brain. Here will be delineated how the brain and the dispositions for intuitions, feelings, emotions and assements are shaped as an effect of material-semiotic interactions. Some of Bourdieu's key concepts such as *habitus* and *hysteresi*s will be elaborated and extended to exemplify what difference an understanding of emotions as material-semiotic agencies as compared to them as merely social categories. The deeply rooted perception of emotions as being irrational will be discussed and redefined in this light as well as the drives and inertia of individual behaviour, social movements and social change.

Nostalgia: A topic for collaboration between cultural sociology and sociology of emotions
Katharina Scherke, University of Graz

Emotions are always embedded in specific socio-cultural contexts. These contexts shape on the one hand the upcoming/performance/oppression of emotions, on the other hand the performance of emotions (especially when they are shared by a lot of people) can shape the socio-cultural context. Therefore, the simultaneous analysis of emotions and socio-cultural contexts is necessary. The paper is going to show, by example of nostalgia, in how far a sociology-of-emotions-approach and approaches in cultural sociology can benefit from each other.

In regard to nostalgia a wide range of examples can be shown for the interconnection between socio-cultural practices and nostalgic feelings. In performing nostalgic practices people develop a specific historical consciousness which gives meaning to their life and enables future action. This meaning making process is not only performed on an individual basis but has important collective aspects in it too. E.g. artefacts play an important part in triggering nostalgia. The demand for these artefacts is not only driven by individual emotions but is promoted also by interests of producers and distributors in the respective field. Commercial or political interests, the media and public discourses can shape the supply of nostalgic artefacts (e.g. retro-products). But, reception processes of these artefacts are influenced to a wide extent by emotions. Thus, analyses of the functioning of cultural industries and reception processes can be useful to understand the interplay between individual emotions and socio-cultural context better.

Affect as Emotional Energy? The Issue with Durkheimian *A Priori*
Basil Wiesse, KU Eichstätt-Ingolstadt

Current discussions on affectivity, emphasising intersubjectivity and ubiquity of affect, promise to go beyond specific identifiable emotional episodes, a major focus of the sociology of emo-tions. This has led to a number of sociological responses on affect, mostly dealing with partic-ular research questions. What has been less focussed upon is the fecundity of affectivity for the discipline in general. In my presentation, I will deal with the potential of the "affective turn" for deepening the relation between the sociology of emotions and interactionism.

First, I will explore existing sociological work on the intersection between affect, emotion, and interactionism, arguing that this theme seems most elaborated in Randall Collins' idea of "emotional energy" within "interaction ritual chains". Second, I will show that Collins' theory rests on a variety of questionable assumptions: For example, transsituative binary reducibility of qualitative affective experience (the bodily "storage" of emotional energy levels), as well as an overly strong emphasis on situational harmony and emotional contagion. Third, I will argue that these issues stem from a dependency on Émile Durkheim, more precisely Durkheims con-cepts of collective effervescence and the dichotomy of the sacred and the profane. To elaborate on this, I will contrast Durkheims position with that of Marcel Mauss, who came to very differ-ent conclusions despite being Durkheim's pupil and (for the most part) drawing on the same range of materials. Finally, I will link Mauss' arguably fragmented ideas on affect and emotion to contemporary discussions on situated affectivity and affective practice. Via emphasis on the transsituative significance of affective qualities, performative conflictuality, and the creative potential of social imaginaries, I will propose that a paradigmatically consistent interactionism needs to be intertwined with a non-reductive sociology of affect and emotion.

A Sociological Account of Affect
Christian von Scheve, Freie Universität Berlin

In sociology, emotions are usually considered semantically and temporally discrete episodes of feeling that bear a clearly discernable intentional object. Although research over the past decades has established that emotions are fundamentally socially and culturally constructed, they are ultimately believed to be person-centered phenomena: People have an emotion about something that starts at some time and ends relatively quickly thereafter. The social and cultural come into play as forces that either provide or influence the circumstances under which emotions arise, or constitute and shape the ways in which emotions are expressed, regulated, or communicated. In other words, society influences

when and how emotions come into existence and how emotions are acted upon. In this talk, I argue that this perspective limits our analytical capabilities in view of something that is integral to emotions, but hardly ever put at the center of theoretical analysis: the affective feelings that are essential to emotions. My aim is to show that the category of affect is useful for sociological inquiry, first and foremost for questions of how persons are embedded in or disembedded from various social formations. To this end, I will first discuss understandings of affect found in "affect studies" that emphasize the social relational, ubiquitous, and non-discursive, "material" nature of affect. I will then introduce two similar understandings of affect from sociology and psychology that are largely person-centered. Finally, I will outline my own understanding of "relational affect" that aims at retaining the relational, dynamic and non-discursive qualities of the first concept while still providing the sound methodological basis of the second account. Finally, I will give a number of examples of how this understanding might inform sociological theorizing and research.

Emotion and Discourse

How to do Emotions in Discourse?
Monika Verbalyte, Freie Universität Berlin

In emotion sociology, we often deal with public emotions which emerge and evolve with the help of public discourse. However, we know little about how emotions are produced in it. This contribution offers an overview of the modes emotions could be constructed and used discursively. It synthesizes discourse theory with different approaches on emotions, their communication and impact.

The analysis of different approaches, also their strength in research praxis, reveals the wide range of possible discursive instruments capable of producing emotions: figurative language, emotional topics and linguistic images, narrativization, description and evaluation of situation, labeling of emotion. Different instruments are used to deal with different aspects – arousal, appraisal, expression, coping - and functions of emotion - capturing attention, signaling novelty and relevance of the situation, imbuing events with meaning and believability, managing and mobilizing individual emotions.

Speaking of emotions in discourse, important or even more relevant question is how these different aspects of emotio-discursive work relate to other objectives of communication or text production and how these aspects relate to each other: how arousal is shaped by emotional themes, how use of linguistic figures backs narrative, how emotional topic persuades, how text argues with emotions. On the other hand, not to forget is the necessity of public emotions to be justified and legitimate to convince the public. Here processes of negotiating and contesting emotions as appropriate, reasonable or authentic, of their struggle for dominant interpretation and normative hegemony may be observed.

Emotional Ambivalence, Discourse(s) and Agency - Gaps between Discourse and Practice
Eva-Maria Bub, Goethe-University Frankfurt am Main

In my lecture I will exemplify dealings with emotional ambivalences in the context of decision discord as an example for agency on two different levels: Firstly, emotional ambivalence as a "somatic agent" that deprives the subject of a specific discursive regime regarding emotions and their attributed orientation function. And secondly, the emotionally ambivalent subject as situated between conflicting discourses concerning authenticity on the one hand and acceleration on the other hand. What does that mean?

I want to capture that today's western societies impose authenticity as a promise of happiness and a way to gain certainty in decision making. In this regard subjects are forced to pay more attention to

their inner thoughts and feelings in order to find orientation and directions of actions. Referring to E. Doyle McCarthy emotions have already become the new senses of modern self. This point of view is based on the assumption that emotions can always be interpreted unambiguously. Therefore emotional ambivalence functions as a "somatic agent", which leads to some difficulties in dealing with the gap between discourse and (emotional) practice. In this situation subjects tend to wait until their emotions clarify and accept emotional ambivalence as an authentic expression of themselves. While waiting they are suddenly confronted with discourses regarding acceleration, for instance not to waste lifetime because of an indecision. Within this context they incline to manage their emotions to overcome emotional ambivalence. If they don't succeed they start to wait again. So the emotionally ambivalent subjects switch between different discursive regimes and can be seen as forced by these discourses on the one hand but also as capable to act as it suits their own needs on the other hand. Against this background I want to outline the emancipatory potential of emotional ambivalences.
New Methodologies for Researching Emotions.

