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Abstracts

Emergence and Reproduction of Groups and Collectivities

Rüdiger Zill: Celebrations, Festivities, Feasts and their emotional Functions

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Celebrations, festivities, feasts—everything that is included in the German meaning of „Fest"—are events in which emotions are developed, shaped, cultivated. They are temporary emotional communities, part of a certain culture, grown over time, and constituting the emotional ties of small groups as well as of societies in general. These events are in a way specialized to cultivate certain emotions: Christmas for example is a focus for our ideas of love and intimacy; carnival, New Year's Eve are ecstatic events of pleasure and relief of the everyday life; our sorrows and mourning are channeled in funeral rituals and celebrations; national anniversaries are supposed to be moments of pride—to name just a few examples. There is a kind of "division of labour" between these events but on the other hand at some point several emotions can be combined and mixed.
The very event itself is only the acme of a whole period, in which our hopes and expectations are raised, claims and demands are build up and energies are guided (advent). Of course there are economic components to the whole procedure, too. And there are people who refuse to take part, either calmly or even in an active act of resistance (like it is demonstrated in Thomas Vinterberg's movie Festen [The Celebration]). Celebrations and festivities and the emotions connected to them are always a matter of negotiation.

Marta Kozlowska, Manuela Beyer, Christian von Scheve, Sven Ismer: The Impact of Collective Emotions on National Identification: A Quasi Experiment around the FIFA World Cup 2010

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Theoretical approaches in a Durkheimian tradition suggest that collective emotions experienced during rituals increase group-identification and enhance solidarity. These mechanisms are supposed to work not only in close-knit groups, but also in larger social units such as communities and nations. They may thus offer an explanation to the question of the affective grounding of nations, which have rather one-sidedly been regarded as "imagined communities", rooted in the cognitive structures representing group membership and social categorization. The effect of increasing group-identification via the experience of collective emotions in ritualized contexts is supposed to be mediated by the affective charging of group symbols, which subsequently influence group-related attitudes and feelings of belonging outside the ritual context. We test the effect of experiencing collective emotions in relation to German national symbols and identification using a quasi-experimental design around the FIFA Football World Cup 2010. The Cup as international mega-sports event provides a national ritual context that affects major parts of the national community and reliably elicits collective emotions. The World Cup is accompanied by a prolonged display of national symbols and made accessible to millions of people via the mass media. Crucially, situations occur in which fans as large crowds of national in-group members gather and experience different degrees of collective emotions. Before and after the World Cup we used an online panel survey to measure the perceived valence of nation-related symbols as well as general national identification. The second wave included a self-constructed questionnaire for scaling the experience of collective emotions during the Football Cup. Multiple regressions show that the experience of collective emotions during the World Cup is strongly associated with pre/post World Cup changes in the perceived valence of nation-related symbols and a significant predictor of changes in general national identification.

Nils Meise: Shared Collective Emotions?: The Funeral of Robert Enke as a Public Event

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Sharing emotions in a collective way seems a usual and necessary practice in our social life. But how do we share them, get involved in an emotional way or pretend them the right way? One framework for a kind of standard set of emotions is death. We will and can feel the "appropriate" way if we are exposed to the right environment (funerals) or watch other people conduct death rituals. Death rituals are scripted events which repeat certain visual elements which ensure us what is going on and seem to enforce us to show (or pretend) emotions.
My presentation will focus on a televised death ritual. As the German footballer Robert Enke committed suicide in 2009 it started a discourse about mental illness in concern of how people feel and act with depression. Robert Enke was not seen as insane (before) as he acted in a different manner which did not fit usual stereotypes about people with mental illness. At the same time a large ceremony was planed in Hannover's stadium which was attended by 50,000 people and was also broadcasted live by five German TV stations. This ultimate public display focuses our view

artificially on the most important aspects of this very ritual.

Furthermore I want to analyze the relation of visual and acoustic elements of this ceremony. How they trigger collective emotions, how they establish references to practices common in football (e.g. singing and music), and how visual elements are connected to death and the discourse of mental illness. By doing this with a cultural sociological perspective and substantial empirical data I try to overcome explanations on memetic processes or simple effects of collective effervescence in regard to events.

Veronika Zink: The socio-emotional logic of adoration

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The term »charisma« usually refers to a mysterious and fascinating quality, a magnetic effect, which arouses due to the appearance of an exceptional individual. Extraordinary figures of social life attract the attention of vast audiences and unleash powerful emotional reactions such as devotion, adoration, or awe. Beyond that, the charismatic is said to be an emotionally charged, symbolic authority representing the solidarity of a community.

Aim of this project is to reconstruct the socio-emotional logic of adoration and to retrace the significance of adoration within postmodern neotribes by comparing contemporary religious movements with charismatic communities venerating popular icons.

The contribution will be organized around an intricate interrelationship between charisma, community, and social agent by particularly focusing on other-praising emotions. How do people experience emotions caused by the engagement with the sacred and how do these emotions unfold their vital social potential? What is specific about these emotions that motivate individual agents to further engage with the charismatic and in the charismatic community? The reconstruction of (inter)subjective interpretations relates to two levels of analysis: (1) emotional experiences due to the individual perception of and interaction with the charismatic persona and (2) emotional experiences regarding community life under the light of the sacred other.

Based on the analysis of my data, I am proposing that emotions such as adoration or devotion are subjectively interpreted as highly pleasurable and exceptional emotions, while at the same time being experienced as inappropriate emotions within profane societal life. In contrast to societal reality, communal life is centred on a visible creation of a shared realm for experiencing adoration. Paralleling this with Bergeṛs account on »cognitive minorities« I am proposing that the adoring collective constitutes an emotional minority serving as a shelter from pathologizing feeling rules of everyday life.

Specific Emotions

Nina Jakoby: Grief. The Emotion of Loss

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The latest version of the Diagnostic and Statistical Manual of Mental Disorders (DSM 5) allows the diagnosis of Major Depression almost immediately after the loss of a loved one. This modification encourages the pathologization and medicalization of grief. Yet, from a sociological perspective, grief is not a disease. It is due time to establish grief as a topic of the sociology of emotions and confront the narrow psychiatric conception of grief. There is more to understanding grief than the traditional medical account of the phenomenon would have us believe. As long as there are social and intimate relationships, friendship and love, there is grief. Grief is the emotional response to loss. Grief is shaped and reshaped via social interactions, via discourse, memory, personal biography or face-to-face interactions. The death of a significant other disrupts identity, social roles and the structure of meaning of the survivors. Sociology places the person in context and examines how social relationships, social structure and culture influence grief. A sociology of grief places special emphasis on the idea of "policing grief" (Walter 1999) and the social regulation of feelings and expressions. My presentation will explore the social nature of grief by highlighting sociological concepts of grief, for example the model of "continuing bonds" (Walter 1996) or the concept of "disenfranchised grief" (Doka 2002), and their link to sociological theories of emotion.

Peter van der Graaf: Feeling at home and habitus

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In this paper, I will use Bourdieu's concept of habitus to explore the specific emotion of 'feeling at home'. This emotion has received little attention in Sociology, which is at odds with the significant attention that this emotion has received in political and public debates on immigration, citizenship and regeneration in the UK and other European countries. Key speeches made by centre right leaders across Europe reveal an increasing unease over national and local identity, and the right to belong.
Although Bourdieu does not address emotions directly in his work, his relational framework offers an insightful way of understanding social-emotional interactions with places. I will build upon his theory by exploring the relationships between habitus, emotions and space, using a concept from Environmental Psychology, place attachment. I will argue that place attachment can be redefined as the emotional dispositions of an actor's habitus, representing in a field an actor's affectionate relationship with the space in which his or her social interactions take place, which establish and communicate that person's position and identity in their lived environment.
I will use this framework to empirically explore different dimensions of 'feeling at home' in the United Kingdom, utilising existing survey data on citizenship in England and Wales. Building on geometric modelling techniques that Bourdieu favoured in this work, I will use categorical principal components analysis (CATPCA) to visualise clusterings of individuals and variables and explore the complex relationships between different types, levels and place affiliations of the

emotion 'feeling at home'. This technique has been pioneered by Veenstra (2009) to illustrate the transmutations of different capitals in Canada and will be applied here to present a spatial representation of the most significant dimensions of 'feeling at home'.

Key words: Feeling at home, habitus, emotions, space, citizenship, geometric modelling

Eva Köppen: Is empathy even an emotion? Or: The social analysis of empathy

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In my contribution, I want to highlight the conceptual simplification and reduction of the complex phenomenon of empathy, which occurs in various studies on emotions in organizations. This will first reveal interesting theoretical implications, for example, if we need to conceptualize a notion of empathy that answers the question of whether empathy is even an emotion at all. Second, I want to suggest certain research questions for the empirical analysis of empathy at the workplace that shall essentially highlight certain practices and, as a result, meanings of empathy.

One can witness the increased emergence of an empathy narrative in the realm of management in the past decades (e.g. within emotional intelligence, design-led approaches, positive organizational scholarship etc.). This is why it is my intention to focus especially on an analysis of empathy in the area of work and organizations.

Until now, studies on emotions in organizations, whether from the field of sociology of emotions (e.g. Hochschild 1983; Illouz 2006), organizational studies or managerial advice literature, usually include empathy under the umbrella heading „emotions". This appears shortsighted if one considers concepts of empathy from other research disciplines.

But taking empathy theories stemming from various disciplines into account leaves us with another problematic issue: the different models, meaning and concepts of empathy they provide us with. Whether one chooses to define empathy as something emotional or cognitive, innate or learned, something morally good or neutral seems to depend on the specific field of research and social context one chooses and on the research question one poses (Terpe & Köppen 2011). "Empathy", it appears, does not seem to allow for a clear definition about what empathy actually is if one takes into account the whole of research on empathy.

However, sociological research can have an important impact here. Studies from developmental psychology, organizational studies and neuro science strongly concentrate on experimental settings that relate to an understanding of others that is not bound to situations and interactions. With this approach, empathy is seen as a mere psychological personality variable and loses its character as an integral element of interaction processes (Krappmann 2000: 145). This signifies that quantitative research dealing with the ontological status of empathy often falls well short of the interactionist idea of analyzing daily life experiences and the social relations of individuals. Therefore, it may be a genuine sociological contribution to find out which meaning of empathy results from its concrete usage (Wittgenstein 1994).

