



## **British Sociological Association Emotions Study Group**

### **2023 Symposium: Emotions and Society: Inequalities and Solidarities**

**Virtual event via Zoom**

**Wed 28<sup>th</sup> and Thurs 29<sup>th</sup> June, 2023**

## **Programme**

### **Day 1: Wed, 28th June**

**12:10 – 12:15PM: Welcome Remarks**

**12:15 – 1:15PM Panel 1: Imagined Nations and Collective Emotions**  
**Alice Menzel (Chair) & EP Sarfras (Guest Chair)**

**Xiaoqing Wang, Sociology, Edinburgh**

**Selling Beauty and Cheerfulness: The Smile Labour embodied in Visual Arts of Republican China (1911–1937)**

The smiling face that dominated the visual sphere in Republican China was a modern construction. In pre-modern times, the face visualised in Chinese arts was always an unsmiling one. This was a remarkable contrast with the face in popular imagery during the Republican era, when smiling became prevalent. This paper aims to explore the process and implications of this visual transformation through semiological analysis of the smiling faces represented in pictorial magazines, films, calendar paintings, advertisements and intertextual discourses. The representation of the face not only embodies an aesthetic ideal but also conveys facial etiquette. As suggested by Goffman (1955), the face is the construct of a variety of social 'lines' rather than merely a body part. The social sense of the face indicates that the look and the performance of the face follow a social order. In particular, as one of the most efficient human interfaces to communicate emotions, the face is guided by an emotional order, or feeling rules, as proposed by Hochschild (1979). Within this framework, I argue that the overwhelming visualisation of the smile in Republican popular imagery produced a beautiful and cheerful face, and simultaneously, a novel emotional obsession with cheerfulness was popularised along with the rise of urban consumerism in this era.

**Canan Neşe Kınıkoğlu, İstanbul Medeniyet University**

**Virtual Monuments and Contested Emotions: Unraveling the Reception of National Day Advertisements on Social Media in a “new” Turkey**

This study examines the reception of advertisements depicting Republican national days (founding moments of modern Turkey) in a “new” and neo-Ottomanist Turkey, where the public visibility of these days is undergoing transformation. Rather than public spaces in the Habermasian sense, the study views social media and YouTube as contested arenas, where users actively engage, share narratives, and express emotions related to national day spectacles through advertisements. Through a content

analysis, it analyses user comments on the most popular national day advertisement on YouTube in Turkey, focusing on the shared emotions, actions, and reactions expressed by users, highlighting the contested nature of these responses. Out of 6352 comments, 5111 were coded using an open coding method after excluding non-classifiable elements. Four main themes emerged from the data: shared nostalgia for Atatürk, repetitive engagement with the advertisement, positive reactions and liking of the advertisement and the brand, and contestations criticizing the advertisement and those who opposed it. These themes reflect emotionally charged national day spectacles and rituals in public spaces around monuments. The study argues that in a context where Kemalist secularist nationalism has receded from the state, user comments on social media constitute virtual processes of monumentalization and ritualization of the Republic Day. They express a shared yet contested longing for the nation's founding father, with repeated visits to the national day advertisement occurring not only on Republic Day but also in everyday life.

**BSA Emotions Convenor Team: Lisa Smyth, Kitty Nichols, Alice Menzel**

### **Connecting with you through Future Events – BSA Emotions Convenor Team Discussion**

The BSA Emotions study group convenor team were delighted to have received such an emphatic response to our Call for Papers, with over 50 submissions. In this 20-minute session, we'd like to discuss with you our plans for future events to further connect scholars and researchers and facilitate further discussion around sociological work on emotions.

This slot is to replace a paper from Kandida Purnell, (International Relations, American University London) Pandemic Privilege and the Cost of Commemorating COVID-19: Exclusivity, Effacement, and the Reinforcement of Inequality Through the UK's 'National COVID Memorial Wall', who had to withdraw.

