



— **unexplored realities
in qualitative research**

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Abstract Book

St. Gallen

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Workshop 1: Participant Observation and Membership Roles

Patricia A. Adler & Peter Adler // Location: FHS 0227

Participant observation is an in-depth method of data collection that requires significant amounts of time, commitment, and/or self-involvement. What it may sacrifice in the breadth of its empirical range and statistical analysis it makes up for in both the greater understanding of how and why people perceive the world and act within it and a more meaningful examination of the theoretical analysis underlying people's selves, interactions, cultures, and the effects of social structures.

In this workshop we will begin by reflecting on a few of our major ethnographies that have employed different research roles along a spectrum of membership, from those based on complete membership (Peer Power), to active membership (Backboards and Blackboards), to peripheral membership (Wheeling and Dealing) to non-membership (The Tender Cut). The type of role researchers take may depend on their biographies, opportunities, connections, and theoretical interests, among other things. Each stance evokes different opportunities and challenges for gaining entrée, forming trust, gathering data, and critically analyzing findings.

We will then open up the discussion to the research projects of workshop participants and let the group join us in engaging in brainstorming for helpful suggestions to deal with participants' roles, problems, and conceptualizations from their settings.

Workshop 2: Multiple Methods in Social-Scientific Medical Research: On Using Qualitative Methods to Start and End Research—and Quantitative Methods In-Between

Ross Koppel // Location: FHS 0237

Prof. Ross Koppel presents some of his major research projects from 50 years of research that employed multiple methods. He will focus on studies that incorporate qualitative and quantitative research methods and will discuss how the methodological challenges of combining multiple and diverse methods can be addressed. The presentation will particularly focus on Koppel's work in medical informatics, which is the use of computer systems in healthcare, often called Healthcare Information Technology (HIT).

The course will cover the use of:

- Informal and formal observations; focus groups; shadowing; and intensive interviews
- Surveys (paper and pencil, digital and face-to-face)
- Analysis of computer logs, including logs of software clicks and keystrokes; analysis of help desk logs; analysis of requests for software changes or fixes to hospital IT departments and to vendors
- Attendance at FMEA conferences (failure mode and effects analysis) meetings involving clinicians and technology use; attendance at M&M conferences (mortality and morbidity conferences in hospitals following a known error)
- Interviews with healthcare technology vendors at sales meetings conferences, and in hospitals; interviews with medical and nursing informatics directors, hospital IT leaders, programmers
- Analysis of legal contracts between vendors and clinicians

Koppel will also discuss the reactions to research findings when they were published in medical journals. The second part of the course will be opened to discussions of the research projects of the workshop participants.

Workshop 3: Sensing Objects and Environments

David Howes // Location: FHS 0243

This workshop will involve going on a ramble and encountering a collection. The objective is to experiment with a variety of different concepts and techniques of the senses that have been evolved in recent years by sensory studies scholars interested in the investigation of "atmospheres" and the "sensory life of things."

Attempts have been made to measure atmospheres by using gas liquid chromatography, for example, but they invariably fail. This is because an atmosphere is "something in-between subject and object," as the philosopher Gernot Böhme has taught us. An atmosphere is not just air, and it is not just space. It is relational and therefore cannot be objectified, only sensed. The multisensory ramble is one means for doing this. It is a composite of sightseeing, the soundwalk, the smellwalk and the touch tour all of which methodologies have been elaborated independently in the past, but are finally brought together here in St. Gallen.

The idea that objects might have a social life has been circulating for some time, and the "biography of things" approach has been developed to render an account of this. The recognition that objects also have a sensory life is more recent (though there are important historical and cross-cultural precedents). Various techniques will be demonstrated in the course of encountering a collection that will help activate the sensory life of the objects under consideration.

The route the ramble will take and the nature of the collection we shall be exploring have yet to be determined.

Keynote 1: Sensory Ethnography and the Method of Participant Sensation

David Howes (Concordia University, Canada)

Bio

David Howes is Professor of Anthropology, Co-Direstor of the Centre for Sensory Studies, and Director of the Centre for Interdisciplinary Studies in Society and Culture at Concordia University, Montreal, Canada. He holds three degrees in anthropology and two degrees in law. His main fields of research include sensory anthropology, multisensory aesthetics, culture and consumption, constitutional studies, and the anthropology of law. He has conducted field research on the cultural life of the senses in the Middle Sepik River region of Papua New Guinea, Northwestern Argentina, and the Southwestern United States. He is currently directing a research project on "Law and the Regulation of the Senses" and collaborating with new media artist Christopher Salter on a project called "Mediations of Sensation." His latest publications include *Ways of Sensing: Understanding the Senses in Society* (co-authored with Constance Classen) from Routledge, and the four-volume *Senses and Sensation: Critical and Primary Sources* compendium from Bloomsbury.

Abstract

Sensory ethnography involves a cultural approach to the study of the senses and a sensory approach to the study of culture. The senses are treated as both object of study and means of inquiry. This keynote will document how the method of sensory ethnography first took shape and has evolved within anthropology, how it has since spread to other disciplines such as sociology and religious studies, and conclude with a discussion of the multiple contexts for its use in the present, from marketing to medicine. François Laplantine offers a helpful description of the methodology of participant sensation in *The Life of the Senses*: "The experience of fieldwork is an experience of sharing in the sensible [partage du sensible]. We observe, we listen, we speak with others, we partake of their cuisine, we try to feel along with them what they experience".

Keynote 2: On the Four Voices Negotiating Your Medical Care: Your Body, Your Medical Record, Your Clinician – and, Now, Your Personal Data

Ross Koppel (University of Pennsylvania, USA)

Bio

Ross Koppel, Ph.D., FACMI has been on the faculty of the Sociology Department and an affiliate professor at the Medical School at the University of Pennsylvania since 1991. Koppel is also a Senior Fellow of the Leonard Davis Institute at Penn's Wharton School and a Senior Fellow at the Center for Public Health Initiatives of Penn's Perelman School of Medicine. Prof. Koppel is a PI on several studies of cybersecurity, including the Intel/NSF study of cybersecurity of the Internet of Things and cyber-physical systems, the NSF Project on Safe Cyber Communication (both with Penn's Engineering School) and the NSA study on circumvention of cybersecurity. He is also a leading scholar of healthcare IT (HIT) and of the interactions of people, computers and workplaces. His articles in JAMA, JAMIA, NEJM, Annals of Internal Medicine, and Chest, et cetera are considered seminal works. His focus on cybersecurity circumvention dovetails with his work on HIT because workarounds in medical settings are both pandemic and often required for medical necessities. Both research foci employ his 48 years of work in statistical analysis, research methods, surveys, ethnography, computer usability studies, data visualization interpretations, the role of HIT in facilitating errors, evaluation methods, and the sociology of work and organizations.

Abstract

We usually think of patients' medical record as objective collections of data and observations. I've previously argued that such views are limited. There are, in fact, at least three realities:

1. patients' physical condition as reflected in laboratory reports, X-rays, observations;
2. clinicians' mental models of patients' conditions, including possible diagnoses; and
3. representations of patients in the medical record... usually electronic health records (EHRs).

In this keynote presentation, I'll discuss that triangular model, and then expand it to include a fourth participant: the patient and the patient's family. The patient of course was always a stakeholder but was previously usually prevented from participating in an active role. However, the recent movement toward "open notes" – where patients are provided access to the physicians' notes and discussions – changes the landscape in several ways. Physicians, aware that they can be read by patients, may avoid belittling observations and terms, and have sometimes cloaked their comments in ways that may not be obvious to patients. On the other hand, to the extent that the notes serve primarily as a record and guide for other clinicians, any alteration or ambiguity of the notes may adversely affect patient care. Added to this, physicians and IT staff must also now develop ways of incorporating patients' efforts at corrections, additions, and demands for deletions. Last, data from wearable medical devices and patient-created data bases, adds yet another data source that some seek to incorporate as active parts of the medical record.

Keynote 3: The Demedicalization of Self-Injury

Patricia A. Adler (University of Colorado, USA)

Bio

Patricia Adler will hold a keynote address; together, Patricia and Peter Adler will conduct an ethnographic methods workshop on 5 September. Patricia and Peter Adler have written and worked together for almost 40 years. Patti is Professor Emerita of Sociology at the University of Colorado. Peter is Professor Emeritus of Sociology and Criminology at the University of Denver. Their interests include qualitative methods, deviant behavior, drugs and society, sociology of sport, social psychology, sociology of children, social theory, and work, occupations, and leisure. Together, they have published over 100 articles and books, including *Momentum* (Sage, 1981), *Wheeling and Dealing* (Columbia University Press, 1985, Second Edition 1993), *Membership Roles in Field Research* (Sage, 1987), *Backboards and Blackboards* (Columbia University Press, 1991), *Peer Power* (Rutgers University Press, 1998), *Paradise Laborers* (Cornell University Press, 2004), and *The Tender Cut* (NYU Press, 2011). The Adlers have served as Co-Presidents of the Midwest Sociological Society, as editors of *Journal of Contemporary Ethnography* (1986–1994) and as the founding editors of *Sociological Studies of Child Development* (1985–1992). Their co-edited anthologies include *Constructions of Deviance* (Wadsworth), now in its eighth edition, and *Sociological Odyssey* (Wadsworth), now in its fourth edition. In 2010, they were honored with the George Herbert Mead Award for Lifetime Achievement by the Society for the Study of Symbolic Interaction (SSSI).

Abstract

This research offers a description and analysis of the relatively hidden practice of self-injury: cutting, burning, branding, and bone breaking. Drawing on over 150 in-depth interviews and tens of thousands of Web site postings, e-mail communications, and Internet groups, we challenge the psycho-medical depiction of this phenomenon and discuss ways that the contemporary social practice of self-injury challenges images of the population, etiology, practice, and social meanings associated with this behavior. We conclude by suggesting that self-injury, for some, is in the process of undergoing a moral passage from the realm of medicalized to voluntarily chosen deviant behavior in which participants' actions may be understood better with a greater knowledge of the sociological factors that contribute to the prevalence of these actions.

Keynote 4: Sensory Realities of Automated Technologies: On How to Investigate the Often Invisible and Unspoken Aspects of Self-Tracking and Self- Driving Cars and Why We Should Do It

Vaike Fors (Halmstad University, Sweden)

Bio

Vaike Fors, Ph.D., is associate professor in pedagogy at the School of Information Technology at Halmstad University in Sweden. Fors has also been director of the Swedish centre for Applied Cultural Analysis, and is an affiliated researcher with the Digital Ethnography Research Centre at RMIT University in Melbourne, Australia, and the international Digital Data & Society Consortium. She is also part of the program office for the Swedish governmentally funded special innovation program for future smart mobilities, "DriveSweden". Her area of expertise lies in visual, sensory and design ethnography. In her pursuit to contribute to further understandings of contemporary conditions for learning with emerging technologies in everyday life, she has studied multisensory, embodied and emplaced aspects of user experiences of technologies in various research projects, such as self-tracking devices and self-driving cars. She has focused on understanding how ethnography can be tailored to be used in multi-disciplinary applied settings in research projects and publications.

Abstract

New technological possibilities associated with automated technologies such as self-tracking and self-driving cars are generating new questions and imaginaries about automated futures. Until recently, technological-driven research has dominated the field, but there is now a growing interest for hitherto neglected perspectives, for example the sensory realities of these emerging technologies. In this talk, I will discuss a theoretical-methodological approach towards researching this context based in pedagogical design anthropological theory and sensory ethnographic practice. In a series of collaborative research projects, we have developed this approach to specifically target sensory, affective, qualitative and often unspoken perspectives on self-tracking and self-driving cars; this has been helpful in both understanding how these automated technologies become implicated in both people's ongoing everyday activities and their perception of the environment and the way they feel as part of it. Through our research on people's experiences and expectations on self-tracking and self-driving cars we have learned how the use of these technologies shift people's modes of knowing and being in the world, and also suggest how we as researchers can encounter other people's non-representational worlds with them through such technologies. During this talk I will discuss empirical examples from our research to demonstrate the approach as well as lessons learned from developing this approach in an applied context.

(1a) Senses and Perception I: Studying and Using the Senses

Chair: David Wästerfors

Widening traditional theories of perception: 5, 12, 21, 28 or 33 senses?

