# Sociology of Emotions
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## Abstract Book
## (in alphabetical order)

**The Circulation of Emotions in Media Discourses on Refugee Movements: Reports from the Syrian and the Ukrainian Wars**

Yvonne Albrecht, Humboldt Universität zu Berlin; Natàlia Cantò Milà, Universitat Oberta de Catalunya; Swen Seebach, Abat Oliba CEU University

Emotions such as grief, anger, fear, and compassion have the power to move people to action. In addition, the mass media increasingly shape what people experience as reality and further-more mobilise emotions attached to the images and the narrations they circulate. From a constructivist perspective, the media sets on the agenda what is socially relevant, guidelines of interpretation of facts and represents the most important source for orienting people about current events.

Our paper deals with the ways in which media reports about the Syrian and the Ukrainian wars have mediated and mobilised emotions and collective actions. In our paper, we use media reports gathered from four so-called leading newspapers in Germany and Spain in order to explore patterns of interpretation which were/have been used in the course of re-porting on the large-scale refugee movements resulting from the wars in Ukraine in 2022 and in Syria in 2015. We will focus our attention upon the ways in which emotions were/have been mobilised within these patterns of interpretation.

**Shaping Emotions in Media Coverage: Discourse Analysis of Web-Based News in Turkey**

Zeynep Baykal, Middle East Technical University; Aleks Matosoğlu, Istanbul University

After the first case of Covid-19 in Turkey on March 11, 2020, news on various audiovisual media began to be made on different themes such as health workers, fight against the disease, measures to be taken against the disease, and encouraging vaccination. The news headlines on different web-based news channels about the Covid-19 Pandemic were used to trigger emotions such as fear, anxiety, loneliness, and feelings of insecurity in readers. These interventional efforts to trigger certain emotions in readers can be seen in different ways in the mainstream and alternative channels. In this sense, emotions produced, regulated, and controlled via media during the Covid-19 Pandemic play a differentiating and unifying role on the collective identity of readers in a period of growing social polarization in Turkey.

In this study, based on the above-mentioned issues, media coverage analysis will be made on headlines in newspaper news that affect emotions. Disease, case numbers, political actions, vaccine production, anti-vaccination, and the position of health professionals will be examined in a comparative way within the framework of news headlines in online websites of mainstream and alternative media channels with different political orientations. (halktv.com.tr, birgün.net, ntv.com.tr, trthaber.com, ahaber.com.tr, and yeniakit.com.tr) The emotional effects of discourses and visuals accompanying them on readers will be analyzed by using van Dijk's Strategies of Discourse Comprehension.

**Exploring Invisible Emotions**

Stina Bergman Blix, Uppsala University

Emotions with low expressivity are hard to identify for an observer and may be 'invisible' in interviews, particularly as intertwined with cognition. The aim of this article is to scrutinize and finetune hands-on techniques for exploring, with ethnographic methods, subtle, elusive emotions, often defined as backgrounded by the fact that they are not consciously focused. By emphasizing a contextual understanding of meaning-making the article stresses a) framing; b) emotional participation, c) detailed observations; and; d) a sensitizing vocabulary to explore and analyze the role of emotions in social action.

First, observations of emotion need to account for the framing of the situation for participants and researcher respectively discerning how different aims and perspectives influence emotional experiences. Second, the researcher's own emotions can be used as tools for what to look at and to clarify their relative importance. Third, embodied features of emotions make expressive features such as gestures, facial expressions, tone of voice, pitch, distance and proximity between bodies important clues into their experience. Both observations and emotional participation need critical validation through emotional reflexivity and collaboration with participants to link experience and meaning to expression and behaviour. Lastly, employing a sensitizing vocabulary opens up for participants' reflections and sharing of the significance and experience of emotion for social action. In the discussion, current methods for exploring emotions in social life are shown to provide clues to understanding their culturally coded roles and delineations.

**Affective Dynamics in Qualitative Interviews: A Micro-Sociological Approach to Affective Methodology**

Manuela Beyer, Chemnitz University of Technology

Narrative and semi-structured interviews continue to be amongst the most popular methods used in the social sciences in general and in the sociology of emotions in particular. Yet, recent theoretical developments seem to call into question their appropriability for the field. Interviews have mainly been used to approach subjective reality constructions and cognitive meaning making, which misfits emotion sociologists' increasing stress on embodiment, relationality, and affect. These theoretical shifts call for new methodological perspectives that have yet to be developed. In this paper, I discuss an understanding of qualitative interviews as interactive meaning making processes that are shaped by affective dynamics between interviewers and interviewees.

In order to develop a methodological framework for interviews that considers the relationality of affective processes, interactionist methodologies of interviewing (Roulston 2014) prove to be a useful starting point. From this perspective, interviews do not offer insights into subjective realities but must rather be analysed as situated interactions in which both interviewee and interviewer produce meaning and identity in a joint process. This allows for emphasizing the affective dimension of meaning making and identity work by integrating Collins' (2004) thoughts on emotional and affective flows in interaction. Atmospheres, moods and emotions arising during the interview are related to the re-enactment of power and status relations between interviewer and interviewee.

I draw on examples from interviews with sex workers in Germany to illustrate how both interviewers' and interviewees' feelings of uneasiness, shame, or ressentiment constitute relevant data that are rooted in power and status negotiations between interview partners. Importantly, this affective dimension of identity work points to structures and characteristics of the research field. I thus argue that a focus on affective dynamics in the interview is not only due to theoretical considerations but additionally contributes to the empirical research outcomes.

**Literature**:

Collins, R. (2004): Interaction ritual chains, Princeton, N.J.

Roulston, K. (2014): Interactional problems in research interviews, In: Qualitative Research, 14 (3), 277–293.

## Fear and Loathing in Academia: Subtle Mechanisms of Symbolic Domination in the Academic Field

Stephanie Beyer, University of Hannover; Andreas Schmitz, University of Bonn

The structure and recent transformations of the academic field affect actors and their practices: Academics often experience pressure, stress, and emotional discomfort. In this contribution, we show how emotions such as fear, anxiety, and concern may arise in reaction to the conditions of academic life, and how these emotions can operate as elements of the hierarchies between human actors (scientists) and institutional actors (universities). Using qualitative interview data with scholars from the US, we illustrate how fear structures the actors' social practices as well as their informal sense of esteem – and how this translates into their positions within the academic field.

We discuss two sets of relations – intra- and inter-institutional – that can entail structuring mechanisms, and thereby show how fear as an individual trait and social characteristic is part of the (re-)production of the fields' hierarchy. We conclude with theoretical considerations on how fear operates as part of the mechanisms of symbolic domination within the academic field.

## Between the Image and the Word: Food Practices and Emotions in Soup Kitchens of La Matanza and General Pueyrredón (Argentina) in Pandemic Contexts

Aldana Boragnio & Andrea Dettano, Universidad de Buenos Aires

In Argentina, poverty and malnutrition have increased for more than 40 years and persist in coexistence despite multiple demonstrations to confront them. Eating practices allows us to reconstruct the politics of emotions that structure the state of social energies today and their impact on the formation of bodies. In this sense, focusing on the relationship between social policies and food practices allows us to deepen the gap between the economic dynamics of households, the modes of regulation of social policies on the conditions and reproduction of life and how this impacts how subjects live and feel the world.

The objective of this presentation is to explore the emotions that arise from participation in soup kitchens in La Matanza and General Pueyrredón (Province of Buenos Aires, Argentina). To carry out this objective, we present the results of two virtual ethnographies carried out during 2020-2021 on the social networks Facebook and Instagram. They include a registry of images and publications as well as virtual interviews with the people who administer, manage and/or carry out soup kitchens in the indicated municipalities. This has allowed us to know the modes of organization, the ways of obtaining and managing resources, the routines of the spaces and the emotions linked to the performance of these tasks on a day-to-day basis.

**Feeling Connected Online? Doing Exclusivity in Women´s Clubs during the Pandemic**

Käthe von Bose, Ludwig Maximilians-University Munich

Shortly after I started my ethnographic fieldwork on practices of belonging in exclusive Clubs in Germany, the Pandemic changed the field immensely. Before, the so called "Club Life" was based on regular meetings in nice restaurants, cultural activities, shared trips, and numerous fundraising activities. Suddenly, most of these activities were no longer possible and my fieldwork turned into an observation of a digitization process within a field that could not have been further from digitization.

The Women´s Club I focus on in my paper combines professional networking with a charitable engagement. It can be considered, exclusive' as it offers an opportunity to make the ‚right' connections on a local and transnational level and membership is by invitation only. The Doing Exclusivity, as I call the Club´s practices of belonging and exclusion, depends on gender performance, class and, race', and is constituted by emotions: who belongs, who fits or does not fit the Club´s values apparently is more "felt" than clearly defined. Drawing on empirical findings from extensive fieldwork both online and offline as well as interviews with Club members, I explore the role of affects and emotions within the Club´s newly digital practices of belonging. How were traditions and rituals transformed into online formats and what were the affective and atmospheric effects? What kinds of emotional work were required as a result of the new forms of connection? Have emotions such as being proud to belong or feeling excluded from the community changed due to digital practices? Furthermore, I will reflect on how to research feelings and affects empirically, especially in online settings. This also includes analyzing my own emotional involvement while doing the fieldwork, which was intertwined with the respective stages of the Pandemic (e.g. contact restrictions and feelings of vulnerability).

**Telling Good Stories**

Julie Brownlie, University of Edinburgh

Most of us feel we know what is meant by kindness and agree there should be more of it. In previous work we sought to position kindness as a deeply social and emotional practice (Brownlie and Anderson, 2016). Before and during COVID-19, stories about the social consequences, and emotional significance, of kindness have proliferated, indeed since the pandemic, kindness has become framed as viral in its own right - #viral kindness. There is, however, growing disquiet and unease about the limits of such a concept in the face of increasing inequalities and divisions. In this paper I look at the idea of kindness and the stories we tell about it. These are stories about goodness which are also good stories, in the sense that they make us feel. Through drawing on an ongoing research project. Telling Good Stories, I look at how kindness can add to our understanding of the relationship between telling, doing and feeling.

## The Limits of Commodified Intimacy: Informal Rules of Personnel-Customer Interaction in the Hospitality Industry

Diana García-Catena, University of Granada

In the hospitality sector, the bond that arises between staff and customers is a fundamental element in the production of profit. In some cases, what is defined as "good service" requires some kind of intimacy between the server and the client. Such intimacy occurs within a relationship of production and consumption of service. Depending on the context, the ties that link the customers not only with the staff, but also with the premises, are produced through games of seduction and flirtation, conversations, jokes or the development of complicity. This type of intimacy only makes sense within the limits defined by informal rules that constrain the interaction between server and customers.
In this paper, I identify and analyse the boundaries that shape this intimacy. I focus on how it occurs during personnel-customer interaction and what happens when those boundaries are crossed. To do this, I have applied an ethnographic approach based on in-depth interviews with waiters and waitresses in the cities of Granada and Jaén (located in the south of Spain). Thus, I have been able to access the interpretation that different workers in different types of establishments (bars, pubs and nightclubs), make of their interactions with customers. Hence, I will focus this paper on testimonies from these interviews. I will analyse what happens when a client exceeds the limits i.e., when he or she breaks a rule. I will do this by focusing on how those involved (employee, customer, manager, employer) act and how order is restored in different cases.

## Pedagogy of Fear': An Ethnohistorical Study of the Institutionalisation of Fear to Create a Subservient Citizenry

Tirthankar Chakraborty, Freie Universität Berlin

In my doctoral dissertation, I examine how a democratic state used fear to create a subservient sensibility in the citizens, not as a by-product but as a direct method/tool of governing by shaping behaviour. Through an ethnohistorical method of intensive fieldwork and archival research, this project will explore the practices of arousing fear in the citizenry, how this fear was experienced, and how it shaped the everyday lives of those who were targetted, the university-going student population in Calcutta during the 1960s and 70s – during the Naxalite revolution.
I argue it to be the point of departure as massive surveillance, the crackdown on dissent, and governance through fear were routinized in the Indian polity. Using the analytical framework of political affect, this study will theorise the institutionalisation of fear in the mind, body and habits of ordinary and extra-ordinary members of the student population during a revolutionary movement. This refers to the politics of memory, affective behaviours, change-in-sensibility and ideas, and how individuals and societies 'fall in line' to not be an outlier in the states' perspective. The routinization of governing by fear and the 'culture of silence' (Freire 2000) instilled by the democratic state has not been explored, especially in the context of South Asia, and particularly, India. Unlike the studies which have focused on the threats as subjects to be feared, this study wants to focus on the institutionalisation of fear amongst the subjects who are deemed as threats - which also has hitherto not been studied.

## Looking Inward or Blocking Out: Dealing With Bursts of Emotions During the COVID-19 in a Foreign Country

Gengfan Chen, Université de Bordeaux, CERMES3-INSERM-CNRS-EHESS-Université de Paris

This current paper falls under two sessions: « emotions and awareness » and « migration, globalisation and emotions », based on the data collected through observations, informal discussions, and semi-structured interviews for the current third-year doctoral research project with an anthropological approach. Focusing on Chinese migrants in France, this research witnessed the outbreak of Covid-19 and its impact on this population, negative emotional impact in particular: fear - scared of the virus and of the efficiency of the different measures in France, worried about being seen as a virus carrier and panicked of being attacked in public space; sad - felt lonely and hopeless during the lockdowns far away from their families in China; anger - being insulted by strangers in public, etc. How do they cope with all these negative emotions in daily life? What is the role of awareness and mindfulness for them during this period?

This paper attempts to answer these questions through an ethnographical fieldwork. Some people cut themselves off the outside world, some talk to their families and friends in China, some practice sport to strengthen their immune system, some practice meditation or become curious about looking inward: the popular practices on awareness and mindfulness - by definition with no connection to religion - mindfulness seems to be a buddhist practice without religious connotation. The results show that awareness and mindfulness, taken away the aspect of religion, are more acceptable for Chinese migrants, especially those who have received higher education and those who claim to « believe in science ». This tendency seems to be stronger in the context of the current sanitary crisis for Chinese people in France, where the government applies different measures in public health management.

## Climate Futures in Action: The Effects and Affects of Imagining the Disaster

Anna Clot-Garrell, Universitat de Barcelona

The claim-making of a "threatened future" concerning the gravity of the environmental risks and the inability of political institutions to respond to them has come to the forefront of worldwide climate mobilisations over the last five years.

This paper examines the role that imagined climate futures play in present forms of collective climate action. Based upon an in-depth empirical study of new climate movements in Barcelona, I show that disastrous imagined climate futures play a crucial role in propelling involvement in collective action and underscore that the affective dimension is vital to fully comprehend this mobilising force of projective imagination. Not only are there cognitions of these climate futures, but the emotions that these produce (even if they are negative) are central in infusing participation in collective forms of climate action. I use Beck et al's (2013) notion of 'cosmopolitan communities of climate risk' to address this centrality of affect and capture how, along with pragmatic goals to politically respond to imagined climate threats, expressive goals to cope with them structure an important part of these new climate movements.

## „Sikinti Var": The Relationship Between Ordinary and Intimate Lives, Heterosexual Individuals and Dating Apps

Gözde Cöbek, Koç University

Many individuals prefer dating apps to find a long or short-term partner, socialize, or simply have fun. However, less scholarly attention is paid to the socio-cultural and technological factors that move individuals toward dating technologies. Focusing on heterosexual people who use dating apps in Turkey, this paper aims to explain why people expect more from dating technologies and less from each other.

Based on qualitative data (N=42), this study finds that boredom emerges as a dominant affect that moves individuals toward dating apps. Nevertheless, the English term boredom has a limited world of meaning and attachment than the Turkish word sıkıntı as the latter refers to mental exhaustion and rigor that derive from monotony and tedium; financial difficulty; the state of being absent; and problem, issue, or situation. Sıkıntı comes from the origin sık, which points to both a physical and spatial experience of being trapped in (sıkışmışlık). Therefore, this paper focuses on sıkıntı as both a concept and an affect rather than boredom to understand the socio-cultural and technological factors behind heterosexual individuals' motivations.

