

ARBETSGRUPP: EMOTIONSSOCIOLOGI/ SOCIOLOGY OF EMOTION

ONSDAG 16-03-2022, 13:30 – 15:00

13:30-14:00

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Legal pathos, morality and justice: the emotionality sustaining legal narratives

Discussant: Yrsa Landström

This chapter analyses how, through storytelling, law and emotions intersect when judges and prosecutors present legal narratives about criminal cases. The focus is on the final stage of the criminal legal process, when legal narratives are presented by prosecutors in their closing statements, and by judges in their written judgments. The chapter draws on empirical material collected in Italian courts and prosecutor offices, where fieldwork included observations of hearings and deliberations, shadowing, interviews, and analysis of written judgments. Sociologically, narrative is a category of importance as it refers to the voices of diverse stakeholders interacting with each other, expressing and negotiating their knowledge within the institutional constraints imposed by the legal system. In the judiciary, narratives are declarative evidence presented in competing forms during preliminary investigations and throughout the trial, until their retelling at the appellate level. In this way, narratives undergo a continuous process of transformation and re-evaluation.

This chapter focuses on how narratives are transformed by legal professionals, unpacking the entwinement between legal pathos, morality, and justice, whose connection already appears in the Aristotelian theory of persuasive discourses based on pathos (the emotional disposition set by the speech). The current empirical material shows how legal pathos - understood as passionate commitment - emerges in legal narratives in three different situations. First, with the aim of restoring the moral order when the criminal case spurs strong moral indignation; here legal professionals express moral judgments in their narratives, for instance when a prosecutor passionately dwell upon the victim's consent in a case of rape, to contrast the defensive argument based on provocative behavior. Second, legal pathos is aimed at restoring justice, when legal professionals express friction between the correct decision (aligned with legal rules) and the right decision (just decision). A judge might acquit for lack of evidence although she feels certain of the defendant's guilt, and this gives space to passionate narrative digressions when discussing the evidentiary material leading to the correct decision; the defendant is acquitted, but the judge's impetus towards justice arises between the lines of the written judgment. Third, legal pathos can emerge as emotional commitment for the correct application of the law, aimed at restoring the legal order. An appellate judge might have to reverse the verdict and her passionate commitment is fueled by the urge of making clear why the decision has to be different; in this case, legal pathos is devoid of moral content as it is pure passion for correct evaluation of evidence. Overall, the analysis uses emotion sociological concepts of backgrounded-epistemic emotions sustaining legal professionals' transformation of narratives. Emotions of interest, ease, and anger allow mapping the social situation where legal narratives are conveyed, the selection of which aspects of the story to be highlighted, and how to evaluate them. The chapter concludes by suggesting that legal professionals' emotional engagement with legal stories can take the form of passionate commitment (i.e. legal pathos), which is prompted by the narratives at stake, their emotional components, their moral underpinnings, and the legal consequences.

<p>14.00-14.30</p>	<p>Marina Maraeva Gothenburg University</p> <p>gusmaraema@student.gu.se</p> <p>The “we” of the law enforcement system in Russia – from the perspective of court workers, defense lawyers, and political protesters</p> <p>Discussant: Alessandra Minissale</p>	<p>The article investigates the formation of the “we” of the law enforcement and shows how it affects the professional performance of law enforcers; how the “we” of the law enforcement is reflected by subjects before the law and defence lawyers. Based on data from the Russian context, the research uses a combination of ethnographic methods. The previous research section maps and connects the evolution of law enforcement institutions in the West, globally and in Russia. The study applies the perspective of sociology of emotions and uses emotive-cognitive judicial frame and interaction rituals as two central concepts. The first part of the study is based on data collected in a Russian district court. The study suggests that the “we” of the law enforcement in Russia is formed firstly by the workload pressure in the context of rapidly changing laws and fueled by such emotions as shame and guilt for inability to do the job with satisfying quality. Secondly it is formed by defining the borders between the “we” and the “other”. The “other” of the law enforcement is represented by lay people (especially when they enter the system as suspects and defendants) and quite often by defenders. The suspects and defendants are often portrayed by officials as villains, whereas defence lawyers are seen as those who bring extra paperwork into cases. Finally, recurring emotional rituals such as shared lunch breaks and gift exchange during celebrations (from which lay people are excluded) works as another constitutive factor of the “we” of the law enforcement. The second part of the study deals with the image of the law enforcement as it is perceived from the outside of the “we” of the law enforcement, namely by defence lawyers who work in human rights organisations. Defence lawyers report that they feel excluded from the community of the state legal professionals and perceive the “we” of the law enforcement as arrogant and aggressive towards them as well as full of double standards towards different subjects before the law. The third part of the study observes the “we” of the law enforcement system from the perspective of protesters who experience frequent encounters with the law enforcement in the current political situation in Russia (in which participation in political protest functions as recently criminalised activity). The study reveals that most of such encounters were unsatisfactory, that protesters do not perceive the law enforcement officials as independent servants of public order and safety. On the contrary, the law enforcement officials are imagined as a monolithic unity that serves to its own interests only.</p>
<p>14.30-15.00</p>	<p>Cecilia Yvonne Nordquist Uppsala University</p> <p>cecilia.nordquist@soc.uu.se</p> <p>The emotional processes of plea bargaining</p> <p>Discussant: Marina Maraeva</p>	<p>This paper explores the interpersonal nature of justice by analysing the micro-interaction of prosecutors and other lay and professional actors negotiating plea bargains in a United States criminal court. Plea bargains between prosecutors and defence lawyers, a negotiation prior to judges’ decision, is a common occurrence in the US. Although legal decisions are secured by law in the form of legal principles, statues and legislation, as well as organisational rules, decision-makers, such as prosecutors and judges, also hold some discretion to adapt the decision to the facts of the specific case. In contrast to the formal ritual of legal hearings, these negotiations are more informal, requiring fast-paced decisions as well as emotional fine-tuning to reach an agreement. By employing the concepts of joint action, front and backstage, alongside interaction ritual chains, I aim to understand the emotional processes and structural constraints involved in finding a just solution for each party involved, and how prosecutors interact with witnesses, victims and other legal counsel to navigate and facilitate this interaction. By doing so, I will be able to show the emotional processes in plea bargaining and the importance of symbolic interactionism to understand what goes into these negotiation practises.</p>
<p>ONSDAG 16-03-2022, 17.30 – 20.00 EMOTIONSSOCIOLOGI ARBETSGRUPP MIDDAG</p>		