Giampietro Gobo (University of Milan, Italy)

The paper explores three dimensions of perception:

First, several theories aim to broaden the received view, which considers perception based on five senses (eyesight, hearing, taste, touch and smell). Oriental philosophies and (recently) some neurosciences state that our perception is based on a bundle of senses (between 12 and 33 different senses).

Second, the paper argues for a social physiology of senses. For example, sight, according to Goodwin (1994, 1995, 1996a, 1996b, 1997), is an exquisitely social and cultural activity, oriented by the cognitive tasks that have to be undertaken within pre-existing professional frames. Indeed, "professional vision" means to communally construct the way to see the world and find in it the relevant properties of objects. In this sense, vision is a discursive and gestural practice, historically structured, relationally organized and mediated by different artifacts.

Third, our senses are not working alone but cooperatively. They interact with each other in such a way that our learning is driven by multisensory processes (Pascual-Leone et al. 2005). The examples abound: our ears 'look' when, watching a film, we are convinced that the voice of the actor is emanating from the screen, when in fact the loudspeakers are positioned along the sides of the cinema hall; we 'understand' with our hands (like a doctor when he palpates a patient's body); we 'listen' with our hands: to decide whether the wood has been made sufficiently smooth, a carpenter wipes the surface with a thin sheet of paper, so that he can better perceive any roughness through the scraping noise. The eyes are able to 'smell', as exemplified by the enologist who judges the density of a wine not only from its aroma but also from its color. Indeed, some researchers have been able to deceive sommeliers' taste buds by dyeing white wine red.

Olfactory perception – a neglected sense in social research

Thomas S. Eberle (University of St.Gallen, Switzerland)

Qualitative social research has been preoccupied mainly with verbal statements and descriptions, only a few include auditory and visual data as data in their own right. Other sensory data have remained strikingly absent or downplayed in sociological research. This implies that the actual life-world of social actors is considerably reduced in sociological investigations. My assumption is that there must be some systematic reasons for such reductions.

My presentation will put an analytical focus on the olfactory sense. This sense has been regarded as "brute" and "animalistic" throughout the history of Occidental philosophy, and it comes as no surprise that this disrespectful attitude persisted in the social sciences. In everyday life, however, human perception is always multimodal, including several senses at the same time. We may often concentrate on visual and auditory information, but olfaction is always included, too. In certain situations olfactory perception stands out, for instance, when tasting wine or fine food or when smelling blooming flowers or perfumes. In other situations bad smells are avoided or managed, for example, by deodorants or other smell neutralizers. But even when we do not perceive it consciously, each space has a certain smell (odor, scent) and co-constitutes a locality's atmosphere. Smells can easily be identified, and memory studies reveal that olfaction and memories are intimately interrelated – a smell can bring on a flood of memories.

I will ponder the methodological question, how we can integrate olfactory experiences into sociological research. My thesis is that a phenomenological analysis can clarify the difficulty to transpose pre-predicative experiences into verbal statements, and that it is crucial for qualitative social research to adopt a methodology which covers that realm of pre-lingual experiences and a-semiotic communication.

Feels like Fabric

Monika Kritzmöller (Universität St. Gallen, Switzerland)

Textile touch seems to be a tacit sense whereas we are permanently aware of the visibility of clothing. We even speak about an outfit as a "look", while the sound (of rustling taffeta), the smell (of cheap synthetics) – and the touch (of itching wool or gender cashmere) mostly remain subconscious. We do so despite the fact that the skin is considered the most extensive organ of perception, however, it is also the most inescapable as well. Tactile perception cannot be avoided and is one of the most essential elements of being alive.

The aim of this paper is to discuss this neglected sense with an empirical focus on textiles. My research project on the "sociology of textile touch" aimed at identifying the tactile perception of textiles in different qualities by 16 research participants with a heterogeneous relation to textiles. Not only socialisation and former experiences were crucial factors for the way of perceiving fabrics but also the openness to literally get in touch and become involved with the materials.

Using a qualitative research approach participants were deprived of their most important sense – seeing – and asked to touch fabrics with blindfolded eyes and to report their perceptions, associations and interpretations. Based on a qualitative content analysis of these self-reports I identified different ways of appreciating materials, but also different styles of verbalisation according to the quality of the materials, despite the circumstance that participants were not aware of the fabrics they held in their hands. My findings reveal that cheap fabrics evoked short and descriptive statements, while high quality fabrics were described in a much more narrative way. Ultimately, my study shows that the sense of touch appeals to people although they are not aware of it, but language finds ways of expression beyond the mere sense of the words.

Touch, Smell and Taste the Forest

Karin-Ulrike Nennstiel (Hokusei Gakuen University, Japan)

In recent years, interest in wellness and in the health-promoting effects of being in nature has grown rapidly. Medical experiments have been carried out to explain and prove the positive influences of spending time in the forest, but social research in this field has mostly been confined to visual and auditory methods. Depending on the research question, these methods might be adequate and sufficient. For the purpose of understanding and analyzing forest bathing and forest therapy, however, data are required which cover the experiences of all five senses in order to include, for example, the smell of the leaves, the touch of the bark and the taste of wild berries.

It will be proposed that the researcher use participating methods to gain the data, taking part in guided forest bathing and/ or forest therapy. In addition to the conventional methods of recording, notetaking, photographing etc. comparisons will become an important tool to describe the taste, smell or touch of a particular space or scene in the forest. The subjectively perceived similarities, which the researcher uses to translate his/ her experiences into words, will be amplified and tested through gathering descriptive expressions used by the guide and other participants to depict their respective perceptions. They might be asked about associations that come to their mind accompanying a particular smell, touch or taste. Physical symptoms like changes in blood pressure can be recorded, facial expressions and body movements might be captured to cover unconscious effects of the experienced as well.

In the paper, I will present concrete examples from my own research experiences to explain how touch, smell and taste may be included into the research.

(1b) Narrating the Unexplored and the Concealed I: the Past, the Present and the Future

Chairs: Asta H. Rau & Jan K. Coetzee

Deconstructing my library, unwrapping my lifeworld

Jan K. Coetzee (University of the Free State, South Africa)

From the beginning, we have been dwelling in storytelling societies. These stories are meaning-making activities that have worked their way into all aspects of our living together with other people. Of such importance are stories that if nobody had ever spoken to us from the outside, we might only have had silence within ourselves. It is only by listening to the stories of others that we start to develop the capacity to tell our own. By internalizing the voices of others, we come to discover ourselves and to discover our fellow humans.

One of the most frequent ways of narrating everyday life in most developed countries has been via the printed book. The invention of printing allowed for an ever-increasing mass production of documents of life that systematically established an era of communication and a political economy that had profound implications for the structure of living together. My paper departs from the context of my own lifeworld: a lifeworld closely related to printed books.

When attempting to explore and understand the overt and covert meanings embedded in the historical development of our social lives and the objects around us, we can turn for assistance to an analysis of the books on our shelves, books that have been constant companions for long periods of our lives. In this paper I propose that any valid interpretation, understanding, and depiction of social reality needs to be, in essence, autobiographical. The autobiographical account I present includes how my personal life trajectory led me to the books that surround me. And how, in turn, these books become a reflection on myself and my roots.

“When will I get my child back?” Exploring narratives of uncertain futures from parents with children in foster care

Tea Torbenfeldt Bengtsson

(VIVE – the Danish Centre of Social Science Research, Denmark)

The viewpoints and experiences of biological parents to children placed in foster care tend to be excluded and made ‘invisible’ in the child welfare system. This paper examines these parents’ narratives of ‘the future’ and the role it plays in their narration of their present everyday family practices with and without their children. Drawing on interviews with eleven parents with children in foster care in Denmark it is explored how their narratives of ‘the future’ is embedded in the uncertainty of not knowing when, how or if their child will move back home. In the parents narratives uncertainty about the future is continually forming their stories and orientations in their present lives but also forming their history of having their children taken into care. The future uncertainty is thus guiding their present and past understandings of having a child in foster care and the strategies they apply to convince social workers that they were and still are ‘good enough’ parents. The narratives of uncertain futures depict a complex everyday navigation of handling the pressure of no longer sharing an everyday life with their child and at the same time maintaining a self-presentation of being a ‘good enough’ parent. Successfully managing this navigation is shown to be difficult and when failing it further feeds the uncertainty of not knowing if they will ever get their children back home.

The seduction of addiction: Heavy substance use outside the treatment system

Lars Fynbo & Alexandrina Schmidt

(VIVE – the Danish Centre of Social Science Research, Denmark)

The article studies adolescent and young adult drug users narrating individual experiences with drug addiction and homelessness outside of the treatment system. The young interviewees live lives on the edge of society, hidden behind mainstream perceptions of normalcy and social norms. Taking-off from the young drug users' seemingly acceptance of the severe risks related to heavy drug use, we analyse drug use as volitional risk-taking and drug addiction as seductive. The analysis focuses on three narratives: 1) living with addiction outside the treatment system, 2) controlling the risks of somewhat uncontrolled drug consumption, 3) the seduction of drug addiction. The interviewees account of themselves as determined and resourceful, thereby, challenging current conceptions of drug addiction as based on the lack of will-power or representing social marginalisation. Instead, an urge to 'stray away' from mainstream social norms without help from the established Danish welfare system is central to each of the three narratives. The article concludes that to facilitate young high-risk taking drug users the treatment system may incorporate more flexible models based on active social relations rather than oriented towards a specific goal (such as abstinence).

“The way you make me feel” - Chances and challenges of emotions in biographical research processes

Melanie Ptatscheck (Leuphana University of Lüneburg, Germany)

Upon entering a research field and getting in contact with the members of the field, researchers acquire a social position, i.e. they themselves become part of the examined field. Research thus becomes an interactive process in which actions and reactions occur between scientists and the research subjects. In particular, emotional challenges and personal marginal experiences of the researcher associated with participation in the field are subject to special reflection.

The contact with the research subject is connected with physical and psychological experiences that can trigger emotions (insecurity, fear, shame, attractiveness etc.), which bring researchers to personal stress limits, in the worst case even to the termination of a study. Likewise, emotional experiences can also be regarded as profitable influencing factors and made useful as a possibility of (new) perceptions. Above all, our own reactions to the actions directed at us as observers can provide an “insight” into the actions of others, thus generating proximity and - with regard to the conducting of interviews - willingness to speak.

The decision, whether (emotional) distance should be given up or retained in order to draw on the benefits for practical research, belongs to the challenges researchers have to deal with. As demonstrated by a recent dissertation project: By using the example of the phenomenon of heroin-dependent rock musicians in Los Angeles, whose individual life stories – with regard to their self-concepts and the emergence of their addiction – were reconstructed on the basis of narrative-biographical interviews. Not only emotional challenges that accompanied the research process are to be discussed. Furthermore, personal experiences as well as research findings, which are linked to opportunities and possibilities of emotions in the research process and thereby provide impulses for the (methodological) (re-) orientation of ethnographic research, represent central aspects of the debate.

(1c) Civic Engagement and Public Spaces

Chairs: Silvia Cataldi & Fabrizio Martire

How people understand the meanings of terms related to social and civic engagement values

Marco Palmieri & Serena Iani (Sapienza, University of Rome, Italy)

The values of social and civic engagement have long been objects of theoretical interest, at least from John Stuart Mill in the nineteenth century to Robert Putnam today. To investigate them empirically, social researchers employ a wide variety of methodological tools and approaches. However, few researchers have also dealt with problems concerning how people understand the meanings of terms related to the social and civic engagement values. In fact, these terms are so general and vague that might not be consistently understood by people. For this reason, we have conducted a research to investigate the meanings that people give to some of the most recurring terms in studies about social and civic engagement. The method employed to explore these semantic fields is the cognitive interviewing which is widespread among social researchers in order to study the psychological aspects of responses, especially the comprehension processes people put into action when they try to understand a question. As a qualitative research method, the cognitive interviewing allows social researchers to delve into the meanings concealed by the quantitative methods. The context of this research was the city of Rome in Italy. We asked 17 subjects, recruited by quota sampling, to probe the meanings they gave to the following terms: «political engagement», «institutional trust» and «religious engagement». The results of this study show that these terms were not consistently understood by people. This suggests that the concepts related to social and civic engagement values cannot be investigated with standardized questions but must be explored in depth with qualitative research methods.