It argues that people use dating apps because they feel trapped in a confined space where they find themselves after college and lack energy and time due to 24/7 capitalism. In this limited space and time with lack of energy, meeting new people physically becomes a sıkıntı (problem). Also, people are bored by their monotonous lives, and dating technologies temporarily suspend boredom and interrupt the boring flow of life. By proposing sıkıntı as an analytical tool, this paper demonstrates the affective atmosphere of ordinary and intimate lives and the limitations of the Western conceptualization of boredom as a modern affect.

## Bitterness, Resentment and Pride: The Rejection of Legal Inclusion Among Italian Second-Generation Return-Migrants

Margherita Cusmano, Max Planck Institute for the Study of Religious and Ethnic Diversity

Phenomena such as illegalization, legal precarity, and legal inclusion are crucial in the lifeworlds of people with migration backgrounds. So far, the sociology of emotions has mostly investigated how legal precarity and legal exclusion engender ontological insecurity among migrants, eliciting feelings of fear, anxiety, and frustration (see Vaquera, Aranda & Sousa-Rodriguez, 2017). Most research adopts a mental health perspective, focusing on stressors and portraying negative emotions as reactions to threatening external circumstances. Yet the role multilayered emotional dynamics play in agentic processes is still understudied (Albrecht 2018).

This paper focuses on the entanglement of emotions and agency in the field of migration and citizenship studies by analyzing oral history interviews with former Italian guest workers, who migrated to Switzerland in the 1950s and 1960s, as well as their children. The paper reconstructs the emotional trajectories of two migrant families that eventually culminated in the second-generation family members rejecting legal integration into Swiss society and returning to Italy—a country they had never lived in—in early adulthood. Following Abdelmalek Sayad's (1999) observation, I show how the way the second generation emotionally dealt with their legal status can be understood in interaction with the parents' way of negotiating legal and social subordination. At a broader level, the results illustrate the role of emotions— in this case, especially bitterness, resentment, and pride—in exercising agency vis-àvis a structurally disadvantaged social positioning.

**The Rainbow Connection: Disrupting Background Affect, Overcoming Barriers and Emergent Emotional Collectives at ‚Pride in London'**

Chris Day, Coventry University

This presentation focuses on a large-scale parade in the UK that is often overlooked in research concerned with the sociology of political emotions and group dynamics; 'Pride in London'. Extant research indicates Pride parades are spaces where the LGBTQ+ community unite to challenge discrimination through a display of collective pride. This study explored how this manifested in the affective practices of attendees at 'Pride in London' 2019.

Twenty-three people were interviewed about their emotional experience at the parade to gain an understanding of how they made sense of individual and collective emotional practices. Interviews were transcribed verbatim and the transcripts were thematically analysed. Analysis focussed on how interviewees talked about the emotional context of the Pride, salient affective features and properties of the parade, and the embodiment of emotion. Analysis of emotional habitus (Gould, 2009) and affective practices (Wetherell, 2012) preceding, and on the day of, the parade offered an insight into the manifestation of collective emotion.

Themes developed explored the use of recognisable and emotive symbols, the physicality of embodied emotion and spatial arrangement, and the encompassing nature of group emotion. Each aspect highlighted unique ways in which collective interactions overwhelmed difference and combined to heighten emotional experience. Finally, the interplay between background, emotional habitus and foreground, affective practices provided a way to understand the fluidity and temporality of affective experience and expression when people engage in collective action at social justice events. This nuanced investigation demonstrated a complex social environment that transcended simplified notions of individual pride and shame. 'Pride in London' was an intense, interactive and dynamic emotional experience for those that attended. Importantly, it emphasised the need for Pride parades as spaces that bring LGBTQ+ people and wider society together to overcome difference through shared experience of positive collective emotion.

**A Catholic Feeling? Emotion as Media of Health and Devotion**

Daniel Ellwanger, University of Leipzig

Religious practices of healing the body, mind and self are widespread phenomena among religious groups and denominations. The effects of such healing practices are, however, rarely obvious or self-explaining among religious practitioners. To render authenticity and credibility, religious practitioners address a variety of emotions and feelings in a very specific way. Furthermore, they engage emotions in practices of religious healing and devotion. This can be called a certain style of an emotional regime (Reddy 2001) of a religious tradition. My contribution illustrates how an emotional regime is established through religious practices among pilgrims at a catholic sanctuary.

The catholic shrine and pilgrimage site Lourdes in south France serves as a place of devotion, catholic ritual, and the search for healing by a variety of religious practices and arrangements for a large number of visitors and pilgrims. In Lourdes catholic pilgrims express desires and hopes to divine mediators, they interact with specific material and aesthetic arrangements (grotto of apparitions, baths and water, devotional goods).

I want to show how pilgrims participate in religious practices via a set of emotional states, and how these emotions serve them as media of devotion in this specific surrounding. I therefore draw upon interviews with Lourdes pilgrims as well ethnographic observations I gathered during several visits at the site of Lourdes. In the context of a turn to the materiality of religion (see e.g. Meyer, Houtman 2011) my approach thus rejects a mere mentalistic understanding of emotion, but rather turns to emotion and feeling as materialized and embodied practices (Scheer 2012). The performance of religious healing is then to be understood as a material practice authorized, cultivated and interpreted by a religious knowledge of emotions, contested among various actors on the sacral site (pilgrims, shrine officials, staff, clerics, etc.).

**Literature**:

Meyer, Birgit; Houtman, Dick (2001): Things. Religion and the Question of Materiality: New York.

Reddy, William (2001): The Navigation of Feeling. A Framework for the History of Emotions: Cambridge.

Scheer, Monique (2012): Are emotions a kind of practice? In: History and Theory 51, p. 193-22.

## Emotions and Collective Action: Diffusion in Social Networks and Biographical Outcomes

Güneş Ertan, Koç University; Batuhan Eren, Scuola Normale Superiore

Scholarly interest in the link between emotions and collective action has been increasing in the last two decades. Once considered irrational and irrelevant, emotions have been acknowledged as significant components of collective action by social movement scholars recently. Several studies argue that emotions have important roles in processes such as collective action participation, collective identity formation and demobilization. Still, the consequences of the collective emotional experiences in the aftermath of protests have yet to be developed.

Aiming at contributing to this debate, we analyze the case of the 2013 Gezi Park Protests in Turkey and investigate the biographical consequences of collectively experienced emotions during this event. Using methodological triangulation, we first examine the diffusion of emotions in online social networks during protest events using Twitter data. Next, we delve into the consequences of the emotional experiences of the activists using semi-structured in-depth interviews. The preliminary findings demonstrate that the intense feeling of shared emotional synchronization among participants, which is known as collective effervescence, has significant short- and long-term results.

Our analysis indicates that the collective effervescence was associated with the increased spread of messages on social media platforms during the protests. Besides, as a unique eventful protest with the characteristics of a critical juncture for Turkish politics, the shared emotional experience and collective synchronization during the Gezi Park Protests had significant biographical consequences for the participants particularly regarding their perception of the participant social groups and their political activities in the aftermath of the protests. Consequently, analyzing the emotional components of collective action, we intend to contribute to the social movement studies by introducing a mechanism for the biographical consequences of (eventful) protests.

## An Integrated Theory of Indebtedness

Sandra Fiedler, University of Witten-Herdecke

This conceptual approach integrates different research areas which study emotional indebtedness. Thus, we take an intrapersonal and interpersonal point of view on indebtedness. We demonstrate the explanatory content and the connection of the concepts of self-conscious emotions, organizational commitment, Bowen's Family Systems Theory, Self-Determination Theory, and Social Exchange Theory. By reviewing these concepts in detail, we build up propositions and present a comprehensive picture of indebtedness.

The literature on indebtedness to date is fragmented and fanned out across different research disciplines. The broad study of indebtedness shows on the one hand the importance of the topic in different research areas but on the other hand also a "patchwork": Indebtedness in exchange relationships, indebtedness in the organizational context and management, indebtedness in family relationships. Thus, we consider different social relationships. Our line of arguments demonstrates that indebtedness is a self-conscious emotion. Thus, indebtedness is a component of organizational commitment. Bowen's Family Systems Theory and Self-Determination Theory as macro-theories based on need satisfaction. Both theories explain the antecedents and consequences of indebtedness. Moreover, we draw on motivation theory to illustrate that indebtedness is not an ideal state for individuals and their performance. However, insights from Social Exchange Theory indicate that indebtedness can add value to relationships.

Although indebtedness promotes prosocial behavior and can improve relationships (interpersonal), indebtedness may be perceived as unfavorable to the individual (intrapersonal). Through the different perspectives of the internal and external, the ambivalence of indebtedness is revealed.

## How Environmental Activists Negotiate a Sense of Hope in the Face of Global Threats – A Grounded Theory Study

Swetlana Fork, Universität Bayreuth

Hope – as one may conclude from Greta Thunberg's speech "Our house is on fire" – can be deceiving when concealing the necessity and urgency of action facing climate change. Nevertheless, being hopeful is of vital importance for becoming and remaining an activist and thus, for climate action as such. Per definition hope does neither depend on rational argumentation nor on concrete visions. Rather, it oftentimes manifests as a feeling (of trust) accompanied by a more or less vague belief in fortunate future outcomes. In my grounded theory study, I shed light on two deeply interlaced questions concerning the dimension of the deliberate vs. non-deliberate nature of hope: How and under which conditions is a sense of hope described to emerge in discussions and interviews on imagined collective futures (1.)? And by which means and to which extent may it be "produced" intentionally (2.)? Related to these aspects, I will discuss its psychosocial functions.

Throughout my analysis it becomes evident that the articulated sense of hope is inherently precarious and questionable, context-dependent and fleeting. Confronted with the radicalization of insecurities and threats in the 21st century, the activists' verbalized stream of future consciousness constantly oscillates between two poles: the worrying expectation of degradation in different areas and the wish and endeavour to remain hopeful in spite of these expected and already experienced dangers. However, this whish is not merely intrinsic to individuals contributing substantially to their ability to act and well-being, but moreover appears as a "virtue" and social norm called for in the group discussions. Seen from this angle, I will illuminate the fundamental interdependence and relationality of hope which functions as the "glue" tying activist groups and movements together.

## Emotions and LULU mobilisations: how 'pleasure' can sustain protest

Vito Giannini, University of Bologna

Studies in the fields of neuroscience and the social sciences have demonstrated that emotions play a decisive role in social and political life, influencing both individual choices and collective dynamics. However, the rationality/emotions dichotomy, at the basis of Western philosophical and scientific thought, has also deeply biased theories of social movements and protest. First negatively emphasised by crowd theorists, then completely ignored in rationalist and structuralist approaches, emotions are coming back to the fore in the analysis of social movements and protest as explanatory factors and for understanding the processes of socio-cultural change.

Based on the sociological approach to emotions and the literature on emotions and protest, I explore the emotional dimension of a LULU mobilisation in Italy, highlighting the concept of "pleasure of protest" by James M. Jasper as a mechanism to sustain participation in the long term and the interaction between different types of emotions (individual and collective) in the internal dynamics of the protest group.

In particular, the paper focuses on three aspects of this "pleasure": the affective bonds and the sense of belonging to the activists' group; the emotional energy and moods emerging from the collective rituals and symbols of the protest; the emotions linked to the activists' biography and personality, ranging from the most bodily (e.g. erotic pleasure) to the most mental (e.g. moral pride). The analysis is based on data collected through narrative and biographical interviews with the activists, as well as a period of participant observation of a few months in 2019 in which I lived in contact with the locals and protest participants.

## The Moroccan Ziara: An Exhibition in Jerusalem as a Liminal Jewish and Muslim Space

Moti Gigi, Sapir Academic College

The religious and cultural history of Jews and Muslims of Moroccans descent marks a deep connection and form these intersecting identities into a collective with emotional ties to their roots. For that reason, Israeli curator, and multi-medium artist Amit Hai Cohen, born in Netivot to a North African immigrant family, now resides in Jerusalem, mounted the exhibition "Ziara: Moroccan Common Wisdom," exhibited at the Fourth Jerusalem Biennale, October 12-November 28, 2019. Ziara, which now marks two years since its creation, featured a wide variety of artistic works from various fields by seven Jewish art and culture researchers and collectors of Moroccan descent and 11 Moroccan Muslim artists working in multiple countries. Through their creative works, they sought to capture the unique spaces wherein the superficial and well-known dichotomies surrounding the relations between Jews and Muslims are dismantled, and therein embrace an elusive and special cultural denominator that spreads through a worldwide network: "Moroccan identity." Judaism is no stranger to Morocco; it is perceived as part of the Moroccan legacy due to the aforementioned joint history. The culture was a central arena where interaction and mutual influences existed between Jews and Muslims. Jewish Moroccans residing in Israel are considered part of the Moroccan diaspora. This fact gained more importance in March 2016, when the official report of the Moroccan Ministry of Diaspora noted that Israel is home to the second-largest Moroccan diaspora (after France), with 800,000 emigrés.

This lecture will unravel the themes of emotional solidarity as manifested in the exhibition. These themes have intersectional connections between men and women, Jewish and Muslim, in the diaspora and Morocco, and present an emotional network of wisdom between Moroccans as an idea of emotional identity.

## Put Your Foot in Your Mouth! The Epistemic Value of Unpleasant Feelings in (Auto-Ethnographic) Research

Heike Greschke, Dresden University of Technology

This contribution discusses the epistemological utility of ethnographic introspection for the study of culture. A methodological procedure is proposed that productively combines autoethnography with positioning theory. Ethnographic knowledge is essentially based on the experiences that the researchers have in contact with the research field. The question of whether or how these 'self-made' involvements offer legitimate knowledge about the social world, particularly in terms of 'foreign' or 'unknown' cultures has been at the center of the crisis debate in ethnography since Mrs. Malinowska posthumously published her husband's diaries.

Ethnographers' encounters with the 'others' of the research field are still mostly situated in cultural contact zones (Pratt 1991). They can be understood as situational positionings of self and others within a historically grown global structure of social inequalities and analyzed as such. The access problems, the establishment of 'rapport', the tensions and role conflicts, feelings of discomfort or insecurity that often arise in ethnographic research should therefore not be understood primarily as hurdles to be avoided or overcome.

Rather, for the autoethnographic positional analysis proposed here, these problems are rich sources for understanding the social structure and moral order of the field, as they provide clues to the diversity of social positions and respective worldviews, as well as to the hierarchies and conflicts within the field under study, and ultimately to the here-and-nowhere relation of local cultural production in globalized social worlds. This is possible however only if ethnographers' presence and interactions 'in the field' are systematically explored focusing one one's body in two ways.

First, researchers must explore the body as carrier of signs and attributions (Körper) in terms of a positioning apparatus. Second, researchers must also be attentive to their lived body as soma (Leib),

not only in terms of a 'recording device' (Breidenstein et al. 2015,) but especially as a 'resonator', seeking to explore the epistemics of affects and emotions. By doing so, researchers can figure out how somatic experience (i.e. feeling ashamed or offended in the course of a positioning act) reflects or gives hints to the social constellations and dynamics, moral dilemmas and conflicts, etc. within the studied field. Using examples from different studies, I will discuss how positioning analysis can be applied as an autoethnographic method, which favorable opportunities for this offers the research process, and how the focus on unpleasant feelings can offer added insights.

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**Combining Emotions: Hope, Anger, Joy and Love in Israeli Peace Movements**

Liv Halperin, Ben Gurion University of the Negev

Over the past three decades, the central role of emotions in social movements was established by scholars (Flam and Doerr 2015; Goodwin et al. 2004; Jasper and Owens 2014; Kleres 2005, 2018; Kleres and Wettergren 2017). Some looked at 'emotion management' done by individuals (Hochschild 1979). Others referred to 'emotion work' as performed by movements rather than individuals, though with varying understandings of the term (Flam 2007). Yet both how emotion work is concretely performed by movements and how movements trigger combinations of emotions have received only little attention.