Frédéric Minner: Envy or 'the war of the chiefs' in Occupy Geneva

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Envy is a painful, rivalrous emotion that can give rise to destructive behaviour. It is felt when an individual wants something possessed by another. Typically, the desired object is a positional good: envy is caused by a zero-sum social comparison. Envy is also a cause of shame. Most people do not want to recognize envy and resist its destructive action tendency. However, within the Occupy Geneva movement in Switzerland, envy was allowed to exercise its full range of damaging effects. Three charismatic leaders became the target of the envy of five other members. This led to a violent conflict nourished by competing claims for recognition, justice and power. Various methods were tried to resolve the conflict: mediation was attempted during a special General Assembly; two 'conflict management groups' were created that aimed to regulate negative emotions; and many face-to-face discussions took place. Despite these attempts to resolve the conflict, the three leaders eventually left the movement. Eventually, however, one returned to press a claim for justice to be done. As a consequence, the envious were banished from Occupy Geneva. Two of them created a second collective, 'Occupy Démocratie.' The remaining members of Occupy Geneva developed punitive rules for their charter of good conduct, and reorganized the structure of the movement in order to prevent a 'war of the chiefs' from breaking out again. In this paper, I propose answers to three questions: What is envy, and what is it not? What were the structural and ideological conditions that grounded its appearance? How can we explain the regulative measures and the modifications to the social structure of the movement that followed? We will see that along with envy itself, fear, anger, resentment, outrage, gratitude, admiration, contempt, disgust and pity were powerful affective mechanisms implicated in this struggle for recognition and power, and its resolution.

Protest/Social Movements/Civic Action

Nicolas Demertzis, Bettina Davou, Christoforos Vernardakis: Critical emotions in the mid of the crisis

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For the past one year and a half, Greece is undergoing a severe socio-economic crisis, which has affected everyday life in multitude ways. Media news is full of negative emotional terms: anger, rage, wrath, anxiety, fear, threat, distrust, depression. Though these terms are but mediatizations of what people actually feel, yet, they are indexical of a tense and multifaceted affective response of the Greek "public" towards the crisis. Based on theories and research from political psychology and sociology of emotion, this paper aims at using a mixed quantitative and qualitative method to

explore (a) the emotions generated to Greek citizens by the financial crisis and the subsequent governmental measures, and (b) the impact of these emotions on political attitudes and behaviour. Generally, Greeks rank considerably low among other Europeans, regarding trust in politicians, the government, and the parties; likewise, their score is extremely low on satisfaction with the way democracy works, and overall life satisfaction. These attitudes have been repeatedly documented in national and international surveys. This macro affective and attitudinal profile of the Greek public is crossed over by the strong negative feelings elicited by the current crisis, with the question being what particular political repertoires are articulated in the public sphere. On this vein, it appears that the moral outrage that springs from a sense of social injustice constitutes a necessary but not efficient condition for contentious political action, if not coupled with individuals' moral courage. Low levels of hope and (political efficacy) may, therefore, explain why the Greek's inflicted sense of injustice has not led to the articulation of durable adverting collective and organized political action.

Tova Benski, Lauren Langman: The Effects of Affects: Idignation Decomposed

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Throughout the world we have seen the proliferation of a variety of progressive, democratic social movements in which vast numbers of people have challenged neo liberal globalization and the legitimacy of the elites whose self interested loyalties to transnational capital ill served the majorities. From the Zapatistas to the Global justice movements, and more recently Arab Spring, Israeli Summer and now the Occupy movements, counter hegemonic mobilizations have proliferated.

In this paper we offer a theoretical frame for the analysis of the most recent challenges posed to neo liberal social and economic policies as they were shaped in late capitalism. We would argue that to understand these mobilizations requires considerations of both objective/structural conditions and contradictions, and the subjective/microsocial aspects of self, identity and emotions. At the objective/structural level we would suggest to consider, global capitalism and local oligarchization of the economic system with its (devastating) consequences for the young adults in many European societies and Israel, Processes of individuation that were accompanied by privatization of government responsibilities, and crises of Legitimation (Habermas) that have loosened the stitches of the socio-political contract between the state and its citizens in a global era. At the more subjective, interactional micro cosmos, we would suggest that these macro processes have interfered with the ability of the young adult generation to sustain themselves and fulfill the modern dream of independence and lead a life that is self sustaining, fulfilling and economically independent, socially and culturally. The concomitant emotions, those that sustain hegemony and those that challenge and contest it are a crucial element in the mobilization of the young adults. Central to the analysis will be a decomposition of the affect "indignation" that is used as the name of the Spanish M15 movements and show its continuity with the ideas Of "emerging norms of injustice" as delineated by Turner and Killian and later reintegrated into the political process theory under the title of "cognitive liberation" (McAdam 1982).

Klaus Neumann: Sorry books and letters to Ali: compassion and civic engagement in Australia

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In my paper I discuss the harnessing of compassion in two recent political campaigns in Australia: the (successful) campaign for an apology to the Stolen Generations, Indigenous children removed from their parents by the state, and the (unsuccessful) campaign to end the detention of asylum seekers who have reached Australia by boat. In both cases, activists were motivated by compassion, and employed a rhetoric of compassion to argue their case. Partly in response to civil society groups' focus on the emotion of compassion, the government (both under the conservative John Howard and under its Labor Party predecessors) has in recent years also drawn heavily on the vocabulary of compassion. In fact, the government has identified compassion as a distinctly Australian value. I explore the implications of a politics of compassion for the seeking of justice for (and often on behalf of) others.

Jenny Weggen: Emotions in third sector organisations in Germany – a grounded theory study

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Whilst there is an ever increasing number of studies on emotions in organisations in different industries and sectors, organisations of the third sector remain largely unnoticed. Third sector organisations include non-government organisations and not for profits, such as sporting clubs or foundations. In particular, little is known about the role of emotional labour and emotion management in third sector organisations, and about the emotional basis that motivates voluntary work within such organisations. In line with this, it is also worth considering why employees in this sector accept a lower income compared to their income possibilities in other sectors. Furthermore, it can be assumed that a strong emotional bonding to ethical organisation objectives leads to a strong cohesion within the organisation.
It is very likely that the specific structures of these organisations – e.g. a high percentage of volunteer work and a strong ethical orientation on organisational goals – reflect in its emotional structures.
Part of my doctoral thesis is an explorative study concerning this issue. The results are achieved by using the grounded theory methodology of qualitative heuristics and the research strategy of dialogic introspection. First results of the study will be presented.
Key words: emotions, third sector organisations, grounded theory, emotion work, emotion management

Jochen Kleres: Mapping Civic Action: Solidarity, Compassion, Pity

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In this presentation I will explore the usefulness of Hannah Arendt's distinction of solidarity, compassion and pity for mapping different modes of civic action. I argue that any such effort at mapping forms of civic action must attend to how these relate to dominant forms of power. Solidarity, compassion and pity present three different modes of this relating to domination and thus provide distinctive bases for different modes of civic action. I will advance theory of solidarity, compassion and pity as emotions—how they relate to others' suffering and what other reference points they relate to—and explore their potentials to relate to dominant power processes and engender more or less politicized civic experience.

Law

Stenz: True emotion and false cognition? - Polygraphy in Germany in the 1990s

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In the first half of the 1990s, throughout the so-called Montessori and Worms trials, child sexual abuse and (false) psychological expertise on child testimony, accompanied by a highly emotionalized media coverage, became a controversial issue. In family tribunals custody battles cumulated where mothers refused the visitation rights to their children's fathers because they saw signs of sexual abuse in changing behavior of their children. By the expert evidence based on 'truth detection' – a version of the lie-detection technique, which was out of two exceptions never before applied in German courtroom because of the inadmissibility of the polygraph in penal law – the father was able to claim innocence.
Victim of its own success and its extension to criminal trials, the polygraph was declared 'entirely inappropriate' by the German Federal Supreme Court in 1998.
The talk will show how the emotionally dense situation in the middle of the 1990s was calmed down by the introduction of the 'truth detection' technique:
firstly, in the media: during the four years of apparition of truth detection technique, the suspicion of child abuse became less emotionally charged ;
secondly, the polygraph expertise mediated between, on one side, mother's love and fear for their children and disgust for the alleged offender, and on the other side, father's love of his children and his innocence ;
thirdly, in trial: by reference to the newest works on the psychology of trial it will be shown that

'truth detection' technique was an efficient means to mediate between the judge and the opposing parties by transforming the situation of the father into that quite similar to that of a victim, which helped to balance the judge's sympathy for both parties – as long as the polygraph was restricted to civil trial.

Katarzyna Chajbos: Emotions in the profession of judge. The role of feelings in the performance of the occupation of high social status

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The paper delivers insights into the empirical research performed in the first half of the year 2011. The research comprises of nine in depth interviews carried out among judges from different courts and divisions in Poland and indicates that the emotional workload is one of the major characteristics of the profession.
Presenting the paper, I would like to raise some particular questions such as:
What are the main emotional difficulties that can be easily traced in the performance of the profession?
The interviews with judges showed that the main problems are: fatigue, pressure and aversion. Presenting the paper, I would like to indicate their source and consequences they produce.
What are the techniques used by judges in order to cope with arousing (and unwanted) emotions? In this part of the paper, I would like to indicate which techniques are seen as the most effective and name some of those invented by judges themselves.
Is there a sufficient institutional support for judges in terms of their professional problems?
The research provides insights in institutional lacks of the profession. Additionally, relating to the question, some of the recommendations will be presented.
Concluding the presentation, I will focus on the judges' perception of emotional/ rational analysis method and its long term effects on the professional performance.
The presentation of the research will be based mainly on the theories of emotions developed by A. R. Hochschild, M. Jacyno, J. Turner and E. Illouz.