TORSDAG 17-03-2022, 9:00 – 10:30

<p>09.00-09.30</p>	<p>Yrsa Landström Swedish Defence University yrsa.landstrom@fhs.se</p> <p>Re-imagining counterterrorism: the politics of emotions in deradicalisation</p> <p>Discussant: Cecilia Yvonne Nordquist</p>	<p>This dissertation takes on the task of exploring what has previously been excluded from the study of counterterrorism and, more specifically, the study of deradicalisation. It aims to analyse the political role and experience of emotions in deradicalisation. 'Deradicalisation', known as the cognitive (and sometimes grouped with behavioural) process of disengagement from violent extremism, has become something of a buzzword, generating a global and fast-growing marketplace for experts, conferences, handbooks and programmes. No success recipe exists; scholars explain again and again the variance, complexity and difficulty in examining and evaluating deradicalisation processes. Not to mention some programmes' (neocolonial) tendencies of 'thought policing'. At the same time, scholars point to the importance of 'emotional connections', including trust, empathy and care, between practitioner and radical in deradicalisation programmes (Bjørge and Horgan, 2009; Horgan, 2009; Chernov Hwang, 2018; Dalgaard-Nielsen, 2013; Garfinkel, 2007). Unfortunately, the analysis stops here. Emotions are seemingly important in deradicalisation, but deeper analytical attention to emotions is missing. Emotions have, as a result, come to represent something politically unproblematic, or even unpolitical. Drawing from feminist and poststructuralist thoughts in sociology and IR, this dissertation offers an alternative framework to understand and examine deradicalisation; to re-imagine counterterrorism by exploring the politics of emotions. Incorporating the concepts and thinking associated with 'emotional labour' or 'emotional management' (Hochschild, 1983) and 'ethics of care' (Gilligan, 1982; Tronto, 1993), and applying narrative analysis to everyday experiences among practitioners and radicals, this framework not only uproots well-entrenched assumptions in previous literature on deradicalisation but, more importantly, it aims to show that emotions are not only significant in this process but that they are political. This alternative framework invites new questions to the analysis of deradicalisation, such as: how are emotions practiced and/or managed and what are the effects? How is deradicalisation experienced (emotionally)? Where and when are emotions used/practiced/needed in deradicalisation? And whose or what emotional needs are accounted for or created? Similar to Tronto (1993; see also Petterson, 2021), this dissertation argues that the lack of deeper analytical attention to emotions "masks its social and political significance and obscures oppressive structures". In short, this dissertation differs from previous deradicalisation literature by taking the political role and experience of emotions seriously and, thus, contributing to a deeper understanding, and re-imagination, of counterterrorism. .</p>
<p>09.30-10.00</p>	<p>Hedvig Ekerwald Uppsala University hedvig.ekerwald@soc.uu.se</p> <p>Tolstoy's <i>Anna Karenina</i> from a sentiment perspective</p> <p>Discussant: Stina Bergman Blix</p>	<p>Leo Tolstoy's novel <i>Anna Karenina</i> from 1877 is rich in examples of group and individual sentiments slowly changing during a meeting or an event. The aim of this short paper is to narrate such examples and explore how Tolstoy can make such changes understandable to a reader. For a sociologist such analysis might convey insights of social psychological interest.</p>

