FULL ABSTRACT BOOK

9th MIDTERM CONFERENCE ON EMOTIONS
RN 11 "Sociology of Emotions" of the European Sociological Association (ESA)
25th–27th November 2020, online

Website of the Conference: https://www.ub.edu/emotions20/

* Please, notice all times are CET.

KEYNOTE LECTURES

<u>**Friday, November 27th, 19-20 pm:**</u>

Arlie Russell Hochschild
University of California Berkeley
Battle of Deep Stories and the American Election

In any political struggle, one theatre of struggle is that of a legitimating "righteous story." Focusing on the American Republican right, in this talk, Hochschild will discuss three things, a) the basic right wing deep story of blacks, women, public officials "cutting ahead" in line ahead of rule-abiding, hard-working but stuck line-waiters. She also analyzes the additional "chapters" to this story drawn from current events (eg our chosen leader will liberate us, he is under assault, etc), b) the powerful appeal of the presidential story-teller and c) the steps taken in the presidential reach for power – (incrementalism, adding a lightness to serious norms regarding violence, focus on personal loyalty, etc). She will conclude with ideas for best next steps.

<u>**Thursday, November 26th, 16.30-18 pm:**</u>

Amparo Lasén
Universidad Complutense de Madrid, Spain
Digital Mediations and Inscriptions of Ordinary Affects: Shame and Shaming

Our ordinary lives, bodies, memories, relationships, fantasies, desires, affects and fears flow and inhabit different spaces, media and digital platforms, giving rise to narratives, self-(re)presentations and interactions shaped by a networked shared agency of heterogeneous participants. A networked collective of people, devices, corporations, and institutions take part in the production and archiving of digital inscriptions, which materialise our emotions and contribute to the configuration and inscription of our bodies, habits, and abilities. These inscriptions become the content

of digital spaces, platforms, search engines and mobile apps, as well as the stuff data are made of, whose commercialisation is the main source of benefits, or business model, for the corporations that own these platforms. Everyday forms of affecting and being affected result of the conflicting entanglements of such network. Drawing on Kathleen Stewart notion of "ordinary affects" and our research results about everyday digital practices carried out in Madrid, this talk will discuss the connexions between the affective and the attention economies enacted in digital practices that shape contemporary affective cultures, focusing on the disquiets, shames and shaming elicited in uses and practices of social media and online images sharing. As shame is a central affect of sociability, linked to the structures of the social order and its exclusions, to social norms and expectations, as well as to social hierarchies, that set what is appropriate and what is not.

CONFERENCE PAPERS

Wednesday, November 25th, 2020

10-12am

Panel 1: Emotional Regimes, Gender and Bodies
Chair: Nina Margies

Daria Litvina
European University at Saint-Petersburg, Russia
Changing Emotional Regimes of Reproductive Loss in Russia: Perspectives of Women and Specialists

As Deborah Lupton puts it, *"[e]mbryos and foetuses have gained increasing visibility in the public domain to the point that they have become fetishised cultural icons and the subject of fervent contestation over their meanings and ontologies*" (Lupton 2013: 2). The social/ moral/ cultural meanings of unborn become the subject of interest of various groups, such as politicians, medical professionals, psychologists, confessional groups. While planned, healthy and alive unborn are widely recognized as "real babies" and aspired to be visible/ public/ social; others – with major malformations or dead in utero, - are usually strived to be de-personalized. In legal terms when the miscarriage/ stillbirth/ abortion (for medical reasons) occurs, from "babies" they suddenly turn into "medical waste of class B". At this point the realness of the baby, the birth and the motherhood of a woman (which had been socially constructed and supported throughout pregnancy) becomes confronted by cultural forces that limit social acknowledgement of bereaved parents (Layne 2003: 17). Strong maternal emotions about the loss are usually perceived as disenfranchised grief, unproductive (in terms of biopower) and unwelcomed by others. Ex-mothers-to-be experience great emotional pressure during interactions with doctors, midwives, psychologists and social environment, who tend to regulate their emotions by creating a framework of normative reactions and definitions of the situation ("It was not a baby", "Stop crying"). Women usually describe such emotional regime in terms of violence, suffering, objectification,

trauma. They seek to find or constitute emotional refuges where they can be recognized as subjects, validate the significance of the loss and get the right to grieve. The paper is based on 24 in-depth interviews with women who experienced reproductive loss and 15 interviews with specialists who interact with women in this situation.

Nina Hossain
Philipps-Universität Marburg, Germany
Politics – Emotion – Gender: About Emotional Capital and Emotional Work

The guiding principle of liberalism stands for a rationalization of political processes. As a result, emotions are classified as irrational and dangerous. They should therefore be kept out of the political field (Hirschman 1977; Schaal, Heidenreich 2013). However, current political developments are diametrically opposed to this guideline. In fact, my empirical data prove the high relevance of emotions in politics. To be more precise: During my dissertation, I have conducted interviews with members of the German Parliament to highlight the role of emotions in political work.

It has turned out that politicians – to use Bourdieu's (2001) words – have a high degree of capital. Here, political capital is closely interwoven with "emotional capital" (Illouz 2007). The emotional capital has a strategic character in the political field. This means that politicians are aware of the important function of emotions within their work. The interviews were able to show that in this respect politicians prepare themselves for their work not only in terms of content, but above all emotionally. They have a "toolbox" that is filled with different emotions. Depending on their needs, politicians use specific emotions that correspond to both their gender and the political department. Contrary to what Illouz (2007) or Penz/ Sauer (2016) say, politicians specifically and consciously acquire emotional capital. They use this especially in their "emotional work" (Hochschild 2006). The goal is to use emotions to win political battles in the field or new votes outside the field.

In my speech I would like to take a closer look at the emotional capital from a gender and multi- level perspective and present the different methods of emotional work. Last but not least, the interrelation between them should become clear. Finally, I would like to reclassify the emotional capital in Bourdieu's capital arrangement.

Gözde Cöbek
Koç University, Turkey
Beyond the Female Love-Male Sex Duality: A Non-Representational Approach to Online Dating Studies

Based on a critical literature review, this paper aims to make a feminist intervention to online dating studies that mainly generate gendered and stereotypical arguments. Following dominantly quantitative research methods, the existing literature insists on two arguments. First, women use online dating technologies for seeking love whereas men use them for hookup even though the majority of e-daters use such apps for hookup. Second and in relation to the first, men prioritize physical appearance while women tend to value socio-economic status in mate selection because women, as mostly economically dependent, must think of future income potential despite that women have

become more economically independent. To avoid the beauty-status and love-sex dualisms, this paper puts an emphasis on the conceptual difference between affect and emotion and suggests a non-representational methodology which concentrates on affective atmospheres. It argues that decisions, thoughts, and actions regarding mate selection are not simply already socially constructed, but they are very much influenced by affective atmospheres, hence they are given in action. To understand this thought-in-action process, the non-representational methodology encourages scholars to engage with audio-visual materials, sensuous descriptions, and creative writing.

Ayşegül Akdemir
Bahçeşehir University, Istanbul, Turkey
Emotional Labour in Call Centres: Doing and Undoing Gender

Call centre business is a growing sector that is highly feminised, characterised by high labour turnover, low wages, burnout and intense self-monitoring of emotions. This study aims to shed light on the gender dynamics when performing emotional labour. Based on qualitative interviews conducted with call centre employees, this study has revealed that gender relations are more complex than the relationship between the aggressive male customer and the passive female agent. Both male and female agents, both agents and customers do and undo gender strategically according to the demands of a given social situation. It is more acceptable for female agents to undo gender and display competence as a work strategy, whereas male agents struggle between the job demands and adhering to masculine norms. Heterosexual attraction is subtly used by the employers and even the most critical research participants do gender to enhance their work performance.

Panel 2: Theorizing Affects and Emotions
<u>Chair</u>: *Natàlia Cantó-Milà*

Elgen Sauerborn & Nina Sökefeld
University of Hamburg, Germany
Emotion Programs and the Fabrication of Feelings

Currently, programs and practices aiming at the formation of feelings can be observed in almost every area of society. These programs often unfold very explicitly and thus differ from forms of formations of feelings that tend to proceed rather implicitly, for example during socialization. The objective of explicit and goal-oriented emotion programs is the production of specific emotional repertoires, i.e. socially and culturally meaningful collections of concrete emotional and affective abilities.
In this presentation we discuss how these emotion repertoires are produced and fabricated. We examine the fabrication of emotion repertoires based on four recent representative empirical cases: mindfulness, empowerment, affective inclusion and awareness. These programs address and reflect the various tensions and problems associated with social competition and the challenges of ethnic-cultural complexity and hence constitute important phenomena of emotionalized contemporary societies.
Drawing on these four empirical cases, we demonstrate how the concept of the formation of feelings can be particularized and modified. To develop such a theoretical

approach, we use our own ethnographic research results, which we have gained in field research in workshops and at events that aim at conveying mindfulness, empowerment, awareness and affective inclusion.

Emphasis will be placed on the practices through which emotion programs are taught in specific institutional schedules. By applying the concept of "fabrication", a term that originates in Science and Technology Studies (STS), we intend to reveal how certain emotional states are systematically pursued. Grounded on empirical results, we seek to contribute to the theoretical development of existing theories on the formation of feelings.

Sandra Matthäus
Chemnitz University of Technology, Germany
Self.Worth-Feelings as the Legitimate Subject Structure of (Late) Modernity, or: Explicating Pierre Bourdieu's Implicit Theory of Affect

In my presentation I am going to argue that Pierre Bourdieu's Social Theory contains an insightful but so far overlooked implicit theory of affect that not only proposes a sound proposition of how to theorize and thus study empirically emotions, but also with a better understanding of the role emotions play in the (re-)production process of social dominance in (late) modernity.

In order to show that, I will demonstrate, firstly, how within Bourdieu's considerations regarding the general structure of (late) modern society, for which his specific (late) modern anthropology is decisive, human (e)valuation processes, especially in their emotional dimension—fundamentally in terms of whether or not feeling appreciated— play a crucial role within the (re-)production process of (late) modern social dominance. Secondly, in analyzing the role of affectivity specifically within Bourdieu's theory of habitus—the habitus being not only the key element in the (re-)production process of social domination, but in fact his understanding of the subjectivated subject—, it will become apparent that it is because of feelings, emotions, sensations, etc., that societal structures can be incorporated as well as excorporated, and, thus, unconsciously reproduced, since for Bourdieu affective phenomena as part of his corporeal conception of intentionality are the manifestation of (self-)evaluation processes that are essentially what the habitus consists of in (late) modernity. Therefore, to Bourdieu, affective states are basically the manifestation of a practical, unconscious, and learned process of self-evaluation mainly acquired due to evaluation processes during primary socialization, and in this way an expression of a specific evaluative subject structure that is contingent upon its social background of formation. Affective states are, thus, completely naturalized social practices of (self-)evaluation, understood here as self.worth.feeelings, and in this capacity equipped with a distinct power of motivating further social practices typically reproducing social order.

Christian von Scheve
Freie Universität Berlin, Germany
Affective Meanings and Social Relations: Identities and Positions in Social Space

A central tenet of relational theorizing in sociology and social psychology is that identities are constituted in relation to other entities, for instance symbols and other identi-

ties. Although the concept of identity already involves an affective dimension, the relational entanglement of identities is predominantly conceptualized in terms of cultural meanings and narratives or interaction patterns, as measured, for example, by interviews or social network analysis. I argue that this emphasis on language as a window into culture unduly neglects the relational nature of non-conceptual affective meanings that are essential to identities, both in view of their individual and cultural semantics. I draw on *Affect Control Theory* to argue that the entirety of affective meanings that individuals assign to social concepts is constitutive for their identities and that these meanings can be measured on the dimensions of evaluation (E), potency (P), and activity (A). I further suggest that these affective meanings *constitute* the relations between different identities and that these relations are contingent upon culture. Using data from a large online survey (N=2484) and measures of the affective meanings of a multitude of words denoting identities, I show, first, that the affective relations between (population mean) identities in an EPA space mirror the cultural meanings of their social relatedness (e.g., between occupational identities and role identities), and second that interindividual variance in identity meanings reflects subjects' idiosyncratic positionings vis-à-vis the dominant culture.

Alberto Martín Pérez
University of Barcelona, Spain
'Emotion Makers': Scientific Legitimation of Social Discourses on Happiness

This paper will develop upon our previous research on the analysis of 'happiness recipes' socially disseminated through the internet on blogs, digital media and social media. Those messages summarizing the 'happiness formula' (what you imperatively need to do in order to feel and be happy) are mostly legitimized by science and, particularly, by specific names of scholars mainly from top-ranked American universities in the field of Psychology. Although the most repeated introduction to the legitimation to those happiness recipes is, "science says…" ("Science" in general terms), these statements are the most frequently backed by those relevant names in the increasingly growing field of the 'science of happiness'.

