



**British Sociological Association Emotions Study Group
2022 Symposium: Emotions & Social Change**

Virtual event via Zoom
Tuesday 28th and Wednesday 29th June, 2022

Programme

Day 1: Tuesday, 28th June

9:20 – 9:30 AM: Welcome Remarks

9:30 – 10:30 AM: Panel 1: Emotions and Social Movements

Emotions and Power in Infrastructural Developments in the Contested Territories of Italy and Turkey
Cansu Sonmez (Gran Sasso Science Institute)

Infrastructural developments can lead to economic and social development for communities by connecting regions, goods, and people (Priemus and van Wee, 2013; Wu, Chen, and Huang, 2018). However, constructions of mega infrastructures in the name of promoting and promising sustainable energy sources, economic growth, urban and regional development adversely alter social, political, spatial, ecological, and economic dynamics of a territory. Therefore, they lead to social, environmental, and political upheaval and resistance by the affected communities. This paper analyses and compares the case of Turin–Lyon high-speed railway project (TAV in Italian) in the Northern Italy and the case of Ilisu dam in South-eastern Turkey. Specifically, the paper focuses on the movements of “NO TAV” in Italy and “Save Hasankeyf Stop Ilisu Dam” in Turkey. The aim of the paper is to examine territorial contestations of these mega infrastructures; infrastructural understanding of marginality and emotions; cross-cultural and regional dimensions under the neoliberal regimes; and collective embodied experiences of resistance. The paper seeks to address in what ways these cases that are at the margins of global capitalism can contribute multi-dimensional and political understanding of emotions in sites of environmental conflicts due to infrastructures. The paper asks: what are the socio-spatial contestations and emotional encounters towards two mega infrastructural developments in Italy and Turkey? In doing so, the paper draws out the political role of emotions of the marginalized bodies in collective actions by employing emotional political ecology framework. Qualitative empirical fieldwork with a comparative case study approach was carried out both in Ilisu dam-affected towns in Tigris Valley in Turkey and railway project-affected towns in Susa Valley, in Italy.

Protests and Emotions: Changing Specter of Politics in India
Suheel Rasool Mir (University of Kashmir)

The modern world has been witnessing a shift in the making and functioning of politics across the world. The manufactured and constructed module of political control and order manifests itself in the political structures throughout the world. The fundamental and governing dynamic that aids in shaping this grand order of things are the emotions. We are living in a ‘new emotional era’. The

primary emotion of fear triggers anger, disgust, and envy, if not scrutinized carefully, such emotions often lead to excluding behavior, rendering the emotion of fear “toxic”. The ‘new face of India’ becomes the approximate representative of understanding the ‘political emotions’ through the illustrations of ‘events’ and the invocation of ‘disciplining’ in realm of digital surveillance apparatuses. The main proposition of this study stands for locating the sway of ‘emotions’ in the current political dispensation in India vis-à-vis the collective response of their actions and imaginaries they have devised and attempts to explore the lens of emotionality in the expression and justified emotional surcharge in the means to reciprocate the right to exercise the immediate revocation against the anti-communitarian and anti-unitarian ethos of the society as a functioning ‘whole’. This study would try to add and enrich the theoretical and socio-political dimension of ‘politics of emotions’ in the political landscape of India having embedded geographic and temporal incongruities. This novel hybrid approach would further the affectivity discourse by discovering the new faultiness and connexions in the dynamic form of political ‘space’ in India.

Resistance, Emotion and the Radical Imagination

Dr Laura Naegler (University of Liverpool) & Prof Gabe Mythen (University of Liverpool)