This paper investigates the two most recent and fastest-growing peace movements in Israel, Women Wage Peace (WWP) and Standing Together (ST), to address the under-exploration of combinations of emotions, drawing inspiration from Jasper's concept of 'moral battery' (2011) as well as from the concept of 'emotion work' for which it provides a definition. Adopting a comparative and gendered approach, I claim that both peace movements consciously work on their activists' emotions, but that ST, a mixed-gender movement, combines the positive emotion of hope with the negative emotion of anger ('moral battery'), while WWP, a women's movement, combines the positive emotion of hope with the positive emotions of love and joy. I further argue that WWP's combination of positive-only emotions is part of an absolute politics of positivity that contrasts with ST's more limited politics of positivity.

The material used in this paper was collected within the framework of my doctoral research, between 2018 and 2021. It consists of 40 semi-structured qualitative interviews conducted with Jewish and Arab-Palestinian citizens of Israel, aged 40 to 79 years old and active with one or both of the peace movements; and of data produced through ethnographic work – participant observation and digital ethnography – done over the course of 22 months (March 2019 to December 2020).

## Theorizing Emotions and Knowledge

Tim Handick, University of Siegen

It is still an important question for social sciences how knowledge and emotions are related to each other. Knowledge, in its main characteristics, is socially shaped and disseminated through interactions and social structures. Human beings are in every moment of their lives in an affective mood and social order cannot exist without emotions (Collins 2014: 104) and therefore one can argue that every socially mediated knowledge is shaped by feelings, emotions and affects. There is a huge number of definitions for the terms feeling, emotion and affect (Ciompi 1999) but there are less considerations of their interrelations. The given inquiry is led by a phenomenological perspective related to the research of Alfred Schütz (2016a; 2016b) and elucidates the interrelations between knowledge and emotions in respect of the field of sociology of emotion and affective studies.

One thesis in the presentation is that with the presence of two or more psycho-somatic units a social situation can emerge and therefore, the term affect should be used for "social" emotions and feelings. Feelings can be understood to describe the psychic level, emotions for the somatic level and affects are usable for the psycho-somatic unit of a human. Stating the difference between psyche, soma and the psycho-somatic unit is seen as fruitful for methodological considerations. Furthermore, another thesis in this presentation is that feelings, emotions, and affects can be understood as special forms or categories of knowledge. Emotion, feeling and affect, as well as arousal, sensation and stimulation and mood, temper and mind will be discussed in their interrelatedness.

These phenomena will be connected to the anthropological constants of perception (arousal, sensation, and stimulation), knowledge (feeling, emotion, and affect) and meaning (mood, temper, and mind). With respect to the meta level of emotions, its links to knowledge can get clearer.

**Literature**:

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## Beyond Belief: On the Emotional Basis of Political Legitimacy

Jonathan G. Heaney, Queen's University Belfast

Political legitimacy, variously understood, has been a fundamental concept of analysis since the ancient Greeks and it remains of enduring interest across the social sciences, from social and political theory, to sociology, political science, and beyond. Yet, divisions exist, with explicitly normative analyses dominating in political theory concerned with the justifications for political authority or conceptions of justice (e.g. Hobbes, Locke, or Rawls and Pettit), contrasting with more descriptive approaches in sociology and political science (e.g. Dahl, Lipset, Parsons etc), along with more hybrid approaches linking the two (e.g. Habermas, Beetham).

The work of Max Weber on the conceptualization of political legitimacy remains a cornerstone for all strands, and for whom legitimate domination (Herrschaf), which 'constitutes a special case of power (Macht)' (Weber, 1978, p.941), itself has two sides – one associated with the 'objective' system of political order, another with the 'subjective' realm of social action. The stability of the former, and its claim to political legitimacy, is fundamentally predicated on the latter and especially on the belief in its legitimacy (Weber, 1978, p.212; Netelenbos, 2016).

Yet, this focus on belief has been subjected to critique by for instance, Beetham (1991), who introduces a moral dimension to the basis of legitimacy – a given power relationship is legitimate not because of belief, but rather that it can be (morally) justified in terms of their beliefs (Beetham, 2013, p.11).

Yet, in this literature, little attention is given to the emotional dimensions of political legitimacy, and some of the old problems that the sociology of emotions has confronted in recent decades – reason/emotion dichotomy and disembodied models of social action – remain in evidence.

This paper aims to make a theoretical contribution to the emerging sub-field of the political sociology of emotion, based on a critique of Weber, Beetham, and others, by exploring a new, emotions-centred understanding of political legitimacy.

## Ordinary Meets Extraordinary: Emotional Work in Interpersonal Violent Relationships

Hannah Helseth, Norwegian center for violence and traumatic stress studies

This paper is a contribution to understanding interpersonal violence and the reactions and strategies of victims of violence by using Hochshild's concepts of "emotional work" (1983) and "the third shift" (1997), as well as recent research that uses or is inspired by Hochschild. Through an analysis of a strategic selection of interviews where the victim describes his or her partner as a person who is struggling mentally, we build a bridge between psychopathological explanations on the one hand, and theories that emphasize gender and power on the other. Both the feminist-oriented explanations and psychopathological explanations form the basis for figure "ordinary meets extraordinary" which is the analytical focal point of this paper. With this ideal-typical, we try to examine victims' understandings and coping strategies towards perpetrators of violence who are described as people who struggle with theories about gender, power and gendered dynamics in relationships.

The two different frames of understanding formes different understandings of marginalization and / or the deviant behavior (Enander 2010). The feministinspired frame see the deviant behavior as a means of creating confusion and interdependncy in the victim, while the psychopathological frame explains the perpetrator's behavior based on the diagnoses.

We want to build a bridge between these approaches by examining the significance of psychopathological and other explanatory explanations of the perpetrator together with gendered dynamics in the relationship. Thus, we include deviant thinking and notions of psychopathology in our microsociological analysis of what happens in the relationship.

We show how placing the violent partner within prevailing psychopathological discourses helps the victim to create meaning, master, distance herself mentally from the partner and act.

## Emotions as Important Results in Gender Equality and Diversity Work in Companies

Maja Herstad, Karlstad University

Work organizations in many countries have for decades started and continue to start initiatives for gender equality and diversity. Often this work is criticized for an unfocused political agenda and for weak achievements. Studies that center on emotions are rare. Could emotions shed light on why employees in organisations perceive this work as more of a failure or a success?

The aim of this article is to examine and analyse emotions linked to recurring practices in equality projects in companies. The article is empirically grounded in interviews and project documents from four companies involved in a regional gender equality and diversity project in Sweden, a project facilitated by external gender experts.

The article shows that affective dissonance, a sensation of discomfort linked to inequality, was a joint aspiration among both experts and company employees. The discomfort among employees was embedded in practice through the process of gender analysis, with the purpose of analysing and determining inequality. Discomfort was also accompanied by specific meanings, such as authenticity and progress, but also clashed with company specific feeling rules. Despite valuing discomfort and other emotions, as results of the regional project, emotions also lead to challenges linked to individualizing responsibility. The article shows the import of discomfort and related emotions in gender equality and diversity work, and can be used for critical reflections on ideas that inform these efforts.

## Feeling Fluctuations? How Has Emotional Reflexivity Changed?

Mary Holmes, University of Edinburgh

This paper discusses the early stages of a project prompted by doubts about supposed generational differences between the allegedly emotionally stoic Brits who came of age in the mid-twentieth century and the so-called millennial snowflakes. Understanding how emotional practices change is important for evaluating how social conditions determine our human ability to respond to crises but also to live well in everyday life. Rejecting a generational approach in favour of theorising processes of reflexive emotionalisation, I aim to examine how British emotionality has changed since the late 1930s and to what extent current social conditions require greater emotional reflexivity. Eventually I will analyse hundreds of responses from the UK Mass Observation Archive's two phases (1937-1955 and 1981 to the present). Many directives asked the observers to write about their feelings.

This talk looks at 37 responses to a request to chart and explain feeling fluctuations during the first week of November 1940. I argue that although the results are limited in their generalisabilty, individual or generational personality traits such as stoicism poorly capture the emotionality in this data. How these people feel seems moulded more by navigations of the emotional impacts of the social world and the social change they experience. These navigations are reflexive but they seem to understand feelings as caused by people and things outside the individual, and not in obviously gendered ways. Some contradictions appear between presenting themselves as even-tempered and as emotionally responsive to changes in their personal circumstances and in society. This is a humble starting point for examining how the emotional reflexivity of that time might compare to how we feel now.

## ‚Team Spirit' in the Gaming Industry: How Emotions Become Relevant in Organisations

Nina Hossain, Philipps-Universität Marburg

The gaming industry is considered a dynamic subfield with late-modern organisational and work structures. However, the data material from the ongoing DFG funded project[1] shows a contradictory picture: On the one hand, the organisations in the gaming industry have relatively classic structures (e.g. strict working time arrangements). On the other hand, great importance is attached to self-control, autonomy, but also teamwork and social cohesion.

A subjectification of work can be identified, which implies an expanded access to the work subjects. The organisation of work aims to evoke specific emotions in the work subjects. The emergence of a 'sense of togetherness' and the resulting trust in the (work)family as well as the common passion for the product to be developed (game) strives for a 'bonding' between subjects and organisation. Close cooperation is expected both inside and outside the regular work context (e.g. joint games and karaoke evenings). This 'prescribed' team spirit is viewed ambivalently: withdrawing from activities is fraught with consequences (e.g. feeling of 'missing out on some-thing') and is experienced as an emotional burden.

The aim of the talk is to reconstruct the genesis and relevance of specific emotion regimes with regard to organisations and to illustrate processes of emotionalization in work contexts. For this (1) the subfield of gaming is described and the genesis of an emotion regime is discussed by referring to i.a. William Reddy. (2) The ambivalent work structures of gaming organisations are presented on the basis of empirical material. (3) Finally, an outlook follows, which shows the relevance of emotion regimes in the subfield of gaming.

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[1] Within the framework of the research project "The Regime of Emotions as a Strategy? An analysis of economic subfield – emotions, emotional capital and gender in the late modern working world", field-relevant actors in two economic subfields were interviewed in order to provide information on the genesis and relevance of emotion regimes. The project has a duration of three years (2021-2023), project leader is Prof. Dr. Maria Funder.

## The Activating Social State and the Perception of Injustice – on the Role of Emotions. A Case Study of German Welfare Recipients

Sebastian Jürss, University of Bremen

The german activating social state is in place since 2005 and the consequences were numerously discussed within politics and society (e.g. Nachtwey 2016). There are several changes implied concerning the gerneral character of the relationsship between welfare state and welfare benefit recipients: first, the basic principle of reciprocity within the relationsship between implies a relationship of exchange thus conditionality of welfare; secondly and derived form the latter, the characterization of welfare recipients: the activation paradigm aims towards a specific behaviour of said recipients as obident, self-controled and as „Arbeitsbürger" (Promberger 2009) centering work, deviating others are – according to a largely discourse around „deservingness" (e.g. van Oorschot 2006, Heuer & Zimmermann 2020 ) marked as deficient, thus undeserving. But how do welfare recipients react to and cope with such distinctions? What strategies of boundary-making can be reconstructed and what is the specific role of emotions within this process?

My presentation will try to answer this question by taking a qualitative approach using problem centered interviews with welfare benefit recipients. The interviews are part of a research project around the justice beliefs of said welfare recipients, both unemployed and employed, and the main data corpus consists of 24 respondents. Emotions play an important role while talking about poverty and welfare benefits. The mode of talking about personal hardship and welfare dependency is highly effected by emotions and when taken seriously throught the interview and overall research process can help varify interpretations made by researchers. For instance, the emotional stance and utterances should be considered as they imply the subjective feeling of faint or agency thus absence or moments of solidarity and concerning collective identity.

**National Pride and the Insecure Social Bond Between People and their State: The Socio-Emotional Context of National Identity in Post-Soviet Neoliberal Latvia**

Iveta Ķešāne, Latvian Academy of Culture

This study seeks to explore the socio-emotional dimension of national belonging in post-Soviet neoliberal Latvia. It does so from the perspective of national pride, which is explained as a positive emotional attachment to a nation and is related to national identity (Smith and Kim, 2006). Studies show that national pride in socioeconomic and political attainment is low in post-Soviet countries and in Latvia particularly (Smith and Kim, 2006; Fabrykant and Magun, 2016; Fabrykant, 2018). To some extent, this is related to "a large non-Latvian minority," but scholars recognize that this explanation is not complete (Smith and Kim, 2006, 128,132).

This study seeks to provide additional explanations of the low national pride in post-Soviet Latvia. Drawing on the theories of social bond (Scheff, 1994) and commitment (Lawler, Thye and Yoon, 2009), this study establishes national pride as a relational emotion of national belonging. To explain the state of national pride, it is not enough to understand how people relate to their nation states; it is also necessary to understand how nation states relate to their people.

Empirically, I combine the analysis of the post-Soviet civil discourse of the ruling elite and in-depth exploration of the narratives of 59 emigrants that have left Latvia towards the West in the post-Soviet era. I reveal how the post-Soviet neoliberal regime urged the Latvian ruling elite to strengthen ties with the Western experts and business, but not with the people. The related emotional processes, I argue, formed an insecure state-society bond eroding an opportunity for national pride to flourish and weakening national belonging.

**Me or We? Aging Couples and the Tension Between Autonomy and Belonging**

Markus Klingel, TU Dortmund University

With increasing life expectancy, late life has become a crucial life course phase defined by individualization and norms of successful aging emphasizing autonomy. Aging couples need to adapt functionally and emotionally to health constraints and negotiate tensions between autonomy and belonging. Do individualized actors accept being constrained by their partner's constraints? Prioritizing the self over the relationship, will reduce emotional unity, support and solidarity – and define further aging.

This longitudinal mixed-methods study utilizes dyadic interviews and questionnaires from three observations across five years with 8 German couples (78-86 years old, 50-65 years married, satisfied, white, heterosexual, urban). How do relationships adapt structurally and emotionally to aging to reconcile individual with dyadic needs?

Over time and with accumulating health issues, couples' previously optimistic future perspectives turned modest, if not bleak. The future is now feared, sustaining the status quo desired. As adaptation to aging, five types of 'self-dyad reconfigurations' emerged. 1) In strong dyads, unity is intensified and the identity as couple unquestioned. 2) In consensual de-coupling, unity is rationally reduced as preparation for widowhood, but questions of trust also matter. 3) In self-orientated de-coupling, the healthier partner prioritizes autonomy over unity. Previously unifying activities are now alienating 4) In the fragile dyad, health differences and dependence cause conflicts, but affection remains strong. 5) The ambivalent dyad predicts being overburdened by care which will erode unity and love. These reconfigurations are related to gendered life courses with long-lasting emotional consequences.

Overall, dyadic unity in late life is not a given, but functionally and emotionally challenged by aging. Self-dyad reconfigurations reflect both alienation and commitment. The link between self and dyad, which is primarily emotional and based on love and trust, will define the individual

and dyadic future, also related to care. This signifies its relevance for demographic aging and welfare states.

## Understanding the Interrelations of Macro- and Micro-Level Aspects of Emotional Labour for the Elderly: Reflections from the German Case

Catalina Ganga León, Universität Bremen

The concept of 'emotional labour' coined by Arlie Hochschild (1983), has been considered one of the main contributions from sociology to the study and understanding of emotions. It refers to people's management of their emotions, adapting them into observable facial and bodily display according to social expectations. Among her valuable contributions is the notion that emotions are not directly caused by situations or events, but mediated by normative reflection, leading us to the question of what ideal formulations guide the emotion management? Hochschild uses the conceptual duo of 'feeling rules' and 'framing rules': the former defines what we consider we should or should not feel, judging feeling between the moral pair of appropriateness and inappropriateness; while the later refers to those rules that govern how we define and make sense of situations, becoming the context of feeling rules. For Hochschild, feeling rules and framing rules have an ideological component that sustains them in different societies and historical periods. However, different scholars have highlighted the need to understand how aspects of the macro level dialogue with the micro level of emotional labour.

In this paper, I seek to present the main theoretical proposals of 'citizenship regimes' (Tonkens, 2012) and 'care arrangements' (Pfau-Effinger, 2005) as two important contributions to understanding the mechanism that operates between the micro-level of emotional labour, framing and feeling rules, and the macro-level of cultural, institutional, material, and power relations. To this end, I will reflect on care for the elderly in Germany, depicting how the political and social organization of care (Faur, 2011) has contributed to the reproduction of normative narratives about care work in old age, regulating how it should be exercised, who should oversee it, and what emotions are morally accepted in such work.