In this paper, we want to explore the influence of those scholars in the contemporary dissemination of happiness as a global social value. Considering happiness within the framework of the sociology of emotions (either as an emotion in itself or as a meta-emotion, *i.e.* made of a set of emotions), we identify those Scientists as 'emotion makers', given their societal influence through their institutional status and privileged positions in their field of knowledge. Specifically, we will argue that they play such role in the sense that the media put the social and scientific legitimation of social discourses on happiness directly on their shoulders. Based on the analysis of a set 190 documents containing 'happiness recipes', we identify the most relevant names of those 'emotion makers' and the specific recipes backed by their science which, understanding these recipes as a *feeling-rules* system, leads us to a deeper knowledge of the contemporary development of the 'happiness industry'.

Panel 1: Family, Care and Emotionality
Chair: Yvonne Albrecht

Rotem Leshem & Rakefet Sela-Sheffy
Tel Aviv University, Israel
Affect, Ethnic Boundaries and Social Mobility: Transforming Israeli Middle-Class Identities in Family Stories Across Generations

Following the growing literature on the role of affect in shaping racial/ethnic and class orders, this talk deals with the articulations of negative affect towards the oriental 'other' (Mizrahi Jews) in stories told by three generations of Israeli families of Eastern-Central European origin (Ashkenazi Jews). These families represent an immigration group that has been successfully acculturated into Israeli middle-class. By analyzing their 'ethnic stories' we aim to reveal how affect and ethnic boundaries are mutually transformed across generations, and how this change shapes social mobility and middle-class identities. These stories are taken from a corpus of over 50 in-depth interviews with two or three generations in each family, all living in ethnically mixed urban spaces. The stories were carefully transcribed and analyzed using discourse and conversation analysis methods.
Findings show that negative affect manifestations towards Mizrahim feature in stories of all three generations, yet they are discursively mobilized in different ways in each generation. In the first generation a racist affect (through expressions of fear and disgust) motivates speakers to avoid lower-class Mizrahim as a strategy of social ascent. Whereas from the second generation onward this affect is being deliberately rejected and replaced by a class affect articulated via manifestations of elitism towards Mizrahim within increasingly ethnically mixed life spaces. By exploring the ways affective structures are being constructed through identity-work in family stories we propose extending the discussion of how affect and ethnicity shape (and are shaped by) class trajectories.

Anna Escobedo & José Luis Condom Bosch
University of Barcelona, Spain
Daily Life Practices and Emotions During the COVID-19 Crisis in Family Households with Children

The social impact of the COVID-19 pandemic is without precedent in Spain and all over the world. To combat the pandemic, many governments have implemented a series of social distancing and mobility restriction measures. In Spain, starting from March 14th, the Government declared a state of emergency for two weeks, which has been later extended until April 25th (and it is still expected to be extended for many sectors and activities involving more intense or close social relations). Since the state of emergency was established, all education has moved to online-formats, cultural events and non-essential travel have been restricted, children's parks closed, outdoor walk or sport practice in public spaces forbidden; and workers are encouraged to telework. People are only entitled to go out home if they work on the considered "essential services" or necessary economic production, to provide care to a dependent

people, or to buy essential goods (food, cleaning or pharmaceutical products or newspapers). Only people with dogs can go out for short walk.

Here we discuss how the quarantines have affected the daily life practices and emotions in households with children during the Covid19 Crisis. We review how family relationships, feelings and views about happiness and the future have evolved during the quarantine in different types of households. For that purpose, we analyze the results of an online snowball survey "Social Relations and daily life during the COVID-19 crisis" launched by the UB Sociology Research Group "Estudios de Poder y Privilegio (EPP)" in April 2020 during the global quarantine in the framework of the "Happiness Industry Research Project". The survey is successfully circulating in different languages and countries.

Daniela Castillo Mansilla
University of Edinburgh, UK
Compassionate Care in a Paediatric Hospital in Chile a case study

Background: exploring the provision of compassionate nursing care involves analysing personal, relational, and organizational factors. Although there is no consensus on the definition of compassionate care, the common factor seems to be empathy plus action. Furthermore, to mediate the relationship between empathy and action, some scholars have used the concept of 'emotional work' to describe how individuals internalise and control the discrepancy by which the perceptions of emotional displays and the rules of an emotional display they are compared continuously (Hochschild, 1993; Diefendorff, 2003). Furthermore, the organization's demands regarding administrative and economic activities based on increased productivity, which must be done by nurses, could distance them from direct contact with patients. This distancing hinders the interaction and emotional resonance necessary to respond to the patient's expectations (Smith, 2012).

Objective: The main of this Ph.D project is not only to understand what are the emotional tensions nurses face while providing compassionate care but also to understand the mechanisms that condition the compassionate care delivery of nurses in hospitals. Considering that the healthcare organization has a structure and culture that can influence how nurses feel, relate, and behave (Lipscomb, 2016). Methodology: institutional ethnography with a realistic approach study is proposed. The focus of this type of interpretive research is on the interaction between agency and structure, the interaction between nurses, and different organizational factors. Conclusion: It is believed that this approach can illuminate a more comprehensive understanding of compassionate care in practice by focusing on emotional labour as a primary resource for providing compassionate care.

Panel 2: Researching Emotions in Everyday Life and Digitality
Chair: Nina Törnqvist

Lissette Aviles
University of Edinburgh, UK
Researching Emotions, Reflecting Emotions

Background: Exploring the organ donation negotiation process involves analysing participants' experiences in a context of death and loss. The loss of a family member from a sudden and expected death evokes a turmoil of emotional responses in both healthcare professionals and families. Emotions are socially constructed and experienced by the participants but also by the researcher exploring this sensitive phenomenon. Little is known about the role of emotions in the organ donation process but even scarcer how emotions influence research and theorising emotions in this context. Aim: I examine the role of emotions within the process of researching using Methodological Emotional Reflexivity (MER) developed by Keith Munkejord (2009) as a tool to reflect and research emotions. Method: The study is a constructivist grounded theory that analyses the process of approaching the families for organ donation. MER is a methodological tool that emphasises the importance of becoming aware of the emotions that emerge at different points of the research. The MER process includes emotional awareness, empathic understanding, and emotions in the decision-making research process. Conclusion: The use of emotions enriched the constructivist grounded theory using MER. Emotions were experienced as interactional and shape the interaction between participants, participants and researcher, and researcher and the research process. Researching emotions, from this perspective, implied reflecting, using and theorising emotions as an interrelated process. In the study conducted, emotions were the core process that defines participants' interactions to approach the families for organ donation negotiation.

Mary Holmes
University of Edinburgh, UK
Unsettling Bodies, Emotions and Gender in Internet Dating: A Symbolic Interactionist Approach

Symbolic Interactionism and theories of emotional reflexivity are brought into conversation to consider how the physical distance at the start of internet dating encounters can allow for different ways of navigating the emotionally reflexive and relational construction of gendered embodied selves. Symbolic Interactionism can bring insights to understanding gender within intimate relationships that are less place-based, such as those initiated through Internet dating. Although intimacy does not require embodied co-presence, its physical forms may be unsettled geographically, normatively and emotionally by distance. Examples are given from a textual analysis of online accounts of Internet dating, focusing on the period before they meet in person. These examples illustrate how Symbolic Interactionism allows appreciation of: the relative importance of generalised and non-significant others in gendered self-construction, and the usefulness of non-verbal cues in challenging gendered passivity and managing emotional 'risks'. Examining these often rather mundane, yet emotional, ways in which bodies and relations between them are 'unsettled' by the initial distance between Internet daters also provides new insights into how people reflexively and

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interactively navigate the embodied aspects of processes of social change, as they occur within highly mobile social contexts characterising globalised late modernity.

Marci Cottingham
University of Amsterdam, The Netherlands
Viral Fear: Epidemic Emotions in News and Social Media

In assessing the 2014 Ebola outbreak, Director-General Margaret Chan of the World Health Organization argued that fear spread faster in wealthy countries as a result of information technology and social media. This article takes up her claim directly and examines the 2014 Ebola epidemic as a global media event characterized by distinct emotion practices among remote publics. Combining qualitative and quantitative analyses of media data, I compare newspaper and web-based headlines along with news video and social media reactions to the outbreak. Web-based news headlines use fear terminology at similar rates to traditional newspaper headlines. Fear is discussed explicitly in news videos and social media, but humor, not fear, is the single most dominant theme in Twitter reactions during the 2014 Ebola outbreak. Inductively, I find three practices that foster distinct epidemic emotions: (1) use of war rhetoric, (2) role-taking with healthcare workers, and (3) use of humor. Each practice implicates a variety of emotions in addition to fear, including anger, empathy, apathy, and facetiousness. Understanding how emotions spread through online spaces is critical for constructing effective health communications, but such communications that will always be steeped in practices of power that legitimize certain emotions and experts over others.

Lidia Domínguez-Párraga
Universidad de Extremadura, Spain
A Qualitative Study About Friendship Between Elderly Women

Nowadays, it seems clear that there is a new profile of older people which is framed within the context of active ageing. This profile distances itself from the "classic" idea of old age, relating this stage of life with characteristics that until now have been more inherent to adulthood. Within the idea of successful ageing, the social relations of the elderly are essential, and these are closely associated with the subjective and psychological well-being of people, and consequently, to health.
Generally, friendships of older people can be divided between those that come from life history (past) and those that are created in old age (present). This work analyses from the perspective of symbolic interactionism, the significance that these two types of friendships have for seniors. To do so, emotional implications that the different types of relationships have on people are taken into account.
Using a qualitative approach, 26 in-depth interviews were conducted with women over 65 in the city of Cáceres (Extremadura, Spain). The interviews were analysed according to grounded theory. The results show how life history, added to the patriarchal culture, are key factors for understanding the different significances that elderly women attribute to their friendships.

Panel 1: Labour Market, Workspace and Affectivity
Chair: Alberto Martín Pérez

Raluca-Alexandra Byskov Stana
IT-University of Copenhagen, Denmark
"I was struggling with my own guilt for not being able to log in". Techno Stressful Constructions of Obligation in the Digitalized Workplace

This paper examines the construction of obligations that lead to technostress in organizations through a longitudinal case study comprised of personal reflections of a female IT leader over a period of six months, coupled it with in-depth interviews. Technostress; defined as any negative change in attitudes, perceptions, and affects as a result of interacting with and/or through technology; is currently addressed as a psychologically and neurophysiologically quantitively measurable phenomena (Tarafdar et al., 2019). With this study, we would like to show how a sociology of emotions perspective can add to our understanding of technostress in organizations. In particular, we investigate the role of obligation (Clark, 1990), an emotional blend that gives us analytical purchase, in how technostress is constructed or dealt with as a result of covert and perceived obligations in organizations. This is important, as when obligations are discovered and articulated, they leave the social and enter the political arena, where they can be negotiated and appended (Ross, 1970).
Among our findings, we see how 1) when technology doesn't work as expected, it leads to feelings of guilt, shame, self-doubt; 2) the employee identifies with the failure or success of technology; 3) the individual deals with technostress through humor and sarcasm, as she feels that she is not allowed to feel anger or frustration. We show how our obligation driven habits or emotional responses that go unchallenged in both individuals and organizations can lead to technostress.
We contribute to technostress literature by showing how a sociology of emotions can provide insights into how and why we construct obligations that lead to technostress; as well as to sociology of emotions by showcasing how Clark's theory on obligation can be used in the context of the digitalized workplace.

Javiera García Meneses
Pontificia Universidad Católica de Valparaíso, Chile
Between Effectiveness and Affectivity: Organizing Public Sector Work in Times of New Public Management

Since 1980, the public sector has been the scenario of several transformations guided by New Public Management (NPM). Such transformations include the privatization of the public sector and the outsourcing of its services. Most studies have shown that one of the effects of NPM incorporation is that the work performed by public organizations only counts as long as they fulfill the established accountability indicators, leaving aside the complexity of local processes. This has led to the technification of public sector workers' labor, who have become operators of functions that, historically, have been oriented to users' welfare. Despite this, further studies have shown the existence

of an affective component that leads workers to resist the NPM accountability instruments, placing the interaction and affective relationship with the users at the center of their labor practices. Although this component is identified as a relevant element in these workers' everyday work practices, it only emerges as part of the findings of these studies, without considering it as their object of study. This presentation puts forth a theoretical-methodological framework that allows us to place the affect as a central component in the analysis of public work organization. Through Affective Theory of Practice and using the method of affective ethnography (Gherardi, 2017), we aim to understand how the affect is central to the organization of public work and its workers' subjectivity. Regarding the above, the ongoing results of a case study of an NGO that executes child protection policies in Chile will be shown.