Internal Dialogues as starting point for analyzing emotions sociologically
Yvonne Albrecht, University of Kassel

In many cases there is stated an "emotional turn" in social sciences. But beyond procedures of measuring feelings in quantitative methods - how can emotions be researched in a qualitative sociological way? As already recommended by Kleres (2011) it is useful to survey emotions by narrative and biographic interviewing methods. In the further process of research it is advantageous to focus on aspects of emotional reflexivity (e.g. Holmes 2010; Burkitt 2012; Neckel 2014) which are expressed in the narration. These dialogues can be interpreted from a point of view of George Herbert Mead as internal dialogues between I and Me which uncovers also processes of Hochschild's emotion work which are identified as necessary by the individual. The aim of the presentation is to illustrate these internal dialogues on the basis of qualitative-empirical data and to offer ways of interpretation for further discussion. These interpretations will lead to more general recommendations of researching emotions in sociology.

Ashamed of one's sexism: Emotion discourse in contemporary Swedish 'Books about men'
Kalle Berggren, Stockholm University

In the last 10 years, a new genre of 'Books about men' have emerged in Sweden. These are books that explicitly focus on men as a gender category, often but not always inspired by feminist ideas. They include both first-person narratives, i.e. more autobiographical, and third-person narratives, i.e. more journalistic, and cover themes such as men and violence, men in public, and men and relationships.

What is particularly interesting about this new genre is the ubiquity of what can be called 'emotion talk' or 'emotion discourse'. In contrast to gender stereotypes about men being not emotional, these books are full of emotion discourse: there are men who "get a kick" out of supporter culture, men who kill family members due to "feelings of honor", men who are labeled "white offended men", men who are "ashamed" of their sexism, and so on.

Drawing on the sociology of emotions and recent feminist theorizing of affect and emotion, this paper examines emotion discourse in 21 Swedish 'Books about men', published 2004-2015. While previous research on masculinity and emotion tends to focus either on fictional accounts or on life stories, this study attends to how emotion discourse operates in discursive data in the public domain. It is argued that an understanding of affect and emotion as "that which moves us" – i.e. that which

connects bodies with objects and others – offers a fruitful way of theorizing the social construction of men and masculinity.

Emotions, Norms and Morality

Emotions (and morality) in an economic transaction
Sylvia Terpe, Max-Planck-Institute for Social Anthropology

"Imagine you want to sell your car for €4.000. A first customer is interested. He bargains with you and you agree on €3.500. Then he says: 'Sorry, I don't have the money on me, I'll go quickly to the cash machine to fetch it. I'll be back in half an hour.' Shortly after he is gone, another second customer shows up who is willing to pay the full price. What would you do and why? How would you feel?"
"Imagine you would be the first customer. When you come back with the money, you learn that the car has been sold to another customer in the meantime. How would you feel and why? Can you understand the seller?"
This is a typical scenario used in research on moral development. Respondents' answers usually are classified into four categories (e.g. Malti & Keller 2010, Minnameier & Schmidt 2013): 'Happy Moralists' sell the car to the first customer and feel good, e.g. pride, about this 'moral' decision. 'Unhappy Moralists' also sell the car to the first customer, but feel regret or anger about the lost money. 'Unhappy Victimizer' sell the car to the second customer, but feel bad, e.g. guilty, about this 'immoral' decision. 'Happy Victimizer' sell the car to the second customer and feel good, e.g. luck, about the earned money.
In my talk I will present results from a study in which this scenario was answered by approx. 1.000 persons in a middle-sized town in Germany. Their answers are much more multifaceted to fit into the four types of the classification. In my talk I will focus on two aspects. First, some respondents do not perceive the situation as morally meaningful (as the classification implies). I will discuss how emotion ascriptions can be used to differentiate between 'moral' and 'non-moral' framings. Second, some respondents do not report emotions at all. I will discuss how 'emotional' and 'non-emotional' reactions can be used to differentiate between various modes of morality in everyday-life.

Taxes, sex work and morality: exploring an incendiary combination
Isabel Crowhurst, University of Essex

This paper discusses recent shifts in the body of values, norms and beliefs that inform the regulation of sex work in the context of economic turbulence and austerity measures. It does so by exploring the role that emotions play in political discourses and political agendas that display a new, and often controversial approach to the taxation of sex work.

My analysis of these aspects focuses in particular on the Italian case. Here, it is possible to observe an increasing number of prostitution policy proposals and public and political debates supporting the introduction of regulationist systems aimed at the taxation of commercial sex activities. Historical and deeply-ingrained concerns about the 'immorality' of prostitution, and more recent calls for the criminalisation of the purchase of sexual services are challenged by the newly formulated need to be pragmatic about the 'problem of prostitution', and respond to it with a logic of improved political and economic optimization. Sex workers, outcast and marginalised for decades, are now called upon to make a contribution towards the collective effort to fight the current economic crisis by pying income tax on their sex work-related earnings. In this context, the 'issue of prostitution' is stripped of its moral connotations and implications and is recast as an issue of civic and economic responsibility. The

'story' that is told to make sense of these changes is that the time has come to stop being emotional about the troubling issue of prostitution: emotions and morals need to be cast aside to leave space to economic and political rationality. But are these propositions and the arguments advanced to support them really devoid of emotions? Drawing on a diverse body of scholarship that has looked at the intersection of politics and emotions (including: Demertzis 2013; Nussbaum 2013; Thompson and Hoggett 2012; Russel Neuman et al 2007) I argue that, indeed, this is not the case, and in my exploration of these debates I show how emotions are continuously deployed to make sense of these new developments.

Between Care and Cuts. A vignette study on the emotional labour of austerity in social work
Ellen M. Grootegoed, Utrecht University
Mark Smith, University of Edinburgh

In many welfare states, governments reduce entitlements to care and welfare under the flagship of neoliberalism and austerity. Little is known about austerity as a 'policy practice', particularly on how it is implemented by gatekeepers and service providers. Though there have always been limitations to the meeting of client's needs, current financial pressures on social work are unprecedented. In this article, we address the question how social workers deal with the emotional complexities of having to reduce spending on their clients. This case study focuses on one specific social work department (child and families) in Scotland, where 19 employees across the organizational hierarchy voiced their opinions on and related personal experiences to hypothetical scenarios of austerity practices. Our analysis shows that the 'uncaring' elements of pursuing cutbacks cause emotional dissonance with the professional, 'caring' values of social work, thereby demanding some form of emotional labour. The interviewees present three ways of dealing with this dissonance, each pointing to varying pathways of moral responsibility in social work. We argue that it is vital to further investigate austerity across the social sector through an emotional lens; not only to understand if and how social workers translate austerity into practice, but also to explore future directions of the moral compass of social work, and in turn, the welfare state in general.

Emotions as Social Pratices

Transferring Emotions – A Social Practice?
Dominik Döllinger, Uppsala University
Lillian Döllinger, Stockholm University

This interdisciplinary study aims to interpret the concept of 'transference' and particularly 'transference of emotions' in the light of practice theory. The idea of transference was made prominent as an important aspect of human interaction in general, and psychotherapeutic interaction in particular, by Sigmund Freud (1912/1959). Since then it was used, tested and refined by many scholars and is effectively utilized in psychodynamic therapies and psychoanalysis. It roughly denotes the process by which previously developed and established interaction patterns with significant others are transferred to new interactions and relationships. These patterns include expectations, motivations, and especially emotions. Experimental research has for example shown that affects that are associated with a significant other representation are transferred to a new target person when the target person resembles the significant other (Andersen & Baum, 1994) and that the representationconsistent affect is even reflected in a person's facial affective expressions (Andersen, Reznik, & Manzella, 1996). We hold and want to demonstrate that the concept of transference can not only be utilized in psychotherapy, but

also in sociology. We will, thus, look at processes of transference from a practice theoretical perspective. Based on previous experimental research and with a special focus on 'transference of emotions' we show that transference denotes a socialization process in which emotional states and responses are unconsciously acquired, embodied, and reproduced throughout the individual's life-course. These 'emotional narratives' signal a general 'emotional sense' that shapes social interaction much in the same way as the 'practical sense' that was identified by Bourdieu. It is, in other words, an unconscious and habitual emotional pattern in social interaction, that is learned and embodied by an individual in the course of its socialization. Practice theory and the sociology of emotions can not only benefit from these psychological insights but, more importantly, provide a valuable framework and contribution for its further theorizing.