Key words:
Law, profession of judge, courtroom scene, emotional labour, emotional workload

Maciej Wojciechowski: Empathy of a judge - what can we do about it?

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Traditional approach perceives judge as dispassionate subject. Should one considers it as description then it is false. Taking normative perspective leads to questioning validity of the traditional approach. One of values, if not judicial virtues, highly regarded by legal scholars is empathy. Empathy needs to be distinguished from impartiality in the sense that the former is not a threat to the latter value.

The purpose of my paper is to discuss institutional difficulty in implementation of empathy value. That difficulty lies in the "nature" of cognitive process of a judge as it is regulated in many domestic judicial procedures. I will try to lighten a claim that as long as judge as cognitive subject does not have the opportunity to know not only text of suspect's testimony but also his body language, context of his statement chances of judge being empathic are slim. Cognition of facts of a case only through "the papers", neglecting cognitive feature of emotion state, may create a gap between substantially unjust decision and procedurally right decision.

Finance

Konstanze Senge: The Influence of Feelings on Decision Making on the Financial Markets

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My paper/ presentation presents the role of feelings on investment decision processes on the financial markets. The paper uncovers the importance of feelings in influencing financial practices. As decisions in general, investment decisions on financial markets are characterized by principal uncertainty. Uncertainties, however, are especially problematic for economic decisions because they are oriented at utility maximization of the results of actions (Beckert 1996). My research projects aims to answer the question of how are asset managers on the financial markets able to make their decisions in highly contingent situations? Specifically I am interested in the role of

feelings they attribute to their decisions.

The project is based on 15 qualitative in-depth expert interviews that took place between 2009 and 2010 in Frankfurt, Hamburg, München und the Ruhr area. Interview partners were male professional investors of the financial market, among them e.g. the Chief Investment Officers (CIO) and Private Wealth Managers of major German banks. The data were interpreted according to the hermeneutic methods of analysis.

Four dominant types of asset managers are identified̃ the Entrepreneur, the Technician, the Statistician and the Gambler – who rely on specific investment strategies: fundamental analysis, chart analysis, mathematical model, talent and luck (Senge 2012; Stäheli 2007). As the data show, all the interviewees make their decisions strategically in the first place. However, all of them give up this logic regularly and, instead, "rely on their feelings", since the deviation from the chosen strategy makes sense from the point of view of maximization of profit. The data explicates that emotional decision making procedures and strategical decision making procedures are complementary procedures which are both functional with regard to maximizing profits. Typically the interviewees refer to their feelings in those situations where the official strategy has failed or is abandoned. Feeling-induced decisions enable the actors to overcome the impossibility to make decisions. As such, feelings are a bridge because they transcend the impossibility to make decisions. Consequently the feelings have an important function in the process of investment decision-making and for the dynamics of the financial market. From this it follows that feelings deserve a place in theorizing about economic processes (Abolafia Pixley 2004).

Alexandros-Andreas Kyrtsis: Immoral panic and the management of emotions in the securities business before and after the credit-crunch

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The internal and mostly hidden dynamics of financial organizations, especially of their business of securitization and trading, are driven by a mix of emotions which we can call immoral panic. This remained for the most part concealed before the 2008 crisis but was made apparent after the break out and was diversely articulated by bankers who started being exposed to moral stress or to signals putting their social and personal identities in jeopardy. In the case of moral panic, people feel that a social order is threatened. Contrary to moral panic, immoral panic in financial organisations is an emotional state of those who feel that speculation, hedging, arbitrage and trading can be threatened by the dynamics of social order shaped outside the core mechanisms defining the dynamics of their social networks. Whereas moral panic originates from the supposed threat to a social order by external forces, in the case of immoral panic the problem is a threat to the approved terms of sociality coming from external forces which might abolish fluidity and ambiguity and impose an order grounded on legal and moral principles which can undermine the operational antecedents of professional identities. This creates emotional configurations which have to be managed by those who want to stay within certain professional social networks and enjoy the organizational privileges of being part of the team. Evidence on this kind of emotional management can be found in various accounts on bankers who were involved in the high-leveraged business of securitization and derivatives issuing and selling. Among the accounts that will be discussed, many of which have a strong autobiographical touch, are the ones written by Jérôme Kerviel, Tetsuya Ishikawa, Gillian Tett, Emanuel Derman, Frank Partnoy, Michael

Lewis, and the brief accounts published by Claudia Honegger, Sighard Neckel, and Chantal Magnin.

Markus Lange: Trading with payment promises in investment banking between emotions and calculations

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Emotions are ingredients of trading with financial products (e. g. fixed income, currencies, commodities) as behavioral and neuroeconomic (at a glance see Berezin 2009) and sociological (Pixley 2004) research on emotions indicates. In public debates fear, panic, greed or trust are emotions often associated with financial markets, which shape buy and sell decisions of payment promises (e. g. future contracts). The scientific status quo shows that economic action on financial markets does not follow the ideal of an emotionless homo oeconomicus.
Especially the here focused investment banking is also characterized by calculations, which emerge through practices like the fundamental analysis, chart analysis or econometric models. From the view of the Social Studies of Finance the actors are framed as "calculative collective devices" (Callon, Muniesa 2005). Within this framing for example decisions shall be rational legitimated through the use of models (MacKenzie, Millo 2003). And furthermore, investment bankers do not act autarkic but embedded in social interactions and networks (e. g. trading floors). The dissertation project explores how emotions, calculations and the social embeddedness of the actors influence trading with financial products in investment banking. The aim of the presentation is to give and discuss first insights to the connections between emotional and calculative practices. Based on 19 qualitative interviews (conducted in March/April 2012) with investment bankers (trader/fund manager) in Germany (national/international institutes) the following guiding questions may be of interest: On the one hand what are the actors meanings to a gut feeling, the feelings of decisions or market moods? On the other hand how does this look like in fundamental market evaluations or mathematical models? Altogether, how are these moments recognized, processed, justified and executed by the traders and fund managers? Are there any differences between types of actors? Thus, the presentation wants to put particular emphasis on the connections between emotions and calculations and their influences on continuous investment decisions, while investment bankers encounter an uncertain future when trading with payment promises.

Jocelyn Pixley: Developments in theory of emotions and money: Assessing finance's betrayal and Keynesian proposals.

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New developments in theory of emotions in finance are analysed in light of recent Keynesian calls to institute an international clearing system. Fortified by the chapters in *New Perspectives in Emotions in Finance* (2012 December), this paper assesses the idea. A clearing system aims to modify the extreme power of the creditor position by settling all trading debts, state debts too. This seems very attractive but less so once emotions are included. Keynes hoped that clearing would give a more *rational* economic order, which these perspectives deny is possible. The emotions in money's interdependencies are divided in complex ways and have many faces from callous betrayal to peaceable civility.

I compare this Keynesian proposal with the emotion practices inside existing *haute finance* of the City of London and Wall Street, under what I see as a giant 'nervous tic' in a sector that wields creditor power against democracy. From this new volume I suggest that *people* are not by 'nature' greedy or indifferent, but that *power* is fearful. Second, Keynesians inexplicably ignore the democratic state in its peacekeeping, egalitarian and *service* roles, often funded by state *debt*, where the emotion-rules of respect, simpatico and guilt are typical. No service work 'output' is 'measurable' in significant senses; little of *quality* services are conventionally 'profitable'. In marked contrast, one tiny segment of *services* – finance today – is driven by privilege, fear and social indifference. Appealing ideas of Keynesians are too narrow when they neglect these contemporary figurations and social conditions of possibility.

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Post-Atrocities Emotions

Helena Flam: The Emergence of a Transnational Post-atrocity Emotional Regime

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In her pioneering work Arlie Hochschild proposed that special norms - which she called feeling rules - spell out when and with what duration and intensity specific emotions should be felt. In The Second Shift she analyzed some of the difficulties actors face when incompatible (gender, worker-capitalist) ideologies dictate conflicting sets of (role) obligations and rights, shaping their incompatible expectations and emotions. Other sociologists pointed out that societies generate and put at the disposal of the individual various dramaturgical genres, scenarios or cultural codes which dictate various action options, and, once actors start pursuing one, tell what they should do, feel and expect from others. Among historians, William M. Reddy, proposed the term 'emotional style' (or convention) to refer to the dos and don'ts in emotions and their expression in any given community. He stressed, that (i) emotional control over emotional styles/conventions

amounts to the exercise of power in any – usually ambivalent - context and should be seen as such and (ii) one should (therefore) expect a range of deviations, resistance forms and alternatives to the prescribed, especially among those more frustrated or excluded from the benefits accruing to conformism. Not to be forgotten, feminist scholars have emphasized the role of subversive emotions in breaking away from the oppression by the prescribed.

Although civil wars and acts of genocide leading to massive hurt and losses of human lives are not a new phenomenon, the end of WWII marked the beginning of a new era: although mass atrocities continue and ever new past ones are discovered, with jumps and starts new transnational norms are being developed concerning the appropriate moral and emotional responses to these atrocities in the societies in which they took place. The novelty consists first in the fact that transnational norms with a claim to transnational applicability are being debated and developed in this area in the first place. Secondly, although among their frequent originators are activists, philosophers or historians, these norms receive a quasi-legal status because they turn into the expected in the truth and reconciliation commissions (and special tribunals / courts of justice). In my presentation I would like to trace some arguments from the debates about the appropriate post-atrocity emotions, in the end raising the issue of power: who formulates, who benefits from and who resists these norms?

Katarina Ristic: Perpetrators' Emotions and Transitional Justice in former Yugoslavia

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Scholars arguing in favor of transitional justice often claim that war crime tribunals and truth commission might lead to reconciliation – punishment of perpetrators is expected to provide sense of justice and emotional benefits to victims, encouraging reconciliation (Hayner, 2001; Minow, 1998). Although empirical research on the impact of transitional justice on the victims is neither conclusive nor systematic, several researches with the victims and witnesses at ICTY shows that around 30% expressed disappointment, therefore putting in question the main assumption about the therapeutic, healing power of storytelling (Mendeloff, 2009).