### **1:15 – 1:30 PM: Break**

### **1:30 – 2:30 PM: Panel 2: Feeling Solidarity? Gender and Sexuality** **Kitty Nichols (Chair) & Sanchit Toor (Guest Chair)**

**Chris Waugh, Sociology, Manchester.**

**Is it “like a language that they don’t understand”? Inarticulate masculinity and sexual politics in the left-wing social movements.**

What role (if any) men have in feminist or anti-sexist activism is ambiguous and contentious (Seidler, 2009). Men positioning themselves as either being “allies” or feminists are often viewed as problematic or driven by inauthentic performativity designed to absolve themselves of the burdens of male privilege (Holmgren and Hearn, 2009). While acknowledging these tensions, my own research suggests that men's attempts to position themselves as anti-sexists are not always in bad faith, but are often marred by what I refer to as a “moment of inarticulation”, that is, being unable to fully articulate anti-sexist expressions, stances and practices. Utilising Raymond Williams's concept of the “structures of feeling,” I offer a critical reflection on empirical fieldwork with men involved in socialist and trade unionist groups in the UK. From this research, I conceptualise anti-sexist politics as an affective phenomenon for left-wing men; my participants experienced a tension between a received interpretation of pro-feminist understandings of politics, and the practical experience of being complicit in systems of patriarchal power, resulting in inarticulation and unease, rather than decisive displays of allyship. I argue that understanding the relationship between inarticulation and masculinity opens up new scholarly possibilities for examining speech and silence in sexual politics and the broader gender politics of allyhood and activism.

**Carys Hill, Department of Sociology, University of Warwick**

**Body positivity and the ambivalent hold of contemporary postfeminist affects**

While body positivity and its relationship with postfeminism has been readily explored and critiqued, what has been less considered is the everyday affective, embodied experience of body positivity for those who engage with it. Building on work which argues temporality is a productive way of understanding affect and emotions (Coleman, 2020), I explore the various affective entanglements that emerge between body positivity on Instagram and its advocates through the lens of temporality using interviews with body positivity advocates recruited via Instagram. I show that while body positivity offers advocates intense experiences of affirmation, these feelings are often fleeting and brief and, along with the labour involved in engaging with body positivity on Instagram – posting, liking, commenting – often brings with them feelings of exhaustion and frustration. Accordingly, advocates become engaged in a difficult bind of balancing frustration, exhaustion and “ugly feelings” (Coffey, 2020) with the hope of what body positivity might one day bring – whether that be self-love and bodily happiness, community, or the financial opportunities digital cultures like body positivity can bring. What emerges is that these experiences and hopes are deeply classed: while many participants were very aware of body positivity’s insufficiency, they also understand that as working-class women and non-binary people, with the collapse of state-funded support and the high cost of private therapy, there are few other options available. In this way, this paper demonstrates how the affective and material hold of body positivity is engaging women in ambivalent yet committed attachments to postfeminist movements.

**Elham Amini, Sociology, Social Policy and Criminology, University of Liverpool**

**Narratives of loss, Anger & Frustration: Iranian Muslim Menopausal Women Stories**

“Narratives of Loss” refers to women’s stories when they narrated their menopausal experiences and is about losing something as a consequence of the gender order and the socio-cultural structure, consequently using their reflexive body techniques as their response to this situation. These loss narratives materialized when Older Iranian women who participated in this study, re-evaluated their lives. The biographical approach used in this research has created a space for the participants to give voice to their own life stories, and an opportunity to re-evaluate their past lives. This paper reflects the strong emotions experienced by participants who became distressed, frustrated and angry resulting in crying or welling up as they told their menopausal stories. By analysing these loss narratives and emotions related to them, it becomes possible to arrive at an understanding of how the loss narratives have been shaped and, also, how the women recreated themselves in their stories. In addition, it enabled me to realize, and document, how women’s bodies and their emotions became the essential part of their loss narratives in order to disclose the dialectic relationship between menopausal women’s body, emotions and gender order, and its interconnection with the social practices and history in their everyday lives. This paper identifies the women’s bodies as sites through which the interrelation of their sexual identity, agency and gender order take place, and reveals how the women’s agency is realized, by practising reflexive body techniques and expressing their emotions such as frustration and anger.