Envy as social practice depicted on the paintings
Bogna Dowgiałło, University of Gdansk

Although practice turn in sociology might be regarded as something quite new, in the visual art thinking about emotions through the lens of social practices has a long tradition. This approach is especially visible when we look at paintings of medieval artists. What is interesting, the understanding of practices in the art differs from that of social sciences.
Inspired by Mieke Bal's idea of traveling concepts in the humanities I will try to answer the question how sociologists can make use of understanding of envy as practice depicted on the paintings. In my presentation I will refer to the qualitative research I have done with 40 Polish and Norwegian couples.

Skirmish for pavement. Anger and aggression in the urban traffic of Warsaw
Maja Sawicka, Institute of Sociology, University of Warsaw

In my presentation I explore the presence of negative emotions (aggression, anger) in the urban traffic of Warsaw. Pedestrians, drivers, and cyclists are considered here actors participating in interactions of a most rudimentary character - ongoing between anonymous individuals, whose routes accidentally intersect in the public space of urban infrastructure.

With the aim of establishing when, and why negative emotions oriented toward an anonymous interaction partner occur, I analyse situations of *conflict* in the urban traffic, and reconstruct: (i) classes of behaviours that spur anger and aggression between anonymous partners of transient interactions, (ii) classes of expressive gestures employed to express anger and irritation, (iii) meanings attached by the actors participating in these situations to particular behaviours, (iv) impact that the display of negative emotions exerts on the course of interactions, (v) feelings that emerge as a result of participation in such interactions.

Based on the results of the analysis, I argue that occurrence of negative emotions in such interactions should be seen as a derivative of *status uncertainty* experienced by actors participating in them. Following Cas Wouters' insights about the process of democratization in the European societies, and its influence on current regimes of manners and emotions, I posit that superiority display is the factor likely to spur anger, and cause a consecutive conflict for precedence of passage - "skirmish for pavement", which can be also considered a skirmish for *status recognition*. As a result, in Talcott Parsons' terms, affectively neutral transient relations in the public space become highly affectively loaded. Empirical findings are explained in reference to Theodore Kemper's relational power-status theory of emotions.

Mediated Emotions

Narratives of internet dating and the emotionology of risk: Nutters, naughtiness and no spark
Mary Holmes, University of Auckland
Chris Beasley, University of Adelaide

Making connections with others online is often presumed to be risky and the sociology of risk associated it with fear. However, there is not a great deal known about how people emotionally experience and manage risks. Facing the new and unfamiliar is not always a source of anxiety, and we examine whether and how internet daters might embrace adventure and enjoy making contact online. This chapter will draw on our analysis of online narratives of internet dating experiences. What kinds of feelings make people decide to pursue or end a relationship? How do people account for their emotional experiences of internet dating? What sort of stories do they tell about its problems, pitfalls and pleasures? What do these narratives tell us about the emotions associated with risk?

Intimate Media Spaces: Emotions on Tinder and Beyond
Jenny Jansdotter, Karlstad University

There must be a lingual manual to pinpoint what all this is about. I think everyone is going through the same thing. Psychology vibrating over wifi, the behaviour that derives from it, and the emotions in real life that are stirred. Just because it beeps like, in a mobile phone. It's crazy. And the words, via mail, long letters that you can read for days on end, over and over again. Charlotte

This quote neatly highlights emotions as created through embodied (media) practices, an approach that is used to grasp an empirically grounded understanding of intimacy (Bourdieu, 1980/1990; Giddens, 1993; Hochschild, 2003; McNay, 1999; Scheer, 2012). When sociability is mediatized, relational spaces across media platforms are charged as loci of affirmation and sense of security. Grounded in an ethnographic study, this paper illuminates how the virtual instigation and maintenance of intimate relations emotions on Tinder and beyond follow certain emotional and communicational logics, or politics of emotion (Ahmed, 2013), pertaining to the online hook-up culture. Relations deriving from Tinder, whether leading to physical meetings or not, are often transposed to other media platforms, such as Kik, WhatsApp, Facebook messenger and e-mail, where mostly text based communication, but also still images and sometimes video, fill multifarious emotional functions in the respondents lives. The paper discusses the technological (gamified) affordances of the Tinder app for the individual user as well as for creating an affective imaginary community. Widely used over the world, Tinder has been recognized for altering sociocultural standards of online dating, and for normalizing a liquid sexual behaviour. At the intersection of romance, virtual and physical sensations, this paper shows how emotional scripts facilitate a range of intimate emotions (Illouz, 2012) enacted in routine media practices of every day life.

Emotions and Ties in Mediated Activism
Philip K. Creswell, Uppsala University

An individual's recruitment and commitment to activism has been repeatedly shown to be tied to pre-existing network ties. The riskier or more costly the activism one is involved in, the stronger the ties are expected to be in order to galvanize action. Therefore, embeddedness in social networks and

shared social ties are important for theorizing involvement in and commitment to a movement. The nature of these ties, however, is rarely theorized beyond a "weak/strong" axis and this matter is exacerbated by the introduction of computer mediation.

This paper assesses the literature of both network theory and social movements, while drawing on work about mediated emotions. I suggest that understanding the content of social ties—that is, shared emotional intensity, intimacy, frequency of contact and reciprocity—may be important to understanding engagement in mediated high-cost or high-risk activities.

Emotions and Social Movements

The emotional potentiality of indeterminacy in civic engagement
Aris Komporozos-Athanasiou, King's College London

This paper will explore the emotional potentiality of 'indeterminacy' in civic engagement and mobilisation emerging in response to the 2008 financial crisis. It will unpick the affective modes of endorsing indeterminacy as co-constitutive of collective resistance (e.g. Gatens and Lloyd 1999), and will propose a research amenable approach to the study of its potentiality. To illustrate this potentiality, the paper will focus on the case of civic mobilisation in Greece during the summer of 2015 – the period leading to the referendum of the 5th July, where an overwhelming majority of citizens rejected 'austerity' proposals from the 'troika' of institutions responsible for managing Greek debt. Contrary to the thesis that indeterminacy is something to be 'controlled' (or the quantum physics positing that indeterminacy represents the necessary incompleteness of a 'system'), and following a rich tradition of sociological theorising of emotions, I will propose a conceptualisation of indeterminacy as embedded in human imagination and hence part of the latter's ability to produce interminable – yet 'materially felt' – realities (cf. Dinerstein et al. 2014; Toscano 2014).

Considering the collective imaginary underpinning the unexpected overwhelming victory of the 'no vote' in Greece, does not reflect the positing of a clear 'new meaning'; against 'demands' for articulating a viable or realistic alternative, this constitutes an instance of civic enactment of visions of the future, which include emotional articulations such as 'indignity', 'anger', but also 'hope', 'solidarity' and 'elation'. In this sense, the potential of the collective rejection of troika's proposals, through voting but also through *embodied social participating* must be understood as not only as a rejection of neoliberal agendas, nor as an affirmation of a specific alternative to them; rather it should be seen as a process of 're-articulation' (Castoriadis 1987, 1991). For although not an affirmation of alternative vision, it is the affirmation of collective autonomy qua *collective in-determination*. It is this political, lived and experienced state of collective indetermination, that consitutes the focus of my study. How does this lived experience leads to rejection of 'new determinations' born out of the crisis? How is the 'taking of ownership' of indeterminations produced in the burdened political/economic system. Importantly, these acts cannot be traced only on the discursive register, but need to be examined in the affective register underpinning it. Beyond the evident links of indeterminacy with pre-figurative and utopia forms of political discourse (e.g. Levitas 2013), I am interested here to dig deeper into the non-discursive (and thus non-deliberative), affective nature of indeterminacy, through understanding the aforementioned process of 'taking ownership' as a heightened embodied awareness of crisis.

Activism and emotion at the UNFCCC summits
Åsa Wettergren and Jochen Kleres, University of Gothenburg

In this paper we analyze emotional processes in the global climate movement as these emerge in and around the annual conference of the parties (COP) and conference of the youth (COY) of the United Nations Framework Convention on Climate Change (UNFCCC). Interactions at COP/COY are structured by specific feeling rules, such as an emphasis on rationality including emergency and boredom at COP, and an emphasis on transnational solidarity including love at COY. These events are also sites were constructions of the issues of climate change are negotiated and with them rules for how to feel about climate change (e.g. a technical issue vs. a matter of climate justice). Based on interview and observation data from Warsaw (2013), Lima (2014) and Paris (2015) we focus on the one hand the emotional regime governing the environmental movement organisations (EMOs) inside the COP and on the other hand the generation and scope of transnational solidarity at COY.