Departing from this discussion, the main question of this article is what is the roll of transitional justice mechanism in regard to perpetrators? Do they express remorse, guilt, indifference or hatred? What language is used by perpetrators when they refer to their emotions, whether in guilty pleas, media interviews, or autobiographies? Considering enormous political influence of war criminals in all post-Yugoslav countries, where they are portrayed as heroes (Ahmetašević&Tanner, 2009; Orentlicher, 2008, 2010; Subotic, 2009) it is worth asking how they articulated emotional relation toward the nation (love, passion, honor, loyalty, betrayal, sacrificing, blame, guilt), and toward the victims (remorse, shame, guilt, indifference, pride). Significance of ethnic-nationalism in the conflict in former Yugoslavia has already been discussed by scholars (Denitch, 1994; Gagnon, 2006; MacDonald, 2002;), but importance of emotions in war mobilization and de-mobilization has been under-researched (Scheff, 1994; Stets, 2006). Within the frame of constructivist approach to nationalism (Anderson, 2006; Billig, 1995; Gellner, 1983; Smith, 1991) where loyalty toward the nation is neither primordial nor natural, but rather constructed through different ideological regimes, the aim of this article is to examine how perpetrators formulate their emotions in regard to conflict (crime), victims, homeland, and other ethnic groups.

Estela Schindel: Haunted emotions around terror sites: Assemblages of ruins, ghosts, and discourse in Argentina's former detention camps.

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When dealing with their difficult past, memorials located at the sites of past mass atrocities must choose between either emotional or rational approaches to their legacy: should massive crimes be dealt with in a scientific, rational manner, so that visitors learn the factual logic of the events and can thus understand the historical, political or social background that made atrocity possible? Or should they rather intend to reach the visitor's empathy by provoking emotional reactions (horror, anger, compassion, guilt, hate)? Both approaches and the tensions between them coexist to diverse extents at the memorials located in former concentration and/or extermination camps in Europe as well in former illegal detention centers in southern Latin America.

These questions and, especially, what they leave aside, will be tackled on the base of a broad corpus of interviews made in 8 former illegal detention centers of the last Argentinean dictatorship (1976-1983) now turned into memorial sites. My point will be that "official" discourses tend to interpret and fix meanings to these unsettling remains and to neglect other, less rational apprehensible registers. Certain emotional regimes are thus fostered or proscribed regarding what is "allowed" to do or feel there. Uncanny memories, ghostly legends, spectral figures, appear then in rather marginal or liminal spaces and narratives exceeding the structured narrative of memorial "scripts". Following Avery Gordon's notion of the "haunting" as a fertile sociological conceptual tool, these haunted emotions will be read as symptomatic of a spectral legacy that still pervades the public life of post-atrocity societies.

The role of the material remnants themselves at the evoking of emotions will be approached according to Nigel Thrift's spatial theory of affect, for whom affect is not only tied to subjectivity and discursivity but can be also read in the space and the environment. What effects do these ruins still exert on the society? Are the emotions attached discursively to the remnants or are the ruins themselves who "discharge" certain affects? Or, in order to overcome this polarity: How do assemblages of spaces and discourse interact in the post-dictatorial memory work?

The contribution relates to the sections "Body and space" and "Post-Atrocities Emotions".

Methods

Iveta Jurkane: Dealing with emotions during fieldwork

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The paper is based on fieldwork interviews I did for my study on management of long-distance love relationships, and the emotions that were triggered during these interviews. The discussion starts with Robert Merton's (1972) polemics about the position of insider and outsider in research that suggests to merge these two positions. The rationalized research prescriptions tell us to be neutral in the interviewing process and take the role of researcher to keep certain distance from the research object.

Keeping the distance, however, is an aim to reach. Studying sensitive phenomena, like love relationships, the researcher might realize that it is sometimes difficult to cope with the emotions that are triggered by the narrative. Not only with the interviewee's emotions, but also with one's own emotions. On the one hand, the researcher can be proud of digging deep and getting a colourful narrative, and there is no conflict when we talk about positive emotions, such as happiness or tender feelings for the partner. On the other hand, love relationships is not only about happiness but also about pain. And here I as a researcher find a conflict, coming in their narratives, asking personal questions, asking to remember sometimes painful memories one has maybe tried to deny, and then – leaving. But emotions remain. I do not know what happens with interviewee's emotions, but I discuss my own.

The paper is not trying to give answers to questions raised, but rather questioning if the interviewer-interviewee relationship is an equal one. The paper ends with suggesting to amend interviewing techniques according to the sensitivity of the topic of interest.

Keywords : emotions ; researcher ; fieldwork.

Katharina Scherke : Ambiguous Indicators for Emotions : Laughter and Crying

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Laughter and crying are easy accessible indicators for emotions being at work in a social situation. Especially in the analysis of visual data laughter/crying might be a strong marker for emotions shaping the respective situation. Yet their visibility doesn't make it easier to study the emotions behind them, due to the fact that these phenomena can go along with different feeling states. Furthermore the visibility of these expressions makes them part of elaborated feeling rules in many cultures. Without further knowledge about the specific situation the concentration on laughter and crying might thus lead to severe misinterpretation in sociological analysis. The paper is going to show different examples for the ambiguous character of the mentioned expressions and is discussing the necessity to combine the analysis of visual data and discourses.

Denise Van Dam, Jean Nizet : Emotions : the discovery of an object and the development of a method

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In this contribution we focus on the construction of emotions as one of our research objects and on the development of our methodology to study them. Since several years we conduct an interdisciplinary research about organic farmers in several French and two Belgian regions. We interviewed some 50 organic farmers by the method of in-depth interviews, about various themes such as their trajectory, their training and learning, their networks, their values and their commitment to collective action. Most of the interviews were conducted by a team of two (a

woman psychologist and a man sociologist). We distinguish two phases in our "emotions construction" research process.

The first one can be described as a "surprise" moment. Indeed, at the beginning of our research, emotions didn't make part of it at all. Though, the empirical evidence of their importance was so overwhelming that we decided to devote part of our research to it. This evidence didn't only emerge from the interviewed farmers but also from our own feelings during the interviews. This empirical evidence in the framework of our research coincides with the regain of interest in emotions in both the sociology of social movements and the psychology of work. For a long time both disciplines had undervalued the positive role of emotions, mainly because of the rationalist paradigms. So we started to look for those theories that were relevant in the framework of our research about organic farming, which we conceptualize as a new social economic movement including both a collective action and a professional component.

In the second phase we decided to study more systematically the emotions in order to formalize our method. We decided that during the interviews, one of the interviewers would lead the interview while the other one would take notice of all the verbal and non-verbal emotional expressions, thanks to a grid of observation we adopted from the specialized literature. The interviews were debriefed a few hours after they occurred. This debriefing not only concerned the emotions of the interviewees but also our very own feelings. Afterwards, the interviews were fully transcribed (as we always did) and were analyzed by the same team of two researchers. From a theoretical point of view, we consider the emotions as a bridge concept. They are indeed able to bring together some aspect of the cognitive dissonance theory and of the social theory of emotions, in our research of the transition from conventional to organic farming, on the one hand and some aspects of the psychology of work and the sociology of social movements, in our research of organic farming as a new social economic movement, on the other hand.

Benno Gammerl: Can you feel your research results? How to deal with and gain insights from emotions generated during oral history interviews

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If emotion is inseparable from cognition, then the researcher's feelings cannot be disconnected from the analytical process. This holds true for every kind of research, but is particularly obvious when emotions themselves are the phenomenon under consideration. On the one hand, pretending in an objectivist fashion to proceed in a completely detached way fails to acknowledge the effects emotions have on knowledge production and thus renders them non-transparent. On the other hand, interpretations based on intuitive empathy and the assumption that researchers and research subjects share the same understanding of emotional phenomena can be equally misleading. Such a supposedly direct approach is particularly problematic in the history of emotions which presumes that emotional patterns and practices change across time. Thus, it is necessary, for example when interpreting oral history interviews, to differentiate between the reported emotion and the emotions that accompany the report. At the same time, one has to be aware of the intimate interrelations between the feelings pertinent to the period under research and the emotions generated during the research process. These are intertwined by the intricate dynamics of memory as well as by the (re)constructive historiographical endeavor itself. Thus, past and present emotions are distinct, yet not clearly separable from each other. Instead of pushing aside these entanglements or empathetically reducing their complexity, researchers should rather reflect upon them.

Migration

Asa Wettergren: Protecting and repairing the self. Forced migrants' emotion work.

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Building on narrative interviews with two Somali migrants the purpose is to investigate emotional processes and defenses under circumstances where self-feelings are threatened by severe and persistent attacks from the surroundings. One interviewee is a woman, mother of three, granted subsidiary protection in Sweden. The other is a male asylum seeker in Italy, previously an asylum seeker in the UK. Focus is on the migratory and transition experiences rather than on events that led up to the decision to migrate. The analysis draws on the sociology of emotions, in particular theories about shame, humiliation, emotion work/management, and interaction ritual theory. Power-status theories of emotions are also employed to grasp the emotional dynamics embedded in the required submission by asylum seekers to the system of asylum reception and integration in the host country.

Both interviewees have high ambitions and hopes for the future in terms of education, work and social inclusion. They share experiences of frustration, grief, humiliation/shaming pertaining to the forced migrant's situation of contingency and subordination. They diverge in terms of family relations, and migration itineraries and 'successes' and, consequently, tell about different types of challenges. Both narratives indicate the necessity of the forced migrant to submit her/his emotions to disciplined emotion management. Methods to achieve this include deep acting emotion work; identification with the humiliating/reluctant 'system' of the host country; focus on 'positive' emotions; selective new friendships and sustaining the bonds to (distant) significant others; and diversion through seeking out alternative interaction rituals.

The analysis offers insights into aspects of the emotional career of an asylum seeker and indicates some of the methods and strategies adopted to overcome the potentially self-eroding emotional dynamics at work.

Key words: forced migrants, emotions, emotion work, self-feelings, humiliation

Oktay Aktan: Social Spaces of Fluctuating Emotions: Migrant Body in the Amateur Football Leagues in Berlin

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The aim of this presentation is to demonstrate the impacts of the "migrant identity[1]" on the bodily and emotional actions of the young football players of Turkish origin in Berlin. It is a part of my doctoral research project where the migration background and its reflections on the competitive social space of football were studied profoundly.