“I like to recycle”. Exploring Facebook’s affordances and constrains as perceived by Italian users involved in recycling activities

*Marco Palmieri, Simone Mulargia, Francesca Comunello, Lorenza Parisi
(Sapienza University of Rome, Italy; LUMSA University; Link Campus University)*

Recycling is considered as a way to express people’s involvement within society (Selman 1996): the decision to recycle is a proactive answer to a social dilemma (Van Vugt et al., 2000), where people refuse to act as free-riders (Ostrom 1990; Cotteril et al. 2008). Recycling is part of an environmental participation that involves agency, empowerment and disempowerment (Clarke and Agyeman 2010) and can be framed under the label of civic behavior.

In contemporary societies, people growingly turn to digital and social media to gather and share information, and to express their needs for participation.

Literature on social media and civic engagement is copious; nevertheless, we believe that existing literature has hitherto failed to understand the ways in which the peculiarities of each social media platform steer specific activist-related practices.

In the context of a broader research project focusing on recycling practices, we employed an innovative *modus-operandi* applied to the interview administration which merges together a semi-structured interview with the cognitive walkthrough approach employed in usability analysis (Helander et al., 1997; Preece et al., 2002).

More specifically, in the semi-structured interview we posed a set of questions related to the research topic. Furthermore, we provided the respondents with a set of tasks to be performed within their Facebook account, also asking them to think aloud (Hofer, 2004) while accomplishing the task. Despite our approach is inspired by usability tests, we are not interested in evaluating interfaces, since we focus on the relations between the affordances and constraints (Norman, 2013) of social media platforms, users’ practices and sense-giving processes.

The goal is to explore whether, and how, Facebook’s affordances and constraints are perceived by citizens who discuss recycling-related issues on the platform. A special attention will be devoted to highlighting strengths and weaknesses of applying the aforementioned technique to such a topic.

Focused ethnography in contested fields: investigating public arenas of urban planning and civic participation

Ajit Jacob Singh

(Leibniz Institute for Research on Society and Space (IRS), Germany)

Since several years, the field of urban development is highly contested. Political planning decisions as well as the legitimacy of administrative and bureaucratic procedures are increasingly doubted by civic society. This not only affects the outcomes, but also the processes of formalised 'participation' itself. In Germany, public participation in urban development is mostly regulated by law. This 'top down planning' has been criticized as being too static and insufficiently tailored to the needs and individual 'voices' (Couldry 2008) of an 'engaging' urban society. Synchronously, the opportunities for social networking, communicating and producing powerful (sub)publics have changed drastically due to the increase of digitalisation and mediatisation. Based on my ongoing research on planning and civic engagement processes in urban development, this contribution concerns the methodological challenges of ethnographic fieldwork (e.g. field construction, researcher's positionality) in a vibrant field and stresses the value of reconstructing the respective (micro)structures and patterns of social interaction. During my ethnographic fieldwork it proved difficult to gain access to different stakeholders and thus to the invisible but conflicting 'backstages' of the participating actors in urban planning. However, the developmental process is substantially legitimated through institutionalised public gatherings and meetings (e.g. in town halls and other accessible spaces). Hence my methodology follows a multi-sited but 'focused ethnography' (Knoblauch 2005) of public participation and planning 'arenas' (workshops, information events, working groups). Using audio recordings of these arenas, complementary fieldnotes and interviews I will exemplify not only the hidden but also the „seen but unnoticed“ (Garfinkel 1967) communicative activities: the situated social positionings, the forms of decision-making and negotiation of meanings and (everyday or professional) knowledge of the different actors involved in the investigated planning process.

In Between Walls and Fences - A City Shaped by Gated Communities

David Kostenwein

(Institute of Science, Technology and Policy, ETH Zurich, Switzerland)

The built environment is not only a manifestation of complex sociospatial processes, it also shapes the way we inhabit our cities. With the construction of physical barriers, this reciprocal relation between the space and social practice is especially evident in one of the recurrent forms cities are built today: the gated community.

Gated communities today house close to 20% of Bogotá's population and constitute the prevailing form of (formal) housing provision in the city. They mark a unique form of the built environment, as they are a group of mostly residential dwellings that share exclusive spaces and services, show a lack of relation or interaction between the private and the surrounding public spaces and have restricted access and controlled entrances.

Spatial impacts of gated communities have been studied mostly on the scale of the individual gated community, investigating what is happening inside these enclaves. I am shifting the focus on those who are excluded by the walls and gates, looking at the public space that lies outside and is shaped by the bordering gated communities.

Here lies the core methodological challenge: How to analyze spaces of exclusion? I am interested in the excluded citizens outside the gates, a group that is hard to identify and target, as e.g. passersby might live far away. Therefore, I cannot solely rely on household surveys in/around the gated communities, as in other comparable studies. How can I choose and combine methods to include most of the excluded population, even those who do not feel welcome in these spaces and hence avoid them (e.g. informal vendors)? I am therefore aiming to use a set of methodologies, e.g. systematic observations, mapping and semi-structured interviews to target actual users of these spaces, but also interviews in neighboring households, to include possible pushed out non-users.

(1d) The Problem That Is Not There I: Sensitive Topics and Vulnerable People

Chairs: Shalva Weil & Gerben Moerman

How to study Femicide and Corporal Punishment when they are unrecognized, unseen, unspoken and unheard of?

Shalva Weil & Gerben Moerman

(University of Amsterdam, The Netherlands; The Hebrew University of Jerusalem, Israel)

In this paper we rethink qualitative methodologies to study problems that are unrecognized, unseen, unspoken and unheard of. We use two examples of research on very sensitive topics: Femicide and corporal punishment of children. Both forms of violence are often invisible for the world outside the families in which they occur, and therefore also for researchers. Besides, there are many more difficulties in studying victims of murder and abuse.

In femicide research, the women that are researched are no longer alive. Consequentially the emic point of view of the women is murdered. How could a qualitative researcher still gain access to the victim's life and perceptions?

In the study of corporal punishment, the child victims themselves do not want to talk about the punishment. If they do talk about it, they sometimes consider their abuse as necessary discipline. So, how to discuss abusive violence when it is not defined as abuse?

For both forms of violence, statistics are often oversimplifications, because they can never match with the lived experience of survivors. In our paper we will show how qualitative methodologies could be applied to understand the unrecognized, unseen, unspoken and unheard of.

Exploring the dark side of family life: reflections from a mixed-methods study on honour-related violence

Sanja Magdalenić & Emma Stollo

(National Board of Health and Welfare, Sweden)

How does one study a problem that is not there – for some – while – for others – it is a problem that needs to be dealt with? How does one ask about the (typically) unspoken? Should one ask at all? If yes, in what way so as to minimize potential harm regarding respondents? Whom does one ask? This presentation addresses these and related methodological challenges through reflections from an on-going study on honour-related violence, which is perceived as a complex as well as a sensitive issue. Honour-related violence is a rather unexplored issue and those subjected to it may be hard to reach. In addition, as existing research has revealed, they may perceive abusive words or actions that they are subjected to as normal behaviour rather than violence. The presentation is based on a study that was commissioned to map out the prevalence of honour-related violence on a national level. Focus is put on three interrelated topics: 1) the ways in which qualitative and quantitative methods are intertwined in the process of inquiry, 2) to ask or not to ask about honour-related violence and how to ask, and 3) the role of emotions in the process of studying a sensitive topic.

Research on vulnerable people and sensitive topics: a learning-by-doing process

Saadet Türkmen & Ibrahim Soysüren
(University of Neuchatel, Switzerland)

In 1996 and as of 2000, several hundred political prisoners in Turkey began two long-term hunger strikes against their transportation to the cell-type isolation prisons. Consequently, 144 people died and hundreds of them survived with various health problems. They currently live in Turkey and, as refugees, in EU countries and Switzerland. Some of these people can be considered successful in terms of their social, cultural, structural and political integration into the host society. Some others, however, still have to struggle with the perceptible traces of traumatic experiences, especially with the consequences of the long-term hunger strikes but also interrogation under torture, imprisonment and so on. Day-to-day, they must deal with challenges of their "new" life in an unfamiliar social environment and highly complex political, structural and administrative system in Switzerland.

This paper is based on the experience of a research project on survivor of these two long-term hunger strikes living as refugees in Switzerland, which aim to analyze the effect of past traumatic experiences on daily life in migration. To do this: (1) Providing insights into the learning-by-doing processes of researches on sensitive issues, the paper presents selected aspects of the methodological challenges during the field research for both researcher and researched people. (2) Drawing on literature on vulnerabilities and on sensitive topics, it highlights the importance of developing appropriate skills when doing this type of research. (3) After these parts, it follows concluding remarks.

(2a) Senses and Perception II: Sensory Environments and Affect

Chair: Thomas S. Eberle

Sensory Methodologies for Researching Affective Atmospheres in Higher Education Institutions.

*Dalal Elarji & Christoph Michels
(University of Liechtenstein, Liechtenstein)*

The paper reviews methodologies for researching affective encounters in space and reflects on how existing methodologies can be used and developed further for researching spaces of higher education. In particular, we will address methodological routes towards understanding spaces of creativity and reflexivity that emerge from encounters between universities and their environment. While the concept of "affective atmospheres" (Anderson, 2009, 2014; Michels, 2015; Michels & Steyaert, 2017) has been used for addressing how bodies are moved through encounters in space, empirical research and methodological approaches remain scarce in both the social sciences and architecture. The paper will contribute to fill this gap by reviewing and developing further methodologies for researching affective atmospheres. In this endeavour, we will draw on ethnographic methodologies that attend to the sensual and emotional experience of space. Our discussion of sensory methods for researching affective atmospheres on university campuses responds to recent calls for exploring the sensory landscapes of universities (Cox, 2017; Pink, 2015). In order to develop an understanding of how new learning encounters emerge, this methodological approach entails participating in, observing and paying attention to sensory experience. The contribution is part of the research project "Organizing Spaces of Creativity and Reflexivity (OSCAR)" at the Institute of Architecture and Planning at the University of Liechtenstein.

Affects: Analyzing the Sensual Infrastructures of Social Reality

Veronika Zink & Konstanze Senge

(Martin-Luther Universität Halle-Wittenberg, Germany)

Within current cultural and social theory the idea of affect attracts renewed attention seemingly broadening our perspective on social reality, on modes of relationing, and processes of collectivization that run below the grid of societal order. Engaging with affectivity means to give weight to the sensible dimension of social encounters and to modes of sensual immediacy working as the fabric of the social. Being inspired by post-structural thoughts and new materialist approaches affect theories, hence, draw our attention to the sensible formation of social associations and dissociations and to subliminal regimes of sensual subjectivization.

Often conceptualized as a pre-symbolic, pre-cognitive and pre-discursive vital force unfolding and resonating between bodies, the notion of affect, on the one hand, enables one to understand social reality as it happens in-between social bodies. But, on the other hand, the episteme of affect appears as an ineffable factor for social analysis: Affectivity is, per definition, an elusive infra-phenomenon of reality and an intangible movens sensually re-structuring the social. So, how to study affectivity and to what end?

In order to critically investigate the social theoretic potential of studying affect, we will, first, conceptualize affectivity to show that affectivity should not be understood as an unexplorable force opposing social structure, societal order and the symbolic economy of culture. Instead, we will argue for an understanding of affects as the sensual infrastructure of cultural reality forming and being formed by the social order of things. Thus, affectivity can be studied from the methodological stance of generic structuralism by analyzing the social effects of affectivity, the way affects impress cultural bodies and shape social forms. Taking the diverse sensual dimensions of cultural meaning making into account, this perspective enables one to interpret affective impressions by means of social hermeneutics and, thus, to reconstruct the sensibly re-produced social meaning.