**So much #cringe: The diffusion of a Globally Mediated Affect in Israeli Middle-Class Culture**

Rotem Leshem, Tel Aviv University and Sapir Academic College

The ever-growing use of the English emotional expression cringe (קרינג') in the current Hebrew natural talk provides an intriguing case of the diffusion of a globally mediated affect in Israeli middle-class culture. The English word cringe—which now commonly refers to the experience of shrinking with aversion towards violations of social norms—became a global buzzword, promoted by Western journalists as one of the most substantial contributions to younger generations' emotional lexicon. While existing research offers cultural explanations for this global phenomenon, an empirical analysis of the ways cringe expressions are practically used and made sense of in daily life in Western-oriented societies is still needed. Such research entails moving away from an agentless perspective on cultural diffusion to viewing the reception of this figure of speech as affective practices conducive to actors' identity construction.

This talk discusses the uses of 'cringe' in the popular Israeli identity discourse, with a focus on Twitter cringe-posts in Hebrew, referring to Israel or Israeliness, as a case in point. For comparison, posts using a popular Hebrew synonym for cringe—'embarrassing' (מביך)—is also examined. Overall, my sample comprises some hundreds of posts published between 2017–2022, which were qualitatively analyzed using discourse analysis methods.

The findings reveal a substantial difference between the uses of 'embarrassment' vs. 'cringe' in posts relating to Israeli identity: while embarrassment -posts illustrate worried Israelis who care deeply about their country, cringe-posts display a patronizing cynical attitude towards the local culture. Thus, in mobilizing alienation towards the country, cringe discourse provides a current expression to identification-vs.-detachment tensions within Israeli society, emanating from the expansion of a globally oriented segment of its middle class. Rather than a mere buzzword, cringe operates as a globally mediated affect that circulates in local societies, reflecting and shaping identities, class distinctions, and national belonging.

**Sensing Evidence – Dogs Contributions to Police Knowledge**

Tabea Louis, Universität Hamburg

Mantrailer are specially trained dogs that are able to trace individual human scent. German police forces use mantrailer dogs since the early 2000s to identify scent evidence at crime scenes (Woidtke 2019). Whereas humans themselves have no sensory apparatus to perceive those traces of tissue and molecules, a diverse range of mechanisms contribute to equipping nonhuman experience with juridical validity and evidential value.

Conducting five qualitative interviews (Helfferich 2014) with dog handlers and ethnographic field trips joining dog training sessions in a German police department, some insights were reconstructed. To qualify the dogs behaviour as truth producing, police handlers "read" the dog (Sanders 2006b, Holland 2021), a practice that forms the lengthiest component of the undergone training. "Reading" the dog involves interpreting the dogs actions based on a social and long lasting human-dog-bond, which includes strong emotional, affective connection (Latimer 2013). It entails getting to know the police dog, understanding the meaning of specific actions and how those actions reflect present evidence at the crime scene. When "reading" the dog is understood as "sensing" the dog, affective qualities become even more visible, since affect relates to bodily, relational properties and strongly contribute to the stability of police evidence. Processes of affect and knowledge are therefore closely intertwined and therefore challenge the strict separation of both in empiricist truth constructions (Haraway 1988).

## Avoiding the Hope to Avoid Collapse: Experiences and Practices of Emotional Deintegration Among Postapocalyptic Environmentalists

Karl Malmqvist, University of Gothenburg

While the environmental movement has long drawn on apocalyptic imagery to evoke fear of a threatening future, this frightening appeal has typically also implied hope in the possibility of averting future catastrophe. Yet, as the prospects of meeting the Paris Agreement appear increasingly bleak, as biodiversity rapidly decreases, as natural resource exhaustion continues, and so on, an emerging "postapocalyptic" environmentalism is increasingly rejecting that hope. Understandably, the question how this emerging form of environmentalism can motivate and mobilize various forms of activism despite its ostensible rejection of hope has attracted scholarly attention.

However, although activists are always deeply emotionally entangled in the society they seek to change, and although the emotional regime of Western carbon-driven capitalism arguably prescribes "positive" feelings such as hope or optimism in response to environmental problems, less attention appears to have been paid to how "postapocalyptic" environmentalists articulate their experiences of trying to deintegrate from this emotional regime of hope and the reflexive emotional practices they engage in to accomplish and maintain such deintegration.

The present paper investigates such "postapocalyptic" emotional experiences and practices of emotional deintegration by analyzing in-depth interviews with members of an online network devoted to "collapsology." Preliminary results suggest a certain ambivalence among the interviewed members. While they clearly position themselves against hope in the possibility of averting imminent ecological, economic, and energy-related collapse (especially when this hope is oriented towards technical innovations and market solutions), they also suggest that they nevertheless feel drawn to such hope.

Moreover, they both describe and discursively engage in emotional practices of warding off this inclination and maintaining a non-hopeful stance. These practices include managing possibility and impossibility as well as emotionally reorienting towards "positive" feelings about imminent collapse, ranging from a kind of pleasure in hopelessness to alternative forms of hope. Implications are discussed.

**Cure or Be Cured as a Foreigner in France: Discouragement Politics**

Léo Manac'h & Claire Leinot, Université de Paris

This paired in-person presentation proposes to analyse the indexing of French healthcare policies with repressive immigration legislation by understanding them as "discouragement politics". Discouragement is both an accumulating feeling and an active process of dissuasion then leads to people being actively discouraged from claiming and pursuing their rights. The paper is based on two cases where foreigners are excluded from the French health system, both as users and as healthcare professionals. Our presentation combines an ethnography of the legal challenging of the serioulsy ill migrant statuses with a sociological account of foreign nurses trained outside Europe who therefore cannot practice in France, and therefore face professional downgrading upon arrival.

By considering firsthand accounts of immigrants interviewed for this research who are considered a priori as "precarious" or "privileged", our aim is to understand how they have experienced the emotions of discouragement and exhaustion that are produced by these repressive immigration policies. Faced with this legislated exclusion that denies their right to legally remain in France either to access care or to exercise their professions, foreigners describe their lack of understanding of French immigration laws and their progressive discouragement in the face of these obstacles that hinder their migratory projects in France.

For sick foreigners applying for residence permits in order to seek treatment, the institutionalization of legal obstacles has been highlighted by the associations, lawyers, doctors and NGOs who advocate for migrants' rights and are equally discouraged from asserting this right by taking the administration to court and publicising their situations.

For health professionals, the nonrecognition of diplomas results not only in professional but also social downgrading, leading to questioning and negotiation beyond the framework of work. Finally, these two case studies illustrate the effects of these institutionalized and generalized "discouragement politics" on the lived experiences and migratory trajectories of individuals excluded from French healthcare and legal systems.

## Making Sense of Change: Emotive-Cognitive Reframing

Nina Margies, Humboldt-Universität zu Berlin

How do people explain social change in their everyday lives? Drawing on qualitative research about young people in post-crisis Spain, I demonstrate that their attempt to make sense of the changed conditions since the economic crisis of 2008 involved the reframing of emotions, ideas and expectations. At the centre of this process was what the young people described in their narratives as „changing the chip". What sounds simple at first was a complex interplay of emotional, cognitive and bodily work in which existing patterns of explanation were questioned and partly replaced by new ones. This process of emotive-cognitive reframing could take two forms: When young people resorted to individualistic explanations, they related their situation to their character, biographical events or difficulties in dealing with their emotions. In this case, "changing the chip" meant adapting one's ideas and expectations to the changed circumstances. Consequently, emotion work helped them primarily to adapt by suppressing or changing deviant emotions.

When the young people resorted to systemic explanations, they explained their feelings with the (changed) structural conditions and considered their situation as a product of economic and political developments. „Changing the chip" had a different function here: it was not about adapting but about acknowledging that they felt insecure, anxious or frustrated and that this was perfectly legitimate. Emotion work then consisted primarily of turning emotions inside out and redirecting them from the individual towards external actors and structural conditions.

## The Gender Gap in Emotional Well Being Testing the Moderating Effect of Gender Equality

Vladimir Mentus, Belgrade Institute of Social Sciences

Despite the ever-improving objective social conditions of women in recent decades, research consistently indicates their lower emotional well-being scores than men. Many studies have examined the contextual factors of this association; however, the moderating effect of societal gender equality is unexamined so far. We test two contrasting theories. According to need fulfilment theory, more equal opportunities of need fulfilment should make the gender gap in emotional well-being smaller in more equal societies. On the other hand, consistent with the gender equality paradox, the gap is expected to be actually larger in these societies. More concretely, the rise of opportunities and rights brings more responsibilities and aspirations for women, and their comparison group expanded on (still better situated) men.

We use a cross-sectional hierarchical linear modelling and the data from the sixth round of the European Social Survey, including twenty-eight countries and approximately 50,000 respondents. Emotional well-being is measured using three positively formulated items (asking how often in the last week a respondent was happy, enjoyed life, and felt calm and peaceful), and three items negatively formulated (depressed, sad, and anxious). Societal gender equality is measured using the WEF Global Gender Gap Index. Besides socio-demographic variables (gender, age, education), we control for a set of individual variables shown in prior research as potentially relevant determinants of emotional well-being – subjective and objective income, location size, trust and subjective health.

Our results indicate, first, that around 8% of the variation in emotional well-being lies at the country level. Furthermore, most of our predictors significantly affect emotional wellbeing, and women once again have lower emotional well-being scores than men. More importantly, societal gender equality is shown to be a significant positive moderator of this

association: more gender-equal societies have a greater gender gap in emotional well-being.

## Scrutinizing Gut Feelings: Emotional Reflexive Practices in Italian Courts

Alessandra Minissale, Uppsala University & Bologna University

Stories are powerful emotional devices. They can make us curious, skeptical, critical, compassionate, or surprised. This chapter focuses on criminal stories reconstructed in the courtroom, analysing the role of gut feelings in judicial and prosecutorial work with narratives. Building on previous research problematizing the longstanding view of emotions as blind causes for action, the current analysis reinforces an understanding of emotions as a necessary component of judicial decision-making, consistent with principles of impartiality and objectivity.

The chapter draws on empirical material collected in Italian courts and prosecutor offices, where fieldwork included observations of hearings and deliberations, shadowing, interviews, and analysis of written judgments. Two types of gut feelings will be dissected. First, legal gut feeling, an epistemic emotion grounded on legal expertise leaving an emotional mark on the feeling subject. Second, suspicion towards 'what really happened' in a case: the true story. I will show that both types of gut feelings are reflexively monitored and managed through emotional practices where judges and prosecutors problematize their knowledge as humans, expressing ease and confidence when the professional disposition takes over. Overall, I will argue that gut feelings are vital components of legal decision-making as they help coping with and reducing the ambiguities of the case, accelerating the process by orienting the scrutiny of the narrative on the basis of aspects perceived as unclear or problematic.

**Anger and Community: Using Anger to Build Solidarity**

Merete Monrad, Aalborg Universitet

Emotions energize action (Barbalet 1998). Anger is a particularly active emotion that mobilizes energy to overcome obstacles. Anger is often a response to injustice and hence a form of resistance (Peterie et al. 2019; Lyman 1981, 2004). Anger may be an important source of dissent, insubordination and resistance against oppression. While anger can be used to mobilize resistance against oppression, this study explores how anger is used within a resistance group to build community and solidarity.

The study focuses on a social movement of unemployed called Victims of the Jobcentre (Jobcentrenes ofre). The group is organized around resistance against the Danish jobcentres, who are the institutions implementing active labour market policies at the municipal level. Victims of the jobcentre has existed for five years and is very active on Facebook. The movement is studied through non-reactive online research examining the posts and comments on the group's Facebook-page. The focus of the study is how anger is expressed, how other group members respond to anger and what norms are governing anger expressions.

The analysis suggests that anger in important ways build community and solidarity. The findings are discussed in the context of the shame of receiving social assistance that is well-documented in extant research (e.g. Pultz 2018; Peterie et al. 2019). Further, the findings are placed in the context of an increasingly "optimistic" welfare state, that is seeking to find resources for the labour market in even severely impaired populations suffering from numerous social problems (e.g. Nielsen 2019).

**Emotions and the Shaping of European Union's Climate Change and Defense Policy**

Hanna Muhlenhoff, Rosa Sanchez Salgado & Andrew Telford, University of Amsterdam

This article explores the role of feeling rules in European defense policy and climate change policy over a long time period. The article studies first how key EU policymakers explicitly referred in their discourses to a few key emotions for the study of politics such as fear, anger and sympathy. This analysis will reveal in which contexts the expression of these emotions was considered to be appropriate (feeling rules).

This article will also discuss how the expression of emotions may have contributed to the shaping of policy-making. Through the shaping of perceptions, emotions can indeed enable and constrain policy solutions (Palm 2018). In this sense, emotions are related to subtle and indirect power dynamics, including the power of shaping intersubjectivity. Data analyzed include European Parliament (EP) debates from 1994 to 2019: more specifically 36 debates on the topic of Defense policy and 54 debates on the topic of climate change.

## Emotional Communities in the COVID-19 Pandemic: A Collaborative Auto-Ethnographic Approach

Cecilia Y. Nordquist, Alessandra Minissale & Stina Bergman Blix, Uppsala University

The incentive for this chapter emerged in the beginning of the pandemic when we collected data for a comparative research project in three countries whose strategies to combat the Covid-19 virus were strikingly different and often debated: Sweden, Italy and the United States. Trying to make sense of our subjective feelings as well as the collective feelings we identified in reports and discussions in the media and personal conversations, we found that our efforts not only had a therapeutic essence, but furthermore were illuminating examples of authoritative and public responses either fragmenting, or supporting emotional communities. The three countries faced the same health hazards, but the authorities' emotional response and the public's collective feelings were in several ways exceptionally different.

Through individual auto-ethnographic diaries, observations of press conferences, and joint emotional reflections, we found that our own and our respective countries' responses stood out as rather diverse, as did our feelings. Hence, by employing collaborative autoethnography, and a threetier analysis strategy, we elaborate on the observed responses in our respective emotional communities challenged by the covid-19 pandemic, emphasized by emotional estrangement when own feelings did not correspond with normative expectations.

## As a Mum You Never Get Bored? A Sociological Approach to Maternal Boredom During Parental Leave

Silke Ohlmeier, Universität des Saarlandes

In recent years, motherhood has become a highly controversial topic. On the one hand, motherhood is often idealized as the ultimate source of fulfillment, on the other hand critical perspectives on idealized images of motherhood are on the rise. The present contribution connects to that tension on the example of maternal boredom during parental leave.

Based on a qualitative grounded theory study of 16 user generated threads in an online parenting forum, it sheds light on how social discourses, normative orders and latent interpretative patterns influence maternal boredom. Specifically, I will show that maternal boredom emerges in a paradox between internalized idealized images of a supposedly completely fulfilling motherhood, and a simultaneous devaluation of motherhood, which is rooted in internalized ideologies of a 'work centered society'. The aim of the research is to contribute to the removal of the taboo of maternal boredom, and to highlight the potential of a sociology of boredom.

**How Hope Created a New Nation-State: Transforming the 'Philosophy of Hope' of Turkish Nationalism to a 'Sociology of Hope'**

Ahmet Ferhat Özkan, Necmettin Erbakan University

The hope, offers a useful perspective for understanding Ottoman modernization, though it is not studied adequately. Hope of Ottoman intellectuals in 19th century indicates an epistemological break: Traditional understanding of destiny has left its place to a future that the individual can build. Hope, as a path-breaking affect or emotion, emerges just before the foundation of the Turkish Republic, again and more prominently.

Turkish nationalism, which made the establishment of the Republic of Turkey possible as a nation-state, was born with the "New Life" [Yeni Hayat] movement in 1908. Ziya Gökalp, the theoretical founder of this movement, uses the concept of "philosophy of hope" in his writings several times. Gökalp, deeply influenced by Durkheim, also redefines the individual and society, and adapts Durkheim's concept of "collective consciousness" to Turkish society. In literary works, the new hope is tried to be imposed even to different ethnic groups. Ömer Seyfettin, another important figure of Turkish nationalism and literature, uses the hope as a dominant theme in his works. Thus, the hope fulfills the same task for the second time after in late Ottoman history. The way from the Islamic community [ummah/ümmet] to the nation [millet], from the subject [tebaa] to the individual and citizen, from the empire to the nationstate, passes through the "philosophy of hope", and this theoretical assumption evolves to a practical reality with the foundation of Turkish Republic, in a way that is rarely seen in history and much shorter than a quarter of a century.