The results of this qualitative research prove that the stereotypical self-presentations and the perception of the "other" at the verbal level and the "migrant identity" in the somatic predominated social spaces at the interactional level have substantial consequences on the behaviours of young players, delikanlis. The major dichotomy here is the traditional role attached to the delikanli, which promotes an emotional action pattern, and the rational action pattern anticipated from him in the social space generated through football. The young player finds

himself entirely ambivalent between these two action patterns. The purpose in this paper is to reconstruct the perception and presentation patterns (Schutz and Luckmann) and to introduce a frame analysis (Goffman) in this emotional space of somatic competitions based on an investigation of the interactions between the migrant body and the established one, which demonstrates itself such as in a figurational (Elias) constellation. The presentation includes the hermeneutic analysis of the parts of the empirical data collected through group discussions (Bohnsack) with the delikanlis.

H. Julia Eksner: Linguistic Affectivity and the Anti-Structural: Performing Aggression with 'Tough Talk' among German Turkish Working-Class Males in Berlin-Kreuzberg

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Emotion, instantiated in the trope of aggression, is one of the main arenas in which the discursive battle over diversity and the social positioning of immigrants in Germany is fought today. The discursive construction of a "moral panic" with minoritized youths being construed as "aggressive" is situated in the context of this larger system of the negotiating of access to power of social groups in Germany (Eksner, 2006; Ewing, 200X). Ethnographic research conducted in Berlin-Kreuzberg with a group of German-Turkish working-class adolescents who were members of a self-proclaimed youth 'gang' (the '36 Juniors'), shows that the affective image of German Turkish youths as "being aggressive" was taken up and imbued with new meanings by the youths. This presentation focuses on the '36' youths' performance of aggression via 'tough talk' as a strategic resource in the management of outgroup-relations. In clearly delineated spaces (e.g., the neighborhood streets) and interactions (e.g., interactional closures with 'Germans'), the '36' youths consciously performed and used aggression displays in pursuit of their goals. In linguistically performing aggression via the 'tough talk' register, the authority of stigmatizing and threat-invoking images connected to it was invoked and reproduced. From the positions of marginality that they inhabited in the Berlin context, they understood aggression as adaptive and instrumental for asserting themselves (Behar et al. 1990). Aggression scripts, as performed by these youths, can then be interpreted as strategy of countering hegemony in clearly defined spheres and situations. The presentation closes with a consideration of aggression as anti-structural action which gives agency to those interpellated by an overpowering structure. Data include field notes based on participant observation, transcripts of open and semi-structured interviews, and of youths interactions among themselves and with outgroup members.

Jagudina: Theorizing Affect and Constitution of Subjectivities: A Case of the Immigrant Women Becoming Doula & Culture-Interpreter in Sweden

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This paper aims at developing a conceptual frame concerned with affect and the processes of change and constitution of subjectivities related to a particular spatial bodies-artifacts-constellation. Doula & Culture-Interpreter is a project-based freelance work, created through the initiative of a voluntary organisation advocating for woman's right for natural birth-giving within the healthcare institutions in Sweden. Doula, "woman caregiver" in Greek, is a trained labour companion. The case-study is based on fifteen semi-structured interviews and the participant observations of working meetings among the immigrant women working as Doula & Culture-Interpreter.

   The point of departure in the conceptual frame is that affect is viewed as a relational force or energy/potentiality. It is not an attribute or property of individuals; it has effects, experienced as feelings (pleasure, fear, etc.) and as emotions (sadness, joy, shame, etc.) that are culturally modulated feelings (Venn, 2006; 2010). A whole range of problems comes to the fore here, relating to memory (at biographical and historical levels), trauma (because of disjunctions at the levels of identity, identification and belonging), and the role of the aesthetic in the process of becoming. One of the points is the intertwining of technical, discursive/symbolic, and affective associated milieus in the simultaneous constitution of subjectivities, environments and practices in accomplishing particular tasks. The specificity and contingency of affect and bodies is locked into these milieus (Venn, 2010).

Emotions in Intimate Life

Natàlia Cantó-Milà, Francesc Núñez, and Swen Seebach: 'Every line you write, every word you (don't) say, I'll be watching you'. Emotions and Power in Lovers' Technologically Mediated Communication.

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New technologies of communication (especially internet and mobile phones), in those places in which their use has been widespread and generalized, are playing an increasingly important role in the way in which people communicate with each other in their everyday lives. This is also affecting close and intimate relationships, with friends, family and partners, and allows people who are close to each other, or in love with each other, be in permanent touch – if they 'wish' to; thus nourishing (and even generating from anew) an emotional bond.

Thus, despite being at work, anywhere away, or even while being together thus creating an 'artificial physical distance', conversations can be continued, or started, that keep on webbing the relationship between two or more people together, even when they are apart.

In our research we have concentrated our attention on love relationships, and especially on the uses that couples make of new technologies of communication in their everyday lives. For this purpose we have conducted and analysed 50 autobiographical interviews (in Germany and in Spain). These interviews give many insights about the ways in which couples relate to each other,

also via electronic communication, as well as some insights about the ways in which the interviewees use electronic communication in order to communicate with other – for them – significant people (family members and friends)

Reading through these interviews, one quickly gets the impression that electronic communication makes many things possible, which were not possible (or not as easily possible) before its generalization; thus, being miles apart does not anymore mean that one cannot see each other every evening (despite meaning that one cannot touch each other every evening). These remarkable possibilities of communication also mean that those words that one wished one could have said before the other left (and which had to be kept in one's mind or heart, or immortalized in a letter, not that long ago) can now be immediately said over the mobile phone, texted or written in an email, twitted or posted on facebook).

At the same time, emotional thresholds, boundaries and bridges become significantly modified. For instance, the boundaries of shame get more porous, and our interviewees have reported how they have been able to assert, ask and question issues using (above all written) electronic communication, which they would not have dared to say face-to-face; especially in the initial phases of a relationship (but not only). However also emotional bridges (like empathy, sympathy, care for the other) are modified, and the possibility to 'feel the other's position' becomes more vague when the communication becomes electronically mediated.

Furthermore, reading in between the lines of our interviews (and in some cases listening straight to their witness) the very possibility to communicate with each other, to express one's innermost feelings despite of the distance, has a reverse side: the fact that the possibility quickly turns into a responsibility, and even into an obligation; and thus the very possibility of being in touch becomes a compulsive disposition of being 'available'.

This fact, which many of us know from our work lives, does not only apply to work: being available on the phone for our partners, replying their emails within a 'reasonable' time span, have become 'hot' issues in discussions among couples (as our interviews illustrate). In the love relationships we have been able to analyse thanks to our collected interviews, partners do not have the same 'power resources' within the relationship (and not in the same measure); the little (and less little) power differences within the couple are brought to light, also over the distance, in their private and public (through social networks) communications.

Listening to the witness of the interviewees, as well as analysing the sampled data, we observe that our interviewees are unease in front of two experienced forms of power when communicating with their partners via electronic means: on the one hand they report to have been coerced by the 'power' of the communication medium itself ('Texting does not allow you to do these things', 'Skype is not that generous', 'We became skype slaves (…) only living in front of the computer'). On the other hand, the interviewees speak of the power that their lovers exercised, directly or indirectly upon them, despite of the distance (or even because of the distance) using these communication devices, which sometimes appear as tools for exercising control and power upon their lives.

This exercise can be made by private messages or conversations (be them mobile phone conversations, skype conversations, instant chats, texts or emails) or also crossing the private/public boundary on the shared spaces of twitter and facebook – and thus in front of the 'public' eye.

We have also found gender differences related to the way in which this power is experienced and exercised, and to the consequences the uses of electronic communication have on those who seek to exercise power or control upon their lovers, and those who feel the weight of this power and control. Without entering now into the subtle (and less subtle) gender differences, we would like to advance some of the key 'mechanisms' we have identified as ways of exercising direct or indirect control either over the other person or over the course and evolvement of events and of the conversation, or both:

1.   The use of silence/s

2.   Strategic use of revealing (or veiling) information (including messages revealing emotions which the other person might be fearing or wishing to hear/read)
3.   Mechanisms of generation of desire and stimulation of imaginary (and yet possible) situations that make the other increase the desire for a reunion (for instance strategic or 'accidental' use of ambiguities that ignite phantasies about the many possible meanings)
4.   Controls of accessibility (of electronic devices and passwords, who can use whose mobile phone or computer, who know whose passwords)
5.   Who is allowed to say what, when, and how (from public comments on facebook to the managing of a skype conversation)
6.   Possibility of deletion, of not giving answer/ reverse possibility of continuously sending messages or calling through.
7.   Capacity of generation of feelings of obligation (to express or not to express something, to communicate, to stop communicating...), of surveillance, of shame
8.   Possibility to keep older written messages and use them as 'weapons' in future discussions
An elucidation on, and further development of, these 'key mechanisms' on the basis of our empirical work will be the core of our results and discussion material in the proposed article.

Rebecca Chiyoko King-O'Riain: The Heart (or Skype?) is a Bridge That Can Span the Deepest Oceans: Mixed International Couples and Families Loving from Afar

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Under globalization, Beck (2011) has argued that love relations are increasingly fragile and at risk. Yet, emotional ties continue to centre on 'intimate dyads' in new, distant, but technologically facilitated configurations. How do 'global families' (Beck 2012) who are often 'mixed' - interracial, intercultural, interfaith, multilingual and transnational - create and sustain love relationships through the use of technology? Having migrated for 'love' (some of them) how do they then use technology to create and maintain emotional networks across the world by using Skype web cam technology?

The data in this chapter come from an in depth qualitative interview study of mixed international couples living in the Republic of Ireland. 40 interviews were conducted through English in 2010-2011 with same sex and heterosexual couples (ages 26-60) and adult children in mixed families with members from Ireland, France, Canada, US, UK, Malaysia, India, Sri Lanka, Poland, Zimbabwe, and China living in Ireland, the UK and the US.