**2:30 – 2:40 PM: Break**

## **2:40 – 3:40 PM: Panel 3: Marginalised Solidarities: Emotions and Resistance**

**Lisa Smyth (Chair), Madiha Khan (Guest Chair)**

**Clara Fischer, Politics and Philosophy, Queen's University Belfast.**

### **Inequalities and Solidarities: Tracing Affect and Emotion in Jane Addams's Thought**

Feminists have long been concerned with the affective dimension of our lives, and have highlighted its centrality to feminist, political analyses. More recently, there has been a renewed interest in affect and emotion, often referred to as an “affective turn”, which has seen contemporary theorists across the disciplines focusing on affect in political, but also ontological settings. In light of such recent, renewed interest in affect and emotion in feminist thought, this paper examines what resources, if any, Jane Addams's work offers theorists for the present context, including for theorisations of emotion across inequalities and solidarities. The paper also positions Addams in relation to Dewey's and James's theories of emotion, and identifies two prominent themes or roles for emotion in Addams's thought: emotion as the basis of an ethical standard, and emotion as the basis of “perplexity.”

**Ganesh Gaigouria, Centre for Political Studies, School of Social Sciences, Jawaharlal Nehru University, New Delhi.**

### **Emotions, Protests and Solidarity: An Analysis of Pain and Anger in Dalit Resistance in India**

Emotions are one of the significant aspects of the everyday social life of human beings, and specialised knowledge in the academic discourse is now becoming an integral part of sociological inquiry. Caste is a socio-psycho-cultural category which is unavoidable to study and understand social anthropology in India. Caste and emotions are explicitly interrelated with each other. The caste hierarchy operates the practices of untouchability in a way that creates anathema and violence in the society where a particular section is relegated into a terrible emotional condition, a state of pain, humiliation and trauma currently known as Dalits. The question arises of how the Dalits are confronted and contested with such a terrible emotional state and how these emotions are connected to constitute a collective identity and solidarity to fight against discrimination and pain. The paper will tell the tale of pain, anger, humiliation and confrontations faced by Dalits and analyse how they encounter this emotional condition from their everyday experience and whether Dalits' emotional commonality enables them to constitute a distinctive collective identity as a form of shared values. Therefore, the paper will attempt to analyse the proximity of emotions, solidarity and identity and how it is visible and operates in Dalit Resistance in India. I will engage with some secondary literature, such as autobiographies and novels written by Dalit writers, to understand the relationship between emotions and caste. The methodological inquiry would be based on the Interpretative Phenomenological Analysis (IPA) by conducting individual in-depth interviews of Dalit activists and trying to discover the proximity of emotions and solidarity in different protests and resistance through their case narrative.

**Jiali Fan, Sociology, Cambridge**

### **The “Emotional Contract”: on Notions of Obligation and Guilt in Women Influencers' Work with Brands**

This paper explores women influencers' sense of obligation when working with brands and labour involved in meeting those perceived expectations. Doing sponsored posts is often a crucial source of income for influencers. While both influencers and brands understand the ambiguity of platform algorithms on post visibility, influencers feel a personal responsibility for maximizing exposure and generating sales from their audience. Drawing on 15 interviews with Australian female influencers from Instagram and 15 interviews with Chinese female influencers from Little Red Book (known as China's answer to Instagram), this article reveals the emotional bonds and obligations that go beyond commercial contract. The resulting “emotional contract” drives influencers to constantly navigate and test different strategies with the stubborn hope of figuring out a model that works. It further contributes to the precarious nature of digital work, inducing a key structural feeling of guilt if visibility obligations are not met, which create additional barriers for influencers to demand fair compensation.