The emotional regime of COP varies depending on the national host/context of the event and feeling/display rules are often challenged by the EMOs. At COY the production of transnational solidarity in the climate movement faces a number of emotional barriers. Status and power differences engender feelings of intimidation though climate activists try to lower any such impediment by an emphasis on grass roots principles. Meanwhile, informal internal divides among the activists—notably between those from the global South vs. North—re-inscribe new hierarchies.

Getting Underneath the Emotional Frame: Radical Feminist Emotion Culture and the Politics of Trust
Lisa Kalayji, University of Edinburgh

The radical feminist movement in the United Kingdom, like most social movements, is a rich case for the investigation of emotion cultures in social movements. However, the concepts presently prevalent in the sub-field of emotions in social movements fail to fully capture the nuances of the cultivation and operation of an emotion culture within radical feminism. In this paper, I draw on an ongoing doctoral research project employing documentary analysis of the radical feminist magazine *Trouble and Strife*. The research is centred upon the emotion culture of radical feminism and its development over time (1983-1991), taking as a focal point radical feminists' emotional relationships with 'masculinist' institutions and frameworks which purport to enhance women's well-being, such as medicine, psychotherapy, contraception, and reproductive technologies. I argue that a sociological account of the emotion culture of radical feminism demands further development of existing concepts in the sociology of emotions, in this case particularly, though not exclusively, that of emotional framing (see, for example, Benford and Snow, 2000; Emirbayer and Goldberg, 2005). I further argue that radical feminists' emotional relationship to 'masculinist' institutions of care cannot be understood unless viewed through the lens of a broader politics of trust. The politics of trust, a concept which appears in a wide range of social scientific disciplines (including politics, international relations, nursing studies, and sociology), is under-utilised as a way of understanding the emotion cultures of social movements; however, it is against a contextual backdrop of a politics of trust that radical feminism's emotion culture is inscribed and through which it must be understood. I conclude by elaborating the relationship between conceptions of the politics of trust and of emotional framing, illuminating what their combination brings to the empirical study of social movement emotion cultures.

Emotions in Professional Life

Angry, tired and stressed, but managing (for now): Teachers' emotions and emotion work

Roger Patulny, University of Wollongong
Rebecca Olson, University of Queensland
Jordan Mckenzie, University of New England
Alberto Bellochui and Kathy Mills, Queensland University of Technology

It is increasingly well recognised that emotion management is widespread amongst professions which involve a high degree of face-to-face interpersonal service and a duty of care. Such requirements are particularly necessary in teaching, and the sometimes-excessive requirement to manage emotions has been linked to teacher burnout and attrition. Prior studies have examined emotion management amongst teachers on a case-by-case basis, but have lacked nationally representative data on emotions and emotion management to examine which emotions are experienced and successfully managed – and via which strategies - across the teaching sector as a whole. This study takes advantage of new national survey data in Australia to examine emotions and emotion management amongst teachers, and professions with alternative interpersonal and duty of care requirements, such as health care and customer service workers. The analyses reveal important differences in emotion work across occupations. The findings suggest that emotion work of teachers is significant and different from that of health workers, in particular dealing with stress and anger, in that teachers are more stressed, but that they also exhibit great happiness (possibly reflecting higher job satisfaction). However, teachers also experience more anger, which they feel compelled to manage and change, though they usually manage this successfully.

Changing Feeling Rules in Corporate Management: How Female Leaders Make Sense of Contradictory Emotion Norms
Elgen Sauerborn, Freie Universität Berlin

Emotion norms at the workplace are always gendered and show various forms in different positions of power. Since women still remain underrepresented in corporate leadership positions, top management is male dominated and hence, mainly men characterize emotion norms in management. When women enter those workspaces they face contradictory feeling rules: those that are associated with being a leader and opposing rules held true for women in general. However, women in leadership positions are expected *not* to confirm existing rules. Conversely, if they create their own rules, they act against power structures and male prerogative of interpretation. Though this situation is often described as a 'lose-lose' for female leaders, my study on women in leadership positions and emotional labor shows that their views on this topic are not as adverse as one could expect. The data shows that these women change existing rules since they are not to expect to display emotions that are reserved for men. This constellation is remarkable because individuals usually try strongly to conform to feeling rules that exist in their workplace or culture. The way women make sense of this situation shows a great range of potential to change emotion norms in the management and adjust it to more diverse structures. Hence, women in leadership positions themselves interpret their own womanhood as an advantage since they possess in their view more emotional capital as an embodied part of cultural capital, referring to Illouz. In-depth interview material shows that women not only create their own rules by dissociation processes to male behavior and emotions. Beyond that they profit from the gendered exclusion of emotional displays and behavior through specific fields of action which are solely accessible for women.

Emotional Dynamics of Success and Failure

Henrik Fürst, Uppsala University

Success and failure are consequences of being evaluated in an aspiration, where the aspiring person either is selected or rejected. The status of the aspirant is thus determined through the power exercised by an evaluator. But even though rejection and failure is more prevalent than selection and success in society researchers usually settle for studying the latter, which are more visible than rejection and failure. Success and failure are, however, interrelated and success and failure need to be understood in relation to each other. This paper analyzes the subjective experiences and emotions from success and failure before, during and after being evaluated in an aspiration. The analysis shows how emotions, in relation to success and failure, are shaped in anticipation, reaction and in retrospect. The analysis mainly draws on an empirical material from 73 face-to-face interviews with aspiring writers and publishers but is also informed by 68 e-mail interviews with people aspiring for a romantic relationship and several policy documents about an expeditionary military organization. The tentative result shows that people in aspiration come to manage their spontaneous emotions before evaluations and where evaluators and peers either prepare aspirants for failure or success. Emotional outbursts, both in selection and rejection, during and after the evaluation are managed through cooling out strategies by the aspirants, evaluators and peers. Over time, and independently if the aspirant was selected or rejected, emotions attached to the evaluation may change and what initially was perceived as a success can be turned into a failure and a failure can be turned into a success.

Emotions in Intimate Life

Understanding the role of emotion through Durkheim: Contemporary Friendship as a functional alternative to religion

Dani Clark, Flinders University

In many ways the experience of friendship parallels engagement in religious communities. In *Elementary Forms of Religious Life* Emile Durkheim articulated religious concepts include common actions, or rituals, the experience of a transformation or rebirth, the experience of a moral force or support and self-sacrifice. What are the similarities and differences between friendship and religious community engagement?

A significant difference is institution; religious institutions are highly complex organisations, whereas friendship is not. Religion is oriented to a strong set of rules and values and with friendship these are more negotiated. Each of Durkheim's concepts resonate with an optimal experience of adult friendship. Namely, the socially derived emotional energy achieved through intimate conversation which draws on Collins' interaction ritual theory.

Drawing on my research into adult friendship, I demonstrate how participation in rituals of friendship (coming together and sharing intimate conversations) leads to a transformative experience; not only for the enduring friendship and future rituals, but also for each of its members. With the formation of a friendship emerges a new social entity; the relation is stronger than the component parts. The provision of moral support and self-sacrifice are consequences of the intimate relation.

Friendship, as an ongoing process, can be compared to how religion is sustained. With the proviso that rituals of friendship are experienced regularly, specifically, as long as friends continue to participate in intimate conversations, the friendship bond will not only be recreated and maintained but it will be reinforced. Religious rituals can stimulate, sustain or reconstruct particular emotional states. Intimate conversations between friends can recreate the friendship bond and related feelings of support and sense making in life which, in turn, encourage self-sacrifice.

Comparing/contrasting friendship with Durkheim, has not only significance for understanding one of life's sweetest intimacies, but also for how people experience relations more generally.