The paper finds that while geographic distance is a common factor in mixed international families in Ireland, there is a bridging of emotional distance through the use of Skype webcam technologies in the following ways: 1) in terms of emotional practices, these families are not emotionally 'disembedded' from the local (Giddens 1991), but co-embedded in localities through the increasing use of Skype, which allows them to create spaces of **transconnectivity** simultaneously practicing belonging across vast temporal and geographic distances; 2) using Skype changes how people 'do' emotions with digital technology. In addition to 'emotional banking' and 'affect storage' (Elliott and Urry 2010), they also conduct processes of what I call **emotional streaming** and 3) Skype creates not just time and space intensification (Ó Riain 2006), but also **emotional intensification**, which make stronger rather than weaker the sense of obligation, reciprocity and care (Baldassar 2001).

Inés Brock: Homosexuals (LG) and their siblings in the family – an overview of power and emotions involved

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Nowadays we have a more open atmosphere in society to accept same-sex partners. But we know almost nothing about their personal attitude towards their families and how the members of the family can also accept that way of living in an uncommon sexual orientation. The parents are often involved in a less supporting way because of their disappointment about the sexual development of their child. There is no qualitative research about their real involvement but all the studies insist that parents experience many difficulties in empowering their homosexual child. The coming out of gay men often occurs after adolescence and the hope of getting grandchildren or daughters-in-law disappear. Surprisingly, there is a complete lack of information about parents who can face that challenge with a more supporting attitude. With regard to lesbian women - whose coming out is sometimes after a heterosexual partnership with family life and perhaps children - the reaction of the parents may be irrelevant for the affected adult child.

On the other hand, there is a horizontal position in the family, which is possibly more affected by such information. The earlier the coming out is, the more the siblings are involved. In particular for younger brothers it can be assumed that they are losing the inner image of the older brother as an encouraging and shining model. We know something about the strong emotional bonds between siblings but nothing about their feelings towards an LG. Nobody has been interested in that perspective – as I could say – in the sociological and even in the psychological community at all.

The interest in the paper goes in that direction. By regarding the empirical findings about family outcomes after recognition of a gay son or a lesbian daughter, I will collect theoretical hypotheses about sibling outcomes. Could siblings be a source of power for the LGs? Positive and negative emotions are strongly connected in siblings' relationships. The early affection is sometimes disturbed by rivalry and jealousy but in adolescence at the latest, the children support each other more than fight against each other. How is family life influenced by the homosexual orientation of one of the siblings as a whole?

Javiera Cienfuegos: The role of emotions in transnational family bonds

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The aim of the paper is to illustrate the usefulness of emotional approach to study processes of normative change in the everyday life of couples who are living separated by geographical distance. The presentation has two parts: first, I will discuss the analytical relevance of emotions to understand social order and change. Increasingly, human beings are affected by context variations that affect our daily lives constraining actors to modify their practices and, at the same time, trying to preserve their beliefs .In other words, actors are influenced by their environment, react to and act on it. Sometimes, these adjustments, which emerge in a sphere of intimacy, might have repercussions at the macro-social level. This is what happens in the structures and moral norms that govern a community in which families have become increasingly transnational and where some ideals regarding family and parenthood are constantly being questioned and reformulated.

In the second part, I will present some results of my doctoral research on marital couples in which one spouse is in Mexico and the other in US. There are types of what I call "emotional engines" that act as guidelines of how to re-signify conjugality despite the geographical separation. I advance the hypothesis that there are two emotional processes with social impact: the creative management of emotions as a way of confronting the social context and the emergence of "new"

emotions, which challenges the traditional views in the social context of the spouses. I will use the theoretical propositions of Archer (2003, 2007), Williams (1977) and Joas (1996) and I will contrast the perceptions of both men and women who have migrated, as well as those who have remained in Mexico. Drawing on my fieldwork findings, I hope to show how emotions enrich the sociological perspective on social change.

Emotion Theories

Helmut Kuzmics: Social Habitus, Social Situations and the Role of Emotions. Comparing Elias and Collins on Violence

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In Elias's (2000) theory of civilizing processes, human beings can develop a "social habitus" that favours or inhibits their pleasure of acting in a physically violent way as a result of social "mints" that coin affective behavior. Collins's (2008) theory of physical violence stresses its mainly situational character – even murderers do not murder all the time, but only within the boundaries of certain situations that enable them to overcome their emotional field of tension and fear. This paper will deal with both positions by reconstructing their central assumptions (explicit and implicit) and using their typical examples. In Elias's case, the focus is on the taming of the European medieval warrior and on the creation of a more aggressive German habitus in members of the so-called "Duelling Fraternities" during a decisive stage of the related state-formation process. Collins's claim to explain emotions as a result of situations is scrutinized by analyzing his examples of "Forward Panic", "Moral Holidays" and the behaviour of the "violent few" in military combat. Both positions have their merits and weaknesses. In order to overcome them, we would need in Elias's case a more detailed analysis of the relationship between strong and weak external constraints and the interaction of self-constraints with situational determinants, whereas Collins's explanations suffer from reductionism and inadequate nomothetic aspirations.

Cas Wouters: The theory of civilizing processes summarized in seven universally applicable balances

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Until recently, discussion of the criteria relevant to studying civilising processes focused mainly on the balance of controls (that is, between *Fremdzwänge* and *Selbstzwänge*). This paper discusses a full range of criteria that are universally applicable for analysing social and psychic processes and for making historical and international comparisons. Conceptualised as seven interconnected balances, they summarise the theory of civilising processes. They are:
1) the balance of competition and cooperation, examining the extent to which there is competition in cooperation and cooperation in competition, thus the length and density of interdependency networks and the levels of differentiation, integration, and pacification
2) the balance of power between countries, regions, social classes, generations, and the sexes,

disclosing emancipation and/or repression processes;

3) the balance of controls, of external social controls and internal ones: as external social controls increasingly come to focus on internal ones or self-controls, the level of mutually expected self-controls or mutual trust is rising;

4) the balance of formality and informality in regimes of manners and emotions reveals a trend towards formalizing manners (and disciplining people), in the West up to the 1880s, when it was followed by a widening range of accepted behavioural and emotional alternatives, and the psychic informalisation of an 'emancipation of emotions';

5) the balance of involvement and detachment focusing on levels of trust, openness and intimacy in relation to levels of reserve and social and psychic distance as well as on the relation between the level of affective directness and reflexivity;

6) the we–I balance or the relative weight of we-identities and I-identities, of collectivization and individualization;

7) the lust-balance between the longing for sexual gratification and the longing for enduring intimacy, between sex and love. Its regulation concerns the lust-balance question: when and within what kinds of relationship(s) are (what kinds of) eroticism and sexuality allowed and desired?

Sylvia Terpe / Helmut Thome: How does the experience of (a change in) value commitments feels like?

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In his book on "The Genesis of Values" Hans Joas develops an answer to the question on how value commitments might evolve and change in later phases of life, i.e. beyond their acquisition in early stages of socialisation. According to Joas this happens in so called 'experiences of self-transcendence', in which strong feelings are narratively articulated, interpreted and thereby turn into reflected moral commitments. A close look on the emotional aspects of these processes promises to sharpen the concept of 'self-transcendence' and should offer a more precise differentiation between these and rather 'ordinary' experiences of value commitment. The latter are characterized by merely weak tensions between moral feelings, culturally available articulations and interpretations; in contrast to processes of self-transcendence the person is able to make sense of his or her feelings by applying already familiar moral concepts. For instance, a person might feel the emotion of guilt and understand it – due to his or her already internalized value commitments – as a justified and appropriate response to the situation. While the person's value commitments are confirmed by the emotion of guilt, the feeling itself might motivate and activate the attempt to articulate these values in a more refined way. In experiences of self-transcendence the tension between moral feelings, articulations and interpretations takes the shape of a void or even of an opposition. The feelings in such situations reveal a moral horizon which has not been part of a person's moral map so far and which may contradict to his or her familiar value commitments. Typically this is indicated by additional emotional responses which refer to the moral feeling itself and which have it as their object. For instance, together with the feeling of guilt other emotions such as astonishment or surprise, affright or anxiety may arise, indicating the extraordinary character of the moral feeling in this situation. These 'emotions about moral feelings' are partly owed to the already internalized moral concepts and may work against the exceptional feeling. But it is a necessary condition of self-transcendental experiences to engage with these extraordinary feelings and to surrender to them. Hence, the acquisition of new and the transformation of already existing value commitments in experiences of self-transcendence requires a person to abandon (or to distance from) forms of emotional control,

which have been internalized during earlier stages of socialization.

Caroline Braunmühl: The Politics of Emotion and the Ethics of How We Affect the World: Haltung as A Mediating Concept-Metaphor

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My talk would be anchored by the proposal that we integrate "emotion studies" into a larger framework of inquiry whose central unit of analysis would be the overall attitude (Haltung) we assume in relating to the world as well as to ourselves. This would provide a way for the study of emotions to contribute to critical inquiry into the social: It could help accentuate the fact that understanding emotions – and politicizing that understanding – is relevant to progressive struggles for social transformation.
This relevance consists in the fact that – while we have no command over our emotions, as such – how we receive them, reflect upon them, evaluate them, and respond to them is something which, while not entirely within our control, we can influence. Haltung as a concept-metaphor captures the confluence of passive and active, expressive (Gewordensein) and performative (sich [Ver-] Halten) dimensions as well as that of volitional and unconscious levels in configuring the ever-changing constellation of experiences and forces that we are. How we relate – in particular – the active and passive dimensions of being alive to one another has enormous significance for how (un-)ethically we are capable, in turn, of impacting the world, qua forcefields entailing an 'agency' that is only ever partially self-conscious.
A case study would demonstrate the productivity of analyzing the place of emotions in the Haltungen we assume. It would illuminate anger and empathy as affective components of two types of spirit in which social critique may be practiced – organized, respectively, around rejection vs. acceptingness. Each stance articulates emotional/cognitive/volitional aspects to one another. The politics of emotion consists in negotiating between these different dimensions of the attitude we adopt.