This study will focus on the "philosophy of hope" by transforming it into the "sociology of hope". The scope and qualities of the hope will be examined, and the role of the hope as a "sticky" or "collective emotion" that makes a new state possible will be questioned.

**Shame, Identity, and Social Order – Re-Positioning in Narrative Interviews in Contexts of Work and Care**

Sarina Parschick, University of Kassel

The role of emotions in society and more specifically in labor settings has been a point of debate in sociology for some time. A heavily discussed emotion in the discipline is shame because of its connection to social status and power (Neckel 1991). Shame is defined as the adoption of others' views about oneself, perceived as negative, and is connected to conformity and to accepting the status quo. Only few researchers deal with various outcomes of shame, and they rarely relate shame to work and care experiences under the consideration of narrative identity and social status. The contemporary work sphere can be characterized by precarization and the weakening of the performance ideal resulting in a high potential of not being recognized or being disregarded, which can lead to shame (Voswinkel 2001). In contrast to labor, care work has always been characterized by a lack of social recognition. There are high expectations on parenthood and the 'right' way of upbringing that are challenged by the ideal of self-development. Both spheres are highly intertwined with each other: the intimate and family life can be strained by the demands of the job sphere and vice versa.

By using self-collected narrative interviews focused on the whole life and analyzed using the documentary method, I want to show, based on three biography cases, that feelings of shame that are relevant to life history, besides leading to conformity, can also lead to reorientation, drifting down and to the adjustment of ambitions of social advancement. The material shows that shame situations are highly relevant for the identity and the biography because shame transcends the situational context (Katz 1999). Shame is an important driver of re-positioning dynamics (Lucius-Hoene/Deppermann 2004) being used by the interviewee to find new positionings regarding their identity and the social order as well.

## Social Cohesion between Solidarity and Affinity

Christian Helge Peters, University Halle-Wittenberg

Currently, many authors in public and academic discourse speak with a focus on the anti-Covid19-politics movement or the high election results of right-wing parties of an increasing "social divide" that threatens social cohesion. There has been a broad discussion on social cohesion in social sciences ever since: Different conceptions could be ideally classified in a scheme with a more rational (Weber, Parsons) and a more emotional pole (Durkheim, Tönnies).

I would like to explore this tension in current discussions by following an affective turn in conceptions of social cohesion and by examining its causes and consequences. Therefore, I focus on concepts of solidarity and affinity because they are different forms of social cohesion, which can be rather located at one of the poles between rationality and affectivity. The confrontation of both concepts provides productive insights into the understanding of social cohesion. The concept of affinity can be assigned to the pole of affectivity and at the same time be understood as a critical demarcation from a certain concept of solidarity, which can rather be assigned to the pole of rationality.

By doing so, I analyze a shift in the central process of social cohesion and a simultaneous shift from rationality to affectivity. The concept of affinity changes the focus in social cohesion from questions of collectivity and identity to connectivity of relations and, moreover, to affective processes. The concept of affinity opens up a more dynamic and fluid understanding of cohesion and a wider attention to the manifold processes of cohesion. Furthermore, it places the focus on new collectives. But the concept of affinity tends to exclude rational processes and therefore creates new problems. I want to overcome these by redefining the relationship between rationality and affectivity as a form of modulation and by introducing the concept of affective solidarity.

## Digital Participation as an Approach for Empowering Marginalized Groups

Melanie Piser, Leibniz University Hannover & HAWK Holzminden

The interdisciplinary doctoral thesis "Empowerment through digital participation for the sociocultural deprived, female population in rural municipal planning" combines Geography, Political Sciences and Gender Studies. Conventional, analogue participation is dominated of elderly, retired, educated, wealthy and local men (Stiftung Mitarbeit 2019). Other population groups are underrepresented in municipal decision makings and so their opinions are not heard, although they are affected, too. There is a feeling of repression and unimportance among these people. One of these sociocultural marginalized groups is the female population. New and digital possibilities could strengthen the commitment of women and could activate and mobilize them to take an active part in municipal planning. In local politics, there is the best chance to wield female influence and to incorporate a strong emancipated voice for a change in politics.

In my thesis the superior research question is in what way digital participation methods are appropriate to include women. More questions are: Can the situation be improved through online measures for women? What are the exogenous and endogenous factors, which prevents women from participating? Do women feel heard and included in the decision-making process when digital instruments are used? The research design is dominated by qualitative methods like informal interviews and a part of guided questions to explore the female opinions and feelings. The questioning can provoke strong emotions, particularly on omnipresent topics like unequal treatment between gender. Sadness, anger or insults against the interviewer can occur. Breaks in the conversation, non-violent communication of Marshall B. Rosenberg (1999) and emotional distance of the dialogue partner can alleviate the situation. Also, the interviewer, especially if the interviewer is female, should think about her own opinion. As a woman who is reflecting her own situation and who knows discriminating behavior, there is the strong

recommendation to interview with a "perspective of artificial unfamiliarity" (Gildemeister 2004) to keep up professionalism and quality criteria of qualitative research. So, the risk of leading questions, the "Illusion of unmediated Understanding" (Bourdieu 1996) and mixing up with own experience is reduced. There is no need for only male interviewers because research shows, that questions are answered more reliable, if both conversation partners are of same gender (Huddy et al. 1997; Schaeffer et al. 2010). Depending on the research question, informal conversations work better to analyze opinions, knowledge and the practice of social relations. Otherwise, with guided questioning these latent structures are gone (Hoffmann-Riem 1980). To avoid stops, refusing and halts in speech, especially on inconvenient topics, specific questions should be posed. Group discussions inflame the atmosphere or can distort through social desirability. Without moderation there are unwanted dynamics possible. Recent discussions about the gender gap in all spheres of life lead to a perfect initial position for research. This omnipresent topic produces reflected opinions and new practices (vgl. Oevermann 1991; Meuser/Sackmann 1992). The scientist accompanies the process of the transition from a policy of roll back towards experiences of new social-scientific recognitions (vgl. Becker u.a. 1998). In this stadium I want to step in with my research and want to generate answers to the complex fields of digitalization and the perception of women feelings regarding gender equality in rural politics.

## Studying Affective and Emotional Dimensions of Experiences of Ethnoracial Exclusion

Eunike Piwoni, Passau University

In migration studies, there is a vibrant debate on how minorities respond to experiences of ethnoracial exclusion (see Lamont et al., 2016, "Getting Respect"). However, affects and emotions have been largely neglected in that debate.

Against this background, I want to discuss how the affective and emotional dimensions of minorities' experiences of ethnoracial exclusion can be studied through qualitative in-depth interviews. Starting from a short overview of how responses to ethnoracial exclusion have been studied to date (mainly by focusing on "cognition" and "practices"), I will develop suggestions with regard to how an emotional sociological perspective could be implemented in the field by 1) studying interviews as affective encounters, and, 2) drawing on concepts such as emotion repertoires, emotional reflexivity, and emotion work. After that, I will discuss selected examples from interviews with 67 highly educated 1.75- and 2nd generation German Poles, German Turks, and Black Germans (conducted 2018-2020) to illustrate the variety of interviewees' affective experiences of (and responses to) incidents of stigmatization/discrimination. Moreover, I will explore different ways in which interviewees encoded felt experiences as specific emotions.

Overall, I shall argue that a focus on affects and emotions is necessary for an in-depth understanding of minorities' experiences of ethnoracial exclusion (some of which may not be framed by interviewees as instances of 'racism' or 'discrimination') but also for understanding within-group differences as well as differences between groups.

**What's Love to Do With It? Synthesizing Micro-Sociological Theory to Capture Love Practices in Contemporary Personal Life**

Poul Poder, University of Copenhagen

Love is an overdetermined notion as everyone can associate something with it. Moreover, it seems a stubborn romantic assumption that it cannot be defined love which invites subjectivism (Scheff 2005, 2011) and misrecognition of love (Hooks 2000). Rather than contesting its proper meaning the notion is applied vaguely in contemporary sociology of love. This explains why sociologists study gender inequality, power discourse, or normative expectations concerning love while claiming researching love (Smart 2007). Love need not be an ideology with an underlying false promise but should be taken seriously as a force that motivates action and association (Smart 2007, Smith 2015). Empirical research into contemporary love lives suggest that loving relationships involve a) emotionally defined attraction and attachment (Fletcher et al 2013), b) work/commitment in terms of relationships work (Fink & Gabb 2018; Thagaard 2005), c) intimacy (Giddens 2013; Gross & Simmons 2002; Brownlie 2014) and d) moral engagement (Bauman 2003; Belleau et al 2020). Consequently, a completely emotionalist understanding of love as a "quintessential fusional emotion" (Illouz 2019) is out of sync with contemporary love practices. Moreover, it is required to become more specific on what kind of emotions and qualities are involved in love interaction (Smart 2007; Brownlie 2014).
Consequently, in this paper I critically examine micro-sociological theory - Scheff, Bauman, Kemper, Seebach, Clark and Collins - which acknowledge distinct attitudinal, moral, emotional and actional qualities of intimate love.
In this way we can get an elaborate grasp of what love involves as a distinct relational practice and thereby pave the way for more precise empirical research into different facets of contemporary love lives.

**Young Sicilian People Face the Covid-19: Experiences and Sensitivities in Relation to their Families in the Context of Isolation**

Alessandra Polidori, Università di Perugia; Adrian Scribano, Universidad de Buenos Aires; Lorenzo di Tomasso, Università di Perugia

The purpose of this proposal is to state the results obtained in a research conducted on young Sicilians from April 2020 to February 2021. Sicily represents a particular field of research especially when it comes to young people because it emphasized some of the characteristics of the youth condition in Italy, such as the difficulty in finding a job, the impossibility of acquiring autonomy from one's own family and planning a stable biographical trajectory. This is why we decided to investigate the Sicilian situation by analyzing the context and conditions in which young people have passed the pandemic, conducting 23 online interviews to better understand the emotions during the lockdown that led many young people to return home to their families.

The presentation will be structured as follows:

1) A description of family structures and the today context in Sicily and Italy.

2) A second part dedicated to reproducing how young people describe their families regarding Covid-19 referring to the first lockdown in the first part of 2020 and the second lockdown in the first part of 2021 characterized by lighter restrictions.

3) Development of the two main findings

a) The verification of an emotional ecology composed by the experience of three sets of practices of feeling: the virtual and face-to-face contact, proximity/distance, and the rediscovery and longing for family relationships.

b) The impact of fear on family relationships and the intimacy of young people

Finally, conclusions will be drawn regarding the place of feelings of trust about and from the family. With this intervention, we want to highlight a context that needs in-depth analysis and open new avenues of study regarding the Sicilian territory and young people.

**Transnational Acts of Familiy, Emotions and Social Change**

Alessandro Pratesi, University of Florence

How do long-distance couples and families manage to do family and intimacy by means of micro-situated, emotion-based dynamics? What can we learn from their everyday family practices (Morgan) and practices of intimacy (Jamieson)? How do such practices and their emotional components can help us shedding light into larger macro sociological processes and social change?

Since its early theorisations, there has been a number of studies on living apart together (LAT) couples, focused on their incidence, their characteristics, their motives, their habits, their emotional and financial costs, their developments as a couple, etc. Quite often, these studies concern LAT couples living apart in the same country or city. Still lacking, though, are phenomenological accounts of long-term, long-distance relationships, that is, accounts on the lived experience of these couples and families, on the multiple meanings and implications of living apart together in terms of daily, performative family acts and intimacy practices when the geographical distance does not allow frequent or regular encounters.

Drawing on a number of case studies of long-term, long-distance couples and families, this paper addresses the above-mentioned questions and provides a phenomenological picture of unconventional family practices as well as a potential theoretical framework through which the multiple meanings and implications of LAT experiences may (or may not) find a common denominator. Understanding the lived experience of long-term, long-distance couples and families can advance our peripheries of knowledge production on the changing nature of family relationships and provide some useful insights in the enduring gaps, absences and invisibilities in family policies. Shedding light on these gaps can help us to address them in terms of broader issues which possess important theoretical and political implications.

## Encountering the Emotional Landscape of Disablement with Young Disabled Women Using Zine-Making as Creative Mode of Inquiry

Amanda Ptolomey, University of Glasgow

In this paper I will share emerging ideas from my doctoral research, which I am close to completing, exploring everyday life with disabled young women in Scotland using zinemaking as a mode of creative inquiry. I will reflect on the methodological aspects of the research relating to affect within the research encounter, as well as the substantive findings of the study.

Zines are small, DIY, usually hand-made booklets sharing ideas of interest to the maker, and historically have been used as a medium for marginalised people to express their identities and viewpoints. In this study, zine-making workshops were devised as a way to centre the perspectives and interests of participants in order to find out what matters to them. Reflecting on the methods of inquiry, I suggest that applying a feminist ethics of care throughout the inquiry resulted in what I am calling a feminist affect of care in the research encounter.

Drawing on the data generated, I will apply my novel synthesis of Donna Reeve's work on the concept of psycho-emotional disablism with scholarship on public feelings, structures of feeling, and affect. I will then forward key features of the emotional landscape of disablement for disabled young women across the domains of close relationships, educational institutions, and identity. I will conclude by reflecting on the ways disabled young women resist against psycho-emotionally disabling affects.

## The Organization of Cooling Out Processes: Organisational Structures and Emotional Stabilisation Work in Outplacement Counseling

Charlotte Renda, Universität Bielefeld

Losing one's job can be one of the most stressful experiences a person may face in their life; it may be as traumatic as going through a divorce, as having to withstand the death of a spouse or a serious illness (e.g., Winegardner et al. 1984). The dismissed employee has to find a way to emotionally adapt to role/status loss and its consequences. With increased rates of downsizing since the 1980s, a niche emerged for service organizations that specialize in dealing with the emotional crises of job loss and the ensuing job search. "Cooling-out" (Goffman 1952) – i.e., the social practice of stabilizing the victims of role losses – is done by counseling firms, so-called outplacement agencies that support (and tame) the dismissed in coping with the situation, and thus protect the former employer from the laid off person's anger. What for Goffman bordered on "an art form, involving […] a degree of interpersonal finesse" (Miller/Robinson 2004: 62), now becomes the formalized effort of a thriving counseling industry. But what exactly happens when cooling-out is being organized? In what way does the organizational-institutional context permeate the interactive practices of doing emotional stabilization work? And how are emotions addressed, processed, or made invisible in the course of outplacement counseling sessions?

To answer these questions I draw on qualitative interviews with outplacement consultants who, as "emotional experts" (Kleres 2015), are at the center of the intertwining dynamics of power, knowledge, and the operation of feeling rules; "they are persons who, in one way or another, participated not just in practices that are of interest, but also in the emotional processes at stake" (Kleres 2015: 92). While for Goffman the concept of cooling-out mainly remained on the level of face-of-face-interactions, bringing to the fore organizational contexts and structures sheds new light upon emotional stabilization work.

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## Does Empathetic Communication Lead to More Positive Attitudes Toward Immigrants?

Zuzana Ringlerova, Masaryk University Brno; Jan Krotký, TU Darmstadt & Masaryk University Brno

Even before the war in Ukraine, immigration was one of the most contentious political issues in Europe. Given the demographic situation in Europe and given the expected effects of climate change, immigration is likely to remain one of the top issues on European politicians´ agenda. At the same time, Europeans' attitudes toward the incoming population are one of the key factors that shape how European societies navigate the issue of immigration.