10.00-10.30

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Exploring Elusive Emotions

Discussant: Hedvig Ekerwald

The aim of this paper is to scrutinize and fine-tune hands-on techniques for exploring, with ethnographic methods, subtle, elusive emotions, often defined as backgrounded by the fact that they are not consciously focused. Emotions with low expressivity are hard to identify for an observer and their experience is intertwined with cognition, making them 'invisible' both from without and within. How can we study the unseen and unfelt? In this paper, I argue that the subtleness and cognitive association mark these subtle emotions as less emotional and less threatening in rational inquiries, opening up for the inquisitive researcher to probe into their role in motivating and guiding cognition and behaviour.

An ethnographic perspective highlights the importance of meaning making for social action and this paper emphasizes meaning making in the exploration of emotions. More specifically, I stress the importance of a) framing; b) detailed observations; c) emotional participation, and; d) field specific language to explore and analyse the role of elusive emotions for social action. First, observations of emotion need to account for the framing of the situation for participants and researcher respectively delineating how different aims and perspectives influence emotional experiences of a situation. Second, embodied features of emotions make expressive details such as gestures, facial expressions, tone of voice, pitch, distance and proximity between bodies important clues into their experience. Third, the researcher's own emotions can be used as tools for what to look at and its relative importance. However, both observations and emotional participation need critical validation through emotional reflexivity and collaboration with interlocutors to link experience and meaning to expression and behaviour. Lastly, employing field specific words and phrases opens up for interlocutors' reflections and sharing of the significance and experience of emotion for social action.

In the discussion, I connect the way current methods for exploring emotions in social life provide clues to understanding their culturally coded role and delineation. What can critical examination of the methods used to explore emotions tell us about their significance for rational action?

TORS DAG 17-03-2022, 11:00 – 12:30

Gemensamma session med **Kultursociologi/** Joint session with **Cultural Sociology**

<p>11.00-11.30</p>	<p>Anna Khanukaeva Uppsala University anna.khanukaeva@soc.uu.se</p> <p>"You know how it is" – postdocs' feel for the rules in academia</p> <p>Discussant: Anna Nørholm Lundin</p>	<p>The postdoc position highlights tensions in current academia: on the one hand, postdocs hold a highly competitive yet vulnerable position, which does not automatically provide secure future jobs. On the other hand, postdocs are in an environment that pushes for collective work, as group research projects become the new working norm. This presentation focuses on postdocs' position by examining how they describe experiences of conflicting norms in academia. Based on thematic analysis of 20 in-depth interviews with postdocs in social sciences in Sweden, I show that postdocs describe a feeling for rules as a way to interpret their situation. In the interviews, postdocs use the expression of the "you know how it is" or "it is just this way in academia" referring to the decisions and practices that become normalized and become routines. I analyse different ways in which postdocs indicate the feeling for the guiding rules of academia which help them explain or cope with a situation of uncertainty and competition. The focus is on the invisible structures of rules that become visible when postdocs turn to or acknowledge them as usual or unusual to understand and bring to the surface the rules that "go without saying".</p>
<p>11.30-12.00</p>	<p>Yên Mai Uppsala University yen.mai@soc.uu.se</p> <p>Youth participation in Vietnamese civil society: meanings, motivations, and emotions</p> <p>Discussant: Anna Khanukaeva</p>	<p>In this contribution, I present the preliminary findings of my PhD project, which looks into the motivations and experiences of young people who participate in Vietnamese development programs. The data consists of in-depth interviews with 31 informants and from my participant observation at three events of development programs organized by Vietnamese civil society. The subject of people's motivations in volunteer activities has been addressed in the field of psychology, which yields debates about intrinsic and extrinsic motivations. Bringing cultural sociology into this discussion, I argue that young people's trajectories towards volunteering or altruistic actions are intimately shaped by their access to certain cultural toolkits and resources. Participation in development programs offers a type of alternative socialization with new habits, cultural toolkits, and social networks for participants to draw on, thus influencing their actions and motivations after participation. To identify what kind of repertoires are cultivated in these programs, the study utilizes the notion of a "feeling subject" from sociology of emotion: informants, as feeling subjects, reflect on their own emotional experience and interpret meanings in relation to subjective self-awareness. In other words, I analyze the data from a narrative phenomenological approach, focusing on major biographical disruption in the narratives of my informants. Moments or activities that informants identify as important, as altering their perception, or yielding strong emotional impact all point to the type of cultural tools and resources they gain from participation. The study takes place in the context of an authoritarian setting, shedding light into the complex, paradoxical relationship between civil society and the state. The analysis bridges cultural sociology with the sociology of emotion, bringing emotion elements of cultural repertoires into the foreground in the investigation of a participation culture.</p>
<p>12.00-12.30</p>	<p>Anna Nørholm Lundin Stockholms Universitet anna.norholm.lundin@edu.su.se</p> <p>Beyond the crisis – are we? Freelance musicians' strategies for dealing with precarity and limbo before-during-after pandemic covid-19</p> <p>Discussant: Yên Mai</p>	<p>Freelance musicians in the art music genre are normally dealing with precarious and ambiguous positions, of being only partially socially included and symbolically acknowledged. During the pandemic Covid-19 they are facing an increased limbo, due to restrictions and lockdown. The freelancers' previously socialized strategies and practical sense for the job is used, reformulated and challenged at its' core. In autumn 2021, the performing arts sector in Sweden is slowly re-opening. However it is an open question what will be left and possible to re-build after the pandemic, due to huge financial loss and competency drops. This study has an empirical and theory-developing approach. Freelance musicians have been interviewed during the pandemic, and follow-up interviews about the re-entering into post-pandemic careers are being planned. The freelance musicians' strategies for dealing with pre-pandemic, pandemic and post-pandemic precarity and limbo is understood and explained in relation to concepts from emotional sociology (emotional labour, hope) and Pierre Bourdieu's theory about social practices (practical sense, habitus, illusion, symbolic violence). The aim of the paper is to understand and explain some of the freelancers' strategies for dealing with the re-opening of performing art, seen in relation to their previous careers and pandemic experiences.</p> <p>Keywords: freelance musicians, precarity, limbo, pandemic Covid-19, emotional sociology, social practice</p>