Mikko Salmela: Collective emotions and rational warrant

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Émile Durkheim famously argued that the moral standards of communities emerge from collective emotions that the members of those communities experience in their rituals. In this framework, the question about the warrant of collective emotions does not emerge because these emotions provide the ultimate standard of warrant themselves. However, it seems obvious that collective emotions can be on or off the mark quite the same way as the emotions of individuals. Yet it is not clear what being on or off the mark means in the context of collective emotions. In this presentation, I sketch two standards of rational warrant for collective emotions, authenticity and appropriateness. In short, a collective emotion is authentic if it is a rational response to the eliciting situation in light of the group ethos ⍰certain constitutive concerns, goals, values, beliefs, or norms of the group; including epistemic norms concerning evaluation of evidence and acceptance of authoritative group attitudes. Appropriateness is built on authenticity by adding the

requirement that the group ethos is not adopted or maintained by ignoring counterevidence that is conceivably available for the group members, where limitations to conceivable availability of evidence can be historical, cultural, social, psychological, or normative. Finally, I suggest that both authenticity and appropriateness are viable standards for collective emotions, albeit in different functions. Analogously to individual persons, authentic collective emotions reinforce and maintain the identity-providing ethos of social groups, thus contributing to their existence as well, whereas appropriate emotions serve as reality checks that both individuals and groups need in situations where maintenance of identity poses a threat to their survival. However, since social groups are more capable of maintaining their existence in the face of external threats than individual persons, authenticity is even more important to groups than to individuals.

Emotion, Power, Organizations

Lisa Procter: Emotions, Power and Schooling: The Socialisation of 'Angry Boys'

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This paper explores the relationship between emotions and power at school. I consider emotion as a dynamic and socially constructed terrain through which power-relations are produced, sustained and contested. I draw upon sociological and geographical conceptualisations of emotion to consider how children's actions are entangled within wider society, and in particular how morality and power are embedded within the weave and texture of children's everyday lives. This paper explores these ways of seeing emotion through a focus upon children's experiences of anger. I suggest that a contemporary view of anger as shameful influences the ways that boys are socialised at school and encourages them to repress or disguise feelings of anger. In addition, an increased focus upon equality and inclusion in schools makes its difficult to talk about how anger is entangled within struggles of status and recognition and practices of exclusion. I draw upon an ethnographic study in a primary school to suggest that the conceptualisation of anger as a problem belonging to individuals works to separate the expression of anger from social and political contexts and legitimises the spatial exclusion of 'angry boys'.
Keywords: Anger; Children; Power; Exclusion; Education; Emplacement

Charlotte Bloch: Bullying in the workplace: Interactional dynamics between perpetrators, witnesses and victims

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Organizations are considered to be rational constructions in order to pursue their goals. Organizations are, however, also peopled with human beings that are connected by formal and informal relationships of power and status. These relationships often entail connecting social emotional processes, but they also entail separating social emotional processes, and these processes are often entangled with each other. To illustrate these entangled processes, I present a constructed case about bullying among colleagues in the workplace (horizontal bullying). The case is based on separate interviews with perpetrators, witnesses and victims. Drawing on emotional theories of interaction I analyze how the three different groups experience and feel themselves and the other parts in the interactional process. I point to the different emotions and emotional mechanism that connect and separate the three groups of actors and I emphasis the importance of communication as a tool to deal with these processes. In recent organizational theory, positive emotions are emphasized as a path to connecting social processes, cohesion and productivity. In my approach I focus on the dynamics of damaged communication, the processes behind bullying and how we deal with these processes.

Stina Bergman Blix: Facilitating emotion management. Organizational and individual strategies in the theatre

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Studies on emotional labour often focus the individual challenges and organizational demands that make handling emotions at work difficult. But how can an organization facilitate work related emotion management?
The goal of a theatre is to deliver a good performance, thus the theatre deliberately aims to facilitate stage actors' emotion work which, particularly in the initial part of the rehearsal process, to a large extent revolves around dealing with feelings of insecurity and shame. Thus in the start up phase, the focus lies on creating a sustainable work climate, constituting a 'mental incubator', within which the actors and the director can work, protected from outside scrutiny.
Goffman's concepts of front stage and back stage are used to understand the need for separate regions with different logics to facilitate the work process. The limited time frame requires that the front stage region of the rehearsals—where the rehearsal work is done—is efficient. Therefore, the back stage, i.e. dressing room, cantina, individual talks between actor and director and actor and executive etc., takes care of front stage emotion spill, swimming with gossip, pep-talks and outbursts. It is the director's responsibility to both deal with the intersection between these regions and keep them separate. In the beginning of the rehearsal process the director is responsible for the staging but when the performance period begins the stage actors are representing the theatre/organization on stage. The leadership of the director can therefore be analyzed as transforming during the rehearsal process from boss to coach. The outlook on emotions is more diversified than that of either suppressing or expressing emotions. The importance of differentiating between private, role related, and situation related emotions is emphasized showing how emotions are seized, channelled and divided in order to direct emotional energy in effective ways.
Keywords: emotional labour, stage actors, theatre, emotional climate, shame

Michalinos Zembylas: Memorial ceremonies in schools: analyzing the entanglement of emotions and power

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School memorial ceremonies constitute important rituals through which students are acted on, socialized, and incorporated as subjects into specific emotional communities (Handelman and Katz 1990). Collins' (2004) theory of interaction ritual chains shows how rituals constitute fundamental mechanisms of social and political life through which people are inculcated with 'emotional energy'; emotions are aroused and channeled through rituals and help reproduce the nation. Billig's (1995) work of 'banal nationalism' also draws attention to the routines, the repetitive activities, and the habitual forms of behavior with which the nation is reproduced; the nation, in other words, is emotionally invoked through the everyday life of individual persons. Together, Collins and Billig's work shows how certain emotions are internalized through rituals and function to reiterate the nation through everyday life. The emotions performed in ritual activity take place in the context of power relations, particularly so in the case of the rituals that are relevant to the nation and its collective memory. Consequently, school memorial ceremonies as ritual manifestations of social and political life constitute an important site to study at the micro-scale how power relations and emotions are entangled to (re)inscribe certain versions of national memory.

This paper explores the emotional aspects of memorial ceremonies at schools and underscores the power relations that are marshaled to mobilize certain emotions for particular versions of national memory. To show the entanglement of emotion and power in the context of school memorial ceremonies, the paper is divided into two segments. The first is analytic-conceptual and reviews school memorial ceremonies as vehicles of emotion and power in the formation of national memory. This part theorizes the entanglement of power and emotion from a Foucauldian conceptual perspective; Collins' and Billig's work are also employed to analyze the link between rituals, emotions and everyday practices that reproduce the nation. The second part of the paper is empirical and draws on my ethnographic research on emotion and national memory in Greek-Cypriot schools; the goal of this part is to analyze the emotional themes of a memorial ceremony that is held differently in two elementary schools. The analysis sheds new light on the existing theorization that is invoked here, especially in terms of showing not only how some emotions become 'sedimented' through ritual practices in schools and relations of power but also how emotions become contingent and challenge hegemonic versions of national memory.

Sabine Haring: "Comradeship" in the Habsburg Army during World War One. The Sociology of Emotions' Perspective

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Collective violence, in particular violence in war, is still underrepresented in the perspective of sociology. The same goes, with few exceptions (Collins 2008), for the sociology of emotions. What people (mostly men) emotionally experience as members of military collectives in peace and war, is, strangely enough, only rarely object of closer scrutiny. In our days it is commonly understood, that soldiers fight for a national goal, or at least due to patriotic motivations. But in close combat

these goals were much too abstract and too far away. Rather, one was fighting for the comrades lying next to one in the trench, and for the regiments honour. Particularly important also were the emotional ties to the comrades in the military units; often comradeship is mentioned as the only "positive" experience during the respective missions. The closeness with their comrades gave them hope and made their time in the dim trenches as enjoyable as possible. For most of the Europeans today "comradeship is a term from another world" (Der Stern 1999).

In my paper, I want to focus on comradeship under the sociology of emotions' point of view. Which emotions are constitutive for "comradeship"? Which importance did emotions such as shame, sympathy, compassion and revenge have in regard to the bond of affection between soldiers of the Habsburg Army during World War One? How did the soldiers's and officers's perceptions of friends and comrades develop? How did they appraise and emotionally experience their comrades from other ethnic or national groups (Hungarians, Slavs, etc.) before, during and after the war? Which role did comradeship play during attacks and particulary in regard to the escalation of violence at the front?

Panel Sessions

Alena Minchenia: Shame of Belonging: Belarusian citizens between 'Authoritarianism' and 'Democracy'

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My presentation concentrates on emotionality of national belonging produced by discourses on democratization of Belarus in the context of protests against Lukashenko's regime and international pressure on the state (e.g., restrictive measures of the EU). More specifically, I focus on how discourses about shame of being Belarusian circulate in Internet publications related to protests in Belarus. My aim is to inquire into the mechanism of this (re)production of shame and shaming and its function. My empirical data consists of texts published on blogs, interviews and video, which were selected as they name "shame" as a feeling of a citizen of Belarus. Conceptually, the paper is grounded on the ideas of Sara Ahmed, Catherine Lutz, and Helena Flam. According to Sara Ahmed, it is the very circulation of the object that produces emotions: "The more sings circulate, the more affective they become" (ibid: 45). With relation to my own research I reflect on how repetition of the object of "authoritarian Belarus" creates uncomfortable emotions of belonging and legitimize protests. Engaged with Zizek's critique of a notion of totalitarianism that "prevents from thinking" (2002: 3), I look at how the dichotomy of democracy vs. authoritarianism is employed with respect to Belarus and Europe. The reliance on this dichotomy mystifies the concept of liberal democratic state and makes it look unproblematic. At the same time the government in Belarus uses the notion of democracy to describe itself (Tsiatserkin 2011: 75-76). As such it exhausts the meaning of this concept as well as demonstrating democracy as the only form of political legitimacy. Instead of assuming the development of democracy and taking authoritarianism as the target of the protests, my paper looks at the strategic employment of the notions "democracy" and "authoritarianism" in Belarus.