Feelings set in motion. Researching emotions and family life in transnational migration
Tania González, Stockholm University

Drawing on a long-term multi-sited fieldwork carried out in Spain and Bolivia, this paper will focus on the emotional dimension of long-distance relationships. Working with just few families but including the variety of ties within them, I seek to move beyond traditional dyads and grasp more dynamic, complex and inter-related ways of being family across borders. Through the qualitative interviews conducted with middle-aged migrant women and their reunited family members in Madrid, as well as with returnees and those 'left-behind' in Bolivia, I attempt to illustrate that these care exchanges, rather than static or unidirectional, are subject to ongoing fluctuations and (re)negotiations. The fulfillment of family responsibilities across large distances may challenge traditional family conceptions and generate ambivalent emotions among both migrants and their kin. Silences, demands, expectations, contradictory feelings of loss and gain constantly arise. How do these families recreate their ways of being, doing and feeling family? Which may be the emotional implications of distance for individuals according to their life stage courses? By bringing into focus middle-aged migrant women and their extended multi-sited families this paper seeks to analyze the impact of migration on family life courses when concrete caring demands and responsibilities as well as emotional struggles are confronted, and thus to examine how migration interplay with family life courses, gender and generational family roles, and the ambivalent emotions at stake. Finally, I will discuss our own position as researchers who, whilst investigating, also transit spaces of intimacy. What are the methodological and ethical implications in doing an ethnography of emotions? To what extent should our own feelings as they emerge during fieldwork be explicitly part of our writing or remain secretly shut down in our field notes?

"Watch Me Feel" – Feeling Rules in Times of Intimacy
Natàlia Cantó-Milà, Universitat Oberta de Catalunya

This paper provokes a dialogue between *The Fall of Public Man* (Sennett 1977) and The Managed Heart (Hochschild 1983) as well as 'Emotion Work, Feeling Rules, and Social Structure' (Hochschild 1979). These works were published almost at the same time, and they actually address (although in dissimilar ways) similar contemporary problems and challenges. Richard Sennett claimed in his best-known work that the rich public life that was made possible by the growth of major cities (like Paris and London) at the beginning of modernity slowly disappeared in the course of the nineteenth and twentieth centuries. The urban public life of the eigthteenth century, so Sennett, was highly ritualized and urban dwellers (of course, especially men, and particularly – yet not only – middle and upper class men) could engage in diverse interactions in which each person played a part, detached from their private lives and family and work obligations; they were able to express themselves without anybody questioning whether their performance was coherent with the rest of their daily performances. There was no quest for authenticity, not because authencity was not important, but because such a thing as 'authentic selves' did not exist in their world. This way of dealing with public life, so Sennett, disappeared when urban dwellers began understanding each public performance as an indicator, a hint or a symptom of a deeper and more important truth; the truth about the authentic self of each individual; the real person beneath the mask, behind the role; the key to each individual's true self, and, deeply entangled with this true self, her true emotions. After a first reaction of shutting down   all

possible channels of communication, thus retrieving from public life (a tendency that characterized the 19th century and the first half of the twentieth), a different tendency arose, which was, notwithstanding, just as linked to the assumption that whatever we do, we cannot help but reveal our selves. Thus, what changed, and changed radically, was the evaluation of this self-disclosure. It transitioned from being feared to being praised and hoped for: being true to oneself and not hiding behind any masks turned into a positive value. Nowadays people claim to search and long for authenticity. And to say that somebody is authentic is to speak well of her. This tendency is viewed as problematic by Sennett, who sees in the death of public life a great tragedy for human practices of sociation. In fact, he depicts late modernity as characterized by the emptiness of a continuous practice of self-disclosure and expression of feeling per se. Expression has become a goal in itself, a continuous search and disclosure of one's feelings and desires that leads us to a narcissistic trap, in which we are not able to fully acknowledge anything but ourselves.

When we read Sennett's depiction of these late modern narcissistic selves, we see people immersed, often lost, in themselves, and an audience expecting authentic performances, longing to feel and experience, without really knowing where to look, and what to search for. In contrast to his depiction of the 18th Century's public life, contemporary human interactions seem to be emptied of any rules of the game, of any kind of ritual that orders and tames interaction and thus makes it possible.

Hochschild's contribution becomes crucially relevant at this point. Not only because her work offers us a concept with which to work upon public life performances in the 18th Century, but also because her concept of feeling rules and emotion work still apply to our contemporary times of authenticity and self-expression, as counterintuitive as this may sound. And thus her work helps us to identify and analyse the feeling rules and emotion work that lies behind these true selves and the way they express themselves to each other (be it face to face be it mediated – and new technologies of communication play a crucial role here). To be one's authentic self requires at least as many skills and a tough learning process as playing one's part in the 18th Century urban 'theatre.'

In this paper I will contrast the results of this Sennett-Hochschild dialogue with empirical data gathered from autobiographical interviews. In these interviews people talk about their private and public lives, their role expectations, their search for authenticity and how they learned, almost through trial and error, what it means to perform true authenticity in their interactions.

Partnership and parent-child-relationships on Austrian farms - The Sociology of Emotions' Perspective
Sabine A. Haring, University of Graz

During the last decades, sociology of the family has given little attention to farming families. In more recent introductions and handbooks on the sociology of the family they are referred to only as a historical family-type or not mentioned at all (e.g. Scott et al 2007; Chambers 2012; Huinink 2007). Implicitly or explicitly farming families are viewed as a relic of preindustrial society, where family life and marriage were determined by economic necessities, the coexistence of three-generations and patriarchal gender-roles. Therefore, and because of their con-stantly decreasing number they are considered to be a negligible phenomenon within the dis-course on postmodern forms of family and partnership. Sociologists who have studied farming family life in today´s Western societies, however, have shown and argued that the actual situation is much more complex and diverse than the image of the traditional, patriarchal farming family suggests.

In my paper I want to present some findings from an Austrian research project (Eder, Haring, Höllinger, Griesbacher) that was carried out during the last two years, focusing on the issue of

gender-roles, division of labor and power relations between peasant couples. Our research project is based on a questionnaire study of around 240 Austrian farmers and 30 focused interviews with male and female farmers. First results show that the current everyday life of farming couples and their children is very complex and heterogeneous.

My paper will focus on two aspects of the family life of Austrian farmers: partnership on the one hand and parent-child-relationships on the other hand. I will try to identify continuities and discontinuities within these relationships and find out if a process of emotionalization can be observed and if so, to what extent.

References

Chambers, Deborah: A Sociology of Family Life, Cambridge: Polity Press 2012

Huinink, Johannes: Familiensoziologie. Frankfurt/M: Campus 2007.

Scott, Jacqueline et.al.: Blackwell Companion to Sociology of Families. Malden: Wiley-Blackwell 2007.

Law and Emotions

Humour in the Swedish Court: Laughter, Status and Power

Stina Bergman Blix, Stockholm University
Åsa Wettergren, University of Gothenburg

When and how can humour be expressed in the highly ritualized and formal procedures of a court process? Based on more than two hundred observed trials and interviews with eighty judges and prosecutors from four Swedish districts courts, this chapter analyses reflections about and actual humorous episodes in court. In contrast to backstage interactions between professional equals (i.e. at the office, in the lunch room, in the prosecutors' room) where jokes are frequent, humorous situations are rarely consciously evoked by the professionals in court. Nevertheless, a range of humorous situations are identified as having been evoked by acts and comments by lay people, acts and comments by professionals, or interactions that displace or play with status and power relations. The seriousness and formality of the court ritual itself sometimes appears amusing and it certainly renders some episodes funnier than they would be outside the court context. Recognition of these humorous situations varies, primarily depending on the presiding judge and on the object of the humour, demonstrating ways that the right to define a situation as funny is connected to status and power

Emotions in Judicial Decision Making: The Judicial Pressure Cooker

Joan Richardson Manchester Metropolitan University

"Judges administer law in accordance with the oath taken when they are appointed and base their decisions solely on arguments and evidence presented to them in court" (UK Judicial Office, 2015).

Such claims perpetuate the cultural script that emotions have no 'operative emotion' (Herlihy & Turner, 2013) and therefore have no place in judicial decision making (Grossi, 2015) resulting in a deficiency of officially endorsed research in this field.