TORS DAG 17-03-2022, 13:50 – 15:00

<p>13.50 – 14.20</p>	<p>Åsa Wettergren Gothenburg University asa.wettergren@socav.gu.se</p> <p>Hope in a threatening future. An emotion-sociological approach</p> <p>Discussant: Emma Laurin</p>	<p>The purpose is to theorize hope from an emotion-sociological perspective, emphasizing its interactional, social, and collective dynamics. According to literature. Hope relates to an unknown future and arises when one's agency appears limited. Hope may connect to an imagined future outcome (representational) or be generated in the process of the present (non-representational). I consider hope an emotive-cognitive faculty spurred and directed by emotions relating to context-bound, interactional meaning-making evoking for instance fear, despair, aggression, grief, sympathy, love. As an emotion, hope can be analysed in terms of sources, objects and outcomes. Hope-orienting supportive emotions rise from imagined outcomes tying hope to different sources and objects. One task is to analyse how collective cognitive re-framing (emotion management) constructs ties between hope, its sources and objects, and varies imagined outcomes, allowing to understand hope's impacts on individual and collective action. Drawing on previous work on negative hopes, I propose a model where the action orientation of hope is passive or active, and the social level of hope is individual or collective, resulting in different emotional orientations and actions. Given an imagined outcome of climate breakdown, some sources and objects of hope generate fear and aggression or grief and love respectively. In combination with passive or active action orientations at the collective or individual level, the result is different types of hope and thus potentially different future scenarios. The model is illustrated by preliminary findings from an ongoing research project studying the Transition Network and the Collapsologists, notably the collective emotion management called 'inner transition' and 'positive deep adaptation'.</p> <p>Key words: Climate crisis, Hope, Collective emotion management, Transition network, Collapsology</p>
<p>14.20-14.50</p>	<p>Emma Laurin Uppsala University emma.laurin@edu.uu.se</p> <p>Contemporary forms of mother blaming in Sweden: a qualitative study of problematic school absenteeism</p> <p>Discussant: Åsa Wettergren</p>	<p>The paper examines forms of mother-blame experienced by Swedish mothers' to children with problematic school absence. The analysis is based on interviews with 15 mothers to children who had been absent from school during longer periods. All of the children had either an autism- or an ADHD-diagnosis.</p> <p>As medical models for understanding children's health and development have replaced earlier psychological perspectives some scholars have put forward that we can see a transition from mother blame to brain blame. Other researchers argue that the development rather is a question of new types of mother blame, being incited by the dominant culture of intensive parenting and neo-liberal politics. In line with the later, I found that Swedish mothers to children with problematic school absence were left with a ponderous individual responsibility for their children's schooling situation and that they conducted particularly intensive forms of parenting.</p> <p>As the mothers fought to ameliorate their children's situation they were confronted with various forms of blame from the educational and medical system as well as the juridical system. The mothers' economic, cultural and social assets shaped their ways of managing blame although not in a straightforward way. The results are interesting in an international perspective as mother-blame has been found to be comparatively low in Sweden due to the Swedish welfare state strategy and commitment to gender equality.</p>