In this paper, we contribute to the study of immigration attitudes in Europe by focusing on the role of emotions in political communication about migration. We draw on the 3D model of political communication introduced by Rivas-de-Roca and García-Gordillo (2022). This model proposes ethos, inclusivity, and empathy as important parts of normative political communication. In this paper we focus on empathy with relation to political communication about immigration. Existing research on voting behavior in the US shows that individuals are significantly more likely to accept a position if the speaker shows empathy (McDonald 2021). Similarly, we will focus on expressions of empathy with citizens' concerns regarding negative impacts of immigration. Our research question is, thus, as follows: Does empathy in political communication about immigration influence individuals' attitudes to immigration?

Our paper will examine this question using data from an original survey experiment conducted in the Czech Republic. Czech Republic is a suitable case because immigration is a polarizing issue, and a large proportion of citizens has negative views of immigration. The advantages of experimental research design will allow us to determine whether empathetic communication changes people's attitudes, compared to sympathetic communication and communication that lacks empathy or sympathy with citizens' concerns.

## Political Influencers, the New Emotional Workers?

Viktoria Rösch, TU Dresden

One of the most enigmatic social figures of the digital age is the influencer. In addition to influencers who primarily pursue economic goals, influencers are also increasingly establishing themselves in the political sphere. I understand this kind of activists as Political Influencers; social media users who are politically active on social media (but not necessarily exclusively). The activism is based on tools of influencer marketing. In this context, media selfpresentation and the political content to be conveyed are closely interwoven. Central to this is the interweaving of public and private spheres. At this point, I argue that political communication in social media has changed the patterns of affect. It is not factualness and distance that dominate political address, but intimacy, authenticity, indignation, and involvement. In this process, media practices play a prominent role. Through selective impressions of everyday life, through addressing and involving the audience, but also through the aesthetic processing of political protest, emotions are addressed that oscillate between public and private. If one pursues the idea, then Political Influencers perform a specific form of emotional labor (cf. Hochschild 2006: 120). The political influencers who perform emotional labor try to evoke certain feelings and emotions in the audience. They appeal to the memory of feelings (ibid.: 100), i.e. they try to appeal to already known feelings and at the same time intensify or modify feelings. So emotional labor involves "the production of affect and work on affect" (Strick 2018: 113, emphasis added).
This paper discusses how Political Influencers work with and on affect, how they address emotions and how they establish an affect relationship between themselves and their audience. I will discuss which viability the concept of emotional labor (Hochschild) has for the analysis of political activism on the Internet. The empirical basis of my argumentation are photos and short videos from Instagram accounts from new-right influencers.

## Doing Biographical Research: From Mediated Affective Encounters to Emotional Remembering

Minna K. Ruokonen-Engler, Institute for Social Research Frankfurt

Biographical research is strongly intertwined with affects and emotions. Both the interview situation and the biographical narration are imbued with affective and emotional accounts. From a methodological point of view, this has been mainly discussed as a question of creating proximity, alliance, or distance in a face-to-face research situation. The current Covid-19 pandemic, however, has forced biographical researchers to engage with digital research methods and to conduct biographical interviews online. This has not only posed new methodological questions but has also forced to think about the influence of the digitally mediated research situation both on the research interaction and the biographical interview itself. By drawing upon my current research on intergenerational and gendered negotiations of social mobility processes in the context of migration, I ask what kind of research atmosphere can be created through digital environment, what challenges are encountered and how this environment influences the biographical remembering in comparison to direct face-to-face interviews. In my discussion, I focus on the affective and emotional underpinnings of the biographical online interview and indicate how digitally mediated encounters consist of affective atmospheres in which different bodies are not only affecting but become highly affected. Consequently, I ask how this influences the process of biographical narration and remembering.

## Collective Ressentiment

Mikko Salmela, University of Copenhagen/Helsinki; Christian von Scheve, Freie Universität Berlin

Ressentiment has been identifed as an affective driver of reactionism on the political right and left (Capelos & Demertzis, 2022; Capelos et al., 2022; Sullivan, 2021), of right-wing populism (Betz, 2005; Hoggett et al., 2013; Kiss, 2021; Mishra, 2017; Salmela & von Scheve, 2017), as well as of fundamentalism, fanaticism, extremism, and radicalism (Griffin, 2012; Katsafanas, 2022; Mishra, 2017; Posłuszna & Posłuszny, 2015). The function of ressentiment is to manage threat to self-worth through two parallel transvaluations: frst, what was desired or valued, yet unattainable, is reassessed as undesirable and worthless; second, the self is reassessed as valuable and morally superior through new (social) identities.

Although typically referring to social and political contexts, current research focuses on individual ressentiment, highlighting its affective drivers and outcomes as well as the psychic defences involved in the transformation of an individual´s values and identities (e.g. Salmela & Capelos, 2021; Demertzis, 2020; Aeschbach, 2017). In some of these studies, ressentiment is argued to become collective at the stage of its consolidation and reinforcement, e.g. through cultural practices and political discourse. In contrast, there are only few empirical studies where ressentiment is found to emerge at the group level (Kazlauskaite & Salmela, 2021; Sullivan & Day, 2019; Pettigrove & Parsons, 2012).

This presentation outlines the frst theoretical account on the elements and processes of collective ressentiment. First, we will draw from classic studies of ressentiment (Nietzsche, (1961[1884]); Scheler, (1961[1915]; Ranulf, 1938; Fromm, 1941) for their relevance on collective ressentiment. Second, we will draw from contemporary studies on ressentiment in political contexts to identify transition points between individual and collective ressentiment. Third, we will supplement these works with concepts from the social sciences, such as group-based and collective emotions, feeling rules, affective practices, group status, group efficacy, and cultural practices (e.g. "deep stories" of collective victimhood).

## An Account of Embodied Life in Global Era: Emotions and Gender in Turkey

Esra Sarioglu, Max Planck Institute for Human Development, Berlin

Drawing upon the theoretical contributions of the emotions scholarship in the fields of sociology and anthropology, as well as phenomenology, and non-representational methods, this study presents three different moments of embodied life under capitalist globalization in Turkey, which views globalization not as a totalized system where parts fit together, but as an embodied process that unfolds in everyday life.

I consider emotions as part of what I call "embodied life." The concept, instead of merely pointing to the embodied dimensions of emotions, locates emotions as constitutive parts of embodied living. The idea of embodied life holds that an analysis of society begins from the body, feelings, and emotions. As such, from the perspective of embodied life, economics, politics, and societal process no longer constitute the background, the context, or so-called the material conditions that underlie human subjectivities and actions. Rather economy, society, and politics come into view as embodied life, manifesting themselves in the stirrings of emotions, changing bodily rhythms, orientations along with disorientations, and vitality as well as the vulnerability of body.

Drawing on an ethnographic research, I turn to the specific context of Turkey with the aim of highlighting how global capitalist restructuring is entangled with bodily orientations, emotional stirrings, embodied habits, motions, and ways of feeling. In each moment that I present, the corporeal realm and emotions are inextricably linked with the material, historical, and social realm. These moments are not fragments but link together thematically and theoretically through gender. They are defining moments for women in Turkey, in which certain gendered ways of being are enabled or materialized while some other relationalities are foreclosed or excluded, a process shaped by economics and politics of globalization. These pivotal moments that have personal, interpersonal, and transpersonal dimensions also illustrate the political frictions and

conflicts that women, as embodied beings, have partaken during globalization.

## Paradoxes and Specious Promises: An Ethnography of Mindfulness Classes

Elgen Sauerborn & Nina Sökefeld, University of Hamburg

The growing popularity of Western secular mindfulness programs in recent decades has frequently been criticized by sociologists. Mindfulness in this line of argument is viewed as the quintessential neoliberal and capitalist technology of the self. However, this—quite justified—functionalist critique does not account for how mindfulness is increasingly being used to escape growth-driven optimization pressure.
Based on our empirical field research, we thus show how mindfulness is negotiated as a response to contemporary crises and social change, and to what extent this program can be understood as a symptomatic, current cultural phenomenon.
From our ethnographic data of 121 hours of participant observation in mindfulness courses and interviews with teachers, as well as analysis of relevant literature, we empirically reconstruct four paradoxes of mindfulness. In our presentation we demonstrate, first, that mindfulness is a program of specious promises, and second, how the broad accessibility and popularity of the program rests on the fact that its application is as paradoxical as the social problems to which it promises to be an answer.

## Telling Loss: Collective Feelings, Traveling Stories and Relationalities of Post-Gezi Migration From Turkey

Özlem Savaş, European University Viadrina

Due to escalating political oppression and turmoil, a growing number of people—mostly academics, artists, journalists, and students—have left Turkey since the 2013 Gezi movement and settled around the globe, especially in Berlin, Germany.

This paper is underpinned by my three-years ethnographic research on affective culture of post-Gezi migration from Turkey that has been created through emotional practices across digital media, artistic endeavors, and public events. It focuses on emotional practices of telling, performing, reworking, and networking lived and felt experiences of political oppression, displacement, and relocation and explores their roles in shaping subjectivities, belongings, and relationalities. In particular, this paper inquiries into collective and political feelings of loss, that have prompted the desire, need, or impulse to leave the country and largely shaped the affective culture of post-Gezi migration. As a key structure of feeling, loss has been mediated, circulated, and archived through a range of texts and performances including essays, talks, photos, videos, exhibitions, and artistic performances that were created by people who recently left Turkey.

Drawing on various narratives and performances of loss, this paper discusses how collective and political emotions of displacement can create forms and spaces of belonging and relating to others. Rather than confining constant engagement with the past to never-ending grief and nostalgia, that have been stereotypically associated with displacement, this paper discusses how emotional practices of exposing and exchanging feelings of loss create a shared history here and now. It further explores how the collective feel of a shared history opens up relationalities that can bring about affinities, intimate publics, and political friendships, as well as distinctions and conflicts.

## Managing Fear Through Digital Interactions: The Construction of Local Emotion Norms Regarding COVID-19 Pandemic in an Online ‚Contestation Community'

Maja Sawicka, University of Warsaw & DELab – Digital Economy Lab UW

Anti-vaccination cybercommunities can be conceptualized as Goffmanian "black places" in the digital environment, where alternative knowledge, authorities, and norms pertaining to infectious diseases emerge and are disseminated. These communities, as a grounding principle, resist fear towards infectious diseases and reject recommendations of actors established in the field of medicine and science. Therefore, they constitute an alternative to dominant, community-based 'circuit' of cognition, feeling, and behavior. The onset of the COVID-19 pandemic represented a challenge which those communities needed to respond to: the dominant definition of the situation of pandemic in those early stages fostered fear of a novel, unknown, and potentially deadly infection.

In this presentation I will investigate the processes of collective emotion work aiming at fear management performed within an anti-vaccination community upon the onset of the pandemic to explore which emotion norms emerged in this community in the earliest stage of the pandemic, especially in regard to fear and anxiety: how were those emotions regulated and collectively managed? Did a coherent local 'emotional' definition of the situation of pandemic emerged from the interactions between community members? The presentation will be based on a digital ethnography conducted in a major Polish Facebook-based anti-vaccination cybercommunity between early March and May 2020. I will argue that through collective emotion work this community contested the dominant definition of the situation. Communitybased emotion work mediated articulation of a 'counterdiscourse' of the pandemic.

## Trust, Vulnerable Emotions and Protective Practices in the Group Spaces

Vanessa Schwenker, Leuphana University of Lüneburg

Trust is increasingly conceptualized as multidimensional and context-specific within different spheres of the social sciences (Grünberg 2014). Accordingly, trust is described as a phenomenon constituted by both rational and emotional components that constitutes differently in various contexts. Within the sociology of emotions, trust plays a marginal role. However, the sociology of emotions provides considerable potential to explore the contextual relations between trust, emotions and space.

The paper aims to provide an input for this exploration based on findings from an ethnographic study concerning a parenting education program addressing migrant mothers. Theoretically, Annette Baier's (1986) definition of trust as an "accepted vulnerability to another's possible but not expected ill will (or lack of good will) toward one" (235) is critically reflected. The implications following this will be conceptualized in terms of Goffman's (1967) notions on trust and face-work, which further provide a practice-theoretical view on emotions.

The study outlines how trust in the group space is built by the regulation and (de-)legitimation of participants' emotions. In the parenting education program, mothers are addressed as vulnerable subjects in terms of their emotional responsiveness. Vulnerability is framed in reference to feelings of embarrassment, shame, sadness, anger, as well as offence. The practices of the professional are oriented towards avoiding or excluding these feelings for creating trust in the group space. Central to this are protective practices associated with tact, avoidance, and correction (Goffman 1967). Under these aspects, the emotions of the participants, as well as the emotions of the professional herself, become the object of the professionals' regulation and control over the space. Against this background, the relationship between trust, emotions, and (group) space will be reflected in terms of power. Finally, the paper addresses the question of how research in the sociology of emotions can benefit from a conceptualization of trust as an emotional practice, for instance to extend concepts of emotion work (Hochschild 1979).

## Emotional Neutrality as a Work Requirement in the Slaughterhouse

Marcel Sebastian, Universität Hamburg

Slaughtering animals can be an emotionally overwhelming task for many people, yet slaughterhouse workers must be able to perform such work daily and display neutral emotions to the killing of animals. Not feeling negative emotions such as guilt, pity, or regret is a necessary condition for long-term work in the slaughterhouse but remains an informal norm as a work requirement within the organization of the slaughterhouse and is shared as tacit knowledge among workers.

This study aimed to discover how slaughterhouse workers perform emotion work in the context of slaughtering animals. Drawing on sociological theory regarding emotion work, organizational sociology and the sociology of work, the proposed paper analyzes whether slaughterhouse workers' emotion work can be considered "deep acting" or "surface acting" and explores the emotional labor techniques used in the slaughterhouse.

The empirical study, based on 13 semi-structured interviews carried out with German slaughterhouse workers from six slaughterhouses, showed that the successful use of specific emotion labor techniques leads to emotional neutrality toward the act of killing, which turns workers into "deep actors", whereas unsuccessful use of such techniques leads to negative emotions and, thus, "surface acting."

The analysis shows that emotional distancing is a main emotional labor technique and is supported by reframing, which is the attribution of meaning and legitimation to slaughtering, which makes emotional distancing easier. Additionally, the proposed paper examines reasons for failed emotion work, such as the slaughter of calves, as well as the role of socialization for the fulfillment of the emotional job requirements of slaughterhouse work. The study was able to show that an experience with slaughtering at a young age through a family background in meat production or animal husbandary can lay the emotional foundation for later work in slaughtering.

## The Emotional (and Anti-Emotional) Scripting of Boycotts

Hizky Shoham, Bar Ilan University

The proposed paper theorizes boycotts as social dramas (as conceptualized by Victor Turner and Jeffrey Alexander) and argues that their plotting results from a subtle interplay between their emotional scripting and an anti-emotional discourse. A boycott begins with a dramatic performance of emotions like anger, disgust, fear, and righteousness, weaved into political narratives about the relationships between "us" and "them" as key to "our" proper development or redemption. For the emotions to be successfully politicized, social actors must perform emotion-work (as defined by Arlie Hochschild) and set some "non-emotional," or "practical" goal—a certain change in the power balance should the boycott prove successful. Hence, boycotts often use anti-emotional language to deny, silence, or restrain the emotions that triggered them in the first place. However, sometimes this emotion-work utilizes an emotional language of repulsion from the "immature" politics that initiated the boycott in the first place.

As a case study, the paper looks in its second part at the emotional aspects of the anti-emotional language of the public debate that raged in Jewish Palestine in the 1930s about the Nazi-Zionist agreement known as Ha'avara, which broke the global boycott on Nazi Germany. Due to the alleged dominance of the anti-emotional ethos over the Zionist directive of restoring Jewish honor and political activism, both supporters and opposers of the Ha'avara agreement accused each other of "exilic" submissiveness. Besides the political effectivity of the boycott, they disagreed regarding its proper use as an emotional outlet, thus performing different emotional scripts while speaking the language of Jewish pride. Boycott supporters cast the Jews as the victims of the universal villain, which filled them with a sense of moral superiority, pride, and ethnic distinction, whereas Ha'avara supporters emphasized the Jews' ability to control their anger as a sign of their newly acquired dignity.

**Solidarity and Social Conflict: Carer Emotions in Times of Crisis**

Lisa Smyth, Queen's University Belfast

Does solidarity have any role in the emergence of social conflict? Debates on the question of what solidarity might be and what work it does generally focus on its significance for collective action, as well as stability and order.