José Luis Condom Bosch & Anna Escobedo
University of Barcelona, Spain
The Coaching Professional Field: Managing Happiness (and other emotions)

In the context of a study about the organizational field of happiness industry *The Happiness Industry* (project funded by the Spanish Ministry of Science, Innovation and Universities, 2016-2020, Ref. CSO2016-77248-P) we found a new professional regulating the space of happiness industry. This "new professional" is the *coach for happiness*. This coach has more (and different) professional competences than a regular life coach. These competences are regulated by several agencies that accredited this professional space.

Surveying the web, we have found different social spaces that offer coaching for happiness or similar services. These websites offer services and explain the benefits of select one coach. We constructed a data base from a hub of life coach that offer different professionals oriented to offer life coaching, happiness coaching or teams' coach. We select a sample over 300 coach to construct a data set to analyze their offers, CV's, personal trajectories and all the public material hanging on the web to invite customers to follow a coaching process. We use SNA to analyze the relational structure on benefits, coaching approaches, values and personal career of the professionals. This research uses traditional qualitative methods mixed with digital methods. Our research questions are:

This professional space is in construction creating discourses that connect personal reasons to be a coach, the results and goals of the process of coaching, services, certifications and relations with the "coaching gurus". This net of values and practices are the core in of the knowledgement of this occupational space sometimes occupied by psychologists, social workers or just businessmen. Which kind of emotions the manage?

We expect to find two types of coach. One of them manage happiness and the other type manage a set of emotions close to happiness but more related with economic success. This people came from different industries and have followed a long run process of coaching and learning process in coaching. Several of them have international accreditation of regulatory agencies offshore.

James Brooks, Irena Grugulis & Hugh Cook
University of Leeds, UK
Hanging on the Telephone: Exploring the Impact of Emotional Labour on the Mental Health and Wellbeing of Debt Collection Agents

Over thirty years have now passed since Hochschild's (1983) seminal text The Managed Heart. Building upon Goffman's (1959) exploration of how individuals present themselves to others, Hochschild coined the term 'emotional labour.' A corpus of literature has evolved around the manifestation of the emotional proletariat (Macdonald and Merrill 2009) with later writers highlighting the ways in which emotion workers sought to control aspects of their work (Paules 1991, 1996). The extant literature has drew out the ways in which the emotional displays demanded differed by occupation (Mann 1999); as well as by gender (Pierce 1995, 1996); and provided a more nuanced reading of emotional labour itself (Bolton 2000; Bolton 2004; Bolton and Boyd 2003). However, few have revisited Hochschild's (1979, 1983) original distinction between pleasant and unpleasant emotions, nor considered the way these were controlled.
This paper does so and redresses the balance. Two key contributions are made that extend and augment our understanding of emotional labour. Firstly, a rich and unique empirical analysis of debt collectors working at CollectCo (a pseudonym to protect anonymity) one of the UK's largest debt collection companies is presented. Data collection commenced in March 2018 and is ongoing. Thus far we have conducted focus groups and interviews with over 100 participants. Secondly, this paper specifically considers the impact of emotional labour on the mental health and wellbeing of debt collectors. Whilst Hochschild alluded to the consequences of drawing deeply upon one's own emotions the impact of emotional labour on mental health was not fully particularized. This paper considers how in some circumstances this had a deleterious effect on participants' mental health many of whom were young and vulnerable workers.

Panel 2: Politics of Emotions
Chair: Swen Seebach

Sheena Bartscherer
Humboldt Universität Berlin, Germany
Instrumentalization of Emotion During the 2016 U.S. Presidential Election – A Neopragmatist Analysis of the Presidential Nominees' Media Communication

To the surprise of many and despite Hillary R. Clinton being the clear favorite to win the 2016 U.S. election, Donald J. Trump won the race for the Republican party. Trump's campaign was defined by "nationalistic" and "populist" narratives, following a strategy of political marketing designed to emotionalize the political discourse in a way usually reserved for autocratic regimes (cf. Gillies 2018: 2).
Following neuroscientific theories and neurolinguistic practices, we scrutinize this postulated emotionalization as well as the implied conflation of 'populism' with 'emotional' (political) communication (Arroyas Langa 2019), by focusing on the occurrence of three key emotional stimuli (sex, fear & violence) within a selection of Clinton's and Trump's

public speeches, interviews, televised debates and social media (twitter and Facebook).

Alongside three neurolinguistic dictionaries representing the respective emotional stimuli, we establish a *neopragmatist discourse analysis*, identifying each campaign's distinctive argumentative pattern and the role emotional stimuli play within them. The applied analysis model extends the Pragmatic Sociology of Critique (PSC) by measures of *suggestive actions* (past and future references thereof).

Within our empirical data, we detect *no significant quantitative differences* between the two campaigns' instrumentalization of emotions: both are directly and indirectly employing them within their main arguments.

Instead, we discover *multiple significant qualitative differences*: Trump's 'populist' deemed campaign mainly employs violent stimuli, a simple and repetitive argumentative structure and an overall negative sentiment, whereas Clinton focuses on frightening stimuli, shows a complex argumentative structure with different strategies and an overall positive sentiment.

Rather than using emotions as identifiers for 'populist' communication, our findings suggest focusing on actors' argumentative patterns and strategies, their argument's sentiment (positive/negative) and the specific type of emotional stimuli to determine the 'populist' quality of a (political) discourse.

Jigyasa Sogarwal
Jawaharlal Nehru University, New Delhi, India
Politics of Emotions: Role of Shame in Protest and Implications for Democracy

Emotions have not been considered seriously to be at the heart of politics for long. In this sense, the category of 'Political emotions' is a fairly new way of looking at politics of our times. At the heart of Liberal democracies lies the idea of a right bearing rational individual. By virtue of the rational mind this individual is equal to every other individual who forms part of democracy (at least in theory, if not in practice). The trouble is that institutions of public good, the state and its apparatuses which are otherwise considered neutral or empty of emotions are in fact spaces of deep emotional engagements. Emotions of all kinds namely pride on one's nationalism, shame associated with for instance poverty, honour invoked with military might, love for fellow countrymen et cetera are consciously cultivated and employed for weaving emotional narratives.The emotional content of these democracies and the processes of it as such have thrown up questions of marginalisation, discrimination and injustice. Some emotions such as shame or anger however are also available with the marginalised to motivate, mobilise and even retaliate against the wrongs done onto them. The central research concern of this paper therefore is to be able to explore the role of shame in protest and its implications for liberal democracies. How political are emotions. What is the political in shame. What are the implications of movements that shame the dominant on the ability of the marginalised to push the boundaries of democracies. How shame subversion therefore also provide the marginalised with an alternate language of accessing the state or government. Hence perhaps the need for greater understanding of role of emotions in determining the values that have come to organise human societies and by design their politics.

Yun Tong Tang
University of Manchester, UK
Emotions, Tactics, and Interactions in Non-violent Resistance: The Anti-Express Rail Campaign, 2009-2010 in Hong Kong

The existing literature on social movement tactics has generally agreed that tactical repertoires are a product of interaction during political contention. However, these studies seldom reach down to the actor level and have not fully unfolded the micro conditions under which tactics are designed and made useful or impotent to a campaign. Using a non-violent resistance campaign, the Anti-express rail campaign in Hong Kong, as a case study, this paper investigates the ways different kinds of tactics emerged as a reaction to various sorts of governmental actions and the ways these tactics helped sustain and bolster the campaign. I argue that while authoritarian governmental practices provoked protest actions and while the existing repertoire of contention in civil society shaped the use of tactics, protesters' emotions were the key to understanding how actions were motivated despite limited political opportunity and how new tactics were designed. I also contend that whereas existing studies suggest that tactical innovation can strengthen a movement campaign, emotions are the missing mediator in this causal relationship as they help attract participants and sustain participation. In my presentation, I will also provide some preliminary data on the Anti-extradition protest in 2019, a campaign using violent tactics, and compare it with the Anti-express rail campaign so as to fully unfold the role of emotions in different types of collective action. Methodologically, I demonstrate that protest event data has to be analyzed alongside qualitative analysis in order to better ascertain the emotional content of tactics that generate certain interactive patterns and tactical choices.

Christopher Day
Coventry University, UK
Background Affects and the Shared Emotional Experience of People's Vote Marches in London During 2019

Motivations to be involved in social justice events, such as protests, are not always positive; research has suggested group-based anger, a 'high energy state', can mobilise people. However, this is not necessarily in an attempt to aggressively enact anger but rather to circumvent such actions, and feelings, by coming together as a collective.
Feelings of empowerment, experienced at demonstrations, have been shown to lead to increased collective action. Specifically, collective and group-based emotion have been investigated in social psychology as a motivation to become involved in social movements.
In this paper, case studies of the People's Vote Marches (held in London in 2019) are discussed. Ethnographic observations, video recordings, and 55 in-depth interviews with 35 attendees, were analysed using thematic analysis and a case study approach. Three themes about the manifestation of collective emotions in social movements were explored: 1) how norms of politeness and humour, when attending the march, contrasted with accounts of prior group motivation rooted in shared collective anger; 2) which specific collective emotions were generated during the marches and how were

these experienced by participants; and 3) how emotional habitus and affective practices were intertwined throughout the emotional journeys of participants in the context of anti-Brexit protests.

Results show that an affective practices rather than a predominantly discursive analysis is required to capture how people experienced collective emotional affordances of places and spaces on the march and came to celebrate explicit and determined efforts not only to resist but to "Stop Brexit".

10-12am

Panel 1: Law and Crime and the Relation Between Emotions and Reason
Chair: Nina Margies

Stina Bergman Blix
Uppsala University, Sweden
The Construction of Objectivity – Rational Emotions in Legal Decision-Making

Research on the role of emotions in rational decision-making is interdisciplinary and includes many perspectives, but is largely based on theoretical claims of universality and an autonomous subject, implicitly positioning decision-making as decontextualized and situationally independent. Here, the field of legal decision-making and emotion is focused to investigate and submit a more cohesive emotive-cognitive process of rational decision-making. First, we clarify the emotion/rationality link in more general theoretical terms, showing how emotion and rationality can be seen as intertwined in rational decision-making. Second, we propose a conceptual way forward focusing rational decision-making as a case-bound interaction chain embedded in interactional, relational and cultural practice. By studying legal decision-making as a process we can incorporate how the organizational and ritual set-up of moving a case from start to finish (decision), can actualize different emotive-cognitive compounds at different stages of the process and also offers the potential to identify how rational decision-making can be strengthened or undermined.

Nina Törnqvist & Åsa Wettergren
University of Uppsala & University of Gothemburg, Sweden
Epistemic Emotions and Objective Decision-Making in Prosecution

In this article we analyse the emotional and cognitive processes of prosecutorial decision-making. We specifically ask how emotions motivate and orient knowledge seeking during investigations. And how do emotions inform key decisions to proceed or stop investigating, about prosecution, about planning and presenting the case in the court trial? The theoretical framework consists of sociology of emotions, particularly the concepts of background emotions and epistemic emotions, emotional reflexivity and the inner dialogue (reflecting on self as a professional in relation to professional standards and objectives). The analysis is based on rich interview data, field and observation notes, from shadowing and interviewing prosecutors in two consecutive projects financed by the Swedish Research Council 2012-2019. While establishing the main patterns found in previous analyses of this data, we narrow in and focus on small selection of exemplary cases in order to illustrate analytical points about decisions concerning the investigation phase and the trial respectively. We probe the details of emotive-cognitive processes informing and orienting decisions towards situations in the past, the present and the future. We conclude with a discussion about the centrality of emotions for conscientious, wise and well-poised decisions in professional work. Increasing the level of reflexivity around background emotions, evaluating and understanding how these inform decisions for good and for bad may benefit the legitimacy of the rule of law.

Sara Uhnoo & Moa Bladini
University of Gothemburg, Sweden
Rape or consent? Effects of the New Swedish Rape Legislation on Legal Reasoning and Practice

I will present a new three-year research project (Wettergren, Bladini & Uhnoo) studying the new Swedish rape legislation. In 2017, this rape legislation was changed in-depth, removing the requirement of threat and violence, replacing it with an explicit requirement of voluntariness (popularly 'consent'). The aim of the project is to study the implementation of this new Swedish rape legislation and its requirement of voluntariness from a combined feminist and emotion-sociological perspective. Common to these approaches is the critique of the legal system's core ideals of pure rationality and positivist objectivity. As the Swedish legislation is changed, but the positivistic ideals of objectivity and rationality prevail, we can study the dialectical relationship between changing legislation and legal culture. A combination of the feminist and emotion-sociological perspectives enables a complex understanding of how these core values are reproduced in ways that are routinized and unintended. The societal significance of the project lies in the fact that ignoring and silencing the role of emotions in courts may contribute to skewed decisions, subject to the vast critique of feminist legal research. The project addresses three over-arching research questions concerned with discourse, practice, and the production of legal decisions:

- What discursive perceptions and interpretations do legal actors present in interviews, and how do they reason about the application of the new law?
- How does the new legislation affect trial procedures in practice, regarding focus on the accused/victim (e.g. victim blaming, secondary victimisation) and the construction and presentation of evidence?
- How do judges operate the new legislation when writing judgements: what perceptions and assessments about voluntariness, gender and sexuality are reflected in the written judgements?