Tools for the study of societies: emotions, argumentation, and speech acts

Frédéric C. H. Minner

(Institute of Sociological Research, University of Geneva, Switzerland)

What are the motivational bases that help explain the various normative judgments that social agents make, and the normative reasoning they employ? Answering this question leads us to consider the relationships between thoughts and emotions. Emotions will be described as thought-dependent and thought-directing, and as being intimately related to normativity. They are conceived as the conative grounds that motivate social agents to articulate their reasoning with respect to the values and norms they face and/or share in their social collective. By contrasting the cognitive logic of envy with that of indignation, I will defend that, by virtue of being modes of thinking, emotions generate cognitive activities related to the making of evaluative and deontic judgements, the utterance of speech acts, the mastering of normative concepts, and the building of arguments. I will then show that each type of emotion generates its own constitutive judgements and structures normative thinking according to its own logic. My main thesis is that emotions provide sociological explanations for social agents' thinking and speech, for emotions are precisely what motivate and, especially, structure normative reasoning and language. Emotions, being observable in language, allow us then to explain (i) how social subjects reason and argue through norms and values, and (ii) how social subjects through their speech acts contribute to the (un-)making of the social world.

Immersion Environments for Experimental Research in the Social Sciences: Can Technology Facilitate the new Understanding of Social Phenomena?

Jörgen Sparf & Evangelia Petridou (Mid Sweden University, Sweden)

This short paper is a case study of the Risk and Crisis Lab (RCR Lab) at Mid Sweden University. We argue that experimental design and laboratory environments with immersion technology can open up for new possibilities in social research. The contemporary ethical standards and new kinds of technology can overcome the negative legacy of social experiments in laboratory environments. Immersion environments like the RCR lab may be used as an enhanced, realistic space for the enrichment of role-playing and simulations, as well as a sophisticated tool for the collection of qualitative data. The flexible application of advanced technology is able to appeal to and uncover liminal senses and sensibilities through the introduction of 360° visuals and sound, scents, and vibrations. Even though laboratories are traditionally associated with quantitative research, this environment affords the potential of advances in qualitative methods in realistic (vs real) environments.

(2b) Ethnography in Bureaucracies and Organisations: Studying Inconspicuous Moments

Chair: Ross Koppel

Witness and silence in neuromarketing: managing the gap between science and its application

*Jonna Brenninkmeijer, Tanja Schneider & Steve Woolgar
(University of Groningen, The Netherlands; University of St. Gallen, Switzerland; Linköping University, Sweden)*

Over the past decades commercial and academic market(ing) researchers have studied consumers through a range of different methods including surveys, focus groups or interviews. More recently, some have turned to the growing field of neuroscience to understand consumers. Neuromarketing employs brain imaging, scanning, or other brain measurement technologies to capture consumers' (brain) responses to marketing stimuli, and to circumvent the 'problem' of relying on consumers' self-reports. This paper presents findings of an ethnographic study of neuromarketing research practices in one neuromarketing consultancy. Our access to the minutiae of commercial neuromarketing research provides important insights into how neuromarketers silence the neuromarketing test-subject in their experiments and presentations, and how they introduce the brain as an unimpeachable witness. This enables us to conceptually reconsider the role of witnesses in the achievement of scientific credibility, as prominently discussed in Science and Technology Studies (STS). We demonstrate that actual and virtual witnesses play an important role in producing credibility in neuromarketing research but that secrets and silences can have important performative effects, too. Instead of considering silence and secrecy as an absence of witnesses, we demonstrate that silence can help produce credibility when it allows virtual witnesses to speak on behalf of actual witnesses

Calendar elicitation – highlighting the taken-for-granted routines of workplace meetings

*Erika Andersson Cederholm & Malin Åkerström
(Lund University, Sweden)*

Qualitative interviews are mostly aiming towards capturing people's experiences, accounts and various interpretations of their world, and as researchers we often praise "thickness": the juicy content, rich personal stories and the examples. However, "thin" data captured from qualitative research, as collecting description or routines that structure our lives is sometimes regarded as less interesting, and thus less acknowledged.

Such brief enumeration of daily routines may however work as a pathway to accounts and stories of experiences that both highlight the routinely practices as such and how they are experienced, thus combining thick and thin data. In this study we will present the method of calendar-elicitation as a means to bring some of the routine practices of everyday working life to the foreground. Elicitation techniques are often used for the purpose of going beyond simple descriptions and make the interviewee reflect and make associations – sometimes by the use of photographs. However, instead of using elicitation techniques in order to move beyond the talk about "merely" routines, we foreground routine practices, in order to make the interviewees reflect on these practices. In particular, we aim to show how this form of elicitation technique in interviews can shed light on the practices of meetings – a workplace practice and interactive form that occupy a large part of contemporary working life. In our analysis of talk around work calendars, we have identified three dimensions of the interview: defining (reflections on the very definition of a meeting: What is a meeting? How to categorize meetings?), valuing (the values ascribed to various types of meetings) and experiencing (the emotional experiences of meetings).

Rationality over every day practice: bureaucratic aesthetics in Human Service Organizations

Katarina Jacobsson (Lund University, Sweden)

In this paper, I will analyze how social work professionals in a child and family welfare unit strive to obtain "guarantee of quality" by drawing up a flowchart over the process when a family is under investigation. I will use ethnographic data to show the myriad of difficulties and discrepancies that cropped up along the way. The seemingly hopeless project is interpreted in terms of bureaucratic aestheticization: there is a value in itself to construct orderliness in work processes on paper regardless of their poor correspondence with everyday practice. This development is not only supported by authorities from above but is also driven by many professionals themselves who engage in constructing statistical data, artful graphs, colorful models and flowcharts.

Contemporary ways of organizing welfare services have pushed knowledge derived from ethnographic studies into the shade. The methodological message in this presentation is that ethnographers need to examine rationalistic endeavours within human service organization to question the validity of its knowledge claims, as well as the idea that quantification and standardization per se have the explanatory power to deal with the complex multifaceted issues that arise in care and service settings.

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(2c) Mediatized Realities

Chair: Giampietro Gobo

Everyday Transcendent Digital Worlds – Phenomenological Investigations of Virtual Realities

Jochen Dreher (University of Konstanz, Germany)

The invention and technical implementation of the Internet strongly changed the world of our experience, our life-world as individual actors, as far as its dimensions and boundaries of space and time is concerned. Our life-world is characterized by our manipulatory area that refers to our world within reach that can be approached and influenced by our actions (Alfred Schutz). Usually this manipulatory area is centered around the 'here' of our body and the 'now' of our present; the here and now is in the center of our attention in the everyday life-world (Berger/Luckmann). Through media and the Internet, our manipulatory area has expanded tremendously. Our world within reach has extended to our world within mediated reach that fully developed with the invention of the Internet. A new "there and now zone" was established that belongs to a new zone of everyday life (Shanyang Zhao). This there and now zone has altered the spatiotemporal structure of the world of everyday life; spatially distant locals are being connected through the Internet for temporal instant contact, with the result that the world beyond reach is shrinking correspondingly. Furthermore, everyday transcendent virtual realities are digitally established based on animation and simulation. Virtual realities are highly significant because imagination and the volitional control of what takes place in these worlds are an essential part of the phenomena. I will describe the method of phenomenological reduction for the analysis of the experience of everyday transcendent virtual realities. It will be demonstrated how these virtual realities are interconnected with or affect our paramount reality of the world of everyday life.

Self-knowledge through 'apptic sensations.' Proposition for investigating the intertwinement of the social, biological, and digital in everyday life

Laetitia Della Bianca (Université de Lausanne, Switzerland)

This paper focuses on bodily sensations mediated through self-tracking technologies. It proposes a preliminary framework to acknowledge for the complex and undertheorized intertwinement of the social and the biological that occurs via the use of such technologies (i. e. mobile apps and related biosensors). It introduces the notion of 'apptic sensations' to analyze the way people describe bodily sensations – as well as the perception, recognition, and interpretation of these sensations – when mediated through self-tracking apps.

Recent sociological contributions on self-tracking technologies have successfully demonstrated, mostly through critical discourse analysis, how these technologies convey tacit assumptions about their users' duty and needs, potentially strengthening dominant neoliberal discourses (Till 2014; Lupton 2015). However, currently little is known about the way these technologies are handled in practice. I argue that to understand the sociotechnical power of such technologies, it is not enough to analyze their inner rhetoric; we need to investigate the sensory experiences of the people that are involved in these emerging entanglements (Lupton 2017). This means considering 'digital materiality' not as an already-given state, but rather as a continuous process, enacted in particular spatiotemporal environments (Pink and Fors 2017). Therefore, the paper addresses the following research questions: How do different actors (apps designers, users, scientists...) account for bodily sensations mediated by self-tracking technologies? How do they account for their effects on self- (and other forms of) knowledge?

The materials for this paper come from a study on female fertility-tracking practices; it is constituted of heterogeneous sources (ethnographic accounts of scientific conferences, lay-people meetings, innovators trade shows; semi-directed interviews with apps designers, users and researchers; grey literature, and online forums observations).

Outcomes from the intervention encourage developing further research that reflects on methodological tools for the investigation of neglected senses and sensitivities in our increasingly datafied environments.

The Multiplicity of Backstage Spaces at School: Towards a media-sensitized approach to in-betweenness

Maria Schlechter (University of Vienna, Austria)

This paper aims at investigating an aspect of school, which has largely been neglected by researchers. It will address schools as spaces and times, which enable and enforce "communicative action" (Knoblauch 2016) between actors, who have been selected according to the institutionalized criteria of the school-system.

In researching this field, I do not primarily focus on pedagogical orders and regulations, but rather the hidden spaces and the cultural aspects, which arise in-between. Similarly the "backstage approach" was exploring institutions of students culture and rebellious or aesthetic practices of everyday life, like desk drawings (e.g. Zöller 1977) and the self-contained linguistics of toilet poetry or wall aphorisms (e.g. Schlobinski/Heins 1998). Of particular interest in this paper is the emergence of new spheres of social action and sense making that are inseparably entangled with media technologies (Krotz et. al. 2014), as apps like Snapchat or Instagram have become an integral part of young people's everyday life. In contrast to the "backstage approach", I will not maintain the distinction between one frontstage – comprising the practices noticeable by teachers in the lessons and representing the pedagogical order – and one backstage – including any kind of youth culture hidden from the teacher's eye. Instead, I suggest that depending on the position in the field certain spaces are accessible or inaccessible to specific actors and researchers alike. I will discuss four dimensions of accessibility bringing into sight spaces and their specific entry restrictions crossing the distinction between adults and youth culture: (1) Formal permissions (2) Physical environment (3) Material devices (4) Knowledge. I will suggest ways to overcome these obstacles as a researcher in order to take multiple positions on different backstages at school. Furthermore I will outline what these barriers tell about the field, what they mean for the actors and how they deal with these.

Against Big Data? Using Multimodal Content Analysis to reconstruct a semantic of hashtags

Gevisa La Rocca (University of Enna "Kore", Italy)

Is it possible to leave the tweets analysis only at Big Data and topic modeling? What are the spaces for qualitative analysis? What can it give more? It is always the same question quantitative versus qualitative approach? There are many techniques developed by text mining, but communication and virtual interaction brings with it a set of aspects - emotional, cognitive - that are grouped under a hashtag. These aspects are not always detectable with topic modeling. This is because the social aspect of social media is, by now, self-evident; they are part of a society in which they perform a plurality of intermediation functions (Colombo, 2013). It is about considering emoticons, emoji, hashtags, comments, photos, videos, all those tools that allow you to relocate the text in the enunciative intentions of those who have put it into being or shared. These are phenomena that discourse analysis deals with, but which cannot be ignored if the objective is an analysis of the digital content of new and social media. Only in this way is the analysis of the content open to the possibility of including the language used as a technological resource. It is clear that in this way the analysis of the content is closer to the ethnographic discourse (Androutsopoulos, 2010; 2011) rather than to an analysis of the frequencies. It is a matter of developing a multimodal content analysis approach (La Rocca, 2018), indicating with this term how also in this sector it is necessary to implement what happened in the study of the discourse (Jewitt, 2014; Kress, van Leeuwen, 2001), where attention is paid to the way in which language interacts with other semiotic systems; replacing the "language", the construction of the content, which inevitably interacts with the other semiotic systems.

(2d) The Problem That Is Not There II: Hidden and "Unremarkable" Domains

Chair: Gerben Moerman & Shalva Weil

The Devil, Possession and Exorcism: Cobbling a Spiritual Order. Innovative Ethnography in the study of possession experiences.