Resistance, in its many forms - ranging from political protest to the ‘everyday’ rebellion enacted by oppressed groups - is pervaded and motivated by a full range of emotions, including anger, rage, excitement, or humiliation. Resistance cannot be understood simply in terms of its ‘rational’ goals or aims. Drawing on qualitative research with activists in the post-Occupy movement and under the Trump administration, including observational data from the counter-protests to the ‘Unite the Right’ rally in Charlottesville, USA, 2017, this paper explores three distinct ways in which emotion is relevant for understanding resistance. Firstly, we discuss the cultural criminological argument that resistance in the late modern condition is, in many cases, resistance to the routinisation, boredom and homogeneity of contemporary consumer capitalism, and its alienating and dehumanizing effects. These acts of resistance are not necessarily ‘rational’ and goal-oriented but motivated by the desire for emotional fulfilment. Building on this line of thought, we further explore the direct and deeply emotional experiences of resistance in terms of their transformative potential. For example, experiencing the reality of collective power in action during protests can be argued to prefigure an alternative to the status quo, thus creating what the late David Graeber (1999) calls ‘the radical imagination’. It is this emotional state that is transformational, to the extent that it can open up an emotive space which transcends feelings of boredom and powerlessness often experienced in everyday life. Lastly, we discuss the ‘other side’ of emotion and its impact on those engaged in resistance: fear, powerlessness, resignation and frustration.

10:30 – 10:40 AM: Break

10:40 – 11:40 AM: Panel 2: Emotions and Labour

The Pains and Gains of Working via Digital Platforms: the Case of On-demand Translators

Bianca Mirea (University of Leeds)

The last four decades saw the emergence of new forms of non-standard employment and work practices which have brought about ‘an open employment relation’ (Vallas and Schor, 2020) underpinned by increased flexibility and career mobility. The reconfiguration of work in to what has

been called ‘the short-term contract culture’ (Cooper, 2002) has translated into the proliferation of atypical employment ranging from temporary work, part-time work, on-call work, agency work, and various forms of self-employment including the so-called platform work (ILO, 2016). The latter is also referred to as the gig, sharing or collaborative economy and represents an emerging form of work understood as ‘people using apps to sell their labour’ (Taylor et al, 2017, p. 23). Concerns have been raised in relation to platform work seen as a growing tendency of work insecurity and deterioration, with potential negative implications on workers’ material and subjective wellbeing.

Surprisingly, despite poor (objective) job quality indicators (low pay, limited training and career development opportunities, employment insecurity, lack of social protection) associated with platform work, an increasing number of studies indicate that workers tend to report relatively high levels of job satisfaction, or even enjoyment and attachment towards this type of work (Myhill et al, 2021; Bucher et al, 2021; Panteli et al, 2020; Dunn 2020, Broughton et al, 2018). This doctoral research project addresses this gap and further contributes to the literature on platform work by shedding light on the above-mentioned paradox through the conceptual lenses of ‘hope labour’ understood as ‘unpaid or under-compensated labour undertaken in the present, usually for exposure or experience’ (Mackenzie and McKinlay, 2020, p. 1). Drawing on 36 semi-structured interviews with Italian platform workers, this qualitative exploratory study reveals why certain key dimensions of job quality (indicative of poor objective quality) are deprioritised and to some extent subjectively experienced as positive.

Governmentality; what’s emotion got to do with it?

Dr Minoo Miri (Independent Researcher)

This study draws on observational, documentary and interview data to ask what is the role of emotion in the governmentality of enterprising employees in a UK healthcare organisation? This empirical research conceptualises the performance appraisal as a tool for exercising disciplinary power and enterprise discourse as technologies of the self. We argue that governmental mechanisms that allocate differential rewards and punishments such as rank and promotion in turn allocate differential value, status and worth to employees. This differential distribution of value and worth characterise the self-self and self-other relations as well as elicit emotions such as shame and envy that contribute to the exercise of power. Governmental mechanisms also cultivate an enterprise “emotional regime” that is composed of emotions such as shame, pride, envy and anger that direct conduct mostly towards productivity. The organisation trades on the elicitation of these emotions to direct their employees. However, shame can behave in paradoxical ways and not always work towards organisational goals.