Emotions are still conceived as a problematic and whilst acknowledged in the legal context and at times strategically utilised to achieve courtroom objectives (Tata, 2007), they are seen suspiciously as a phenomena to reject, deny, ignore, control and manage (Hochschild, 1983:35, 89). The sustained effect of these entrenched judicial ideals is that judges' are fenced off from some sensitive inquiries (Posner, 2008: 44) despite their willingness to engage and participate in debate.

Recent courtroom coverage in the UK demonstrates that judges are emotional and in some cases this brings the judiciary closer to the public who appreciate the humanity in judicial behaviour. However the consequences of ignoring emotions may become critical not just for those who are subject to the courts intervention but for judges themselves and for the professional health of the criminal justice system. Suppression of emotions involves 'extreme emotional labour' and is not good for health (Hochschild, 1983) and in recent times with the rise of historical sexual abuse cases in the UK this has become more acute.

Captured in the words of Lord Chief Justice Thomas, he states that

"Judges risk emotional scars from 'sheer depravity' in sex cases and that 'Judgements delivered in public involve a different kind of emotion' to the 'cold rationality' judges have to apply when deliberating on decisions in private."

This early stage research is starting to identify fundamental and concerning evidence beyond the anticipated, which may hit at the heart of fair justice and deflect attention away from the role of emotions as being a positive force for modern justice.

Just emotions? Emotives as a symbolic boundary to perform a professional respectability
Nina Törnqvist, Stockholm university

Drawing from a qualitative study among prosecutors in Sweden who are specialized in 'domestic' violence the aim of this presentation is to explore how these prosecutor negotiate between the profound judicial ideals of objectivity and affective neutrality and contemporary demands on victim support and care. Considering the pervasive critic of the criminal justice system (CJS) that not only address failures of protecting and providing redress to the victims of this kind of violence but also harming them in a 'secondary victimization', I argue that the professionalism among prosecutors and other legal actors in this field is especially contested. According to Illouz (2007) the emergence of a public sphere in modern society has made it possible to use professionalism as a moral project for the individual. Taking a different angle, I will elaborate on what emotives as a symbolic boundary bring to professional project for legal actors. Departing from theories of identity as an evolving accomplishment the analysis will expand on how prosecutors make sense of different transgressions of emotion rules and how the talk of emotions paradoxically is used to sustain a professional respectability.

Subtle dramas: exploring defense lawyers' emotion management and impression management in the courtroom
Lisa Flower, Lund University

Traditionally, the law has been considered as devoid of emotions, however we now view the courtroom as an emotional scene. The emotion norms of the courtroom are thus interesting to explore and, as the courtroom work of defense lawyers has received little sociological attention, this will be the focus of this paper. The following questions are posed: Which emotions are present in the courtroom? How are emotions managed in the courtroom? And finally, what does a defense lawyer actually *do* in court? By studying this in a context where the scope for expressive gestures is limited, it is possible to gain a greater understanding into the prevailing emotional regime of the courtroom and the ways in which legal representation is performed. This paper draws on ethnographic fieldnotes from courtrooms in Sweden and interviews with defense lawyers to explore how emotions are used and the strategies employed to manage them in the courtroom. Each of these strategies reproduces and reinforces the emotional regime of the courtroom which is also explored in the study. The findings

show how defense lawyers not only represent their clients juridically but also interactionally and develops Goffmanian concepts along with emotion sociological theory.

Emotions, Gender and Sexuality

Emotions as Boundary Breaking: Considering the impact of the Therapeutic Discourse on Male Emotionality
Fiona McQueen, Edinburgh Napier University

This paper will discuss the ways in which emotion is boundary breaking in making what is unconscious conscious, through an increase in demand for men to be more emotionally engaged in their everyday lives, particularly in their couple relationships. The boundaries around acceptable performances of manliness are highly sensitive to emotion, leading to a pervasive sense of vulnerability associated with being emotionally open. Men engage in a conflict of 'ideals of masculine emotionality' as they are encouraged to acknowledge the potency of the therapeutic discourse in which "it's good to talk". The validity of this discourse is challenged however in the face of traditional expectations of men to be 'strong' and 'in control', so that men are torn between competing cultural discourses of how to be emotional in their relationships. With a specific focus on emotion as socially constructed in interaction, this paper will consider how men understand and come to manage their emotional lives in their intimate relationships.

"She just never talks about how she is feeling": Emotional Capital in Lesbian Cross Class Relationships
Nell Beecham, London School of Economics

Undertaking Williams's (1977) call to bridge the gap between social structures and tendencies in scholarship to analyse feelings only in individual and psychological terms (Harding and Pribram, 2004), this paper offers an exploration of the ways in which emotional norms and practices are regulated within the site of the intimate relationship. Drawing upon data collected for a larger project on same-gender relationships, this paper utilises interviews with nine women in lesbian relationships, where partners came from different social classes, to explore the pervasiveness of social and cultural background in shaping the of the self and emotional expression.

The paper addresses the challenges experienced when understandings of emotionality do not match. Examining the intersections of class, gender identity and sexuality in the valuing of emotional expression, the paper utilises comparisons between participants from different class backgrounds. Focusing on how individuals frame self-perceived ability to 'express feelings' and how they understand emotional performances in others, the paper provides an account of how emotions should be perceived resources that are accumulated and exchanged. Linking this idea to broader power relations the author takes the standpoint that possession of emotional capital informs techniques for the discipline of habitus in communication and forms of emotional articulation between partners.

Following the theoretical framework and logic of Pierre Bourdieu the paper explores how the concepts of Emotional Capital (Nowotny,1981) and Critical Reflexivity (McNay, 1999) are useful heuristic tools for understanding emotional practice in cross class relationships. Arguing that such concepts help explain how the emotional self is constructed, performed and regulated, and how difference is navigated in the intimate sphere.

'The Expressive Male': Thinking Critically about Emotions in Critical Studies on Men and Masculinities

Sam de Boise, Örebro University
Jeff Hearn, Örebro University, Hanken School of Economics, University of Huddersfield

In his (1976) article, *The Inexpressive Male: Tragedy or Sexual Politics?* Sattel made the case that men's relative lack of emotional expression emerged as a direct result of, and helped to sustain, men's social privilege. Feminist and profeminist campaigners have (rightly) cited an increasing understanding of men's emotional lives, and getting men to understand their own emotions, as central to any project addressing gender inequality. Some scholars within Critical studies on Men and Masculinities (CSMM), too, have often made the case that men need to become 'more emotional'.

Various authors *have* documented empirical research that argues, as a result of feminist gains, men are gradually getting 'more in touch' with their emotions, leading to a 'softening' of masculinity. There is a problem, however, with narratives around increasingly 'more emotional' men. These often fail to engage with literature on emotions and historical precedents of men being valued for displays of 'authentic' emotions - through music for instance – which have often supported privilege. In addition, assuming that men's emotions are inherently gender-progressive, ignores more sinister examples of men's rights activism, violence and online misogyny.

This paper argues for the need to engage critically with how we think about both emotions and a history of emotions, in relation to CSMM. Considering how emotions are put into language, as well as the mechanisms by which emotions are identified and understood, have an impact on how emotions and 'emotional' behaviour are characterized in both research and everyday life. Crucially, it is important to retain a focus on the embodied aspects of experience. We suggest distinguishing between emotions, affect and kindred concepts as a productive way to approach issues of power and embodied experience in CSMM. Focusing on these areas, this paper aims to contribute a critical analysis on a developing and much-needed area of research.