Giovanni Monteduro (UniSalento, Italy)

The study of possession phenomena presents a unique set of challenges for the ethnographic research. Because of its occurrence in contexts with different religious and devotional practices, attempts on the part of researchers to hone in on a concise vocabulary and conceptual framework with which to articulate the critical nature and function of possession has resulted in an extensive body of literature with proposing theoretical and methodological dispositions. Each of these approaches, in its own way, contributes to an increasingly complicated network of intersecting disciplinary approaches. It is possible to assemble them in such a way as to develop a cooperative and mutually beneficial approach? There is hope for arriving at a commonly shared vocabulary of possession able to function beyond disciplinary boundaries? And if so, it avoids forcing localized experiences and practices to conform to ill-fitting, not situated criteria of analysis? Through critical evolution of ethnographic contribution in the study of possession, and drawing from three case studies of demoniac possession, this paper sets out to arrive at a set of conclusions about what works best for furthering the depth of appreciation and understanding for how diverse, complex, and pervasive possession practices are within a South Italian context. My criteria for this evolution focuses on the degree to which specific approaches are established in, and guided by, an ethos that develops a dialectic twist between contextualized narratives of spirituality, experience, practice, and interpretation, and those of the researcher. I investigate key issues raised in the case study of possession, such as exorcistic ritual efficacy, embodiment, agency, and the nature of human relations with various non-human beings. Into this complex background possessed and exorcist should be reconsidered as agents who are both produced by and productive of the same conditions within which they carry out their more-than-human performance.

I want shorter school days; and my mom and dad voted for someone who will change it

Mikkel Giver Kjer & Chantal Pohl Nielsen

(The Danish Center for Social Science Research)

Abstract: Increasing instruction time in school as a mean to improve student learning has become a policy focus in several OECD countries. This is also the case in Denmark: An ambitious reform of the public school sector was introduced in August 2014. The reform extended the length of the school day at all grade levels to enable more subject-specific instruction time, but also to make room for increased variation in teaching methods, daily physical exercise, access to help with homework at school etc.

Taking a discourse analytical approach, this paper illustrates how students' perceptions of the length of their school day emerge spontaneously from interview data which was collected with a more general aim of unfolding their motivation for learning in school. These perceptions turn out to be somehow paradoxical: Students often describe how "super-tired" they are at the end of a "long" school day. However, when asking students to identify which days are the most tiring, they rarely point to the longest days in terms of hours and minutes. Instead, the "longest" school days are those with "boring" lessons, i.e. lessons with teacher-led activities, limited student involvement and double lessons. By contrast, days which close with project-based activities where students are free to follow their interests and there is a high degree of student involvement, are considered "fun" and not tiring.

We argue that this "long school day"- phenomenon involves an element of social construction. Theoretical, methodological and policy implications of our findings are discussed: What weight can be placed on children's spontaneous talk of topics like this? (How) can one disentangle the tiring experience from the (at least in part) socially-constructed language used about the "long school day"? What do our results indicate about the variation that was also part of the intentions of the reform?

Almost unaware, not thought, unnamed. The silent work of experiencing and why sociologists missed it.

Vincenzo M. B. Giorgino (University of Torino, Italy)

The invention of specific social practices belonging to the contemplative experience has been the basis for a systematic approach to existential work, intended as forms of self-observation about the finitude of life.

These methods enable the cultivation of life skills, those core social skills dealing with the main source of human suffering. This presentation is focused on what could be considered as a form of pre-narrative "embodied understanding". Pre-linguistic skills are usually considered in sociology as marginal and related to the lowest states of sentience, be it that of human cultures of more than 100.000 years ago or of our infants.

Recent cultural innovation in the field of secular contemplative knowledge – i.e. the mindfulness-based approach – paved the way for the foundation of an enactive paradigm of knowledge.

The peculiar form of secularization of religious practices into the mindfulness movement that characterizes the Western "society of individuals" in the Anthropocene, makes possible to reconsider the sociological approach to this matter and rediscover those social practices as first-person methods of inquiry. Moreover, the possibility of constructing them as a commons on a peer-to-peer basis, could further boost their effectiveness and contribute to wiser and fairer social transformation and human flourishing.

Conceptual innovation and deep ignorance: A view from the history and philosophy of science

Karim Bschor (ETH Zurich, Switzerland)

Revolutions in science are often triggered by the use of radically new concepts. Introducing new and incommensurable ways of speaking has often turned out to be a necessary element in the discovery of previously unknown domains of reality. However, conceptual innovations are usually highly contested by those who adhere to the received paradigms of the time, and many current accounts of scientific methodology still underestimate the importance of conceptual innovation by overemphasizing the role of experiments and observations for scientific progress.

In this talk, I will do three things: First, I will provide a philosophical framework for describing the role of conceptual innovation in science, which mainly draws on concepts from the philosophies of Thomas Kuhn and Paul Feyerabend (revolution, paradigm, incommensurability). Second, I will apply these concepts to two examples of major breakthroughs in science (Einstein's theory of special relativity and the discovery of Prions) in order to show a) that conceptual innovation was a necessary element in these developments, and b) how the community reacted to them at the time. Third, following a suggestion by Feyerabend, I will conclude that due to the conceptual conservatism inherent in scientific communities, conceptual pluralism becomes a necessary methodological postulate for the empirical sciences, and I will put up for discussion whether and to what extent this conclusion might be extended to qualitative research in the social sciences.

(3a) Feeling the Field I: Emotions in Ethnographic Research

Chair: Margarethe Kusenbach

Embarrassing ethnography

David Wästerfors (Lund University, Sweden)

To make a fool of oneself – and, implicitly, of ethnography itself – is probably a more common experience of fieldworkers than typically acknowledged. There is a methodological ideal of the smoothly sensitizing ethnographer that is hard to shake off: to quickly pick up local “codes” and “cues”, and elegantly immerse oneself into others’ social worlds. This presentation draws on a series of personal experiences of relatively awkward, distressing or simply uncomfortable situations in various projects to discuss their structure and meaning. To “fool around” in a field may indeed result in illuminating data, but it also entails a considerable amount of emotion work for the researcher. If established ethnographers do not address these aspects, an unspoken avoidance of uneasiness may keep students and researchers out of ethnographic enterprises (even out of seeking access, in the first place), despite their theoretical enthusiasm for hands-on fieldwork. I argue that a quite realistic risk of minor embarrassment is one reason why fieldwork is often procrastinated.

‚Off the Record‘. The Academic Field as the Actual Backstage of Ethnography.

Debora Niermann (Universität Freiburg, Germany)

When it comes to the ‚hidden and concealed domains‘ in ethnography one might think of the many confessional tales mostly told by ethnographers who have been deeply immersed into their fieldsites. Confessional tales ‚take the author or knower as subject matter and by and large bypass what it is that the author knows as a result of field work‘. Ethnographic authority is therefore epistemologically built on sth. often seen as a more transparent, partial, personal and mostly for the reader deeply private account of field experiences. Emotions, and supposedly, particularly ‚negative‘ emotions, play a critical role in Ethnography. In fact already in the early developments of academic Anthropology the release of Malinowskis secret diaries started a debate about the extent & legitimate place for these emotions to be written about. Highly influenced by the following ‚writing culture debate‘ US-American Sociology & Anthropology treat emotions Goffmanesque speaking as a ‚backstage‘ matter, which I argue is only an alleged backstage. Especially urban ethnographers built their ethnographic authority on writing extensively about experiencing danger, fear, moral dilemmas etc. Having interviewed 27 urban ethnographers at various stages of their career (PhD/Post-Doc/Tenured) at high ranking US-American Universities over the past three years I would like to point out that the actual backstage of relevant emotional experiences might be found less in the fieldsite but rather in the academic field. Drawing on interview data I will demonstrate how a) especially the mentor-mentee relationship plays a crucial role in learning the Craft of Ethnography but is therefore also a highly sensible one to manage b) that there’s a distinct ‚off the record‘-culture among ethnographers when it comes to speaking about failure and conflict within the academic field, c) the social embeddedness of ethnographic knowledge production is consequential for the development of new ethnographic approaches.

(un-)seen emotions of fear in (un-)secure urban places

Mandy Töppel & Gabriela Christmann

(Leibniz Institute for Research on Society and Space, Germany)

For years the discussions are going on about places of fear in cities, where people experience feelings of anxiety (Füg 1994; Ankum 1999; Schreyögg 1989; Zinganel 2003). As a negative consequence for these urban spaces "no-go areas" are growing, which lead to even more neglect (Ziegenmeyer 2003; Rolfes 2007, 2008). The project „Perceptions of (un-) security at urban places: best practices for urban design and digital planning" (March 2018 – March 2021) mainly focuses on the perception of (un-) security at urban places in combination with their structural-spatial factors. The investigation will take place in three different areas in Berlin: Alexanderplatz, Moabit and a place called "High-Deck-Siedlung" in Neukölln. The aim of the project is to make a systematic analysis of these structural-spatial environments. On the one hand the ethnographic method of go alongs and the think aloud method will be used. On the other hand the public lighting, sound and spatial distance will be measured. Afterwards best practices for increasing security in urban places will be identified. Reflecting the research design the outcome of interviews, observations and go alongs has tendencies to be artificially made (Kusenbach, 2008). It is difficult to find out, which perceptions, thoughts and emotions the probands have had while being observed in a sensitive situation. Therefore other subject matters will be: In which way the unseen emotions and thoughts of fear as well as discomfort feelings can be identified in these difficult structural-spatial environment? How long does a go along take and how long is it tolerable for the probands? By what means the thoughts, emotions and body movement can be recorded regarding visibility and audibility of the people in an (un-) secure urban place?

'Presensing' the Intensities of Entrepreneurship: Tracing Relational Affect in Embodied Research of Art Entrepreneurship

Christina Lüthy (University of St. Gallen, Switzerland)

The role that the corporeal plays in organizing and moving social realities has become an increasingly hot topic in qualitative research over the past twenty years, informing theoretical and methodological debates in various fields such as human geography, cultural studies or feminist theory. Affect theory, in particular, is a stream of research that has been pushing to explore the visceral quality of social life. It has called for researchers to decenter the term "emotion" and instead investigate relational affect – how bodies are moved through the complex socio-material practices they are engaged in. In such a 'more-than-representational' research mode, 'feeling the field' obtains new meaning. It requires the researcher to attune herself to various somatic forces shaping her research object and redirect her attention to how social action emerges within a field of bodily intensities. Many methodological challenges and questions are implied in such a form of affective research. While scholars from various disciplinary backgrounds have made important efforts to discuss these issues, there is still a lack of methodological approaches and empirical inquiries in the field of affect research. In my presentation, I contribute to this ongoing conversation by discussing how relational affect can be traced in ethnographic field material. Looking at field data/material which I have been collecting following the entrepreneurial project of two artists over the course of more than a year, I show that a researcher's embodied attunement to the research object is crucial in order to sense, create, analyze and presence 'intensive' data. Furthermore, I illustrate how conceptual resources drawn from practice theory and ANT can help to trace and carve out the relational quality of those bodily intensities – uncovering how they are entangled in and at the same time shape the social field in which the artists' entrepreneurial endeavor emerges and endures.

(3b) Ethnography of the State

Chairs: Christoph Maeder & Eva Nadai

Towards the Ethnography of the State: A Programmatic Statement

Eva Nadai & Christoph Maeder

(Hochschule für Soziale Arbeit / FHNW, Switzerland; Pädagogische Hochschule Zürich, Switzerland)

The power and comprehensiveness of the state is a prominent topic in public debates, yet a blind spot in much of sociological theory. As a number of theorists remarked the state is a social entity, which is hard to pin down. According to Bob Jessop it is "the site of a paradox": an "institutional ensemble among others" while also responsible for "maintaining the cohesion of the social formation of which it is a part". Sociologists emphasize its fragmented and somewhat imaginary or even illusory nature. At the same time, the state often appears as a powerful actor. Critical sociologists therefore call for empirical studies of the state that are "historically specific, institutionally sensitive and action-oriented" (Bob Jessop). Ethnographic methods are well suited to the task of unveiling the hidden realities and workings of an elusive social phenomenon. We propose at least three fields of study the state. First, as a symbolic object, as found in narratives, public ceremony and the like. Second, as an administrative apparatus with a front stage of official purposes and workings, and a back stage of actual practices constituting a reality of its own. Third, the state may be pinned down by examining the "state nobility" (Bourdieu), i.e. those who gain and execute power at the intersection of politics, administration, law, economy. Yet, the challenge for ethnography is twofold: on the one hand, state representatives and institutions are experts in keeping outsiders like curious ethnographers at bay. On the other hand, ethnography tends to focus on the local, the concrete and the visible. Despite developments like multi-sited, unsited, translocal, scalarity etc. it still struggles with analysing so-called macrosocial entities. In our introduction to the workshop, we will discuss the possibilities and limits of an ethnography of the omnipresent, yet often invisible phenomenon of the state.