The limits to the fictive kinship between the migrant care worker and the mother: Negotiating emotions in child care

Dr C. Neşe Kınıkoğlu (İstanbul Medeniyet University), Dr Zehra Zeynep Sadıkoğlu (İstanbul Medeniyet University), & Dr Fatih Yaman (İstanbul Medeniyet University)

Against the backdrop of neoliberalisation of care services and the formation of a global care chain, migrant care workers from former Turkic Soviet Union countries created a pool of informal employment in Turkey, especially in child care services. This informality is consolidated through a fictive kinship, whereby the migrant care worker is conceived as a part of the family and thus expected to bear the emotional labour in child care and domestic work. In this ongoing study, we investigate

how emotions invested in child care and the kinning process are negotiated by the mother and the migrant care worker through semi-structured interviews in five households (5 mothers and 5 live-in migrant care workers) in Istanbul, the hub of migrant workers in Turkey. Early findings indicate that migrant care workers, as family members, and mothers shared emotions of love and compassion towards the children. This kinning process created an indispensable dependency between the mother and the migrant caregiver, which was expressed through emotions such as fear, anxiety and jealousy. Mothers were concerned that their caregivers would abandon them for better wages. They also expressed jealousy and anxiety over the emotional attachment between their children and the migrant caregivers, who increasingly became family members. For the migrant care worker, this dependency was primarily financial and they feared losing their security, privacy and jobs. These contesting emotions showcase the hierarchical limits of the fictive kinship constructed between the migrant care worker and the family, especially the mother.

11:40 – 11:50 AM: Break

11:50 AM – 12:50 PM: Panel 3: Emotions and Historical Change

Secularisation of Shame: From Virtue to Destructive Emotion

Dr Merve Betül Üçer (Istanbul University)

While the emotion of shame is generally considered as a virtue or quasi-virtue in classical religious and philosophical moral theories, it is often seen as an active negative emotion in terms of its effect on the activity of the individual or the role it plays in shaping social relations. The feeling of shame (*hayâ*), which Islamic philosophers regard as a virtue in itself, carries the strong influence of religious moral theories. What turns *hayâ* into a virtue is that it not only expresses shame from others, but also includes shame from oneself and God. For modern people who do not organize their daily life practices according to divine commands, the principles that turn shame into a virtue are withdrawn from social life, but shame does not disappear. Shame is an emotion that directly related to social dignity, and when the sources of social dignity change, the mechanisms that produce shame also change. In the neo-liberal society, social dignity is shaped around consumption, showing off, and individual responsibility for success. Social norms shaped around these principles, on the one hand, narrow the area of privacy and turn shame into a feeling that needs to be avoided, on the other hand, it produces new forms of shame originating from consumption culture. Thus, for example, while displaying what one has was a source of shame in the past, not being able to display what one has may turn into a source of shame in the consumer society. This study aims to discuss the secular character of these new types of shame through the virtue of *hayâ* and changing forms of shame around Turkey's modernization process.

Affective cues in daily wellbeing practices

Taoyi YANG (Freie Universität of Berlin)

In my presentation, I aim to inspect the mundane, recreational and fetishistic wellbeing practices in contemporary digital spaces and argue that affect and emotions fundamentally shape our everyday wellbeing experiences. By combing the research literature regarding healthcare and wellbeing and the relevant first-hand historical sources, such as healthcare guide books and websites, I differentiate four types of connotations of the concept of treatment in different cultural and historical contexts: a. as

medical terminology, b. as a modern artistic and/or recreational genre and style, c. as an instrumental form of self-optimization(e.g. Sosnowy, 2014; Lupton, 2012; Weisgerber & Butler, 2015), d. as an affect constituted by individuals' wellbeing practices and by sensations afforded and transmitted by (audiovisual and/or textual) media. I will first argue that affect and emotions are indispensable dimensions in the constitution of the four types of connotations. Then I will probe into types b. and d. in detail by examining various wellbeing practices in contemporary digital spaces such as listening to soothing music and natural sound on social media, watching ASMR(autonomous sensory meridian response) videos, utilizing colour therapy and sound therapy apps. I will argue that affect is the underpinning of people experiencing digitally interactive formats as treatment and transforming them as part of daily wellbeing experiences.

In the end, drawn upon affect theories (e.g. Ahmed, 2004; Clough, 2007; Slaby & Mühlhoff, 2018; von Scheve, 2018) which consider affect a relational dynamic between human and non-human bodies, I intend to develop a concept of Affective Treatment.