Julia Wesołowska
Jagiellonian University, Krakow, Poland
Protecting 'Reasonable' Emotions: How Polish Civil Courts Handle Psychological Harm?

While nascent Law & Emotions movement attempts to uncover structures of bias that govern legal treatment of affect, its focus has traditionally been on places where emotion is a negative, corrupting influence on reason – like the doctrines of 'crimes of passion'. Meanwhile, an area where emotion has a positive and significant standing, remains largely uncharted: the tort regime of compensating of emotional harm. An investigation into the latter appears inevitable: at first sight, the translation of the grief of a bereaved mother or trauma of injury into legal terms and monetary compensation seems paradoxical.

In Polish civil code the non-material harm is separated from material damages and constitutes a separate basis of compensation. However, these injuries must be grounded in certain vital interests and conform to various rules. In this way law compensates hurt emotions, while at the same time remaining 'rational'; constructing points

of reference that are grounded in objective, i.e. socially recognized values. In this contribution I look into the methods of 'rationalizing' granting compensation for non-material damages. The aim is to uncover the interpretative practices Polish civil courts use to negotiate between emotion and reason, trying to satisfy both the psychological needs of the plaintiffs and avoid arbitrariness and excessive legal intervention. I outline the methods they use to rationalize, systematize and evaluate the feelings of plaintiffs and translate them into legal effects. Doing so aims to uncovering implicit, yet pervasive social norms about what kind of emotionality is 'reasonable'. The practice of rationalizing emotions does not end there: it is not only the 'what', but also the 'how': 'reasonable' duration and intensity of emotions. All this assumes existence and reference to 'feeling rules', which will be uncovered through empirical study, discussed and situated in theoretical framework.

Panel 2: Emotions, Morality and Normativity
Chair: Rotem Leshem

Christine Campen & Oliver Dimbath
University of Koblenz, Germany
Faces of Moral Outrage

In scientific discussions, moral outrage is either conceptualized as a collective phenomenon or a subjective feeling of being wronged or mistreated. In political speeches, moral outrage can be used to showcase collectively established moral rules and function as a possibility for a political actor to present personal engagement. There is a large body of research suggesting the nonverbal behavior of politicians is influencing the audience and moral outrage has been connected to the mimics of anger and disgust. Even though Hitzler and Meyer argue that politicians can be viewed as performers the performance of moral outrage in its whole has not been analyzed in the context of social acting.

The paper will present an analysis of three distinctive political performances using the Facial Action Coding System to analyze the mimics and the movie-based interaction analysis. The cases used include a sequence of a politician at the German Bundestag, a sequence of a German politician giving a statement and a sequence of an actor playing a politician. The assumed differences in the performances – ranging from a scene, that can be considered as 'real', over a scene that is staged but with an actual politician to a scene portraying a fictional politician – will show the nuances of political performances of moral outrage.

Poul Poder
University of Copenhagen, Denmark
The Sociology of Love – It Main Approaches, Concerns, Achievements and Future Challenges

Human love is a fundamental phenomenon and concern historically and primarily reflected by theology, social philosophy, psychology and romantic culture in a broad sense. However, increasingly the topic have been theorized by social theorists from a variety of different angles such as recognition, form of action, democratization, fluidity, gender or commercialization (e.g. Honneth, Boltanski, Bauman, Giddens, Illouz). In addition, the sociology of love has progressed by way of making the topic of love subjected to various forms of empirical sociological research (e.g. Thaagaard, Fink and Gabb, Seebach). This article offers an introductory and critical overview of the work sociologists of love have carried out so far. Firstly, they have helped us understand what a multifaceted experience love is when considered as an ongoing everyday life practice and not merely defined in terms of primarily romantic notions and ideals. Secondly, they have revealed the social and complex nature human love and the emotional nature of its various forms. Third, they have developed a number of theoretical approaches to studying human love. In addition, lastly, they have carried out sociological analyses of many specific types of love (romantic love, confluent love, agape, etc.), and considered such types from perspectives of identity, desire, gender, relationship work, rituals, discourse, forms of action etc. This article also offers suggestions for the future development of the sociology of love, and a selected and updated bibliography.

Avihu Shoshana
University of Haifa, Israel
Beyond Gratitude, Towards Emotions of Thankfulness

Gratitude is privy to huge research in various disciplines. Other emotions of thankfulness, on the other hand, are rarely privy to research (theoretical or empirical). This article proposes tackling this research lacuna through inductive extraction of emotions of thankfulness model following in-depth interviews with graduates of the "Boarding School for the Gifted Disadvantaged" in Israel. This boarding school, established in 1961 about a decade after the establishment of the State of Israel, and which still operates today, is offered to gifted students from marginalized backgrounds (in terms of low socio-economic class and stigmatized ethnicity) as a total institution to increase their life opportunities and achieve upward mobility (through practices of de-socialization and re-socialization). The in-depth interviews with the boarding school graduates, who were educated in different decades, reveal accounts that express different relationships between the graduate and the boarding school (as a representative of the State). These relationships are particularly expressed through four types of emotions of thankfulness: gratitude; debt of gratitude; indebtedness; and beholdenness.
This model of emotions of thankfulness allows to discuss these emotions as belonging to a special kind of emotion that Shott (1979) calls "role-taking emotions," which exert specific emotional reflexivity and social control; the darker sides of gratitude (what Simmel 1950:393 for example calls gratitude as "irredeemable obligation"); and emotions of thankfulness between individuals and organizations, which are not sufficiently discussed in the research literature.

Stephanie Parsons
Anglia Ruskin University, UK
Saying 'Thank You': Emotionally Managing Letter Writing in Organ Transfer

Official discourses of organ transfer use gift of life rhetoric to encapsulate the values associated with organ donation/transplantation. Key actors within organ transfer settings adhere to prescribed scripts consistent with gift rhetoric when talking about and writing about their experiences (Sharp 2006). In private settings, however, people defy scripted forms of behaviour and question dominant understandings of organ transfer. This paper extends Sharp's (2006) notion of the script in critiquing the dominant narrative of organ transfer in relation to the letter writing process during what is perceived to be the final stages of the organ transfer process. My findings show how official discourses of organ transfer and nursing staff promote letter writing as a way to symbolise the end of the process and to satisfy the obligations of gift rhetoric. I illustrate how nursing staff encouraged organ recipients to thank their donor family in light of prescribed scripts and understandings of gift rhetoric. Findings highlight how organ recipients conducted emotion work and struggled with 'abstract gratitude' and felt restricted when attempting to express 'personal gratitude'. As a result of this, organ recipients question whether their thank you letter was sufficient for their donor family. I show how letter writing compounds feelings of guilt for organ recipients and how letter writing, as a narrative device, is unable to wholly reconcile the tensions between organ recipients and their donor family post-organ transfer.

13-15pm

Panel 1: Migration, Globalization and Emotions
Chair: Åsa Wettergren

Laia Folguera, Verónica Anzil & Jordi Roca Girona
University of Barcelona, Universitat Rovira i Virgili & Universitat Rovira i Virgili, Spain
Geographies of Love and Desire in Transnational Couples: A Comparative Study Between Different European Countries

Since the end of the last century, the phenomenon of mixed or bi-national marriages began to emerge and grow in the context of globalization processes, increased mobility, changes in gender relations and in the very nature of intimate relations. This phenomenon has been drawing global search and formation routes for couples characterized by connecting, in the case of heterosexual couples, women from the global south with men from the global north. We have worked extensively on these routes for the Spanish case, which has allowed us to document the presence of different foreign nationalities that are paired with Spanish men and women, the differential geography of love and desire that is observed between them, and the numerical discrepancies between the migratory values by nationality and gender and those related to the constitution of the couple.
Our contribution aims to present these data for the Spanish case and to compare them with those corresponding to other European countries, in order to verify the similarities

and differences and state possible existing patterns. In order to do that, we consider as main variables the geographical proximity between countries and the cultural and/or geopolitical proximity. We will also present the exceptions to these patterns within the cross-sectional presence of some nationalities and a significant appearance of nationalities that do not respond to the two main variables considered.

Esra Demirkol Colosio
Middle East Technical University, Ankara, Turkey
The (Im)possibility of Constructing Emotional Relations in Transnational Social Space

Nowadays, Information and Communication Technologies (ICTs) intensify the communication of immigrants with their kin, which helps immigrants and non-immigrant family members stay connected. In other words, being connected via the internet continuously, any time, anywhere, becomes a norm for separated migrant families after a while. Communication and travel having become cheaper and therefore more accessible is regarded as blessing for allowing immigrant families to stay connected. The daily, ordinary conversations continue over the internet as if people are physically in the same house. For both sides, the ICTs seem to be supporting for this new transnational family life that has been established, by enabling people to maintain emotional relations, to cope with the feeling of longing, to satisfy mutual curiosity on the left-behind homeland and the new country and to be able to feel the presence of each other. The establishment of these ties and the continuation of the emotional relationships between family members play an important role in the continuation of immigrant family members' understanding of 'family'. In this paper, I discuss how emotional ties are transformed through mediated communication in a polymedia environment: can a truly emotional relationship be established through ICTs, and if so, how can it be established and maintained? To do so, this paper focuses on the transformation of familyhood in a transnational social space, in the nexus of Turkey-Japan migration. This investigation is based on a qualitative methodological framework that includes multi-sited fieldwork with in-depth formal and informal interviews both in Turkey and Japan in ten month course. My analysis reflects the process of the construction and redefinition of the couple's emotional relations and the roles attributed to the husband/father and wife/mother, predominantly through communication technologies in transnational context.

Helen Schönborn
Universitat Oberta de Catalunya, Spain
The Contested Right to Grieve in Refugees and Migrants Narratives in Catalonia (Spain) and NRW (Germany)

In the past decade many European countries have experienced increased immigration, especially in the form of forced migration. In this context inclusion of these migrants is a crucial challenge for both, the society of settlement and the newcomers. Whether and how inclusion should take place is subject of great debate. Migration is potentially a very stressful experience involving many changes and many different losses (e.g. people, places, homes, habits, or/and beliefs). These losses might be particularly painful when one was forced to leave. However, grief for these migratory losses is

neither recognized nor well understood (Caseado, Hong, Garrington, 2010). Therefore, this study aims to explore the role of migrants' grieving for inclusion. For this, the primary focus is not to investigate the depth and particularity of the individual experience of migratory grieving, but to explore its social farmings and expressibilities. Grieving might be a way to express belonging to the bereaved and/or a way to appreciate the lost person, place, tradition or belief. In the context of inclusion of migrants and refugees and from the perspective of natives, these belongings and appreciations might be experienced as threatening to the homogeneity of the society. It will be explored whether and how migrants and refugees can express grief; what this means for their inclusion into society and their feelings of belonging. Further, it is investigated what migratory grieving might mean to society and whether particular types of migrants and/or refugees might be favored.

This study concentrates on the regions NRW (Germany) and Catalonia (Spain) because these regions have experienced highest immigration in the respective country during the past decay. Germany and Spain had rather different experiences of recent immigraiton, which makes them interesting case studies. Open-ended autobiographical interviews have been conducted with migrants, refugees and natives (18-30 years old). Interviews were analysed following a Grounded Theory inspired approach.

Yvonne Albrecht & Serhat Karakayali
Humboldt Universität Berlin, Germany
The Sensibility to Marginalization as Emotional Connecting Factor? Feeling Solidarity and Creating 'Postmigrant Alliances' in Civil-Society Organizations

Current diagnoses of "societies under tension" and tendencies of division and inequality over the globe lead to the questions: What are factors of social cohesion and solidarity? And with reference to these questions: How are alliances and empathy possible in a "postmigration society" (Foroutan 2019)? We suggest that the problems both of social cohesion and of soli- darity are linked to the realm of emotions. Studying how people feel about each other (and particularly "the other") can help to saturate the concepts of solidarity and cohesion empirically and is relevant to understand how solidarity is enacted (Karakayali 2019: 101). By presenting empirical data from our research about civic organizations in Germany we want to demonstrate how these dimensions come into play in the process of creating inner-organizational solidarity between groups. In the course of our fieldwork we observed that especially women emphasized their own experiences of marginalization both within and outside of the organization (the trade union "ver.di"). Many women described these experiences as something that predispo- sitioned them to perceive and recognize the marginalization of others, in our case that of mi- grant union members. Their own sensibility to marginalization – by using the concept with reference to Hangarter and Schmitt (2001) – made them supporting the interests of the migrant members. With Haraway (1995) this could also be described as situated knowledge or situat- edness. According to Hangarter and Schmitt (2001): The sensibility to marginalization which is triggered by an observed injustice leads individuals to social commitment, moral courage and prosocial interactions.