Officials, lonely wolves, teamplayers or lansquenets? The social order in german homicide squads

Jo Reichertz (Institute for Advanced Humanities, Germany)

Criminal police officers in Germany are officials, and thus they are members of a clearly hierarchically (almost militarily) structured state organization. However, looking at the social order in homicide departments in Germany, it turns out that this official social order becomes almost completely invisible in the investigative everyday life. It is overlapped and partly replaced by another social order, which results from daily mutual challenges, competitions and prove. This lecture is intended to show the practices that police officers use to create this order, and to show also their effect.

Workplace Court – Strategies of social workers to implement their professional knowledge in judicial practice in the specific field of child and adult protection

Julia Emprechtinger

(University of Applied Sciences Western Switzerland, School of Social Work, Switzerland)

Access to the professional role of a judge in courts is generally restricted to law professionals. In the field of child and adult protection in Switzerland, this restriction is weakened since the coming into force of the new law on child and adult protection in 2013. The prescription of an interdisciplinary board of three members for decision-making lifts – among others – social workers on the same status as law professionals. In those cantons, where the child and adult protection authorities are integrated into courts, these changes imply a re-definition of the identity and mission of the competent divisions.

In a power perspective on professions (Abbott 1988), it seems particularly interesting to study the process of re-definition of the work-place 'court' by observing the different actors and professions negotiating their roles and competences in the (new) field: How do social workers claim - veiled or openly - jurisdiction over certain tasks and competences? In which ways does the 'contested' profession answer? Under which premises the new configuration is negotiated and what are the consequences for judicial practice in child and adult protection?

The paper presents data of an ethnographic study conducted in a court competent for child and adult protection. The observed situation of a hearing with a teenager carried out by an inter-professional board reveals the practices to bring forward the respective professional competences and perspectives. The demonstrated abilities on the front stage (Goffman 1959) seem to strengthen social workers' situational position in the board and in front of the audience. The assumed hidden agenda of the social workers to demonstrate, at the same time, their utility for adequate decision-making to their law colleagues on the back stage to gain recognition and, thus, power for the internal jurisdictional negotiations seems to be only partly successful because of the solid judicial frame.

Educational Transitions to General Upper Secondary Education in German-Speaking Switzerland -- A Multilevel Comparative Case Study Analysis

Sabine Hoidn (University of St. Gallen, Switzerland)

This research project investigates the transition process from lower secondary to general upper secondary schools, especially baccalaureate schools, in selected cantons and schools in German-speaking Switzerland. The aims are as follows:

Swiss context: Discuss and critically reflect on the wider political, educational, economic and socio-cultural context when it comes to vocational and general upper secondary education with a focus on German-speaking Switzerland, post-compulsory general education, and educational participation and attainment of disadvantaged socio-economic groups.

Cantons/Schools: Analyse how the transition process from lower secondary to general upper secondary education is organised in the selected cantons and schools in terms of selection criteria, structures and procedures, and how far the transition process can explain both differences of baccalaureate rates and (transitioning) students' socio-economic composition at upper secondary level.

Secondary teachers: Analyse how far lower secondary teachers are involved in their pupils' transition processes and decisions, whether all students stand the same chance to successfully transition (for an identical academic performance), and what structural and institutional impediments or barriers are students from disadvantaged socio-economic backgrounds likely to face.

Multiple case study research (four German-speaking Swiss cantons) coupled with Grounded Theory research procedures will be applied conducting expert interviews, site visits and document analyses accompanied by continued literature reviews. Multiple case study research aims to explore both the subjective experiences, rationales and perceptions of secondary teachers, principals, cantonal representatives and selected educational sciences researchers, and cantonal and school practices (e.g. selection criteria, structures and procedures) underpinning transition processes and decisions from lower secondary to general upper secondary schools in the selected cantons.

The project contributes in-depth knowledge of how lower secondary schools organise the transition process, how far lower secondary teachers are involved in this transition process and how far/why this process generates social inequality when it comes to students' socio-economic background.

(3c) Movement and Performance: Using Body Knowledge as Data

Chair: Silvia Cataldi

Moving with children – an ethnographic approach

Else Ladekjær

(VIVE – the Danish Centre of Social Science Research, Denmark)

Studying movement or physical activity among children in school, I found it central to move with them (Ladekjær 2016). With a theoretical background in Tim Ingold's phenomenological approach to human beings as wayfarers (Ingold 2000, 2007, Ingold & Vergunst 2008) and a methodological inspiration from Margaret Kusenbach (2003) moving with one's informants is a key element in participant observation from my perspective. I wish to argue that moving around with children rather than watching children move around e.g. during breaks at school provides a deeper insight e.g. in what is at stake during specific activities, what the logic behind the game is, why some children are included and other excluded as well as the significance of the physical and organizational surroundings. Some of the analytical insight stem from participant observation during the activities and using one's experiences in an autoethnographical manner, but also the role as participant provides an improved position and knowledge during interviews with children about movement, because they do not have to explain every element. Besides this, the shared experience provides the possibilities for shaping more equal roles between interviewer and informant as well as asking better questions. In my Ph.D. project (Ladekjær 2016, Olesen 2013, Grøn & Ladekjær 2017) moving with children also proved to play a central part in establishing a role as "a different adult", a role that made it possible to access other social realms than teachers or parents normally can access. As a central part of my paper I wish to stress the importance of bodily movement as a type of participating both as a mean to gain direct knowledge from the activity itself but also as a mean to create and maintain a role as "a different adult".

One-time training as a research method to explore the process of tacit knowledge transmission

Honorata Jakubowska, Justyna Kramarczyk, Krzysztof Mączka, Małgorzata Kubacka & Ariel Modrzyk (Adam Mickiewicz University, Poland)

The choice of appropriate methodology to analyse tacit knowledge still remains a challenge for sociologists and other representatives of the social sciences. And it is important to take up this challenge considering the meaning of this knowledge in the different areas of social life. The aim of the presentation is to critically analyze one-time training as the research method which allows exploring transmission and acquisition of tacit knowledge. The paper is based on the analysis of the researchers' field notes from their own training sessions and reveals the main advantages of the used method, both in a general dimension (e.g. education of attention, possibility to experience the process of tacit knowledge transmission) and as compared to a 'traditional' apprenticeship (e.g. diversity of data, simplicity). Particular attention will be given to the main barriers (e.g. corporeal, mental or temporal) encountered by the research team in carrying out the investigation. Finally, the presentation will formulate the recommendations to improve the applied method for their use in further studies.

Hidden Present, Visible Absent in The City of Dreams: Assembling the Collective Imagination

*Johanna Lisa Degen & Andreas J. Jaszczuk
(Europauniversität Flensburg, Germany; Adnovo,)*

This paper serves as a collaborative auto-ethnography of psychological researchers, a heteroglossia, engaged in a unique encounter with each other and with the streets, artefacts, history and ghosts of Vienna, The City of Dreams. This small international and interdisciplinary group engaged in four pre-planned exercises in this city, each geared towards developing the sensitivity of researchers to notions of embodied introspection. Participants were asked to recollect and diarise their internal dialogue and these voices were assembled according to the practice of bricolage. This paper aims to demonstrate how new forms of knowledge might be created, based on the material experience of place, and the assembling of the collective imagination of researchers. It also aims to demonstrate how this collective imagination might be written about in novel ways, with a de-centred author and a rhizomatic process, capturing the atmosphere while it lasts.

The Scenic Route – A Performative Approach to Silent Knowledge

Serafina Morrin

(Alice-Salomon-Hochschule Berlin, Katholische Hochschule für Sozialwesen Berlin, Deutschland)

While education is a practical science (Wulf & Zirfas 2007), the character of the events occurring within it is frequently neglected in many disciplines of empirical educational research. They regard knowledge as primarily being explicatively queriable. A performative view also strives to focus on those forms of knowledge, which are habitualised and reveal themselves within mutual bodily references. Silent knowledge may never be grasped in its entirety, yet it can become visible as a mimetic process.

Methodologically, dramatic play approaches can be utilised comparably to that of questions in guided interviews. To focus on the performative view, verbal questions (reality as text) are not asked, such as in a qualitative interview. Instead, invitations to play (reality as a corporal and a process driven occurrence) are issued. Thus for instance, rather than asking for a narrative answer in an interview – “Please tell me what you can do well or really like to do.” – a request to play can be issued to perform a bodily depiction, so as to reveal what someone is able to do well or really likes to do.

Scenic play improvisations are able to access data on embodied forms of knowledge as they are capable of visualising which subjects are relevant for the participants and how they are treated. In turn, this permits spatial, material and personal spheres to be depicted. With the participants being overtly encouraged to introduce their everyday experiences and subjectivity into the play.

This form of data-surveying follows on that of the psychodrama (Moreno 1959). Yet even if Lorenzer already coined the term “scenic understanding” in 1970, Nitsch and Scheller (2016) query this by claiming that “nonetheless, the potential of scenic play for qualitative and activating social and education research remains largely untapped” (p. 281).

(3d) Investigating Sex Work and Sexual Violence: On the Construction of Evidence

Chair: Lars Fynbo

The business of untold stories: Exploring the role of narrative imagination in research concerning male prostitution

Theresa Dyrvig Henriksen & Ditte Andersen

(University of Copenhagen, Denmark; VIVE – The Danish Center for Social Science Research, Denmark)

The narrative imagination of humans is fuelled by the flux of collective storytelling presenting to us characters, events and realms of the world that may be unfamiliar in our personal lives, but become recognizable when the stories emerge as meaningful. Narrative imagination is, Martha Nussbaum argues, a key prerequisite for the exercise of democratic citizenship, because it builds our capacity to understand each other. However, some characters and social realms of the world seldom make their way into collective storytelling but remain relatively unknown for the majority.

Stories about men who sell sex are an emblematic example of this. In stories of prostitution the character selling sex tends to be portrayed as female creating specific formula stories into which stories about men who sell sex seem to fit uneasily.

Reflecting on interviews with male sex sellers we explore the role of narrative imagination in creating nuanced stories about the relatively unknown territory of male prostitution. First we analyse how male sex sellers narrate in and out of line with existing formula stories about prostitution, and how nuanced and complex stories unfold when appearing in interviews. We do so by analysing across cases to illuminate a variation from 'simple' stories that 'fits' existing formula stories to more nuanced stories.

Second we investigate the implications of the scarcity in relation to stories about male prostitution. We demonstrate how a nuanced narrative imagination is crucial in relation to how we – as researchers and research participants but also more broadly as citizens – act, interact and respond to each other's needs and desires. We further argue the importance of qualitative studies in general and narratives in particular in order to ensure a nuanced narrative imagination about male prostitution that can qualify both popular stereotypes and scholarly discussions.

Making Truth about Prostitution

Mark Benjamin Bibbert (Universität Kassel, Germany)

Prostitution has a long history of regulation but can also be considered a black box. It is a marginalized social space and therefore the public, the decent part of society, distances itself from prostitution. It is not known how many prostitutes work in Germany; the numbers circulating in the media are estimates and more often guesses. Research on the regimes of prostitution is also rare, which seems surprising considering the rich history of its regulation. This paper focuses on opposing 'realities' of prostitution by utilizing a sociology of knowledge approach to discourse analysis. The aim of this paper is to map the German debates and the changes in lawmaking from 2000 to 2017 into two distinct discourses which compete for statutory validation. Based on our discourse analysis I will show how the hegemonic discourse of protection moralizes the debates by using the discursive image of the young, naïve and ethnically othered trafficking victim and by attributing the responsibility for this 'reality' to the johns. In doing so the discourse of protection recurs to an authoritarian model of the state. The second discourse that we found is focused on autonomy and moreover finds itself in a marginalized position. This discourse of autonomy is backed by the sex worker union among others and emphasizes the diversity of the trade. Finally, the paper shows, relying on the tools of discourse analysis, how the debates on prostitution construct and structure the phenomenon of prostitution not only as a legal subject but as part of a sexual ideology.