From Calmness to anxiety? Emotional change in the UK since the 1930s

Prof Mary Holmes (University of Edinburgh)

In recent years the supposed calmness and emotional robustness of the second world war generation have been compared to the allegedly over-anxious and emotionally fragile 'snowflakes' of the millennial generation. This paper briefly criticises theories about generations and instead proposes understanding social processes as the driver of emotional change in the UK. I use personal writings from the Mass-Observation Archive to illustrate that keeping calm or being anxious are not the product of generational identities. Instead, in comparing observers' accounts of their reactions to the outbreak of war in 1939 with responses to the start of the coronavirus pandemic in 2020, we can see changes in emotional reflexivity. This is the beginning of a larger project, but initial findings suggest that the British come to socially value and try to enact the ability to emotionally respond to their social circumstances. Rather than calm elders and anxious youngsters, crises prompt greater emotional reflexivity for all that includes varied feelings. This emotional reflexivity is done relationally. Observers increasingly identify emotions as reasons for acting and crises interrupt individualisation processes, by revealing structural inequalities but also fueling efforts to redress them. Emotional reflexivity is thus a mechanism for social change, not just a response to it.

Day 2: Wednesday, 29th June

1:20 – 1:30 PM: Welcome Remarks

1:30 – 2:30 PM: Panel 1: Gendered Emotions

Putting on a Brave Face: Gendered Geographies of Expectant Fathers' Emotion Work During Pregnancy Amidst the Pandemic

Alice Menzel (University of Birmingham)

Drawing together extant debates on the 'stickiness' of emotion and hegemonic ideals of masculinity, alongside literature from emotional geographies, this paper interrogates the gendered emotion

work performed by expectant fathers during pregnancy. Data for this analysis emerges from my doctoral research, involving periodic in-depth interviews with nine expectant fathers (most living in England) over January 2021-May 2022, and social media analyses to help contextualise these narratives amidst those of other expectant parents during the pandemic. Indeed, emergent feminist scholarship has paid considerable attention to the gendered impact of the pandemic, with a particular focus on women's emotional/care labour, though there has generally been less focus on the work of men/fathers, an oversight this paper seeks to address. Following an overview of participants' perceptions of their primary 'role' as expectant fathers being to support their partner, the paper interrogates the centrality of emotion work to this role, exploring how some participants described (self)managing – even concealing – their own (negative) emotions in order to fulfil their supportive role. However, it also illuminates how the emotional geographies of expectant fathering are varied and complex, extending beyond spaces of direct encounter with their partner. This is illustrated especially through examination of participants' experiences of navigating the anxieties/risks of potentially exposing their partner to Covid-19. Thus, whilst pregnancy is ordinarily recognised as an emotionally intense period of change, this paper attends to the exacerbation of this work during times of public/social turbulence through how emotions become 'stuck' to particular bodies and (masculine) identities in different spaces.

Re-thinking emotions in everyday life. Situating banter as an important tool for emotional expression.

Dr Kitty Nichols (University of Sheffield)

Notions of men and masculinity have been shifting over time, with understandings of the ways in which men express emotion widely debated. More specifically, emotional expression in the everyday lives of men is gaining attention, with the ways in which men's emotions can both anchor men's identity practices, as well as providing the possibility for change discussed

This paper draws on data from a three-year ethnographic study of a men's Rugby Union club to examine the ways in which emotion features and is expressed in the everyday lives of men. In doing so, raising important questions regarding everyday emotional expression in society more widely.

The research explored the ways that men negotiated their emotions and how they actively made choices regarding emotional displays in their everyday lives. This paper suggests that banter is a significant form of emotional expression for men and a significant interactive tool in stabilising men's identities in times of flux. Via the study of banter and emotion together, the research provides a catalyst for consideration of the different ways that men express emotion and questions how we frame emotions more widely.

Making sense of gendered violence through collective reflection about emotions and the body: the case of #FirstHarassment in Brazil

Dr Gabriela Loureiro (University of Edinburgh)

In this paper, I discuss the emotional work of online disclosure of gendered violence in a feminist hashtag that went viral in Brazil in 2015, #FirstHarassment. Through discourse analysis of Facebook posts and in-depth interviews with participants, I explore the role of emotions for feminist projects on three main axes: recognition of discrimination and abuse, speaking out and building solidarity. The

hashtag is interpreted as a digital form of consciousness-raising that was able to generate discussions through reflections about emotions and the body. While critically aware of the contradictions and ambivalences of the digital for radical change, the process of digital consciousness-raising put into practice with the Brazilian hashtag in my work shows how uncovering stories whilst articulating emotions can create powerful magnetic fields that can serve for collective reflection and re-education about the intricacies of collective pain and structural violence.