P.C. Bobby Chen: Cultural perceptions about movement emotions:

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Abstract submission to the 4th Midterm Conference on Emotions in Berlin for consideration of either panels on Emotion and Civic Action OR Protest.
Social movement scholarship, having overcome its history of suspicion to the role of emotions in social movement (Lebon 1995 [1895]), have recently turned its gaze to the central role of emotions in providing the motivations for movement participation. While the legitimacy of emotions in recently social movement scholarship has not been questioned, other scholarships on the public sphere have questioned the American public's ambivalent attitude towards emotion itself (Nussbaum 2001).
Emotion is generally considered a potentially dangerous label for social movement organizations and protestors alike. Being labeled as emotional risks the perception of social movements as unruly and irrational, which might undermine the seriousness of their claims (Gitlin 2003). Given the potential drawback on being labeled as emotional in public discourse, the propensity for social movements to be characterized as emotional in the mass media is potential dilemma. Nevertheless, scholarship on social movements has neglected basic questions about social movements in the public sphere:
1) Are social movement actors characterized as emotional in the media?
2) What are the conditions under which social movement actors are attributed emotions?
3) Are all emotions considered to be negative for movement actors?
4) What are the conditions under which social movement actors are attributed positively evaluated rather than negatively evaluated emotions?
5) What are the consequences of being characterized as emotional?
By systematically analyzing American newspaper coverage of social movement actors in the environmental movements, I hope to gain empirical and analytical leverage on these questions.

Monika Verbalyte: The Role of Person-Politician-Drama in the Political Emotion Management: How Showing One's Weakness Could Increase One's Power

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Using the example of one specific political event - political scandal – I want to disclose the process of political emotion management. Hereby I focus on how politicians accumulate, label, intensify, transform citizens' emotions and use their own emotions to attain certain goals, e.g. to mobilize people for political action, to change their opinion about a scandalous person or event, to accuse or to justify the culprit, to evoke forgiveness and empathy.
In my presentation I would like to address one particular aspect of political emotion management. Already Max Weber has noticed and political philosophers analyzing so called "dirty hands" problem have further articulated difficulty of the politician to adjust both of her/his (main) identities (the Person and the Politician) and accordingly from these identities following different ethic action fundaments (deontic and utilitarian ethics). It seems that this identities' dynamics might be of use in some particular political contexts, e.g. when a politician should acknowledge one's responsibility for the norm transgression and to beg for pardon in order to increase her/his chances of continuing one's political career.
To evoke empathy by citizens, politician needs to show one's emotions. Shame, guilt, regret,

remorse might be emotions expressed in this context, but the emotion of tragic remorse which is directly related to the mentioned person-politician dilemma is also very often used in this context. This emotion represents the state of acknowledging one's only partly responsibility for breaking a norm, because one of politician's identities acted in accordance to in that sphere valid norms, but the other identity should take the responsibility for it, because in the other sphere s/he transgressed.

In investigating the named phenomenon I will use speeches produced by politicians in such situations and interviews with citizens who observed the scandal.

Marie Schubenz: Solidarity as feeling and practice in areas of conflict in the 1970s/80s

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During the 1970s the concept of solidarity underwent a strong revival in West Germany. This was partly a result of the beginning economic crisis but was also arising from the confrontations that took place in 1968, carried out by the civic movements at that time. In this context the unions were able to revert to traditional notions of solidarity. At the same time they were obliged to deal with other conceptions of solidarity and had to widen and to alter their own idea of it.

The debates with regard to a new appropriate concept of solidarity point out to a number of areas of conflict, that the unions and other protagonists of the 1970s/80s were mutually acting in. These range from the struggles for a humanization of the working world, co-determination, educational reforms, the 35-hour-workingweek up to the attitudes towards strangers in one's own country (wild strikes, guest-workers) and the discussions on the rights of disabled persons. The role and meaning of solidarity was also deliberated when it came to a commitment for Nicaragua and Chile, when there were calls for solidarity actions with the polish union Solidarnosc or when the third-world/one-world-issue was on the agenda. Embedded in the concept of solidarity, issues of power differences, interests, integration and exclusion come into play here.

Based on this, I want to draw the focus on a special attribute of solidarity – that is being itself located on the border between feeling and practice. The way solidarity operates here shall be explored in relation to the changes and limits of its conception listed above.

Catriona Roberts: The challenges of conducting research among radical groups.

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Conducting empirical research on emotions presents its own challenges even after the theoretical and conceptual difficulties have been faced. How to observe and study emotions is a question that as of now has no one coherent answer; therefore the researcher must be a trailblazer of sorts. The challenges faced when studying emotions are amplified when the object of study is a radical or fringe group, as the researcher faces greater difficulties in terms of gaining access, trust, and establishing rapport- issues that are even more critical for the study of emotions than in other cases.

This article lays out the methodological framework that I developed in order to study the emotional life and work of social movement groups, in particular animal rights groups. I use 'emotional life' to refer to the community and bonds that develop within the group, and 'work' to describe the efforts by activists to attract new people. In order to study the role of emotions in these varying areas it was necessary to use a variety of methods, including participant observation and interviews. In particular, the interview is the arena within which we can attempt to establish rapport, and within this paper I lay out a protocol for in-depth interviews which

considers the sensitive nature of the topic, and allows for mutual respect and reciprocity within the interview setting.

The empirical research that was conducted using this methodological framework was among animal rights activists in the UK.

Pierre-Frédéric Weber: Constructing Cultures of Fear in International Relations. A Contribution to Historical Sociology of Emotions

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International Relations (IR) have long neglected the role of emotions in their object of investigation. Admittedly, for the past few years some empirical studies have been conducted about specific emotions and their importance in international relations, mostly perhaps in situations of international conflict. In those case studies, the question of fear as a key element of perception as well as trigger for action has probably been receiving most attention (Bormann, Freiberger & Michel (eds.) 2010).

However, fear has been considered so far mainly in a given context of synchronicity, for example in the perspective of political science trying to make out the mechanisms of decision processes under the influence of the fear factor, or the way fear can be used as a means of pressure between international players.

The role of emotions in particular situations (the fear of the enemy during war e.g.) as well as in political action (propaganda to "construct" a frightening enemy) is of course of high importance and needs indeed full scientific dedication. Yet, the attempt of a historical sociology of emotions in international relations should go one step further: we need then to consider emotions in time, through the sociological category of "culture" in IR (Wendt 1999). As far as fear is concerned, we should thus focus on the temporalities of fear as they are present through regimes or cultures of fear.

Considering international relations, we could highlight amongst others: differences between collective fear and cultural fear with regard to social and historical experience (taking into account the part played by memories, Assmann 2006); political legitimization processes through fear; cultural internalization of fear; interactions between different cultures of fear through time and space.

Madeleine Rungius: Feeling Rules and Interaction Ritual Chains in Post-genocide Rwanda: A Practical Application of Arlie Hochschild's and Randall Collin's Theory

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Since the 1990s there is a trend to seek justice, truth and reconciliation in post-atrocity and/or post-repressive societies relying on the International Criminal Tribunals/Courts. Such was also the case in Rwanda. This paper proposes that the realization that the International Criminal Tribunal for Rwanda could not process all the cases, contributed greatly to the reestablishment of local rituals for the sake of conflict resolution, justice, truth and reconciliation. Based on a qualitative analysis of two different documentaries addressing the traditional Gacacas and the contrasting self-organized commemorative gatherings, it is argued that there are two valid feeling rules in post-genocide Rwanda when it comes to dealing with the past. Hochschild's concept of

feeling rules and Randall Collins' concept of interaction ritual chains help to interpret the two contrary strategies in the reconciliation politics in Rwanda. Based on their theory, the establishment and the feeling rules themselves could be explained in a socio-historical context.

Yvonne Albrecht: The Migrant as Emotional Worker – Presentation of a Case Study

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From a constructivist point of view cultures specify so called feeling-rules which influence the expression and experience of emotions (Hochschild 1983). These feeling rules have to be reflected and interpreted by the individual. It is a significant task for the sociology of emotions to describe, how interpretation frames of emotions are arranged in processes of socialisation and how they are selectively chosen, internalized and practiced in everyday life by the individual (Flam 2002: 11). Under these pre-considerations it will be pointed out that there exists a special challenge for migrants, who have to perform different practices of emotion work between different cultures. The competence which is needed is to recognize and then to integrate different interpretation frames and cultural practices of emotion work through an own individual adaption. The special challenge for the migrant is the question how it is possible to produce an individual feeling of coherence between old and new culture. The potential of sociological analysis of emotion work in intercultural contexts will be shown on the basis of an explorative interpretation of the narrative interview of "Faysal" from Tunisia. It will be pointed out how he recognizes the subjective necessity for a more rational, "realistic" handling of his emotions after his migration to Germany because he does not want to define himself as "loser" in the new cultural context. Furthermore he gained the conviction that without his practices of emotion work his daughter will have disadvantages. This explorative case study of "Faysals" efforts opens up a wide field for more analyses of practices of emotion work in intercultural contexts.

Bogna Dowgiallo: Researching the ephemeral: presentation of a research technique to study emotions connected with clothing.

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According to Georg Simmel living in a modern city makes people emotionally reserved (blasé). As a result of constant nervous overstimulation, which otherwise might turn fatal, human sensitivity must lessen and interactions seem less emotional. It does not however mean that social life is not about emotions. On the contrary, emotions might be vital but "latent" , ephemeral and in this way difficult to trace.
 There comes a question how to "wake up" emotions while listening to somebody's accounts. At the beginning of my study I tried various techniques and methods (survey, in depth interview) but results were not good enough. My aim was to get to know how people understand what is going on, which occurred impossible without answering the question "what do they feel about it?". According to symbolic interactionists the meaning is pragmatic (so is the feeling?) and it is necessary to study "objects in use" (Solomon). I would like to present autodriving technique based on observation, photo elicit interview and "wardrobe "interview which might be helpful to find out about emotional and at the same time social aspects of clothing.