Is it work or my boss that makes me angry? A comparison of workplace harassment and anger amongst Australian men and women

Roger Patulny, University of Wollongong

While there is clear evidence that men are more likely to perpetrate violence in our society (ABS, 2013), the emotional dynamics that underlie this pattern of male aggression in Australia are not fully understood. Literature has attributed male violence and anger to a range of factors associated with dominant notions of masculinity that facilitate, or even celebrate, aggression (Flood 2004). Such ideals may be considered pervasive in the paid work sphere, where men still generally enjoy privilege relative to women. However, little is known about how men's own experiences of aggression in this environment are also associated with negative emotions such as anger, stress, and tension. This paper addresses these issues using national data from a unique, new module on emotions in the 2015-16 Australian Survey of Social Attitudes. It examines the incidence of workplace bullying and harassment and the concomitant experience of recent anger amongst Australian men and women. The key, interim findings are that: people who are bullied and harassed at work are more likely to be angry (and also envious); women are more likely to report being bullied and harassed at work; women in general are more likely than men to report being angry in the last week, but there are no differences in reported anger between women who have been bullied and harassed at work and other working women; men who have been bullied and harassed at work are much more likely to report being angry; and that male professionals are the most likely occupation to get bullied and harassed at work, and are also the most

likely to be angry. Causality issues prevent strong conclusions: does being harassed make people angry, or are angry people drawn to situations where they are (or perceive themselves to be) harassed? However, the stronger connection between workplace harassment and anger for men supports the thesis of threatened male status at work. The finding that women who work exhibit a greater likelihood of anger in general suggests that many women have their own frustrations with work that require further exploration.

Emotions and Politics

Theorizing the Emotional State
Jonathan G. Heaney, Queen's University Belfast

This paper is concerned with the concept of the 'emotional state'. Provisionally, this term should be understood to refer to the various ways in which the nation-state has been directly and indirectly involved in the construction and deconstruction of the emotional life of the polity; the degree to which it reflects (and constructs) the dominant emotional regime(s) and norms; and how these processes change through time. Central to this endeavour will be a critical consideration of the relationship between emotions and power within, what Pierre Bourdieu called, the 'field of power'. In popular and media discourse there is increased concern about the 'emotionalization' of many aspects of social life, including contemporary politics. Critics point, for example, to the increased deployment of emotions and 'emotional capital', in both media and parliamentary arenas. This is often linked with the rise of 'celebrity politicians', and with the use of emotional appeals and rhetoric to build voter affinity and engagement. More occluded but perhaps more importantly, there are signs of such 'emotionalizing' processes in evidence in the construction and operation of many social and public policies, operating in and through various institutions, such as education, welfare and health. Aspects of these processes have been addressed academically within the wider context of the affective and emotional 'turns', both of which are, by now, well established. Yet, even within these sub-disciplines, the political sociology of emotions has remained somewhat under-explored. Here, while some topics, such as social movements, have been subject to long-standing analyses, other features of political life — such as the state (*qua* state) — have received relatively less critical and conceptual attention. Yet, the institutions listed are *state* institutions, the policies, *state* policies, and the question of whether and to what extent the 'emotional state' contributes to new, and insidious forms of emotional stratification and emotionally-based social inequality ('emotional status') in societies remains under-explored. In this paper I aim to review key approaches to the state and state theory from the perspective of the emotions. I will critically investigate the role and function of emotions and emotional management within these accounts, and ask to what extent different state regimes give rise to or attempt to foster different emotional regimes.

Emotions, state and nation-building
Nicolas Demertzis, University of Athens & National Center for Social Research

A common wisdom among sociologists is that before late 1970s there have been a mainstream "non-emotions period of sociology". This is not actually the case regarding the sociology of nationalism. From the outset, analyses of nationalism engulfed the emotional dimension in more than one way. It has been held that in real life politics the nationalist ideology cannot be separated from the "nationalist sentiment" (e.g. Gellner 1994; Hobsbawm 1992) and that "nationalism is not a shapeless free-floating

unspecific unfocused feeling" (Gellner), but a political ideology and a political emotion which is directed to modern and late modern state power via the inclusion-exclusion interplay.

Some sociologists of emotions (e.g. Scheff, Berezin, Heaney) argue that even social constructionist scholars of nationalism underplayed the role of emotions in the interpretation of nation-building. It seems to me that these criticisms are a bit of exaggeration. It may be true that most scholars didn't go far beyond the so called "national sentiment" but this does not mean that the emotional dimension has been neglected, underestimated, or fallen by the way side. It might be occasionally true that emotions have been "under-labored" here and then, but this does not mean that emotions were disavowed altogether or that theories of nationalism "de-emotionalized" nation-ness and national habituses.
What a contemporary (political) sociology of emotions might confer is the dismantling of the presumption that nationalism is a powerful but no less inarticulate and omnipresent feeling which invigorates the nation as a sort of "horizontal comradeship"; a political sociology of emotions may contribute to the specification of the catch-all and vague concept of "national sentiment" by breaking it down into distinct emotions in a more systematic way. This will be accomplished by showcasing the impact of *ressentiment* in German and Russian nationalism (alongside Liah Greenfeld's work), on the one hand, and its place in the Greek nation building, on the other.

Is dutiful citizenship as unemotional as it sounds?
Nathan Manning, University of York

Numerous scholars argue that we are witnessing a shift in citizenship norms away from more dutiful and deferential forms of citizenship towards more self-expressive, personalised and self-actualising forms of citizenship (e.g. Bennett 2008, Dalton 2009, Hooghe and Oser 2015, Micheletti 2015). Current research tends to focus on these new emerging forms of citizenship and yet how people experience dutiful citizenship is under-elaborated. This paper draws upon qualitative archival material from the British Mass Observation Project (1983-2010) to explore the emotional dimensions of dutiful citizenship. Despite claims that modernity is characterised by increasing emotional restraint (Elias 2000) or that in the wake of World War Two emotion was often deemed unsafe for electoral politics (Ost 2004), these civically engaged respondents experience electoral politics emotionally and with a striking intensity. In contrast to accounts which associate dutiful citizenship with dry notions of duty, responsibility and obligation, this paper attempts to explore the emotional underpinnings of dutiful citizenship; the deep and abiding feelings citizens can have towards their orthodox civic and political participation.

Collective Emotions and Identity

What are collective moods?
Mikko Salmela, University of Helsinki

It is evident that not only emotions but also moods can be collective; examples include enthusiasm within a research team and hostile atmosphere at a workplace. Yet our understanding of the nature of collective moods and their role in the dynamics of social collectives is elementary. In this presentation, I critically discuss existing theoretical and methodological approaches in the research of collective moods (e.g. Bartel & Saavedra 2000) and related phenomena such as "group affective tone" (George 1990), "emotional climate" (de Rivera 1992), "collective emotional orientation" (Bar-Tal 2001), "affective atmosphere" (Slaby 2014), and "collective sentiment" (Thelwall & Kappas 2014). I suggest

that collective moods have both causal and rational connections to other group-level attitudes and activities, and collective emotions and sentiments (long-term affective attitudes) in particular. More precisely, collective sentiments and moods dispose group members to certain emotions, cognitions, and behaviors that are compatible with the relevant sentiment and mood, thus functioning as background affects that through their synchronizing effects on emotions, thoughts and behavior influence collective action. Finally, I introduce a classification between two ideal types of collective moods, aggregative and group-based. Aggregative collective moods emerge through the convergence of divergent and only contingently similar individual affects through bottom-up rather than top-down processes, without presupposing an existing shared group membership of the participants. In contrast, group-based collective moods emerge in an existing group context where both bottom-up and top-down processes contribute to the convergence of individual affects into a common mood that the group members can be aware of sharing. Collective moods of this kind in particular serve as an affective "chain" that connects situations in which collective emotions are experienced on the one hand and participants of those collective emotions on the other, thus maintaining the group's emotional energy as suggested by Collins (2004).

"Negative" moral emotions and social cohesion: social functions of shame, guilt, jealousy, envy and ressentiment.
Olga Simonova, Higher School of Economics Moscow

Today social scientists pay a great attention to moral emotions – shame, guilt, envy, jealousy, resentment, and their derivatives such as humiliation, contempt, anger, hatred and hostility. These emotions are considered to be negative both by ordinary people and experts, as an attention is primarily focused on the dysfunctions of these emotions, their psychological and medical harm. It is often overlooked the social functions of these emotions. But it is important to understand under what conditions these emotions are functional or dysfunctional in modern societies, as well as social mechanisms of balancing these emotions.