Panel 2: Emotions, Politics, Protest and the State
Chair: Monika Verbalyte

Pınar Gümüş Mantu
University of Giessen, Germany
Tracing Emotions in Movement: Reflections on Hope, Disappointment and Trauma in Turkey's Gezi Protests

This paper is based upon an ethnographic study conducted via in-depth interviews with 40 young participants of the Gezi Protests in Turkey. Employing cultural approach in studying social movements, this research focuses on individual motivations, thoughts, reflections, and emotions in relation to participation in collective action. Therefore, this work discusses emotions as responses to and articulations of socio-political context, and therefore sees emotions as an invaluable lens to develop an in-depth understanding of how young people relate to the political. Moreover, how emotional synchronization among young people can potentially form the base upon which generational consciousness arise, is one the important questions that this work deals with. Going beyond the aim of discovering the function of emotions in relation to movement participation, departing from the case of Gezi Protests this paper aims to grasp emotions as an indispensable part of the analysis of cultural transformation contributed by social movements.

Young participants of the Gezi Protests mostly described the background of the protests referring to the intensity of feelings such as unhappiness, hopelessness and anger, and narrated also how those transformed into hope, solidarity and euphoria in the course of the protests. However, what the closer look to the emotions of the individual participants has also strikingly revealed is that the emotional flow and content with regards to the protests was far from referring to an all-encompassing and ever-lasting utopia always associated with positive feelings. Rather, many participants also refer to exclusionary and discriminatory practices, and also experiences of violence, which they outline referring to feelings of fear and disappointment and trauma.

Rosa Sánchez Salgado
University of Amsterdam, The Nederlands
Emotions and Power in the Catalan Conflict

To which extent the way policy-makers use and express emotions depends on their power position? The structural approach to emotions argues that power and status shape emotions (Kemper 2001; Goodwin and Jasper 2006; Turner 2008).

According to this view, emotions experienced or used by certain actors would depend on the emotions expressed by bystanders. Applying this analytical framework to the conflict between Catalonia and Spain's central government, I argue that the emotional displays of different political actors can be partially explained by their structural position. The qualitative analysis of Catalonia and Spain offers the rare opportunity to compare the same political parties occupying different power positions in different political settings. Data are analyzed with Atlas.ti and include speeches about the Catalan Conflict (all speeches on this topic from 24 sessions of the Spanish and Catalan Parliaments that were held between September until December 2017). Data give some credit to the structural view, but the whole picture cannot be fully understood

without taking into account other theories on emotional expressions, including the cultural view and the role of national identity (Goodwin and Jasper 2006;Berezin 2001).

Josefina Jaureguiberry-Mondion
Oxford University, UK
Affective Experience in Radical Collective Housing Projects in Berlin

Drawing on empirical data collected through interviews and participant observation in two case studies in Berlin, and theoretical debates on affective life, primarily the queer phenomenology of Sara Ahmed, I examine how affective experiences emerge as a result of interactions between human and non-human objects. In doing so, I pay special attention to the role that these experiences play in the construction of radical and alternative housing initiatives by endowing certain objects and practices with meaning and affective value. My main proposition is that experimenting with alternative housing models, as a form of affective micropolitics of everyday life, can constitute a site of resistance and generate new impressions of what it can be to live together. First, I focus on analysing the elements of the case studies that were more frequently mentioned as triggers of affective experiences in the interviews conducted: diversity among residents, organisational structure, management of internal conflict, and legal status of the house. The research showed that the Hausprojekte are shaped by a series of complex interactions and dynamics and that those elements that are related to positive experiences are at the same time a source of tension and dissent. Also, these experiences are the result of practices over time and not necessarily the result of the existence of a feature of the houses. Second, I focus on how the physical form, the distribution of space and the way people interact with it allows specific affective experiences to emerge. Experimenting with the physical form of the house can be associated with feelings of solidarity, commonality, and support, and at the same time may be a source of conflict and tension because of the intensive interaction.

Yannicke De Stexhe
Université Catholique de Louvain, Belgium
Evaluative, Expressive, Mean of Resistance…: The Numerous Places and Roles of Emotions within the Social Movement Black Lives Matter

"Black Lives Matter" appeared as a hashtag in the U.S. 2013 in reaction to the deaths of racialized people at the hands of police officers, and the lack of legal convictions in these cases. The evaluative and cognitive role of emotions (Sander, 2015) is at the very heart of this social movement; anger, sadness, and particularly indignation, "the most political of feelings" (Klandermans and Stekelenburg, 2007:175), highlight the fact that these events should be unacceptable and make them politically seizable. The emotion is thus here "not simply the sensitive signal of the presence of an existing norm, but can be the origin of a movement that leads to the transformation of the norm" (Déchaux, 2014:10). Nevertheless, activities aiming at an external audience and linked to anger or indignation seem now less present than care-related activities, linked to emotions such as joy or sadness. The communication thus proposes to explore those points as well as other questions the ongoing Ph.D. research, which started in 2015 using qualitative methodology, has raised about the place of emotions within this social movement. In particular, it seems interesting to link the notions of empathy and intersectionality (Crenshaw, 1989) to capture its particularities in terms of its collective and

political identity. Indeed, Black Lives Matter, "acted" by racialized people and - amongst others - white people ("allies"), presents a strong intersectional praxis, which in many ways seems to "proceed in line with the understanding of the other person's situation", i.e. a practice of empathy (Rimé, 2009:121). Empathy would, therefore, allow us to question the eternal question of the "political subject" in a different way and to interrogate the link between collective identity and collective emotion. Often presented as mutually depending, their dynamic appears indeed more complex when you take into account the issue of "allies".

9.30-11.30 am

Panel 1: The Emotionality of Social Change and Inertia
Chair: Stina Bergman Blix

Nina Margies
Humboldt Universität Berlin, Germany
Feeling Hysteresis: Emotions and Structural Change

How is (structural) change experienced by individuals? And how can we understand people ́s individual feelings as indicators of structural change? This paper suggests to use Bourdieu ́s concept of *hysteresis* to think about the relationship between individual feelings and broader changes in society.

Bourdieu used this term to describe how in times of radical transformation the habitus of an individual can be in mismatch with the changing social structures around it. While *hysteresis* is produced at a structural level it is experienced at a personal level, and gives rise to certain forms of emotional responses. The concept hence enabled him to show how change is felt on the body and to explain how structural change translates into individual practices. Drawing on a qualitative case study in post-crisis Spain, I will show then how looking at change through the concept of *hysteresis* can help us in understanding the young people ́s lived experiences and their feelings of frustration, uncertainty and anxiety. Therefore I will analyse how they dealt emotionally and cognitively with lost prospects for the future due to the financial crisis. Specifically this concerned investments in education that in the end – contrary to expectations – did not lead to employment.

Elizabeth Olsson
University of Gothemburg, Sweden
Relational Curiosity and Constructive Conflict: A Study in Classrooms

Researchers have cast conflict as inherently emotional, but the emotions promoting constructive conflict handling remain under-explored. This article extends existing research using social interactionism as a lens to understand emotions as embedded in the relations and relationships that animate social disputes. Departing from three cases observed inside classrooms, the article demonstrates how teachers utilise curiosity to reframe, stimulate and transform conflicts with their students. Results elucidate the features of relational curiosity, an instrumental emotion with the capacity to promote social problem solving in concert with others. More broadly, findings contribute to research on prosocial emotions as tools of conflict management and emotional labour as a relational phenomenon.

Yvonne Wechuli
University of Cologne, Köln, Germany
Feelings for Social Change? Emotional Strategies promoted in Disability Studies

(Academic) Disability Studies as a research programme affiliated to the Disability Rights Movement promote different emotional strategies as a means of social change – acknowledging the emotional effects of disableism like unequally distributed emotion work (Hochschild 1983[2012]) or the position of a killjoy (Ahmed 2017). Several Disability Studies scholars ask for the positive revaluation of disability as a source of pride and as a chance to challenge detrimental social norms such as the strong focus on individual productivity (McLaughlin & Goodley 2008). Other authors reclaim supposedly "negative" feelings like loss, grief and pain (Watermeyer 2014). Besides, "passing as normal" (Goffman 1963) should be rehabilitated as a survival strategy that many disabled people continue to draw upon to navigate emotional pressures in a society that demands "able-bodymindedness" (Kafer 2013). The proposed contribution critically discusses these different strategies not to judge their efficacy for social change or even to decide on one preferable strategy but to understand them as complementary to each other and point out their respective implications.

One can ask: Does the deliberate changing of feeling not correlate to potentially exhausting and alienating emotion work (Hochschild 1983[2012])? Do pride strategies still pursue happiness as a questionable life goal (Ahmed 2017)? Does reclaiming not hold on to the idea of "authentic feeling" which is marketed in consumer capitalism (Illouz 2018)? Moreover, does the positive revaluation of disability identity oversee material aspects of maiming and debilitation (Puar 2016)?

The underlying PhD project seeks to map out how emotions are theorised in the field of Disability Studies – using concepts from the Sociology of Emotion and Affect Studies - to suggest a common language that can enable a comprehensive engagement in a field where, so far, discourses on emotional topics are scattered.

Sabine Gabriel
University of Halle, Germany
The Lived Body as a Resource of Social Capital. Collective Emotions and the Reproduction of Gender Norms on the Example of Ballet Dancers

In researches on collective identities, emotions or affect-related action relevancies, apart from socio- psychological perspectives, are hardly included, although they are considered having a fundamental meaning as an action resource for the (re-)production of sociality. Transmission phenomena of shared emotions shall therefore be discussed in my presentation based on the question of their role in the production or maintenance of identity and social order. The contribution is based on my PhD project, in which the connection of the lived body experienced and the biographical course was analyzed with a focus on the formation of experience and interpretation structures of one's own body on a sample with ballet dancers.

Since the social worlds of ballet, as "total institutions" (Goffman 1973) with at most semi- permeable barriers, represent exclusive locations, they are suitable for a phenomenological investigation of the relationship between emotions and identity-relevant processes. In this a explicit phenomenon will be discussed with emotions as a gender-specific collective affection. Because of the low social position in the system of hegemonic masculinity constructions, male dancers are threatened by devaluation mechanisms (Risner 2009). In contrast to the experience of female dancers, who experience

ballet as a graceful form of expression tied to beauty norms, men emphasize aspects of high-performance sports, strength, pain, etc. This shows shared social codes of experiencing the professional content, that conference shall be discussed in the context of collective feeling rules. This means that collective identities are not only constituted by symbols that enable forms of communitization, but also as relational experiences through (habitual) emotions that are socio- historically. And although everyone feels the affects for themselves, they are integrated into social reference frames of shared constructions of meaning and are thus appropriated and experienced in the form of *transsubjective phenomena* (Schmitz 2007) - according to Mannheim (1980) it could be indicated as conjunctive collective emotions. As components of collective identities, they are relevant for a better understanding of the social dynamics of reproduction and transformation processes.

Panel 2: Cinema, Art, Body and Emotions
Chair: Mary Holmes

Gökhan Albayrak & Haktan Ural
Ankara University, Turkey
Gay-Straight Friendships and Gay Men's Heroism in Turkish Popular Cinema

Over the last decades, a number of gay characters has remarkably featured in Turkish popular cinema. Among those, For Love and Honour (Kabadayı) (2007) and Are We OK? (Tamam mıyız?) (2013) are the most salient films, not only because they give visibility to gay characters, but also gay characters, being portrayed as close friends of straight male protagonists, are so central to the films' narrative structures. From that vantage point, this study scrutinizes gay-straight friendships in Turkish popular cinema as a novel cultural discourse that creates affective proximity of gay and straight subjects. Our primary concern is to question that mode of tenderness and rapport. We aim to analyze in what way and to what extent the symbolic hierarchies in sexual differences are revoked or validated in these affective ties.
We largely predicate upon queer critique and question the view that 'normality' of lesbian and gay characters is a symptom of cultural recognition that needs to be celebrated. Drawing on the films For Love and Honour (2007) and Are We OK? (2013), we conceive of the representations of gay-straight friendship as an allegory of the recognition of gay men, which firmly rests on manifesting their loyalty and adherence to the society at large. Gay characters become heroic figures by means of their determined commitment to their straight companions. Thus, we argue that, although the films analyzed here call upon normalizing discourses of gay identity, they bear upon affectively charged stereotypes of polluted gay. They cultivate a particular knowledge of gay identity whose decent, graceful and honorable status rests upon gay men's debt to be paid by means of their dedicated companionship. Therefore, the films' narrowed critique barely recovers untrustworthy and abject gay image.