**3:40 – 3:50 PM: Break**

**3:50 – 4:50 PM: Panel 4 Strategic Emotions: Institutionalised Labours**  
**Alice Menzel (Chair)**

**Georgie Akehurst, School of Law, Politics and Sociology, University of Sussex**

**Rejecting emotion work: Non-doing and implications for relational emotion management**

This paper expands upon the classic theory of emotion work (Hochschild 1983) in relation to the contemporary sociology of nothing (Scott 2020). Since its conception, emotion work has largely been applied to the individual and their experiences in actively managing their own emotions and those of others, although to a lesser extent (Thoits 1996; Lively 2000; Goodrum 2008). In adopting a social network-based qualitative approach, this paper will explore grief contexts in which social actors actively reject expectations to adhere to feeling and display rules, resulting in relational 'saving' work among their networks. These explorations will pose questions to disparities in whom, and in what contexts, have the means to reject emotion management and grieve authentically. This paper utilises interviews conducted in the UK which explore experiences of emotion work among social and employment networks in instances of traumatic loss and grief, focusing on suicide, traffic collisions and Covid-19

**Lisa Smyth, Sociology, Queen's University Belfast.**

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

This paper examines the connections between solidarity and social esteem for family care. Focusing on moral emotions experienced by family carers during the UK's COVID-19 pandemic, the implications for the social value accorded to care is considered. Analysis focuses on 32 qualitative interviews with 25 family carers in Northern Ireland during 2020 and 2021. Conceiving of solidarity as a norm whose strength and reach can be gauged through emotional experience, the paper argues that family carers' perceptions of general indifference to caregiving indicate the weakness of democratic solidarity in this neoliberal context, with significant consequences for welfare and equality.

**Rachel Lewis, School of Law, University of Warwick**

**Police-community engagement through the arts: affective encounters for effecting change**

Within the context of a contemporary crisis in police legitimacy, particularly amplified by recent instances of individual police brutality and by evidence of systemic racism in the Met and beyond (e.g. the Casey Review, 2023), I consider in this paper the ways in which police engagement with and through arts and culture can begin to effect sustainable change in policing practice and build more equitable police-community relations. In doing so, I draw on a large qualitative data set from a 2-year research project into the West Midlands Police partnership with the Coventry UK City of Culture 2021, in which the police force embarked on an unprecedented partnership with creative practitioners to co-devise and co-deliver multiple arts-based initiatives with communities (Hodgson and Lewis, 2023). Drawing inspiration from the 'affective turn' across diverse sociological fields (e.g. Fortier 2016 in Citizenship Studies; Zembylas 2021 in Education Studies) I examine this arts engagement through the lens of emotion and affect. I note from my fieldwork both discursive articulations and embodied expressions of emotion, such as a senior police officer's tears at a photographic exhibition depicting young people's experiences of policing. And in doing so, I examine the productive potentials afforded by engagement through the arts for disrupting power dynamics, for constructing spaces of (albeit fragile) equity and solidarity across subject positions, and ultimately for effecting change in police practice.

## **Day 2: Thursday, 29<sup>th</sup> June**

**9:20 – 9:30 AM: Welcome Remarks**

**9:30 – 10:30 AM: Panel 1: The Limits to Solidarity: Anger, Suspicion, Apathy**  
**Kitty Nichols (Chair) & Vrinda Chopra (Guest Chair)**

**Chris Robson Day, Centre for Trust, Peace and Social Relations, Coventry University**  
**and Gavin Brent Sullivan, International Psychoanalytic University, Berlin**

**“Remoaners” last laugh?: intelligent humour in enacting positive ingroup characteristics and alleviating group-based anger**