2:30 – 2:40 PM: Break

2:40 – 3:40 PM: Panel 2: Emotions of Conflict & Violence

Processes of democratisation of pain as expressions of recognition: victims' grassroots activism and emotions in post-conflict Colombia

Dr Camilo Tamayo Gomez, University of Huddersfield

The armed conflict in Colombia was one of the longest-lasting that the world has ever seen. After six decades of conflict, it is an estimation that almost 20% of the population is a direct victim of the war. Almost nine million internally displaced people, 200,000 enforced disappearances, up to 40,000 kidnappings, more than 17,000 child soldiers, nearly 9,321 landmine incidents, and 16,324 acts of sexual violence, are some of the outcomes of this war. The National Centre of Historical Memory of Colombia has established that there were more than 1,982 massacres of civilians between 1980 and 2012, and the Special Peace Jurisdiction has confirmed 6,402 extrajudicial executions conducted by the Colombian Army between 2002 and 2008.

Using action research techniques to analyse victims' organisations in Colombia, this presentation establishes the notion of recognition as crucial to comprehend 'from below' perspectives of social justice. It explores the cases of the Never Again Museum and the Trails for Life and Reconciliation in Eastern Antioquia. It examines victims' efforts to create processes of 'democratisation of pain' (the transformation of emotional personal experiences of loss into common public knowledge) as expressions of recognition. The presentation's main contribution rests in the idea that by scrutinising victims' initiatives as expressions of recognition and emotion, the normative idea of social justice 'from below' can be revigorated. It demonstrates that the concept of social justice 'from below' constitutes an abstract ideal that needs to be redefined having into consideration the theoretical framework of emotions and the function and particularities of victims' grassroots activism.

Making sense of social movements through political-emotional communities. An approach from the Movement for Peace with Justice and Dignity in Mexico

Johan Gordillo-García (University of Edinburgh)

What characterizes the bonds formed in the social mobilizations led by victims of extreme violence? I build upon the work of a cluster of Latin-American social anthropologists (Jimeno, 2010; Macleod & De Marinis, 2018) that study the relationships between victims of extreme violence and several publics, linking their conceptual proposal to the literature on social movements. My main argument is that the sustained participation in the contentious repertoire of social movements led by victims of extreme violence fosters a special type of bonds between the directly aggrieved and the sympathetic allies that can be conceptualized as a political-emotional community. To illustrate this, I use the case of the Movement for Peace with Justice and Dignity in Mexico. Drawing on twelve in-depth interviews

and a documentary review, I develop my analysis focusing on two key characteristics of political-emotional communities: the sharing of *testimonios* (testimonial narratives) and the development of a victim-centered *ethos*. Overall, this study advances our understanding of the dynamics through which allies that are not directly aggrieved by extreme violence develop a sense of community with the victims.

The Complex Relationship between Emotion and Journalism

Dr Caitlin Knight (University of Roehampton)

The traditional expectation of journalism is that it is objective, impartial, and unemotional. However, journalists in Ukraine face a significant tension: they are expected to report whilst simultaneously managing emotionally challenging situations. In my research I have shown how journalists reporting on genocide in Rwanda (1994) and Srebrenica (1995) managed their emotions, or performed 'emotional labour', so in order to do their job. Part of this is what I term 'emotional silencing': where journalists' emotions are disregarded both by the industry and themselves. This is because the mainstream view is that professionalism and emotionality should not mix because emotion seemingly runs contrary to balance and objectivity.

The introduction of the 24-hours news cycle, onslaught of citizen journalism, and emphasis on social media connectivity have all arguably contributed to an emotional shift in journalism from the 1990s to present day. Today the public can engage with journalists on social media and follow their harrowing journeys through Ukraine. But has this changed the view of emotion in journalism more widely? BBC's chief international correspondent in Ukraine Lyse Doucet recently stated: 'Nobody wants to see my emotion, it doesn't matter... There's enough emotion in war already without adding more.' The conflict in Ukraine presents another space to further interrogate the way we view emotion in journalism and how we engage with the emotional experiences of those who report on war and conflict.