Renida Baltrušaitytė
Vytautas Magnus University, Lithuania
The Body of Artist in Emotional Production of Contemporary Performing Arts

The research of the art field in Lithuania is mostly done by representatives of the art field itself. This case appears when mostly only *gatekeepers* (art researchers, theatrologists and art critics), who possibly have a biased relationship with their field, are explaining phenomena in the art field. Due to this, there appears several problems like a problematic criticism on themselves, the possibility of bias knowledge coming into daylight and the possibility of the creation of universal truths. So, this means it is a field where sociological imagination should be used.

With my presentation I would like to invite everyone to sociologically imagine and arguably think about the possibility to analyze the artist's body as a part of an emotional product which is used in a real-time of a performance. Following the E.Illouz's (2018) idea objects are consumed because of the intentions and motivations, but also those intentions and motivations can be formed by consumer culture. Also, the market of art is making emotions and presenting them as commodities for stimulating mood, giving specific experience. So, there appears the question how the artist's body is working in this creation of emotions due to the emotional market.

However I am planning to write a doctoral thesis about this topic, but I haven't done the empirical part of the research. Due to this, I would like to present and discuss with the auditorium my theoretical part of the thesis.

Cansu Okan & Haktan Ural
Ankara University, Turkey
Re-Imaging the Housewives: Cultural Translation and National Anxiety in the Turkish Adaptation of Desperate Housewives

This study examines the affective dispositions of cultural translation in the adaptation of US soap opera *Desperate Housewives* into Turkish soap opera *Umutsuz Ev Kadınları*. Drawing on a comparative analysis, we underline the devoted adaptation on the basis of the characters, plot, sense of humour, and drama. However, there are significant differences in the adaptation which signal incommensurable elements. The Turkish version slightly distances itself from the US version, particularly re-inscribing the gendered characters and the plot. On that account, we suggest that the Turkish adaptation of *Desperate Housewives* is a practice of cultural translation which remakes the national boundaries through the differences in the adaptation.

Viewing through this lens, we illustrate three interrelated points in this study. First, in line with Bhabha's insight into cultural translation, we regard performativity of translation in terms of iterative times that re-inscribes cultural intelligibility and stages cultural difference. The translation, in this view, is an ensemble of iterations that opens up a space for cultural agency to identify and eliminate allegedly 'foreign' elements. Therefore, 'newness enters into the world', in Bhabha's words, within the interstices of adaptation. Second, we emphasize the gender dynamics in the adaptation of *Desperate Housewives* where the re-inscription of normative definitions appears. To specify, the elimination of sexually liberated, autonomous and eroticized femininty occurs while re-forming the cultural definition of 'being a housewife' in *Umutsuz Ev Kadınları*. Thus, the incommensurability is apparent in gender ideals of cultural identity. Last but not least, we argue that the practice of cultural translation is laden with affective registers. Following Ahmed's conception of emotions and affect, we view the

regime of representations in a way that certain affects stick to cultural images. The politics of cultural translation resonate with the sentimentality of national anxiety. The content and the way it is translated do not merely identify the symbolic boundaries of 'foreignness' but also the affective mood of it.

Havva Yılmaz
Istambul Sehir University, Turkey
Urban Affects: An Investigation of Urban Theme in the Context of Sociology of Emotion in Modern Turkish Literature

The sociology of emotion is a young field that has become independent since the 1980s, with the handling of emotions as "the great orchestra playing the ongoing music - dissonant or harmonic - of society" in Hoschild's expression, and proved its own maturity. With the independence of the field, the concept of "emotion" gained a new meaning in the sociological imagination, and has led to the discovery and/or rethinking of many new concepts and analysis units. The point where sociology of emotion intersects with urban sociology, which is another autonomous field of sociology, is quite interesting. With the modernization of the city and urbanization, the question of how the social structure's emotional repertoire, emotional norms, emotion management etc. changed leads us to the discussion of how the theoretical debates of the two areas can be considered together. It is possible to embody this theoretical discussion and to add new dimensions to the subject by applying a third field in this ground. Tracing modernization in the context of the sociology of emotion and urban sociology on literary sources provides a unique opportunity to discover the components that provide the harmonic order or disorder of society.

In this study, in this context, various types of Istanbul-themed texts written from the late Ottoman period to today will be examined in the context of the sociology of emotion. With the aim of presenting a panoramic frame, relation between modernization, city and emotion will be revealed through thematic content analysis. It will be determined how Istanbul is handled in the literary texts, and how the emotional repertoire, emotional norms, emotion management etc. have changed in parallelism with this handling.

12.30 – 14.30 pm

Panel 1: The Instrumentalization of Emotions in Right-Wing-Parties, Movements and Discourses
Chair: Alberto Martín Pérez

Daniel Thiele, Birgit Sauer & Otto Penz
University of Vienna, Austria
Affecting Citizens. Emotional Right-Wing Populist Discourses in Austrian Parliamentary Debates on Migration

Right-wing populists have been exceptionally successful in channeling the fears of those who feel deprived and disempowered into anger directed against the establishment and 'Others', thereby mobilizing political support. While qualitative research has long acknowledged the importance of affects for the right-wing populist discourse, these studies maintain a narrow focus on a priori defined populist parties and lack a critical definition of emotion and affect. Quantitative content analyses that adopt a broader point of view, in turn, perceive emotionality as a mere communication style that is treated *en bloc* and fails to distinguish between different feelings such as anger, fear or hope.

This paper aims to overcome these limitations by adopting a decisively communication-centered approach. Employing an innovative, qualitative affective frame analysis, we analyze right-wing populist antagonisms (anti-elitism, people-centrism and Othering) and distinct affects in Austrian parliamentary debates on migration from 2015 to 2019 across the whole political spectrum. This paper aims to trace the affective dynamics underlying right-wing populist discourses, giving special attention to rhetorical transformations of fear into anger and hope. We conceive these rhetorical displacements as affective frames that yield high potential for affecting and mobilizing Austrian citizens.

Focusing on the Austrian migration debates between 2015 and 2019 enables us to reconstruct populist discursive and affective strategies that culminated in a conservative/right-wing (ÖVP-FPÖ) government. We provide novel evidence for a partial adoption of right-wing populist discourses by the conservative party ÖVP, led by Federal Chancellor Sebastian Kurz. Scrutinizing debates with populists in government provides substantial insights into the flexibility of anti-elitist and nativist discourses, but also into affective counterstrategies of opposition parties.

Anton Gazarek
Comenius University in Bratislava, Slovakia
Emotions in the Rhetoric of Slovakia's Far Right

This paper is based on the argument that text can be the bearer of emotional appeals. A sentence can have not only an informational but also an emotional value. This paper employs theories of *affective intelligence* and *cognitive appraisal*, and the concept of *discrete emotions* which presupposes that even though emotions are correlated, they still can be recognized as different concepts. Based on theory I have chosen 6 discrete emotions, grouped in three sets of opposing emotions: anger/hope, fear/calmness, sadness/enthusiasm. I understand emotions as working in pairs, not pairs of pre-defined "fixed" emotion pairs, but as "fluid" pairs which can find its opposite in any of the

three emotions from the opposite (negative or positive) axis. This assumption is eventually in accordance with *affective intelligence theory* (Marcus et al., 2000; Brader 2006) which stipulates that there are two dimensions, negative and positive. Appeals to emotions are different from emotions. Appeal to emotion, in text, speech or an advertiser means, that the text or the speaker is trying to evoke an emotion in their readers/listeners. It does not necessarily mean that the reader/listener will feel that emotion, but it is an appeal to it. A research of emotional appeals has already been conducted, but with a focus on political campaign ads (Brader, 2005, 2006; Rideout & Searles, 2011; Weber, 2012; Searles & Ridout, 2017), not on text or speeches. This paper aims to discover what appeals to emotions are used in the rhetoric of Slovakia's far right. Moreover, it will allow to detect in what combinations are those appeals mostly facilitated. Specifically, this research will analyze Slovak far right party election programs and speeches of party leaders prior to 2020 Slovak parliamentary election.

Monika Verbalyte
Freie Universität Berlin, Germany
Populist Anger vs. Anger about Populists: Discourse Network Analysis of European Election Campaigns 2009 and 2019 in Germany

Thirty years ago, European Union was kept together by permissive consensus and has been an accepted reality by the majority of Europeans, without much of their emotional involvement. In the 90s, however, the EU decided to get nearer to its citizens and with its policies became more relevant in people's lives, this permissive consensus turned into constraining dissensus (Hix 1999; Hooghe & Marks 2005). People and national politics semmed to become more emotionally engaged with Europe, yet mainly in a negative rather than positive way, e.g. emotional blame attributions to Europe in the national political communication (e.g. Hameleers et al 2017) and wide-spread public Euroscepticism (Lubbers & Jaspers 2011).
Heightened emotionality in regard to the EU is also often put in a relation to the populist upheaval of the last years (Rico et al 2017; Wirz 2018). The anger of populist parties is indeed very often directed at European politics, decisions as well as the whole existence of the EU (Capelos & Katsanidou 2018, Pirro & Taggart 2018). The question, though, is whether they really put the new layer of emotionality to the public European debate or whether it has already been present before, yet more successfully mobilized and capitalized on by the populist political parties. Also, maybe some emotions in particular started to dominate the discourse rather than emotional intensity in general, e.g. populist anger, fear or hate.
To tackle these questions, I analyse the coverage of two European Parliament elections (2009, 2019) in the German online media (in particular, spiegel.de), one before and one after the rise of Alternative for Germany (AfD), German new right-wing populist party. Germany is a very suitable example for this research question because it is one of the founding and for a long time one of the most pro-European countries in the EU, yet still could not prevent the success of the anti-European populist party. I will compare media discourses in regard to expressed emotions, their subjects and objects. I will use a method of Discourse Network Analysis (Leifeld 2017) which combines qualitative Discourse and quantitative Social Network Analysis, in order to better depict the whole media landscape in regard to the European elections. Network approach also allows for a better distinction of most polarizing themes and emotions, as well as assessment of the relations of dominance and exclusion of specific objects and subjects in the medial discourse.

Nerija Putinaitė
Vilnius University, Lithuania
Emotional Narratives of Patriotic Suffering: Personal Pain, Homeland and the Nation

The presentation deals with the first decade of post-Soviet transformation of the emotional narrative of suffering associated with the experience of historic fate of Lithuania and personal relation to the Lithuanian nation.

The Soviet official narrative of suffering associated with the nation was introduced by one of the most famous Soviet Lithuanian poets Justinas Marcinkevičius (1930-2011) in his trilogy of plays, especially in the poetic play *Mindaugas.* The play was written in 1968 about the medieval Lithuanian King Mindaugas. In *Mindaugas*, Marcinkevičius manages to present pain as a patriotic feeling, by disassociating "Lithuania" as an idea from the nation as a community of people. The play proposed an emotional narrative that impacted the whole nation because of the efforts of the administration of the Lithuanian SSR to guarantee a broad distribution of the play throughout Lithuania.

During the first post-Soviet decade more than a hundred of memoirs written by people exiled to Siberia and later returned to Soviet Lithuania were published. The memoirs presented emotional biographical narratives, where personal body suffers the separation from Lithuania as emotional and physical *loci* symbolizing the body of the nation. The narrative of the early post-Soviet transformation failed to identify the body of the nation as a community of people.

The presentation uses the concept of "emotional narrative", the concept of the nation as an "emotional object" (Sara Ahmed) and instrumentalises concepts of "emotion" and "emotive" as introduced by William Reddy.

Panel 2: Love, Dating and Relationships
Chair: Katharina Scherke

Ina Schaum
Goethe University Frankfurt am Main, Germany
Love Between Reconciliation, Exotization and Transformation: "I thought it simply wouldn't work with a non-Jewish person."

In my presentation, I want to present some first results of my ongoing research for which I conduct biographical-narrative interviews with young Jewish adults in Germany. My aim is an intersectional analysis of intimate relationships on the one side and of the impact of the Nazi past on love relationships on the other side.

To illustrate how intimate relationships can be both sites that are intricately structured by the past extending into the present, but also potentially for moving beyond that past without forgetting it (Hirsch 2012: 21), I want to present excerpts from my interview with Srulik, a 30- year old Jewish religion teacher who lives in a large city in Germany.

I will show how in his dating and love life, he was confronted with the fantasies of the people he met: that a romantic and/or sexual encounter with him as a Jewish person would be a form of reconciliation or a possibility to be in touch with someone 'exotic'. In my contribution, I want to show how Srulik came the conclusion that to deal with the

reverberations of perpetrator family histories and guilt entanglements in his love relationships seemed inescapable. However, I will also recount how he met his non-Jewish partner and how their relationship could be interpreted as a refusal to inherit (Ahmed 2006) the baggage of the Nazi past.