Motivations to be involved in social justice events, such as protests, are not always positive; research has suggested group-based anger, a ‘high energy state’, can mobilise people. However, this presentation explores how people with a shared cause, rooted in anger, were able to forge social bonds and generate a sense of togetherness through shared joy and amusement at anti-Brexit marches held in London in 2019. Interview data from 23 attendees and video footage from two large-scale marches provided an insight into the emotional experience of protestors and how they made sense of individual and collective emotional practices. Our analysis highlights 1) protestors’ awareness of the need to capture the attention of their “imagined audience” beyond the physical protest using comical messaging and 2) that attendees made considered efforts to balance wit and offense in messaging and joint activities (e.g. “Bollocks to Brexit” chanting). While many features of the anti-Brexit marches drew on traditional protest behaviours, they were done in a way that took advantage of the audience beyond those physically present. Particular protest features were highlighted as significant by attendees, such as witty banners, oversized effigies of political figures and comedic street theatre. Consequently, humour reinforced shared group values and defined group boundaries within and beyond the physical protest itself.

**Z. Zeynep Sadıkoğlu et al, Sociology, Istanbul University**

**Affective limits to formal volunteering in Turkey**

Despite of the transformations in favor of civil society and volunteering since 1990s, both national and international researches show that formal volunteering rates in Turkey are relatively low, while non-formal volunteering rates are high. In this ongoing study, we explore how feelings as a sub-component of an affective interactivity between state, civil society and the social in Turkey hinder volunteering under the auspices of CSOs through 22 focus group interviews with CSO managers, CSO professionals, CSO volunteer coordinators, academics, representatives of bureaucracy and local governments, representatives of international organizations, representatives of volunteer initiatives, volunteers and those without volunteering experience in Turkey. Early findings indicate that volunteering is perceived as activities embedded in daily life, involving benevolence, empathy and altruistic feelings, while the state is perceived as a positive entity that has a transcendent power over society and is expected to protect people. These historical perceptions have, on the one hand, somewhat render formal volunteering futile and, on the other hand, created feelings of apathy/indifference, leading people not to see themselves as having a responsibility to actively bring about change. There are also suspicions, based on historical experience, that CSOs are not transparent and accountable and that they have hidden agendas beyond what they declare. These suspicions, deepened by the ideologically polarised structure of civil society in Turkey, are accompanied by fears of being labelled and instrumentalised. These perceptions of volunteering, the state and CSOs as socio-cultural affects and the feelings they generate pose barriers to formal volunteering in Turkey.



**Carlos Pineda-Ramos, Management, Bristol.**

**Distant encounters: emotional capital and emotional requirements in contact centres**

Employment and emotions have been studied from several perspectives, specifically, the relationship between emotional intelligence and productivity, pinpointing work conditions that increase emotional risks, such as burnout. Among the scholarship, discussions about emotional capital have emphasised workers' emotional resources and how they are linked to structural inequalities. The expression and reproduction of inequalities also include emotional skills, which, borrowing Bourdieu's terms, can be considered one of the capitals unequally distributed across the social space. Particularly, studies about emotional capital at work have stressed the role of discrete emotions. My research proposes to examine the links between emotional capital acquisition disparities and emotional management strategies used at the workplace –taking as a case study Colombian Customer Contact Centres. The aim of this research is twofold. First, understanding if socio-economic differences influence the strategies used by workers for complying with the emotional requirements of service works. Second, exploring the specificity of emotional capital, taking it as a heuristic device in dialogue with Bolton's emotional management typology. As such, this project sheds light on the different motivations and strategies that drive emotional display in the workplace. This research uses emotional capital and Bolton's emotional management typology to understand and explain how socio-economic differences influence workers' specific emotional strategies for facing emotional challenges within commercial and organisational environments.