Negative emotions, like many positive emotions, promote various types of social cohesion, because these emotions regulate behaviour in accordance with social norms, increase sensitivity to assessments of other people, act as a factor of socialization. All in all they play the role in the integration and regulation in group behaviour. Up to T. Scheff in modern societies experience of shame increases, and shaming experience causes not only the disruption of social ties, but also different kinds of cohesion. Shame, especially chronic, can hold together the entire national communities and ethnic groups. Similar conclusions can be drawn regarding the jealousy and envy, and ressentiment and guilt. The studies showed that in today's Russia under the influence of social crises negative emotions acted as neo-archaic mechanisms that brought people together in separate groups, and it was not expressed in the evident weakening of the overall social solidarity, but such negative emotions strengthened group solidarity and the general political apathy.

With cool head? Emotions in intercommunal conflicts – The Case of Cyprus
Carolina Rehrmann, Friedrich-Schiller-Universität Jena

The proposed paper is part of a PhD-project on identities and emotions aimed at illuminating the intractability of the Cyprus Conflict. It shall be devided into a theoretical and an empirical part.

In line with the emerging interest on the interrelation of emotion, cognition and basic needs for grasping daily realities and socio-psychological dynamics of post-conflict-societies I ar-gue that

emotions, such as guilt, fear, (suppressed) anger, the need for security, and a positive self-image lie at the heart of intractability. Especially in societies that find themselves in (hot or cold) conflict for decades, actors have adapted to societal needs of coping with a „conti-nuous exception" (see Bar-Tal, Kelman, Burton et. Al.).

 n the Case of Cyprus – that is the thesis of the current paper - a series of factors underpin-ning the stalemate, among them exclusive nationalist identities, selective memory and blame-games, have deeply been affected by emotions.1

First, that relates to emotions, discourse and norms. An analysis of how media and political circles on both sides frame the conflict shows how aggressive rhetoric and monolithic narra-tives legitimize demands for conformity and thoroughgoingness. Politicians instrumentalize sentiments of humiliation and fear vis-a-vis „the other" appealing to national pride, while cri-tics of the dominant discourse are often marked as „traitors". Interestingly enough, the image of the „patriot" is connected to emotional gender roles, were women as men´s counterpart symbolize the passive, weeping nation.

Second: In Cyprus the memory of the intercommunal violence has been silent/silenced. So far, there are no criminal and very limited restorative measures of tackling the past. Victims, perpetrators and witnesses of past actrocities carry the burden of the past with them. Conse-quently, Cypriot society and political culture is still deeply affected by trauma related to the experience of violence, by victims´ frustration with perpetrators´ impunity, as well as by per-petrator´s denial and guilt complexes.

Both factors, the selective and highly normative public discourse, as well as the suppressed emotions that lie beneath, are two sides of the same coin and have succesfully prevented an open, intra- and intercommunal dialogue about the past.

Emotions in Organizations

Affective Capital in Public Services
Birgit Sauer, Otto Penz, Myriam Gaitsch, University of Vienna
Johanna Hofbauer, Barbara Glinsner, Vienna University of Economics and Business

With 'affective capital' we draw on Pierre Bourdieu's habitus concept and refer to personal dispositions and skills that are central in contemporary service industries. Affective capital encompasses dispositions like empathy and compassion or, more generally speaking: it can be characterized as the ability to affect other people and to be affected by others. In that sense affective capital is the central requirement of interactive service work and a skill that can be commodified and used as a means to dominate people. But affective capital is also a skill that establishes cooperation and solidarity, e.g., against unbearable ways of living and working conditions.

Our study examines the transformation of state bureaucracies into modern service providers, governed by New Public Management and internal (market-like) competition and control mechanisms, and with a strong emphasis on efficiency and customer-orientation. Due to those developments the traditional Weberian 'ethos of office' changes in two respects: entrepreneurial competences at all hierarchical levels as well as affective skills become crucial to govern citizen-customers. Our empirical research focuses on two former parts of state administration, postal services and employments agencies, and their conversion into semi-autonomous organizations; and in that new context we investigate work processes of frontline workers – their efforts to live up to the new managerial and affective expectations. The interactions between public employees and their customers form the center of our empirical analysis.

We intend to show how managerial and affective demands at the workplace, like in the form of key performance indicators and 'emotionologies' (Fineman), shape the affective capital of the workforce or rather: constitute processes of (affective) subjectivation; and how organizational structures and mechanisms correspond, in Foucault's terminology, with technologies of the self, individual technologies of affect management. In the end, the entrepreneurial management of public employees' affective capital provides the basis of neoliberal entrepreneurial governance vis-à-vis citizen-customers.

Post-Bureaucratic Management Ideals and Affective Governance in a State Bureaucracy: The Emotional Regime of the Reformed Swedish Social Insurance Agency
Kerstin Jacobsson and Linda Helgstedt, University of Gothenburg

Different models for governing the public sector carry different notions of emotional professionalism, which means that public management reform readily implies change in the emotional regimes of public agencies (e.g. Reddy 2001, Fineman 2010, Terpe & Paieri 2010; Bergman Blix & Wettergren 2014, Larsson 2014)). In many countries, among them Sweden, the Weberian model of bureaucratic governance has been complemented by management by objectives and performance and other New Public Management principles. However, recently several state agencies in Sweden have moved away from the strict management by objectives. Among them is the Swedish Social Insurance Agency (SSIA), which has since 2012 implemented an organizational reform stressing management by values, team work, LEAN production principles and strong customer orientation. What happens when such post-bureaucratic management ideals are implemented in a centralized and strictly rule-bound organization? This paper explores the emotional consequences of the recent management reform by investigating 1) the change in affective governance within the agency, and 2) and the agency's emotional regime as experienced and handled by caseworkers. Preliminary findings indicate that the new emotional regime has eased the tensions inherent in the caseworker role, that of being a 'welfare policeman' controlling benefit eligibility on the one hand and being an empathetic service provider on the other hand, thus facilitating the implemention of strict activation policy while pacifying client reactions. The study is based on analysis of organizational documents in combination with qualitative interviews with management at top level in the SSIA as well as caseworkers in several local offices, carried out in 2015 and 2016.

A heart felt decision? Exploring emotional intelligence in police officer decision-making at domestic violence incidents
Anne L Eason, University of Worcester

The very nature of domestic violence (DV) is encumbered with emotional implications, not least for the victim(s) and the perpetrator but also the police officer attending to deal with the situation. Thinking on their feet and drawing on their professional discretion, the officer is required to make 'on-the-spot' decisions to ensure the safety of the victim(s) and in dealing with the offender.

In July 2015 a pilot study was undertaken with Northants Police exploring how professional discretion is used when deciding the best approach to completing the DASH (Domestic Abuse Stalking and Honour-based Violence) risk assessment tool when attending a DV incident. Interestingly, it emerged that one of the strategies officers were using was the concept of emotional intelligence (EI) as a means to support decision-making. In particular, it highlighted how at times of crisis the use of EI impacted on their response and actions in relation to risk management and the continued support for the victim(s) and others.

This paper explores the concept of EI in relation to frontline policing of DV. It will present the findings of the pilot study and a further focus group discussion where police officers describe its use in adapting to the uniqueness of each situation in a 'reflection-in-action' (Schon, 1985) process. It will then evaluate the merit of its use as a means of contributing to effective frontline risk management and longer-term DV victim safety.

Emotional Labour, Identity and Governmentality: Productive Power in Childcare
Merete Monrad, Aalborg University

The paper examines the interplay of the governance and cost-containment efforts in the public sector and the emotional labour and well-being of childcare workers. Care work researchers have highlighted the complexities of power in emotional labour, where emotional labour may benefit the individual worker at the same time as the emotional labour reproduces inequalities that may be detrimental to worker well-being. The goal of this paper is to develop the theoretical understanding of power in emotional labour and show, how power related to emotional labour not only takes constraining forms in terms of lack of control, status and resources, but also productive forms related to the subjectivities enabled by organizations. The article draws on works of Foucault and Rose particularly the concepts of productive power and governmentality. Potential benefits of these concepts in connecting emotional labour to larger structures are illustrated using qualitative interviews with Danish childcare workers to show how emotional labour may become a form of self-governance contributing to an individualization of the responsibility for the work.