On the Construction of Evidence: Medical Practices of Identifying Sexual Violence

Christoph Sucherdt (Universität Kassel, Germany)

The phenomenon of violence always was object of scientific categorization and classification. Significantly, as Ian Hacking (1999) has pointed out, in the 1960s the visualization of bone fractures through x-ray allowed the social construction of „the battered child syndrome“. Visualization still remains an important tool to identify child abuse (e.g. Tsokos & Guddat 2014). This paper will analyse the working practices of a walk-in clinic for sexually abused children in Germany. Hospitals increasingly provide special walk-in clinics for victimized infants, because injuries involving infants are often minimized by regular pediatricians and hospital staff. The project aims at studying doctor-child consultations, in order to understand the practices of seeing, measuring, reading and writing from an ethnographic perspective. It especially focusses on the documents that are used and asks how they furnish scientific evidence of sexual violence. What underlying concept of evidence-making intervention is utilized? What does visualization contribute to it?

(4a) Feeling the Field II: Emotions in Qualitative Research

Chair: Margarethe Kusenenbach

Managing emotions when using solicited diaries in panel studies

Ozana Cucu-Oancea

(Institute of Sociology, Romanian Academy, Romania)

People are constantly involved in an amalgam of tortuous social networks. They strive to be listened and understood, and they must also be empathic, earn trust and respect of others, in order to build and maintain functional relationships. And throughout this process, managing emotions plays a critical role.

The relationship between researcher and participant is also part of this pattern, with the amendment that the success of the qualitative researcher's work depends on how he/she manages the affective dimension of the relationship.

Using very personal methods (in-depth interviewing, ethnographic observation, solicited diaries), researching sensitive/taboo topics (love and sexuality, domestic violence and abuse, illness and death etc.), staying in touch with the participants for an extended period of time (see participant observation, repeated interviewing, panel studies) could be emotionally exhausting for the researcher at some point.

When participants are asked to share their most intimate feelings, thoughts, and acts, can the researcher stay entirely "on the other side"? Or should he/she give something similar in return to the participants? If sometimes the researcher turned into confidant, or confessor of the participants, where should the limit be set? How friendly/distant could the researcher be without jeopardizing the quality of the data or the validity of the results? How high is the emotional burden of the researcher involved in panel studies attempting to preserve the same sample for long periods of time?

The paper aims to explore the issues mentioned above, basing on the emotional challenges I've faced for the last 15 years using diary methods in longitudinal studies.

Talking with kids about substance use. Managing worries in an interview

Sabrina Wyss, Nikola Roth & Andreas Pfister

(Lucerne University of Applied Sciences and Arts, Switzerland)

When I (Sabrina) met Farid (pseudonym) for our interview, he seemed fragile and insecure. I worried about his well-being and therefore actively tried to make him feel comfortable: I smiled a lot, gave him a feeling of being in charge, and showed him that his thoughts are interesting to me. With time he loosened up and presented himself as a cool 14-year-old who feels misunderstood by adults. I was able to collect rich content until we talked about his views on substance use and drug prevention services. Suddenly I was worried that my questions would open new perspectives about drug use, or that I could undermine his parents position by asking too many questions. My worries began to obstruct an open discussion about substance use.

Our presentation will contribute to the discussion of emotional labor in research by discussing the effects a researcher's worries has on conducting interviews. When studying vulnerable groups ethical questions not only affect the research design but also the researcher's emotions. As demonstrated above, worries about the researchers influence on an adolescent's life can interfere with asking important questions. At the same time worrying about his or her well-being can have positive effects. Like in the example, it enhances empathy and therefore expands our understanding of the informant's perceptions. Due to such ambiguities, we argue that emotion management is a crucial part of conducting interviews.

We will explore the effects of worrying about informants in the context of our ongoing study. Following Grounded Theory methodology, we are exploring the (life-)circumstances and mechanisms hindering socio-economically deprived families to identify as candidates for drug prevention services. We conduct problem-centered interviews with parents and their (pre-)adolescent children.

Former extremist meets current extremist. Phenomenological and autoethnographical reflections.

Ümit Necef (University of Southern Denmark, Denmark)

This paper will present moods, feelings and reflections of a researcher and former left-wing extremist during his interviews with a young man sentenced to seven years in jail for being a member of the Islamic State (IS). The interviews are a part of a project aiming to shed light on the reasons behind the attraction to the IS. Four visits were carried out over a period of eight months, and the author has spent approximately fourteen hours with the inmate in a visitor's cell.

Taking inspiration from Lifeworld Method (Bech 2013: 108) the author concedes that he must bracket any preconceptions regarding Islamist terrorism as such, but does not deny he has them. He also acknowledges that he has to establish a distance from his preconceptions stemming from his experiences in left-wing extremism in Turkey in the 1970's, in order to avoid projecting them onto Islamist extremism and claiming that both types of extremism are identical. The meetings with the IS-member were emotionally intense experiences for the author. At different points during those meetings the author felt a spectrum of feelings such as fear, insecurity, anger, pity and "fatherly" solicitude, and he believes that these feelings and moods have colored his research. However, he maintains that – following Bollnow (The Nature of Stimmung, 2017) – researchers cannot escape dependence on moods and feelings in conducting research, for example by assuming a purely theoretical stance whose perspective is not "clouded" by them. To not involve experiences of an extremist past and avoid the issue of the influence of feelings and emotions on data collection and interpretation would be misrepresenting this author's research process and interpretations. Moreover, comparing different kinds of extremisms can lead to a deeper understanding of the constitutive elements of violence promoting ideologies as such.

(4c) Visual Data I: Video and Videography

Chair: Ajit J. Singh

The gesture in the classroom setting: between opacity and transparency

Regula Fankhauser & Angela Kaspar (PH Bern, Switzerland)

On the one hand, the gesture is a plainly visible phenomenon and thus – one would think – evidential beyond question. On the other hand, the attempt to put its significance into words rapidly gives way to imprecision. The gesture is vague and clear at once, or, as Wittgenstein asserts, “Imponderable Evidence” (“unwägbar Evidenz”) (Wittgenstein 1971, p. 366).

This is also true of gestures that occur in the school and classroom setting. However, while ritualistic, institution-specific gestures, such as putting one’s hand up, are evident in terms of the logic behind their functionality, recalcitrant gestures, in particular, which are interpreted as constituting a disruption within the classroom environment, are significant in a way that is less obvious. Here, their “Semantic Instability” (“semantische Instabilität”) (Makarova, Herzog & Schönbächler 2014) is two-fold: in the first instance, what is unclear and in need of interpretation is the question as to whether a specific motion is perceived as explicit and, thus, as a gesture (Luehrs-Kaiser 2000), and – secondly – whether it is to be ascribed the significance of a(n intentional) disruption.

The aim is to draw upon a case study from a research project undertaken by the University of Teacher Education (Pädagogische Hochschule) in Berne to recreate how and why gestures of (male) schoolchildren are perceived by (female) teaching staff as being disruptive, and which interpretation paradigm is used to explain this. What emerges is the fact that the teacher attempts to stabilise something vague and confusing at a semantic level by drawing upon categories of difference. By analysing gestural incidence in the classroom setting, it is thus possible to recreate concealed power structures.

Ethnography of String Quartet Playing

Theresa Vollmer (TU Berlin, Germany)

Very little sociological research has focused on study of a worldwide, ancient and basic but still complex form of interaction: playing music together. This also applies to playing music in a string quartet. The very few existing sociological investigations about string quartets do not treat the concrete process of playing music as interaction.

Playing music together is an excellent subject to analyze the bodily communication within a group of musicians 'on stage'. With video interaction analysis, we have a method to analyze the interaction between the musicians in detail. Videography means that the study of the recordings is embedded in a (focused) ethnography. As playing music is a sophisticated art, which to master takes yearlong training and because of the specific subjective aspects of this art/craft, the (auto)ethnography is undertaken by a musician. The triangulation of the different approaches is one of the main issues of the research:

The researcher herself is playing the violin cello in a string quartet and thus able to reconstruct the subjective perspective of a string quartet member – including the special kind of seeing, hearing and feeling.

Furthermore, the rehearsals of different ensembles are filmed. In this way, the author analyzes the playing music from a lifeworld approach and triangulate this angle to the interaction perspective, which based on the video interaction analysis.

However, the perspectivity of hearing and seeing while playing music in an ensemble are one of the keys to understand the complex nonverbal communication between the musicians. Furthermore the knowledge of routinized and habitualized body movements of playing a string instrument is necessary, to differentiate between the various gestures of the musicians and is necessary to analyze the videos adequately. Nevertheless, with this ethnographic background knowledge, it is possible to show how the musicians are able to coordinate their play.

Neglected Enacted Meta-Commentaries in juvenile youth cultures

Maud C. Hietzge (University of Education, Germany)

Wittgenstein's dogma of eloquent silence sounds more like a prediction than a description of communication, he didn't keep an eye on gesture and the body. Especially video data are able to make clear what happened in conversation additionally to verbal speech. The methodological development of video analysis (eg. Bohnsack, Nohl, Raab) and carnal sociology (Wacquant, Crossley; Honer) make clear that we have to include the body much more concrete in our research what has been promoted by interaction analysis already (Cicourel, Kendon, Goodwin, Streeck). What can't be said might be simply shown (Volberts). Following Hirschauer, the silent or implicit knowledge of the body has to become more central to sociological research.

Youth cultural movement practices will be analyzed with the aim to focus the sensual centre of new movements like parkour and mermaiding. The concepts of performativity and mimesis, hexis and meta-actional commentary are used to make clear what is 'shown'. The dramaturgical 'loop' of Turner and Schechner will be used to come to grips with the common moment in different so called trendy sports activities. Video vignettes will give an imprint of the qualities of the moves, and examples of interview text will be analyzed. The activities will be put in the historical context of the Anthropozän and finally the enacted meta-commentaries formulated that eg. include statements on urban existence and new images of femininity.

Pitfalls and opportunities of using 360° video for research: The case of territorial stigmatization in Cape Town

Hervé Roquet (ETH Zürich, Switzerland)

360° video cameras are a relatively new and surprisingly affordable technology allowing researchers to record comprehensive 360° views of their physical environment. In this paper, I first present a simple recording technique that I developed and tried in Cape Town. This technique demonstrates the advantages of minimizing researcher involvement with the camera and making the camera discrete enough to go relatively unnoticed during its use. I then compare regular 2D videos with 360° videos, stressing potential pitfalls and opportunities that the latter medium entails for researcher. I focus on the claim - often made by 360° video proponents - that by granting viewers the ability to choose where to look at in the video (by moving their body), 360° videos create a feeling of "being there" that is harder to produce with regular 2D video. I argue that this facilitated, immersive dimension of 360° video is indeed a main strength of the technology and opens up new possibilities for researchers. For instance, it makes easier the documentation and communication of the subjective experience of how a place feels, its atmosphere at a certain time. My discussion is based on exploratory field work, where I used 360° video to record semi-structured interviews in some of Cape Town's marginalized territories on the topic of territorial stigmatization. Building on this backdrop of stigmatized, often feared and unseen places, I then used the method of 360° video elicitation to show Capetonians footages of these semi-structured interviews conducted with residents of stigmatized places.

(4d) "Non-Standard" Situations: Edgework, "Fraud" and "Failure"

Chair: Tea Torbenfeldt Bengtsson

Ethnography at the Edge: A confessional tale of methodological challenges encountered when relying on fieldwork to investigate violence-promoting Islamist extremism

Henriette Frees Esholdt (Lund University, Sweden)

This paper accepts Jeff Ferrell's and Mark Hamm's invitation to ethnographers of crime and deviance in *Ethnography at the Edge* (Ferrell & Hamm, 1998) to be inspired by moments of edgework, and is a confessional tale (Van Maanen, 1988) of the methodological challenges of investigating violence-promoting Islamist extremism (VPIE) relying on fieldwork. Due to warnings about going directly to the source, and due to the methodological challenges of accessing VPIE environments and generating primary first-hand data on individuals who regard engagement in Jihad and violent defence of Islam as a central aspect of being practising Muslims, the research project discussed in this paper takes another point of departure. It turns its attention to second-hand information from e.g. parents, friends, teachers and the police, who have experience with young people who are active in, have been active in or are at risk of getting involved in VPIE. However, it turns out that these groups, too, are neither easily nor safely accessed. Thus, the paper describes the point in ethnographic fieldwork where the researcher realizes that a safe, clearly structured step-by-step methodological approach does not at all suit this research area. Instead, the researcher has to move beyond the edge and be willing to take risks in the search for relevant informants. Furthermore, the paper expands the use of the term 'edgework', as it is used to describe not only risk-taking experiences, but also the experience of being at the edge of conducting ethical and unethical research, being a researcher and being an informant for the police.