**10:30 – 10:40 AM: Break**

**10:40 – 11:40 AM: Panel 2: Thinking Emotions: Physicalities of Inequalities and Solidarities**

**Alice Menzel (Chair)**

**Michael Vine, Max Planck Institute for Social Anthropology**

**The Emotional Infrastructures of Industrial Unrest: Tracking the Flow of Contention and Solidarity in a “Clerical Factory”**

This paper explores the role of material objects in mediating emotional relations of contention and solidarity in the context of industrial unrest within the British civil service. In 1984, several hundred civil servants walked out of the Newcastle Central Office of the UK Department of Health and Social Security in Newcastle-upon-Tyne in a dispute over the changes in shiftworking patterns and pay structures associated with the introduction of a new computer system by Margaret Thatcher's Conservative Government. The strike went on to last for 9 months, cost the UK government more than 150 million pounds, and generated conditions of significant financial hardship for the striking workers. It presented for these same workers a challenge that was simultaneously administrative and emotional: how to maintain solidarity in the context of the civil service's highly stratified and unequal working environment. This paper draws on theories and methods of historical sociology, oral history, and critical organization studies to examine the ways in which two material objects—money and beer—mediated emotional relations of contention and solidarity over the course of the strike and places its analysis within the deep history of the region's industrialization and deindustrialization. In the context of the normal working life at the Newcastle Central Office, beer and money interacted to stabilize relations of socioeconomic inequality in the engine room of the British welfare state. In moments of industrial unrest, these same objects were redeployed towards different ends in ways that reflected both changes and continuities in the emotional economies of North East England.

**Kylie Chiu Yee LUI, Sociology, The University of Hong Kong**

**Emotions and bodily cultivation: A comparative study of post-social movement practices in Hong Kong**

In the wake of two waves of social movements in Hong Kong since 2014, and the subsequent socio-political shifts, some former activists have turned to bodily cultivation as a means to cope with frustration, powerlessness, and a complex array of emotions. This paper presents empirical data from two ethnographic field sites, examining former activists who engage in a running club initiated by a local pro-democratic political organization and a Chinese martial arts centre operated by pro-establishment supporters. It explores how emotions are embodied in physical practices and how bodily cultivation can serve as a way of coping for former activists as their participation in future social movements in the city becomes increasingly unlikely. By situating this study in Hong Kong, a predominantly Chinese society often characterized by emotional repression, it challenges this cultural assumption by demonstrating that a range of emotional expressions exists through bodily work. It also contributes to the underexplored area of emotions in social movement studies (Jasper, 1998; Qi, 2017; Goodwin et al., 2001) by examining the role of emotions in shaping post social-movement practices. Ultimately, the findings have implications for understanding how emotional dynamics are intertwined with both individual and collective responses to compromised social justice and building solidarity in contemporary societies.

**Petra Mäkelä, Department of Health Services Research and Policy, London School of Hygiene & Tropical Medicine**

**The Emotional Work of Torture Scars**

I explore physical scarring as a means of connection between emotions of trauma and the presentation of self, by people who have survived torture. I consider the many meanings these scars can take, moving from the 'invisible' to an object of gaze, when scrutinised for legitimacy in asylum claims. For torture survivors, these scars may simultaneously play an emotionally positive as well as a profoundly negative role, contrasting with the metaphorical implication of 'scarring' left by a past traumatic event. I draw on experiences from working as a physician with NGOs supporting people from sanctuary seeking backgrounds. Part of this role is to 'forensically' document evidence of torture in medico-legal reports, using a standardised hierarchy of causation from the United Nations Istanbul Protocol. Alongside my performance of this clinical assessment of scars, I attend to the stories that people tell as they navigate the multiplicity of meanings and emotions that scars can encompass. I consider these in relation to literature on the storying and 're-storying' of scars, as a means of continuity in unfolding narratives of uncertainty and constraint. I propose a typology of meanings of scars, building on those from other contexts (for example, following surgery or war): scars as reminders of overcoming adversity, as reminders of people and place, as markers of strength, and as a connection to an imagined future self. Finally, I consider the sharing of scar narratives as a form of trust-building and joint navigation of emotion, within clinical encounters that hold risk of re-traumatisation.