Victor Coutolleau
Sorbonne Université, France
Who says to who to "dump" who? Gender and Sexuality in the Collective Management of Romantic Disappointments

The increase of divorce and separation rates in western societies (Rault & Régnier-Loilier, 2015; Wu & Balakrishman, 1995) constitutes a vivid invitation to analyze romantic relationships through the theoretical background of the sociology of emotions Indeed, couple relationships are currently legitimized on the idea that they provide an emotional well-being to their members (Giddens, 2000; Kaufmann, 2010; Théry, 1996). In this perspective, conjugal decisions can be seen as driven by the goal to minimize exposition to negative affects. Such exposition can be approached by the concept of "romantic disappointments": moments where individuals face a gap between the positive affects they expect from romantic relationships, and the negative ones they are confronted to.
Confrontations to such disappointments imply an emotional work (Hochschild, 1979, 1983). Indeed, if individuals do agree with "idealized" representations of love, they also share a "prosaic-pragmatic" vision of it (Swidler, 2001) : disappointments are seen as unavoidable in any serious relationship. Therefore, being confronted to a romantic disappointment requires an assessment of the situation: is it an acceptable one, or does it require to break up ?
Based on 40 interviews and on the E.P.I.C Survey ("Study on individual and conjugal trajectories", N= 7825, as described in Rault & Régnier-Loilier, 2019), this work will present the "emotional work systems" (Hochschild, 1979, p.562) individuals build to manage their romantic disappointments and the central role that friends and family play in them.
More specifically, it will show how gender and sexuality structure these systems. Results underline that women tend to carry the role of "confidant" more often than their male counterparts. A focus on LGBT individuals provides explanations to this asymmetry : women are considered as more capable to find the right balance between giving "pragmatic advice" and helping individuals to "cool the mark out" (Goffman, 1952).

José A. Rodríguez Díaz & Aitor Domínguez
University of Barcelona, Spain
Love and Happiness: A Social Relation, a Sociological Analysis

In this paper we approach the relationship between Love (to others) and Happiness as one of the fundamental relationships in the creation of society.
To do this, we will use and contrast three different approaches. We will begin by analysing how this relationship is defined in the scientific literature through a detailed study of the data extracted from the ISI Web of Science. As a second approach, we study how the relationship is structured in the definitions and practices of the happiness industry. And as a third avenue, we analyse how the population establishes this

relationship and we will look for the possible different models that currently exist of love-happiness.

In the first avenue of study we use data extracted from the ISI Web of Science, in the second we use the Happiness Industry Web Survey database created by the project "The industry of happiness" (R&D Project CSO2016-77248-P, Ministry Science, Innovation and Universities), and in the third approach we use the data from the World Values Survey (2014) with information on general social values and attitudes and questions and indicators related to the themes of action towards and vision of others. The WVS collects information from more than 90,000 people in 62 countries around the world.

15-17pm

Panel 1: **Young People and Collective Emotions**
Chair: Christian von Scheve

Natàlia Cantó-Milà & Mariona Moncunill Piñas
Universitat Oberta de Catalunya, Spain
Resignation and Feelings of Helplessness in Young People's (lack of) Involvement in Shared Futures

The chances of social and political involvement of young people are highly related to their perceived agency in the construction and transformation of their communities. Interest and will to pursue such kind of involvement is also linked to the degree of interdependence which they perceive, and believe as existing, between their own personal futures and the futures of their communities. In our contribution, we will analyze both issues through an observation and analysis of the imaginaries of the future of the youth.

Our data, 294 questionnaires and 50 semi-structured interviews with 15 to 18 years old students from two public secondary schools in Barcelona and Arenys de Munt (Barcelona), shows that young people think of their future in a highly individual and individualized manner, only including in their future imaginaries their circle of intimates: close friends and family. They tend to consider their agency only in relation to matters that they consider to be individual or personal, such as the effort and resources that they invest in their education, their jobs, the development of a profession, or having children. Yet expressions of frustration and helplessness are common when talking about the present and future of society, which they also see as being very negative and set. In front of a perceived acceleration of unstoppable and taken for granted calamities like climate change or the rise of the far-right, they focus on their future as it were detached from others'.

Through the lens of relational sociology, we will first introduce the concept of imaginaries of the future as social imaginaries and justify it as an analytical tool. We will also explain and relate resignation and the feeling of helplessness to the constriction of agency. Afterwards, we will deliver an interpretation of the seeming dichotomy between individual and community that arises from our data. Finally, we will use ac-

counts of our informants in order to show how the feelings of resignation and helplessness are related to the involvement or lack of involvement of the youth in the imagination of common futures.

Sarah Makar
ELTE University, Budapest, Hungary
States of Feelings of International students

International students are considered as transit migrants by definition. First, they experience, the separation from the parents, family, friends and acquaintances. Furthermore, as the students reach the new country, they found themselves in a new territory ahead with total different surroundings than they knew all their lives, new culture, in many cases new language, social norms, food, transportation system, adding to this, they face academic challenges Even simple things in the daily life such as food can be a challenge for international students. All of these challenges affect students' state of feelings and emotions. This paper focus on the following research questions:
1-what are the state of feelings international students feel while studying abroad?
2- What factors worsen the feelings of alienation and other negative feelings?
2- What are the protective factors and techniques that international students follow to adapt the societal change and the culture shock?
Method: Literature review of wide range of studies with a search of key words "International students' psychology" studying abroad state of feelings" trying to summarize and categorize them, on order to answer the questions of the research.
conclusion: International students like all migrants generally have typical state of feelings some are positive such as high independency, high self-steam, freedom. On the other hand, there are set of negative feelings usually arise along with the culture shock such as alienation, stress, loneliness, rootlessness and scapegoating. There are protective and risk factors for both the negative and positive emotions.

Sabine Haring-Mosbacher & Karin Scaria-Braunstein
University of Graz, Austria
YouthPerspective: Wishes.Fears.Goals

Young people are embedded in a complex social structure. Axel Honneth's concept of "The Struggle for Recognition" defines (1) primary and (2) secondary relationships. Primary relationships include close friendships with peers as well as parent-child-relations; and as secondary relationships we can for example define school communities. These relationships are characterized by different factors. Primary relationships are emotionally relationships with a strong sentimental link, the appreciation between the subjects is reciprocal. However, within school communities, the recognition is symmetrical, the subjects share crucial experiences and all subjects involved have the possibility to shape the community of values (Honneth 2016 [1994]). Furthermore, Karl Mannheim hypothesized in "The Problem of Generations", that young people of the same generational location (Generationslagerung) can be connected in a generational cohesion (Generationenzusammenhang) and under certain conditions those subjects can build a generational entelechy (Generationeneinheit) (Mannheim 1970).
Our Project "YouthPerspective: Wishes.Fears.Goals" seeks to understand how young people in the age of 15-19 in Styria (Austria) imagine their immediate future, who influ-

ences their ideas and which emotions play a role in this imaginary processes. We designed a mixed methods project in order to gain a deep insight into the research issue: We combined a "permanent writing" action with a quantitative questionnaire and focused group discussions. More than 650 young people from upper school classes participated. We asked about the young people's key values, their career aspirations, their confidence in the future, in the politicians and the economy. Additionally, we asked them about their sorrows and fears.

Our results show, inter alia, that young people in Styria are still influenced by traditional role models and values inherited from their parents. Overall, we found out that there is a significant gender bias, especially concerning the personal concept of worklife. Young people fear natural disasters, climate change and war. Girls are more concerned about these issues than boys and are even less satisfied with their lives. Young people expect an increase of monitoring at the workplaces in the future, job losses and changes in medicine and industry due to the upcoming digitalization in these fields. Our presentations will discuss our core results, focused on the concept of recognition and generational entelechy, paying special attention to the emotional factors.

Giedrė Plepytė-Davidavičienė
Vilnius University, Lithuania
Why are we unhappy? Happiness Discourses Among Young People in Lithuania

The notion of happiness is multidimensional (McKenzie 2016, Hyman 2014, Carlquist, 2017) and has different meanings in different national contexts (Delle Fave, 2011, Pflug, 2009). However quantitative measurements of national happiness indexes provide a benchmark of happiness, thus showing the „ideal", i.e. highest possible level of happiness. At the same time it prescribes socially objective conditions for happiness. Additionally, positive psychology and the therapeutic discourse enabled a happiness industry and allowed for insitutionalization of happiness in the public and private spheres (Cabanas, Illouz, 2019). Thus happiness becomes a normative category for both a society as a whole and each of its individuals that are encouraged to strive for it.

Despite significant economic growth and relative political stability, Lithuania remains one of the most unhappy countries of Europe, according to various comparative studies (e.g. ESS or EVS). Prevailing explanations are most often based on objective indicators (social exclusion, income level etc.). However, it seems that such categories cannot describe happiness, but rather shape and prescribe it (Cabanas, Illouz, 2019:179-181). In light of this, the question that I investigate is why are Lithuanians unhappy. What does it mean to be happy in Lithuania? What normative cultural discourses of happiness are reflected in the every-day notion of happiness for the ordinary Lithuanian? Which, in Ahmed (2010) terms, „happiness objects" can be identified in their answers? What insights about cultural, social and emotional context of a society can be gained?

I have asked more than 60 young people to answer an open-ended question regarding what happiness means to them. The main findings of the survey that will be presented in the conference illustrate the multidimensionality of happiness' meaning and reveal a prevailing repertoire of happiness objects among young people. Furthermore, results support earlier findings about importance of social recognition for happiness (Holmes and McKenzie, 2018) and its relation to self-acceptance and self-identity (Hyman 2014).

Panel 2: The Sociality of Suffering: Fear, Risk, Shame and Harm
Chair: Poul Poder

Swen Seebach & Natàlia Cantó-Milà
Universitat Abat Oliba & Universitat Oberta de Catalunya, Spain
Risk, Fear and Preparedness in times of Covid19

This presentation will deal with the management of risks within society and, particularly, with the role that fear plays within this management process (compare with Beck,1992 and Giddens 1991, compare with Virilio and Richard 2012). We will argue that fear is an emotion that, if kept within manageable limits, directs citizens' perspectives towards the future and makes them aware of potential risks. It is therefore an emotional pre-parer for what might come in a double sense: It prepares for the intensity of the emergency, in a what we could call emotional foreshadowing process, and it helps to create an attitude towards avoiding the potential risk. It is therefore essential in processes of prevention and preparedness (Lakoff, 2008). However, turned into intense fear (Luhmann, 2014 and Hogg 2011) or panic it might have an opposite effect.
On the basis of data gathered via interviews, and extracted from social media during the Covid19 pandemic, this presentation will analyze which role fear played in the projection and management of risks during the beginning of the year 2020 and how fear management was carried out by society's members, when institutional projection failed to keep fear in its limits.

Katharina Scherke
University of Graz, Austria
A New Look into Shame-Anger-Spirals: Feeling Rules for Nostalgia.

For sociology of emotions it is worthwhile to have a closer look at feeling rules and emotion management in regard to nostalgia. With regard to the example of the former GDR and the so called 'Ostalgie'-phenomena the paper will show how feeling rules for dealing with the past function and how they specifically may lead to, what Thomas Scheff has called 'shame-anger-spirals'.
The debate on nostalgia for the GDR shows that it has been socially not welcomed to openly show this nostalgia in public some time, which proofs the existence of feeling rules for dealing with the past in this case. The paper looks at consequences of these feeling rules. If people are not allowed to feel and show nostalgia and to talk openly about biographically important periods (no matter if they are problematic from a different viewpoint or not), this can provoke shame. The feeling of shame is avoided in modern societies. If shame occurs, it is very often hidden or covered by other emotions like anger against those who have made the individual feel ashamed (cf. Scheff 1990: 281–285). An interesting question in this regard is how feeling rules for nostalgia are shaped by political parties which exploit the images of the past for their own purposes. In regard to the example of GDR nostalgia and its widespread denotation as a deficiency of democratic attitudes, this might explain the success of parties which seemed to allow and support nostalgia for the past and reshaped respective feeling rules.

Dominik Drexel
University of Innsbruck, Austria
The Shame of Veiled Muslim Women: Psychoanalysis Reconsidered

The rich research literature on the Islamic veil has widely neglected the shame reported by veiled women. It is expressed primarily indirectly, i.e. by describing to feel naked without the veil. To dynamic, non-rigid concepts of shame, this description expresses not only that the (freedom of) shame depends on whether the veil is worn (or not). It is also crucial that the individual way of veiling influences as well as expresses whether and how, but also when and where the subject will feel ashamed. Any sociological theory of the Islamic veil must do justice to this twofold role of shame.

The presentation will add a further answer to the classical question of how to tie sociology and psychoanalysis. While sociology is classically accused of overemphasizing the social context of affects and emotions, psychoanalysis is haunted by the accusation of individualizing it. Lately, the concept of somatization brought the two closer together again: at first glance, the idea of emotions being bodily incorporated integrates both the extra-theoretical, physical unavailability of emotions and their social genesis. However, the concept leaves epistemological blind spots. In its close examination, the talk will present its own epistemologically critical concept of research on the Islamic veil. First, it will be shown that the concept of somatization represents a neo-materialism that not only continues the nominalist problems of deconstructivism, but that also falls behind psychoanalytical materialism. In contrast to this, the lecture will secondly show how a concept of shame in the tradition of Sigmund Freud gives epistemological primacy to its bodily dimension. It is not about somatizing the affective, individual core of shame as a whole but, on the contrary, to bring, après coup, to consciousness the individual moments in which it is necessarily somatized, that is, when it has become unconscious.