This paper instead examines the relationship between solidarity and social conflict, through an analysis of emotional experience during a time of 'great collective shock' (Durkheim 1912). Assuming that emotional responses to such crises offer important indicators of the character of normative landscapes, the analysis focuses on the experiences of informal carers during COVID-19 lockdowns, as they struggled to provide care for clinically vulnerable family members in the face of a serious threat to life and health. These were gathered through 32 qualitative, emotionfocused interviews with 25 family carers in Northern Ireland during 2020 and 2021. The connections between uneven expectations of solidarity and carer emotions, particularly those of fear, gratitude, frustration, anger, and pride, are examined. The paper argues that unmet expectations of solidarity can generate social conflict.

**Making Cultural Differences: Emotions in Positioning**

Mei-Chen Spiegelberg, Technische Universität Dresden

Transnational cooperation is often framed as susceptible to conflict, an assumption premised upon particular ideas associated with cross-cultural interactions. In recent decades, training programs are offered as practical solutions to minimize such 'cultural' frictions. These courses are designed to increase participants' knowledge of 'cultures' for their careers, and provide opportunities for them to acquire 'intercultural competence': a professional qualification attesting to their ability to work transnationally. How the qualification is earned in practice varies, but often consists (at least in part) of participants sharing professional and personal experiences—how they felt—when they interacted with 'other cultures'. The latter subsequently suggests that what constitutes 'intercultural competence', is premised upon participants' particular positions and communication exchanges in these courses that are intertwined, and made visible through their emotions as well.

This paper considers the latter in the context of my current ethnographic research on Sino-German intercultural training programs. I focus on how my presence in these trainings, in which I was perceived as a representative of the 'other culture' led to negotiations of competing categorizations that included, but also went beyond distinctions associated with nationality (e.g. 'Chinese' versus 'German' culture) to 'mark' me as 'the Other'. Referring to concept of human distinctions (Hirschauer 2021 [2014]), individuals distinguish themselves from others through categorization: they position themselves using categories that evoke particular meanings that define who they are (and are not) in reference to competing categories. By examining how 'I' and others felt in this category-making and position-taking process during these courses, this paper emphasizes the social significance of emotions in the context of transnational socialization and professionalization, and offers autoethnography as a methodology to explore these processes.

## Climate Change as Trauma Drama: Emotional Performances of ‚Climate' Emergency' and ‚Climate Justice' in British Climate Activism

Matthew Stemp, Goldsmiths, University of London

Cultural sociological theories of trauma have rarely been applied to climate change, despite the centrality of negative emotions in the social performance of calls for mitigation and adaptation. In this paper, focussing on a British context from 2018, I draw on participant observation with local groups and in-depth interviews with activists in Extinction Rebellion (XR) UK to consider the role of emotions in how climate trauma scripts are performed and contested in and between environmental social movement organisations (ESMOs). In particular, I locate a key contestation between 'climate emergency' and 'climate justice' scripts. On the one hand, ESMOs performances can be understood in terms of the development of distinct emotional communities and cultures centred around clusters of climate emotions such as frustration (at inaction) and anger (about injustice). On the other hand, I argue that ESMOs are also trauma organisations that depend for their coherence on different accounts of the suffering caused by climate change, and differing identifications of victims and perpetrators. I conclude by arguing for the need for a cultural sociological account of climate emotions, bridging concepts from the sociology of emotions and theories of cultural trauma in order to research the situated emotional performances of ESMOs and a wider range of civic actors within the ongoing trauma drama of climate change.

## Enacting Solidarity, Ritual and Collective Emotions in a Black Lives Matter Protest: An Affective Practices and Virtual Reality Analysis

Gavin Brent Sullivan, International Psychoanalytic University Berlin & Coventry University; Chris Day, Coventry University; Zsófia Hacsek, Coventry University

Black Lives Matter protests following the murder of George Floyd spread quickly in 2020 to include many cities and towns outside the United States. Beginning on May 28th, multiple protests took place in large cities in the UK as well as smaller towns and cities such as Coventry. Against the background of ongoing Covid-19 restrictions, several hundred people took part in a second protest in central Coventry on June 7th.

In this case study of the largest protest and a subsequent smaller event a week later, we recorded 360 degree virtual reality (VR) recordings of both events and explored affective patterns and reports of emotional atmospheres in interviews with 20 participants (key informants and people attending for a wide variety of reasons) who also watched three 2 minute segments of VR films chosen for their heightened emotionality. In examining why and how the protests took place, an affective practices framework (Wetherell, 2012) in combination with insights from social ontology (Tuomela, 2013) was used along with a constructive critique of crowd theories which focus on feelings of collective empowerment and the enactment of emergent social identities (Reicher & Drury, 2009).

Our innovative reflexive thematic analysis (Braun & Clarke, 2019) of the interviews, media accounts, Youtube posts and complete corpus of VR recordings identified: 1) the crucial emotional immediacy of the social justice themes of the Black Lives Matter movement to attendance at the largest protest (i.e., despite Covid-19 restrictions and concerns about the police), 2) the contribution of "taking the knee" and a subsequent walk onto the Coventry "ring road" motorway, respectively, in creating shared feelings of unity and commitment among these protestors and in enacting solidarity with delayed drivers, and 3) concerns about

subsequent loss of momentum which were partly offset by accounts of the BLM movement's enduring emotional capital.

## The Role of Emotions in Models of European Identity

Ali Teymoori, Humboldt-Universität zu Berlin

The models of European identity in social and political theories underestimate the role of emotions. In an initial review of literature of social and political theories, the core features of European identity seem to include a diverse range of factors such as models that take European identity to be an ethical project, a peace project, a post-national constellation in the form of transnational constitutional patriotism, a thick cultural model, a pragmatic approach in the form of European way of life, a pluralized cosmopolitan form of identity, and a model of multiculturalism and tolerance. Most of these models present a rational and normative account of European identity in which the emotion is playing a subordinate role, if any. There are several arguments for a more substantial account of European identity in which emotions are playing a central role.

First, a condition of possibility for a collective identity is a feeling of belonging and this applies also to the formation and dynamics of European identity. Second, a sense of emotional belonging to Europe is not a fixed phenomenon, but geared towards the relation between regional, national and European identity. Third, emotional reactions related to European identity is normally implicit, but it becomes salient and explicit during the time of crises. Finally, the type of emotional reactions to European identity is also dependent on its politicization such that individuals with right-leaning political attitude might express different emotional reactions in comparison to individuals with left-leaning political attitudes. The role that emotions play in shaping, maintaining and transforming a sense of belonging and solidarity in Europe has a strong implications for models of European identity in social and political theories.

## "When will we be heard?" Emotions and Subjectivation in Climate Activism

Benjamin Thober, Albert-Ludwigs-Universität Freiburg

Climate Change produces new emotional landscapes that include feelings like climate grief or flygskam (cf. Neckel/Hasenfratz 2021). In a moment of ecological crisis, climate justice movements such as Fridays for Future or Extinction Rebellion develop strategies to rationalize fears and use emotions to convey their concerns as vividly as possible (cf. Neckel/Hasenfratz 2021: 258-261).

In my contribution, I would like to shed more light on how such emotional communication patterns are strategically used by taking a closer look at three differently accentuated activist positions: (I) the political speeches of Greta Thunberg, which inspire not only younger generations around the globe; (II) the agenda of the so-called 'Last Generation', a German activist group that went on hunger strike in the run-up to the 2021 federal elections in order to influence the climate policy of the future government; (III) the widely discussed manifesto 'How to blow up a pipeline' (2021), in which scholar and activist Andreas Malm advocates for political acts of sabotage and destruction in light of the climate crisis.

Considering the important role of emotions in the formation of subjectivity (cf. Seyfert 2019: 125f.), my goal is to demonstrate how these activists can be conceived as "conductors of subjectivation" ("Subjektivierungsregisseure", Bröckling 2013: 41) and emotionalization, thereby claiming "a part of those who have no part" (Rancière 1999: 11). At the same time, I will analyze the public discourse on these activist strategies in order to assess their acceptance and success, not least with regard to generational issues.

Bröckling, Ulrich (2013): Das unternehmerische Selbst. Soziologie einer Subjektivierungsform5, Frankfurt am Main.

Malm, Andreas (2021): How to blow up a pipeline. Learning to fight in a world on fire, London/New York.

Neckel, Sighard and Martina Hasenfratz (2021): Climate emotions and emotional climates: The emotional map of ecological crises and the blind spots on our sociological landscapes, in: Social Science Information 60.2 (2021), p. 253-271.

Rancière, Jacques (1999): Dis-agreement. Politics and Philosophy. Translated by Julie Rose, Minneapolis/London.

Seyfert, Robert (2019): Beziehungsweisen. Elemente einer relationalen Soziologie, Weilerswist 2019.

## Collective Pride and Erdoganism of Turkish Migrants in Germany

Nagehan Tokdoğan, Max Planck Institute for Human Development, Berlin

For twenty years now, Recep Tayyip Erdoğan, the leader of AKP, the former prime minister and the current president of Turkey, has enduringly been a symbolic figure through his speeches and behaviours regarding both internal and foreign policies. Not surprisingly, Erdoğan's leadership and the ever-increasing support he has received from the masses have been a subject of academic interest throughout the years. Yet, almost all the literature about the AKP rule and Erdoğan's leadership has somehow ignored the emotional motives of the masses supporting Erdoğan.

Today, "Erdoğanism" has exceeded the borders of the country and we have witnessed that he gets a remarkable support from Turkish origin migrants in all around the world. For instance, in the presidential poll of 24 June 2018, Erdoğan got 64.8 percent of votes among Turks living in Germany. This massive support from within the Turkish diaspora is striking and deserves academic inquiry.

Drawing on the literature on politics of emotions, this paper will attempt to uncover the emotional roots of Erdoğanism in Turkish origin migrants living in Germany, relying on the empirical data collected from the in-depth interviews with the right-wing, conservative members of the Turkish diaspora in Germany.

## A Discursive Analysis of Class Shame at the Intersection of History, Emotions and Media

Merve Betül Üçer, Istanbul University

Studies dealing with the relationship between shame and stratification generally focus on the shame and poverty. However, the consumption and visibility-centered new forms of shame produced by neo-liberalism are mostly related to the middle classes. While the media continues to reconstruct ideal middle-class subjects, the indicators of cultural capital are placed at the center of the social value as an element of dignity. Entrepreneurial middle classes, who gained prestige by consuming and were seen as responsible for their socioeconomic position, started to rise in the 1980s.

In this presentation, I will examine the class discourse of lifestyle magazines in the 1980s and discuss the transformation of shame in the construction of the ideal middle-class subject in Turkey. This transformation is twofold: on the one hand, there are forms of shame that decrease as the values coming from traditional social codes are left behind, on the other hand, new shame mechanisms emerge produced by the consumption-centered lifestyle. While decreased forms of shame can be traced through the disclosure of private life, tabloidization, visibility, and commodification of sexuality, the increased forms of shame began to manifest itself through beauty standards, fashion, body politics and lack of cultural capital. In order to discuss this twofold transformation, I will make critical discourse analysis of four magazines, two monthly and two weekly published throughout the 1980s.

This analysis, which I have done through 3 sub-discourses, 28 discourse strategies and 47 discourse techniques, also provides a strong basis for discussing the possibilities provided by critical discourse analysis at the intersection of historical sociology, emotions and the media. This kind of analysis gains importance especially in respect to understanding historical and long-term periods in which we are not directly witnessing the interaction process. The goal of this proceeding is to show the methodological possibilities of discourse analysis for the

sociology of emotions through analyzing the construction of ideal middle-class subjects by the lifestyle magazines.

**Invoking Feelings of Pride and Inferiority in Narrating Lithuania's Post-Communist Transformation**

Jogilė Ulinskaitė, Vilniaus Universitetas; Monika Verbalytė, Europe-University Flensburg & Freie Universität Berlin

Lately, the backsliding of democracy and the challenge of populism has become a widely debated topics in CEE. Part of the success of populist politicians is explained by the competition between the winners and losers of the post-communist transformation (Minkenberg, 2017, Bustikova & Kitschelt, 2009). For many, the independence movement and the collapse of the communism was sudden and generated feelings of enthusiasm, excitement, and euphoria (Trnka, 2012). However, the transformation that followed the restoration of independence also meant a radical change and a breakdown of the accustomed life. The change was rapid, systemic, deep, and fundamental, followed by a long-lasting adaptation and redefinition of personal, social, and political identities (Sztompka, 2000, 2004).

In this paper, we challenge the dichotomous understanding of the consequences of transformation (enthusiasm and frustration). Instead, we focus on how people talk about their experiences of change (and continuity), especially in the workplace and social life, through indepth interviews (conducted in summer 2021). The interviews also record how the postcommunist transformation process is remembered and compared with the communist past.

The analysis of the interviews unveils complex and multidimensional emotional narratives. Very often, a variety of conflicting emotions emerge within the same narrative. The narrative of success is rarely a simple story of resilience and perseverance in the face of enormous and complex change. It is accompanied by experiences of insecurity, dissatisfaction with societal changes or frustration with the transformation of working conditions and social relations. On the other hand, narratives of loss are usually downplayed and revealed by nostalgia and an appreciation of the past experience of pride in one's

workplace or social environment. The distinction between success and failure is, therefore, hardly ever straightforward.

**Hope and Interaction Rituals in the Belgian Climate Movement**

Ewoud Vandpitte, University of Antwerp

In times of increasingly salient climate politics, climate movements (CM) are key actors in shaping societal futures through i.e. protest actions. To instigate and sustain collective agency towards transformation, the emotion of hope is often considered crucial as it manages fear and inspires and sustains action.

Although different scholars in the field have argued how hope is connected to emotions as anger, fear, guilt and despair (Kleres & Wettergren 2017, Stuart 2020; Nairn, 2019), insufficient attention has been paid to the social processes through which hope is produced. More specifically, as hope is inherently disappointable, it is precarious and requires social cultivation (McGeer, 2004).

This paper suggests that Randall Collins' seminal framework of interaction rituals (IR) provides insight in how hope is socially produced, as it explains how emotional energy is the outcome of successful combination of ritual ingredients such as a shared mood and joint focus of attention.

Data on Belgian participants in various climate movements such as Climate Justice Camp, Free the Soil and Extinction Rebellion has been collected through ethnographic methods, looking to illuminate how dynamics of hope are shaped through both frontstage protest actions and backstage moments of reflection, discussion and organization.

Tentative findings show climate movements organize specific interaction rituals such as preparatory action trainings or emotional sharing circles. Collective moods – both joyful and negative ones such as grief and fear – combined with other IR ingredients results in emotional energy and togetherness which feed into the cultivation of hope. As such, seemingly opposite emotions such as despair or fear can be transformed into hope through successful IR.

### The Emotional Costs of Managing Workplace Bullying

Veronica Vassbotn, Nord University Bodø

Emotional cost and sickness is often related to those involved in bullying at work. We know from previous research that those who have been involved in bullying at work have a higher rate in sick-leave, mental health illness, suicide and post-traumatic stress disorders. We know little about the emotional cost of managing workplace bullying. This paper take the perspective of Human Resource Personnel, Leaders and Union stewards and aims to examine the emotional cost for those involved in managing workplace bullying.

For my dissertation in sociology I am researching how organizations manage bullying. The study was conducted through a document analysis and twenty semi- structured interviews in four different organizations from both private and public sector.

In my presentation I would like to take a closer look at the emotional cost for Human Resource Personnel, Leaders and Union stewards trough three different narratives framed in the section of emotional sociology with Hochschilds concepts emotional dissonance and feeling rules as the main theoretical concepts. The narratives from the empirical material are named; "Catwalk in the production hall", "Higher threshold for support" and "re-match in media".

### Emotion / Failure: Emotion Work Live and on Stage

Helen Franziska Veit, University of Tübingen

Originating in an interest in how people deal with experiences of failure, the ethnographic research for my dissertation (Empirische Kulturwissenschaft; undertaken from 2018-2020) has led me into a field where speakers share their failure stories with an audience, live and on stage. These so called ‚fuckup'-events aim to work against a hegemonial culture of a stigmatization of failure and oppose an emotional norm that binds failure to shame. Instead, they show themselves with humor, in an entertaining way, and they present and celebrate knowledge about 'good' ways of failing.