**11:40 – 11:50 AM: Break**



**11:50 AM – 12:50 PM: Panel 3: Interpersonal Emotions, Inequalities and Solidarities**  
**Alice Menzel (Chair)**

**Katherine Twamley, Sociology, University College London**

**Intimate Negotiations: Navigating parental leave at the transition to parenthood**

In this paper I will examine the evolution of couples' divisions of paid and unpaid work at the transition to parenthood through the lens of intimacy and relationality. I draw on qualitative longitudinal data from 21 mixed-sex couples in England, following them from pregnancy through to 14 months after the birth of their first child. The study sought to explore whether and how sharing parental leave might enable more equal couple-parent practices, via the comparison of couples who do and do not share leave. Parents participated in individual and couple interviews and submitted individual diaries at various points during the fieldwork period. Drawing on a 'listening guide' approach, I track the initial visions of parenting practices outlined by the couples in their first interview, through to their actual practices when the study ended. In the presentation, I outline how participants imagine and attempt to realise visions of couple and family life and the place of parental leave within these visions. I show that practices of couple intimacy influence both the imaginaries and the processes through which parents build divisions of parental leave and ultimately of care. These relational negotiations are deeply emotional and shape parents' abilities to build solidarity and care with one another, as they navigate the wider institutional and structural context of the UK – where parental leave policy and other family and work policies are highly gendered.

**Joseph Patrick McAulay, Centre for Socio-Legal Studies, Oxford.**

**Toxic love in the Life Narrative: Compulsory Coupledness and Homonormativity in the experiences of Queer male victims of Intimate Partner Violence**

Queer male victims of Intimate Partner Violence (IPV) have been largely understudied within wider relationship violence scholarship, and we know very little about how abuse is phenomenologically experienced by this population of victims. This includes to what extent wider cultural narratives of romance influence Queer experiences of relationship violence. This is significant given that research with heterosexual women has demonstrated that female victims of IPV often use dominant traditional heterosexual narratives of romance to understand their experiences of abuse at the hands of their male partners yet no similar research has investigated the experiences of Queer men. My research aimed to change that through an a multi-stage empirical research project conducted from 2020-2021 which involved conducting semi-structured interviews with forty Queer male survivors of male perpetrated IPV. These interview revealed the men utilised narratives of romance in which participants could see themselves included in traditional kinship structures and narratives of intimacy (such as monogamous marriage) yet they displayed a fear that failure to live up to this ideal would lead to stigma and shame. In this way these narratives could exert a coercive force on the men in the study and in turn be used by the abusers to further their coercive control of the victim. This finding can tell us a great deal both about how abuse is subjectively experienced by Queer men, and their wider positionality in modern British Society.

**Simone Schneider, Department of Sociology, Jesus College, Cambridge**

**'If you feel guilty, then it's usually a sign that you have been doing something wrong': A phenomenological approach to infidelity and emotions**

In this presentation, I explore the role of emotions in how people give meaning to and experience infidelity in intimate relationships. It draws on a thematic analysis of 17 qualitative interviews with people based in England who experienced, based on their understanding, infidelity. To theorise my findings, I build on Sara Ahmed's work on sticky emotions and Arlie Russell Hochschild's writings on feeling rules. Pursuing a phenomenological approach, I focus on people's lived experiences of infidelity as an emotive, embodied practice. More specifically, I examine how people make sense of and draw upon (anticipated) emotions in relation to infidelity as an inherently ambiguous phenomenon. Emotions serve as cultural repertoires, shared forms of knowledge, based on which infidelity as a social phenomenon becomes (re)produced. I zoom in on how emotions serve in 1) defining certain experiences as (not) infidelity and 2) attributing distinct meanings to experiences of infidelity. For example, differences between anticipated and embodied emotions are mobilised to assign situational frames in relation to infidelity. Further, these emotive repertoires are hierarchically organised in that only some emotions are perceived as meaningful and legitimate. These results highlight the importance of accounting for the emotive, relational constituents in sociological analyses of intimate practices, such as infidelity.

**12:50 – 1:00 PM: Closing Remarks**