Katarina Bogosavljevic & Jennifer M. Kilty
University of Ottawa, Canada
Prosecuting and Propagating Emotional Harm: The Criminalisation of HIV Non-disclosure in Canada

Legal theorists have questioned the criminalization of HIV nondisclosure by way of problematizing criminal law's inability to 'keep up' with scientific advancements in medicine, its failure to recognize the 'shared responsibility' thesis of public health messaging, and for its many unintended consequences (i.e., avoiding HIV testing and creating a victim/perpetrator dichotomy amongst people living with HIV/AIDS [PLWHA]), yet few scholars have examined what the notion of harm means in these cases. A notable exception is Matthew Weait, who suggests that what makes HIV a harm is not the virus itself, but the moral context in which the infection occurred. We build on Weait's argument by bridging it with Sara Ahmed's work on what pain *does* in order to conceptualize the emotional harm that follows nondisclosure as an affective response that results in an emotional reading of the 'HIV positive Other'. This reading draws boundaries between the self and the Other, which enables the presumed victim to conceptualize the nondisclosure as a betrayal or malicious attempt to infect rather than a difficult and private decision that could result in violence toward PLWHA. Given that Canadian law criminalizes the act of nondisclosure and does not require HIV transmission to prosecute, we position Canada's approach to this issue as a clear

example of how criminal law has expanded to include prosecuting *emotional harm*. This problematically reflects conservative legal philosopher Patrick Devlin's view that law should be used to express society's disgust at actions it deems objectionable. Therefore, we contend that criminalizing HIV nondisclosure engages affective, moral, and criminal censure in an attempt to regulate the behaviours of PLWHA. By prosecuting the emotional harm done to the victim in these cases, the criminalisation of HIV nondisclosure facilitates the reproduction of HIV stigma and fear and thus propagates emotional harm for PLWHA.

17.15-18.45 pm

Panel 1: Culture, Media, Politics and Emotions
Chair: *Rotem Leshem*

Ariel Remund
University of Tasmania, Australia
ROADKILL: Emotion, Culture, Action

Roadkill is an on-going, increasingly occurring problem worldwide. Roadkill statistics are seldom recorded, however, one researcher has estimated the annual death toll of animals on Australian roads alone at 10 million (Engelfield in Gibson, 2018). Yet, despite its visibility on the road, literature on roadkill is limited and stems predominantly from environmental sciences. Mitigation strategies to curb roadkill have had varied degrees of success internationally with a heavy reliance on science and technology to 'solve' the problem. This has led to strategies including fencing, changes in speed limits and lighting, tunnelling, among other physical changes on, or near to roads. The most effective recognised mitigation strategies, however, require changes in human behaviour. For wildlife death toll numbers on the road to be significantly reduced, human behaviour, including driving habits and the way we respond to wildlife-vehicle collisions, need to change. To better understand why people are responding (or not responding) to roadkill, requires an examination of human response, both behavioural and emotional, to animals on the road. Through an initial review of the relevant literature I have argued that human response to roadkill demonstrates structurally generated emotional indifference to the death of animals, that will be examined further in this research project. The Australian island state of Tasmania, roughly the size of Ireland or Switzerland, has some of the highest rates of roadkill in the world, offering a unique location to research roadkill response. Using a mixed-method research design, this doctoral research project asks how Australian drivers and passengers respond to roadkill; how Tasmanian drivers experience roadkill emotionally; and, what the cultural practices that influence individual's responses are.

Roberto Sánchez Reina & Adrián Scribano
Universitat Pompeu Fabra, Spain & Universidad de Buenos Aires, Argentina
The Politics of Sensibilities and Emotions in Food Advertising to Children

Spanish children are large media and advertising consumers. Television is still their favorite source of entrainment while audiovisual advertising is the preferred medium

for marketers to reach them (Kantar Media, 2017). Children (5 to 12 years) consume an average of 9 000 adverts in a year. Nearly two-thirds of these ads are food advertising (Royo-Bordonada, 2016). According to reports, food advertising is an influential factor in children's overweight and obesity. As marketers flood children's television with unhealthy products, minors change their attitudes, perceptions and eating habits (Boyland & Halford, 2013). Although there is an overabundant research concerning the topic, a few studies have explored the cultural dimension of food advertising and its efficacy in children's identity. To this respect, this research introduces a complementary perspective. We focus on the study of advertising as structuring device of the self, his/her emotions and sensibilities. Supporting on the assumption that advertising fosters consumer children through the negotiation of their identities (e.g. Buckingham, 2011; Shor, 2004), we focus on *the cool craze* or the insatiable desire to disconnect and transform the self (Hill, 2011), as a regulating device through which marketers and corporations transfer/communicate politics of emotions and sensibilities that intertwine and reproduce ('new') bearability mechanisms (Scribano, 2014, 2017). This paper presents the theoretical approach and the analysis of some food ads addressed to young children (5 to 9 nine years).

Käthe von Bose
Universität Potsdam, Germany
Feeling Exceptional? The Role of Emotions in Practices of Collectivity, Belonging and Exclusion in Exclusive Clubs

Networking and being well connected is considered one of the most important strategies for a successful career. At the same time, it is a mode of reproducing social inequalities – since its success depends strongly on factors such as gender and class. As the paper will argue, this practice and its success is constituted in a large part by emotions and affects that foster or undermine social boundaries, collectivity and a sense of belonging as well as exclusion.

The paper will explore this argument by looking at exclusively structured Clubs: So-called "Service Clubs" such as Rotary and Lions as well as the Women´s Clubs Zonta and Soroptimist offer platforms to make the "right" connections on a local as well as transnational level. They are considered "elitist" also because of their exclusivity: Membership is only achievable through invitation. Networking in Service Clubs can be analyzed, as will be argued, as a practice of reproducing inequalities through what I call "doing exclusivity" – a practice that is constituted by emotions.

Thus, the paper will focus on the "successful side" of social inequalities within the (German) labor market by analyzing the role of emotions in practices of networking exclusively. Drawing on empirical findings from qualitative interviews with Club members, the focus will lie on emotions and affects that foster a collective identity, social cohesion, and a sense of belonging on the one hand and on the other hand can produce exclusion and feelings offailure. How do these emotions and affective practices of belonging and exclusion rely on and reproduce social differentiations and power relations along the lines of gender as interdependent with race, class, dis/ability, and sexuality?

Alessandro Pratesi
Università degli Studi di Firenze, Italy
Rethinking the Theoretical Relevance of Emotions in Light of Emerging Social and Political Phenomena

The aim of this contribution is to rethink the sociological and political relevance of emotions as a theoretical and analytical tool in light of emerging social and political phenomena. It is not just a matter of valuing emotions, but rather of highlighting the *affectively charged* and historically situated perceptions of individuals (Martuccelli 2016). Some scholars (Anderson, 2009) prefer to use the term *affective atmospheres* to indicate a sort of chaotic (dis-)organization of amorphous affective forces creating a temporary inside and outside (Ahmed, 2010), and Mühlhoff (2015, 2019) talks about *affective resonance*, meaning a dynamic space of reciprocal affective influence, not necessarily symmetrical in terms of forces, typically involving a dyad or small groups. In order to make sense of these theoretical debates it can be useful to contextualise emotions into specific fields of research and analyse them in light of emergent and evolving contemporary phenomena.

This paper focuses on some examples of positive contamination between theory and research and between various disciplinary fields. More specifically, it shows the necessity to integrate conventional approaches—mainly based on economic, political and static interpretations of reality—with phenomenological, qualitative and dynamic approaches. The development of a proper interdisciplinary study of emotions should aim to broaden this somewhat narrow horizon and highlight those elements that consolidate its foundations as a fully credited and acknowledged field of study. Whereas structure and internal coherence have not been reached, the continuous attempt to overcome some of its limitations and contradictions pushes this interdisciplinary field to produce theoretically and methodologically innovative results. Our task in the sociology of emotions should be that of contributing to the developing reassessments of the orientations and strategies of sociology. All this will be more likely to happen if we open a dialogue, now still lacking, between the theorists of emotions belonging to different theoretical traditions and different disciplines.

SOCIAL PROGRAM

17.30-19 pm
Artistic Encounters. Sociology meets the Visual Arts – Fito Conesa and Mireia Sallarès
Moderation: Mariona Moncunill Piñas

Artistic Encounters. Sociology meets the Visual Arts

This exposition brings together the work of two artists, Fito Conesa and Mireia Sallarès, through two projects in video format that delve into complex personal and collective experiences as well as the social and political implications of sex and love respectively. Their videos will be accessible for all conference participants and, moreover, both artists will discuss their approaches and their work in a conversation moderated by Mariona Moncunill-Piñas.

The video **Midgard** (Fito Conesa, 2016) is the result of a failed attempt to bait a truck driver on carreterasgay.com (a website for gay sexual encounters between truck drivers) and shoot with him a road movie where to share intimacies and sexual anecdotes, Fito Conesa embarks on a virtual journey down the Internet's depths. The habit of surfing through gay dating websites and Apps, thus, takes the form for the artist of a deliberate exploration of his digital self, and of a simultaneous investigation of how sex is constructed online. While it appears that the very social structures that affect our way to understand gender, pleasure and dependence are somehow replicated on the web, the question about our virtual existence remains open: are we vigilant users and conscious of the artifice, or are we just dormant avatars disconnected from our bodies? Is the Internet only a 'gateway to adventure' or does it open the possibility for users to experience other layers of realness?

The film **Informativni Razgovor (Informative conversation)** (Mireia Sallarès, 2019) represents a fictional interrogatory between the artist and a policeman who asks her about her research about love in Serbia, a research -and a concept of love- that is entangled with the conflictive and complex recent history of the country. The conversation allows her to go through many of the reflections that arose from her project *Kao malo vode na dlanu (Like a Little Water in the Palm of the Hand)*. What is the amorous thinking we have incorporated, who exploits it and who abuses it? What inequalities does it generate and what withholding of recognition does it entail? Is love, when all is said and done, a passion of domination or of emancipation? Does it contribute to the reproduction of inequalities or can it subvert them? Can it be a productive force or only reproductive? Is it a simple passion or a democratic passion, with libertarian roots? As a way of relating to these questions, in the film-conversation in which only two people seem to be talking, many voices from different places are heard: the interpretation of the Yugoslav Wars, the transformation of ownership since communism and the transition to capitalism, the critique of romantic love, the anarchist legacy and feminist anthropology, the condition of the stranger and the tragedy of the refugees, psychoanalysis and the fiction of a police interrogation in which art calls into question the meaning of its practice.

About the artists
Fito Conesa has a degree in the Fine Arts from Barcelona University. He has given and designed workshops for the Education Department of Fundació "la Caixa". He worked as an art director on the "Green Santo Domingo" campaign for Santo Domingo City Hall (Dominican Republic) and was part of the tutorial team of Sala d'Art Jove (2012). His work has been shown at various museums and festivals such as the Oslo Screen Festival 2010, Barcelona Loop Fair 2009-2012, Barcelona International Poetry Festival, the Centro Cultural Español in the Dominican Republic, Matadero Madrid and Caixafòrum (Lleida, Tarragona and Barcelona). He has contributed to publications such as Zeitgeist: Variations & Repetitions (Save as… publications, 2010), Unique Window Display (Loft Publications, 2009) and Suite for Ordinary Machinery (Save as… publications, 2008), with the latter being included in the holdings of the Tate Modern library (London), the Museo de Arte Contemporáneo Reina Sofía and the MACBA.

Mireia Sallarès (Barcelona, 1973) is a visual artist graduated in Fine Arts at University of Barcelona and guest lecturer at ISDAT Institut Supérieur des Arts de Toulouse, France. She lives between Barcelona and other foreign cities in which she carries out her artistic research projects because foreignness is an essential register in her artistic practice. Her works are the result of long research process that refer to essential subjects such as violence, pleasure, legality, truth, love or work. Her methodology generates trans-disciplinary projects concerned by non-fiction and political problematics that are formalized with films, books and also site specific interventions. The notion of The

lived life is the axis on which her artistic practice is articulated and she states: "What is truly monumental is the life who has been lived. UNESCO should declare it a world heritage. A right that can not be individual and that links us all, both the living and the dead." Her projects have been exhibited internationally and they have received grants and awards. His latest project, Kao malo vode na dlanu, a research on the concept of love in Serbia, has received the Barcelona 2019 City Award and it is the second chapter of a bigger and still ongoing project: The Trilogy of trash concepts (truth, love and work).