For the failed people who perform on this very stage, the events provide a public setting for experiences of transforming their feelings; in co-presence of the audience, that represents an emotional community (Rosenwein 2006). The events provide a certain materiality and sociality and an in-between space that allows and asks for emotion work (Hochschild 1979) and a transformed and (self-) transforming approach to failure.

The events claim to be a global and social ‚movement' that promotes moral ideals that move away from an ethics of money, while at the same operating as a franchise-system that markets failure expertise to companies. While it is easy for critics in the field to disacknowledge that these ‚failed' have 'really' failed and doubt that their emotions presented on stage are 'real', my study takes the stance of practice theory (Bourdieu 1977) and emotional practices (Scheer 2012, 2016) to explain how authentications and legitimations of failure take place in this setting. This not only involves the use of emotions but refers to ideas about the nature of emotions itself and the private (in opposition to the public). Practice Theory helps complicating these relations. Events need to be considered more specifically in terms of their accessibility and their reification of programs of emotional self-optimization (Bröckling 2016; Illouz 2003, 2009; Rose 1999).

## Emotions and Political Polarization in Europe: Anger, Fear, Contempt and Social Resentment

Monika Verbalytė, Europe-University Flensburg & Freie Universität Berlin

Increasing affective political polarization has been observed in many Western countries, however, there is little known on how specific emotions drive this process. For some, the obvious answer is anger as emotion most strongly related to blaming and therefore loathing across party lines. On the other hand, fear is also related to radicalization, since insecurity lying in the core of this emotions encourages people to search for stability in finding scapegoats e.g. migrants or elites, seemingly responsible for their losses and thus developing extreme attitudes. Others theorize that from the powerlessness rooted in anxiety arises ressentiment leading to the political cynicism and mistrust, also related to populist support and the negative stance towards mainstream parties.

Theoretically, all these mechanisms are plausible explanations of opinion and political polarization. Empirically, they have been tested only in the context of populist attitudes and voting, yet not in the context of polarization. With the unique data from ValCon survey I will investigate which of the emotion mechanisms is the most powerful explanation of occurring polarization in six European countries: France, Germany, Ireland, Spain, Italy and Poland. Combining people's emotional responses to politics (anger and anxiety), variables of relative deprivation, status anxiety, lack of political efficacy, and political cynicism (social resentment) with extremity of their political attitudes, voting choice and felt distance to other parties (political polarization) I will try to disentangle the specific mechanisms of increasing contestation of political consensus in European societies, hoping to clarify how people's feelings towards politics influence on their attitudes and political perceptions.

## Disabling Affect. Material Consequences of Ableist Feelings between Violence, Medicalisation, and Emotion Work

Yvonne Wechuli, University of Cologne

The suggested contribution introduces the concept of disabling affect – discussing how ableism plays out in the affective realm. It understands unpleasant feelings not as effects of social inequality but as constitutive to how life chances are limited in an ableist society, which unquestionably prefers able-bodymindedness and neatly categorises people as either normal or anomalous (Campbell 2019). The contribution draws on a PhD project that seeks to outline how emotions are theorised in the field of Disability Studies. It will suggest productive extensions and a common language on emotion to facilitate a comprehensive engagement with emotional topics in Disability Studies, which is still lacking.

I term the consequences of non-disabled people's emotional reactions to disability – of their feelings towards disability in their socio-cultural context – disabling affect. Disabling hints at the performative character of the processes at hand and its 'enormous weight' (Campbell 2009, 166) for disabled people's subjective experience that informs this contribution. Affect – understood as a 'relational dynamics' (Slaby and Mühlhoff 2019, 27) reminds us that we do not have to distinctly name emotional reactions to inquire about their consequences for disabled people. Irrespective of whether non-disabled people subjectively experience fear, hate or other emotions, socio-culturally shaped reactions impact disabled people's lives.

I distinguish three disabling aspects in the affective realm: Informed by repertoires of emotion in the ableist imaginary, (1) disabled people face violent (Burch 2018) and material (Schweik 2009) consequences as their lives, integrity, and belonging are threatened. (2) Their own feelings are subject to medicalisation (Johnson 2011), for instance when misunderstood as 'impairment effects' (Thomas 1999, 43). Lastly, (3) they have to relentlessly perform emotion work (Hochschild 2012) – as unequal share of additional invisible work for the sake of others – to

comply to prescriptions of how (not) to feel, which puts burden (and blame) on them.

## A Study of Children's Emotional Experiences in Their Transition From Kindergarten to Primary School

Katrine Weiland Willaa, Roskilde University

The ambition of this paper is to discuss how we can understand children's emotional experiences in their transition from kindergarten to primary school. And furthermore, which consequences these emotional experiences can have for the children's wellbeing. The study's theoretical inspiration is the sociology of emotions (e.g., Hochschild 1973; Clark 1990; Barbalet 2002). During the children's transition from kindergarten to primary school, children undergo several tests and evaluations, all the while at the same time shifting between different contexts. Each context containing different emotional regimes (Reddy, 2001).

Several studies (Carlsson-Paige, McLaughlin, & Almon, 2015; Sommer & Klitmøller, 2015) have shown that these tests and evaluations might have negative consequences for children. One negative consequence is the cause of stress, which can contribute to a decrease in children's wellbeing. In parallel to this, there has been an increase in children with stress and psychological diagnoses. Studies find that neoliberal strategies, where there is an ambition to increase society's productivity (Hursh, 2007; Sims & Hui, 2017), also result in an increase in focus upon children's performances. They are imposing pressure on them, which may lead to subjects in vulnerable positions (Neilson, 2015) - resulting in children being expected to perform a specific kind of emotion work – an emotion work that can end out in children experiencing stress and eventually result in burnout for children.

Within the field of sociology of emotions, studies concerning adults' emotional experiences at workplaces have already been made (e.g. Monrad, 2016). Studying children's emotional experiences in institutional settings is an important and new contribution to theory development within the field of sociology of emotions and furthermore in the ambition to understand children's emotional experiences.

## Emotions and Time in Narratives of the Postapocalyptic Environment Movement

Åsa Wettergren, Karl Malmqvist & Carl Cassegård, Gothenburg University

What role does time and temporality play for the cognitive reframing and emotional practice of collapsologists and transitioners? Emotions link past present and future, memory and imagination, and make the non-present feel present. In the narratives of the post-apocalyptic environmental movement the linear and eternal acceleration of time of late capitalist societies is contested and juxtaposed to their acute sense, marked by fear and despair, of time running out.

The paper analyses the link between time, emotion and preparation for civilizational collapse, based on interviews and etnographic data collected in the project "Adapting to climate change. Emotion and narrative in the environmental movement."

Theoretically the paper is framed by the sociology and philosophy of emotion combined with Rosa's theory of acceleration and resonance. Collapsologists and transitioners shift down and move away from cities, reaching out for time to be present, mourn and accept the inevitable, in a close and attentive dialogue with nature. This move towards deceleration involves reconnecting with nature's pace of time and its rhythm, transcending human civilization. Reconnecting with natural time seems to inspire open-ended imaginaries of life a thousand years from now, and involves storytelling of past and ancient knowledge, of patience, endurance, curiosity. In this new perception of planetary cyclic time, colloapsologist and transtioners find comfort, despite the hard times they expect to come.

## Affect as Method. Social Research and the Relationship Between Researchers and Phenomena Observed

Lars Wicke, Georg-August-Universität Göttingen

In my research in educational science, I ask about the significance of affects for the constitution and perception of education as a social phenomenon. With regard to practicetheoretical (Reckwitz 2016; Wetherell 2012), neo-phenomenological (Böhme 2001; Schmitz 2005) and new materialist (Barad 2008; Clough 2009) perspectives I develop a theoretical and methodological framework with which affects can not only be considered as an object, but also become a method of social research.

In my presentation I explore the thesis that dealing with affects in social research implies a change of the understanding of the relationship between the researcher and the phenomenon observed that can be fruitful for theorizing the social. In a first step, I argue that affects refer to discursive, practical, and material realizations of boundaries through which social phenomena get to their specifics. In a second step, I show that theories to frame affects are themselves to be understood as such realizations of boundaries through which social phenomena take on a specific form. Here I focus the performativity of theory.

In a third step, I discuss how theoretical framings of affects as well as the affective dimensions in the relationship between the researcher and the phenomenon observed have an impact on how we can understand processes of research. The thesis here is that affects make it possible to 're-turn' (Barad 2014) to this relationship as a part of the performative constitution of the phenomenon in question. In doing so, the line between the spheres of practices of observation and the observed that guides social science research becomes blurred. This implies the possibility of thematizing the researcher's involvement in the social world that has a part in the constitution of observed social phenomena.

## Familial Nationalism Deploying Emotion to Evoke Family-Nation Sentiment in Xi`s China

Kailing Xie, University of Birmingham; Yunyun Zhou, University of Oslo

The power of emotion in mass mobilization was a key ingredient in the Chinese Communists' revolutionary victory, and remains central to party-state propaganda in post-Mao China (Perry, 2002). The wide-scale patriotic education campaign launched shortly after the Tiananmen Incident is one example (Wang 2012). Under Xi Jinping, patriotism/nationalism has become apriority for ensuring regime legitimacy, social integration, and 'harmony' (Guo 2019). One key strategy of Xi's deployment of emotional rhetoric has been his adoption of a vocabulary of family and traditional family values to evoke support for and identification with the nation-state. He has repeatedly called on citizens to unify their love for family with love for the nation through his promotion of 'family and nation sentiment' (jiaguo qinghuai) and his call for the 'Construction of Family Values (jiafeng jianshe)'. Meanwhile, however, empirical evidence reveals an increased tolerance of different lifestyles among China's citizens and an ongoing transformation of family practices, evinced by pre-marital cohabitation, later marriage, extra-marital affairs, more divorce and reshaped norms of filial piety (Yan 2021). Bringing together insights on the political mobilization of emotion (Goodwin et al. 2001; Thompson and Hoggett2012) with theories of gender and nation (Yuval-Davis 1997, 2011), and critical perspectives on heterosexuality (Jackson 2006, 2019) and Asian familialism (Ochiai 2014), this paper establishes familial nationalism as a theoretical framework to analyse the multi-layered implications of the emotionalization of Xi's propaganda work. We also assess the potential power and dangers of emotionally charged familial nationalism as a means of securing regime legitimacy.

## Gendering National Sacrifices. The Making of New Heroines in China's Counter-Covid-19 TV Series

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Since February 2020, China's state-controlled media has focused on creating its "victorious" narrative of combating the COVID-19 pandemic. This paper focuses on two high-profile and COVID-19-themed TV series that aim to rewrite the collective memories of the Wuhan lockdown as part of state's affective governance strategies.

Using a feminist textual analysis, the article examines the gendered nature of state narratives by dissecting the representation of national heroines of the pandemic. It demonstrates the centrality of heterosexual families and gender performances in romanticizing individual sacrifices and mass suffering. Unlike the socialist-era role models, the personal weakness and emotional flaws of China's new heroines are tactically displayed to enhance emotional authenticity and resonate with contemporary audiences. Yet these state narratives reflect only stereotypical depictions of femininity within a hierarchical gender order in postreform China, where moralized womanhood is imbued with a sacrificial attitude that serves to discipline China's female citizens.

**Affective Treatment: Understanding Contemporary Well-Being Practices in Digital Spaces**

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This presentation aims to develop a concept of Affective Treatment for understanding emerging digital wellbeing practices and propose methodological approaches for empirically investigating Affective Treatment. Apart from  edical treatment and care provided by healthcare professionals, many mundane and recreational well-being practices can be observed in various forms – sports, meditations, or singing, to name but a few. Newly emerging digital forms, such as ASMR (autonomous sensory meridian response) videos on social media, strongly relying on affective and emotional stimulation, are becoming part of these established well-being practices. By featuring enhanced audio and video levels, such as highly amplified sounds and high-resolution close-ups of light, colours and textures of materials for sound-making, these videos claim to produce pleasurable sensations and feelings whilst alleviating negative ones. Millions of audiences utilize ASMR as treatment for physical pains and mental health issues.

Based on these initial observations, my presentation suggests the concept of Affective Treatment to better understand contemporary digital well-being practices. In developing this concept, I mainly draw on affect theories (e.g. Ahmed, 2004; Clough, 2007; Slaby & Mühlhoff, 2018; von Scheve, 2018) which consider affect a relational dynamic between human and non-human bodies. Although the concept of affect is traditionally considered pre-discursive and pre-linguistic, many existing methodological approaches still rely more on textual/discourse analysis, neglecting visual, auditory and material dimensions. To address this issue, I suggest two methodological approaches to investigate Affective Treatment: First, from an etic perspective, I propose to investigate digital well-being using descriptive methods from media and cultural studies and from visual sociology, such as analyses of musical genres, tonality, design features. Second, from an emic perspective, I suggest reconstructing the audience's well-being practices and experiences in digital spaces, using, for example, digital ethnography(Hine, 2000; Postill & Pink, 2012) and in-depth interviews with a specific emphasis on reconstructing affect and emotions.

## A „Volleyball Country?" Ecstatic Nationalism and National Identity Through Women's Volleyball in Turkey

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In the summer of 2021, Turkey witnessed a rise in the popularity of the sport of volleyball, which was instigated by the condensed cycle of three tournaments within very close temporal proximity. This cycle began with the annual FIVB Volleyball Nations League (VNL) in May, continued with the Summer Olympics held in Tokyo in July, and concluded with the Women's European Volleyball Championships in August and September. Turkey's women's national volleyball team took part in all three events, and while the public interest was relatively low during the VNL, it gradually increased as the team returned successful results. While there had been increased levels of public debate in earlier international women's volleyball tournaments, with unprecedented success at the Olympic Games, the sport sat at the heart of public interest in the given period.

International sports events often provide solid grounds for the expressions of nationalist aspirations. As Skey (2006) contends, they interrupt the routine agenda of everyday life while leading to a divergence from the routine nationalist expressions. In this research, we aim to analyze the expressions of national identity through the term 'ecstatic nationalism' coined by Skey. Through this analysis, we aim to uncover the contestedness of national identity in contemporary Turkey and the realm of sports proves relevant due to its emotive characteristics. Volleyball is important both due to the extensive media coverage it attracted during the given period and as it allows this analysis to expand into further areas such as gender and class. Through the content analysis of news materials and more expressive opinion pieces that appeared on conventional and digital media during the time period of May to September 2021, we discuss the diverging perspectives on the Turkish national identity held by conservative and secular Republican political camps.

## The Politics of Emotions and Memory: Turkishness, Mourning and Melancholia in Turkish Cinema

Pınar Yıldız, Freie Universität Berlin

During the 2000s, the ruling AKP has made efforts to eliminate the Kemalist narrative of Turkey and replace it with a foundational Ottoman narrative of historical subjectivity, alongside with a new construction of emotional-informational repertoire. In this new narrative of history, AKP reversed the unity of emotions of Turkish Republic's foundational narrative and tried to displace the myth of Atatürk who establishes the self-image of the Kemalist subjects with a new "foundational/savior" symbolic persona: Erdoğan. Centering the discourse of confrontation with the past, the AKP designated Kemalist modernization narrative as the agent of the victimhoods in the past and present. This period leads to a crisis of Turkishness which includes wound of honor, an anxiety of disappearance, an anger and disappointment of the Kemalist-Turks.

In this presentation, I try to make visible the emotional world of Kemalist-Turks through Atatürk films of the 2000s, which emerged as a response to the crisis of Turkishness. Atatürk films are an archive of the the emotions that establish the Kemalist foundational narrative as well as the emotions (eg, humiliation, denial, melancholy, anger and mourning) of the Turkish crisis in the 2000s. Through the Atatürk films, I will try to answer following questions by focusing on the role of emotions in constructing national narrative and collective identity: What do the feelings of denial, melancholy and mourning in Atatürk's films tell us about Turkishness? What do those films, which were also produced as a response to the demand of confronting with the past, mean in terms of the official politics of memory and emotions in Turkey?