3:40 – 4:50 PM: Break

4:50 – 5:50 PM: Panel 3: Emotions and COVID-19

Leading a Shadow Life: Disorientation Felt Whilst Waiting Through Furlough

Victoria J E Jones (Durham University)

This paper presents the affective dimensions of waiting through furlough for those with an attachment to work life, who found the experience disorientating. Furlough was one of the multiplicity of new situations and interruptions to work and home life that the COVID 19 pandemic opened. The suspension of work life for some came as a result of the UK government initiative, the Coronavirus Job Retention Scheme. The scheme enabled employers to retain jobs, and for staff to be kept on the payroll and be paid not to work or furloughed. It was an unusual state intervention for a UK government. As such, this new world of paid non-work instigated new forms of feeling with the potential for new epistemological opportunities and implications that we are as yet to fully comprehend. The paper draws on thirty-five in depth interviews towards building a conceptualisation of disorientation during furlough as a bodily and relational intensity felt emotionally, sensorially, temporally and spatially within the familiar surroundings of the home. Waiting through furlough

appears to have been a disorientating period for some of those that experienced it. The paper's outlining of feelings of spectatorship, disconnection, and anxiety might suggest that furlough was felt negatively by those disorientated by it. And yet, despite the furloughed's descriptions of feeling "weird" "surreal" and "odd", they demonstrated that waiting whilst feeling disorientated can lead to better understandings of ourselves and self in relation to others.

Modeling Sentiment Analysis Results of the Book "Psychoanalytic Diaries of the COVID-19 Pandemic" Through Differential Equations

Dr Volkan Duran (Igdir University)

A differential equation is a mathematical equation that describes the relationship between one or more unknown functions and their derivatives. In applications, functions are often used to represent physical quantities, derivatives are used to indicate rates of change, and differential equations are used to create a connection between these two quantities. Therefore, this research aims to model sentiment analysis results of the book "psychoanalytic diaries of the covid-19 pandemic" written by Goisis and Moroni (2022) through differential equations. Sentiment analysis focuses on text polarity (positive, negative, or neutral), there is more to it than that. It may be used to identify particular thoughts and emotions (anxious, joyful, sad, etc.), urgency (urgent, not urgent), and even intents (interested v. not interested). In this study, the sentiment results of authors for each day were analyzed. Then those values were normalized and finally based on the correlation analysis they are modeled in the form of differential equations so that the emotional structure of the book was modeled and depicted in the context of differential equations.

Risk consciousness and the transformation of intimate life during COVID-19 in the UK

Dr Katherine Twamley (University College London), Dr Charlotte Faircloth (University College London), & Dr Humera Iqbal (University College London)

Drawing on a digital ethnographic study with 38 families from across the UK, this paper discusses how the UK government response to the COVID-19 pandemic shaped intimacy and intimate practices. Our findings indicate that the home, for our participants, became a 'safe' location, where rules around social distancing were agreed and maintained. Participants were forced to, but also many enjoyed, increased 'family time', and a 'simpler' life, albeit with unfamiliar pressures in familiar spaces. Those from outside of the home, in particular strangers 'in society', were considered with more suspicion and circumspection. Friends and other family members who were deemed 'untrustworthy' are avoided, while some particular friends or family members were welcomed into an intimate 'bubble' of safety. These processes of inclusion and exclusion, throw light on how perceptions of risk shaped intimate life, and how risk consciousness and practices around risk-taking, consolidate some relationships – by a shared sense of vulnerability – and delink others, as trust is unravelled by differing understandings of risk and 'appropriate' responses to the pandemic. While comfort and intimacy created and sustained amongst some family and friends is something to be celebrated, we discuss how and why an 'intimate public' (Berlant 2008) was not achieved due to the individualised and at times surveillance approach taken by the UK government to the enforcement of public health measures. The data were collected through multimodal diaries and repeat online or telephone interviews between May 2020 and June 2021.