The research interview as a frame of fraud

Christopher Schlembach (University of Vienna, Austria)

Open ended research interviews can be conceptualised as fully fledged Parsonian social systems, based on rationality and reciprocity of action orientation which allow for the constitution of intersubjectivity and meaningful interaction. In Goffman's late work on frame-analysis they can be interpreted as transformations (keys) of ordinary talk. This paper discusses the rare event in which the integrated structure of a research interview broke down and was transformed into a "frame of fraud" (a fabrication in Goffman's terminology). The interview was part of a research project on cyber-fraud in which imprisoned offenders were interviewed to understand their motives as well as their offending methods. By using an analytical scheme for analysing structures and processes of cyber-fraud, based on Goffman's idea of frames, that was developed in the course of the project, this paper shows how researchers became victims of fraud. The interview, then, was a failure from the researchers' perspective but the fact that it "performed" the mechanisms of fraudulent interaction made it a success which confirmed the theoretical framework of understanding this type of interaction process. Three stages can be distinguished in the course of this process: (1) being detached from the routine grounds of every-day life, (2) staying attuned to a fraudulent definition of the situation that was maintained by strategic impression management of the offender, and (3) cooling out after the fraudulent interaction has been revealed.

(5a) Continuing Ethnography

Chairs: Gerben Moerman & Archana Ramanujam

Setting up a Comparative, Collaborative and Continuing Ethnography

Gerben Moerman, Archana Ramanujam, Gerlieke Veltkamp & Christian Bröer (University of Amsterdam, The Netherlands)

Since 2016 we have been setting up a large-scale study on eating, drinking, physical activity and sleeping of children between the age of 0 and 4. Our research is intended to shed light on health practices in everyday life. The ethnographic panel study is concerned with practices within the family and socio-environmental resource pathways leading to health inequality and child overweight. The study is part of a cohort research programme initiated by Sarphati Amsterdam. Our design is meant to lead to a large data set which enables ad-hoc and post-hoc questions and can help to make sense of epidemiological and register data.

In this paper, we want to share our methodological reflections on setting up this Comparative, Collaborative Ethnographic panel study. We will show how we designed the comparison of practices within the family with different researchers without sacrificing depth. We will mostly focus on how we have organised future proof of data stewardship considering issues of design, selection and dropout, and ethics.

Conceptualizing Time in Qualitative Longitudinal Health Experience Studies: A Review

*Archana Ramanujam, Stefano Giani & Christian Bröer
(University of Amsterdam, The Netherlands)*

There is an increasing appreciation for the value of qualitative longitudinal research in understanding individuals' experiences of sickness, health or wellbeing, reflected in the burgeoning number of studies in this field. Yet, little attention has been paid to how we frame and conceptualize of time in these studies, both in terms of design and analysis. This is despite the fact the 'continuing' or longitudinal aspect of the study is generally crucial to the goals of the study.

First, the research design may structure the way in which participants experience their health, illness or wellbeing in the collection phase, depending on the frequency, duration and intensity of contact with the field and participants. Second, researchers may shape the 'flow' of time as they analyze the data, bringing their own inductive and deductive ideas of how time works to the table. Time may build up, stay constant or be phasic, for example. This review seeks to understand the relationship between the study design, data, analysis, and how time is conceptualized. Four sociological, anthropological and biomedical journals were searched in this process. We hope to understand the interplay between our own conceptions of time as researchers and the flow of time as experienced by participants and informants.

We focus on health studies in part because of our own project within Sarphati Amsterdam, a cohort study in which we conduct qualitative longitudinal research to understand the developments around eating, sleeping and physical activity in children and their contributions to overweight (or lack thereof). We wish to situate our own study within the qualitative longitudinal literature, and better understand how we should indeed deal with time.

Exploring an epistemology of desire lines for ethnography in neoliberal times

*Sevasti-Melissa Nolas & Christos Varvantakis
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The proposed paper contextualises the temporalities and practices of ethnographic research in the neoliberal moment. Ethnographic research is a longitudinal, relational, engaged and often messy practice of knowledge creation which is, in many ways, antithetical to practices of social and economic acceleration that characterises contemporary higher education where many ethnographers are located. Much of the scholarship to-date on neoliberalisation has, rightly so, focused on the consequences of neoliberalism for collegiality, relationships, and mental well-being. These are sites of struggle and suffering. In this article, we are interested on the impacts of neoliberalism on research practice as that relates to qualitative analysis. The paper explores the subject position of the ethnographer in their embodied personhood and as a member of the neoliberal university. How does such positioning effect the craft of ethnography? We write from the perspective of early/mid-career researchers, having worked largely in a northern European context for the last 10 years. We want in particular, to consider the rise of professionalisation and its impact on practices of sense-making invoked by ethnographic work that takes a long-view. In particular, we reflect on our own experiences as multimodal ethnographers on a five year ERC funded study (the Connectors Study) that explored the relationship between childhood and public life in three cities (Athens, Hyderabad, London). We are particularly interested in the strategies, tactics and ruses that might be employed to deviate, resist and subvert the pressures of an impact-driven short-term fast science. The metaphor we have come to invoke, as a practice of slowness, of curiosity and of resonance, is that of 'desire lines'. The paper develops this metaphor in relation to ethnographic research and with examples from our practice.

(5b) Narrating the Unexplored and the Concealed II: Interpreting Signals and Symbols

Chairs: Jan K. Coetzee & Asta H. Rau

Mining the metaphor: Unearthing the concealed in participant narratives

Asta H. Rau (University of the Free State, South Africa)

Metaphors possess significant symbolic power. They deliver a compelling and intricate synopsis of how a person thinks and feels about something, be it an object, action, or experience. They occur naturally, in everyday speech, so they are not hidden or difficult to identify. But do we recognise that metaphors provide a portal into a person's innermost world? Do we tap the potential of metaphors to reveal the meanings that hide below the surface of what participants say? Or do we allow them slip by us as easily as they bypass the conscious speech of our participants?

In the vast oeuvre of work on qualitative inquiry we find the oft-repeated instruction to Listen, Really listen. But we can get so caught up in the busyness of 'doing research' and so focused on the questions that we have planned to ask, that we fail to tune finely enough into what people say. On top of that, we have come to rely more and more on all sorts of recording devices to remember for us, and this disturbs the instinct to stop, right there and then, and probe the meaning of that single, quick little clue.

Drawing on several research projects this paper brings examples to illustrate how metaphors allow us to unearth the buried riches of meaning shimmering below the surface of what people say.

Responses of British Audiences to Humanitarian Aid Advertisements: An Interpretive Phenomenological Analysis

Khondker S. Nasreen

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Purpose: The purpose of this interpretive phenomenological paper is to understand the experience of viewing 'others' by the British audience in humanitarian advertising. In the context of globalization, and continuing humanitarian efforts, the portrayal of the 'other' in marketing practices, especially in marketing communications has important ideological outcomes.

Methodology: Audience response has been explored using Interpretive Phenomenological Analysis. Belk (2017) argued that consumers of advertising (that is, audience members) are co-creators in the meaning making processes of the images and narrations they view in humanitarian aid advertisements in their daily lives. Thus, advertising is not a separate part of life to which they devote special attention. Studies have been conducted on charity advertisements made in laboratory settings (Small & Verrochi, 2009; Winterich et al., 2009; Winterich et al., 2013; Winterich & Zhang, 2014). The current study has noble contribution to literature by exploring the under-researched area of audience responses to real life advertisements.

Findings: In exploring audience responses, this study has found a set of experience that the audience members shared in remembering humanitarian aid advertisements. Audience experience has been analysed using Bar-Tal's (1997) stereotype formation theory. Thus, the second finding is that, this experience of viewing is facilitating stereotype formation on the part of the audience members. For instance, educated audience members were using the word 'Africa' as a means to express that it is a homogenous and almost a country per se. The diversity of African continent appears to be missing from the perception of the audience. Thus, the study narrates the concealed perception of British audience that everyone in Africa needs handouts from the West.

There are important theoretical and practical implications of the study. Theoretical contribution is challenging the existing concept that guilt leads to increased donations. Practical contribution is the ideological outcome of aid advertisements.

Religious Affiliation and the Use of Sacred Texts in Social Research Interviews

Maged Zakher (The University of Northampton, United Kingdom)

Although religion and society have many areas of overlap, many cultural studies seem to avoid the focus on religious affiliations and self-identification of research participants. Ignoring the rich layers of research participants' religious backgrounds, when they are approached for a social study, may deprive social research from important insights into participants' lives, interests and values.

This presentation foregrounds the religious self-identification of research participants in two main practical ways: a) in recruiting research participants along the lines of their religious self-identification, and b) in using sacred texts they subscribe to as tools to enhance the research interviews.

The presentation reports on a qualitative study that utilised short excerpts from the Bible and from the Quran to prompt and sustain research one-to-one interviews with 28 participants (15 Christians and 13 Muslims) from different nationalities. The study analysed the quality of data collected from such sacred-texts-based interviews, the empowerment of participants, and the nature of the interaction between the interviewer and the interviewee.

The discussion revolves around the benefits of adding the religious self-identification to the research participants' recruitment process. It also focuses on the findings of the study which show that using sacred texts was perceived favourably by the participants, enhanced the dynamics of the interviews and provided a platform to produce data that are rich, varied and nuanced. Using sacred texts with participants who subscribe to them added an element of ownership, as participants were able to voice their opinions using texts they hold dear. Foregrounding participants' religious affiliation contextualises the research interviews in settings that are perceived by the participants to be genuine, allowing them to express some of their values that may otherwise remain unspoken.

(5c) Visual Data II: Images and Drawings

Chair: Katarina Jacobsson

The 'Fine-Tuning' Ethnographic Method: Practice, Principles and Procedures.

Ricardo Ayala (Ghent University, Belgium)

It goes without saying. Systematic observation and interviews constitute by far the most common techniques used in ethnography. But understanding the social often requires more than just observing, taking notes and talking with people. Non-conventional methods can support ethnography by 'fine-tuning' the construction of meaning. However, lacking full explanation of how to use alternative field methods, ethnography literature devotes disproportionate attention to observation techniques.

This conference paper is an excerpt of a larger project. We (i) illustrate how non-conventional methods are useful in exploring the unexplored, (ii) make the case of sociograms and participant-made drawings, and (iii) present the practice, principles and procedures of Fine-tuning, a systematic method developed to enrich ethnographic analysis.

Notes and excerpts are central to ethnographic analysis. Yet language presupposes an ability to use it. For example, it implies that participants are able to translate thought into words with precision and clarity, and that they know how words are used and interpreted. This method challenges this assumption. Using images as an alter language, it opens a way to discovery when representations do not easily translate into words. It draws on representation, visualisation and interaction as ports of entry into group dynamics. Visuals are central to the Fine-tuning method.

Exploring Visual Thinking

Claudia Scheid (PH Bern, Switzerland)

Children's drawings are particularly useful to get insight into children's reflections upon their social relationships. Drawings are not just mirroring their experiences: they could also be seen as an attempt to take up that existing moment and subjectively transform it, shaping it in a certain direction. By taking up their own wishes and motifs, in the process of drawing children are able to relate to their own wishful relations, which they are trying to express, within a hypothetical space in which the subjects could experience this by means of trying out new configurations.

The methodological considerations correspond with anthropological ones of what the motifs of children's drawings are and how they are represented: Obviously, there exists utterly differentiated mental work beyond any conceptual explication without resulting in any intentionally controllable competence.

On the basis of the empirical study, we are again able to highlight facts that have been previously examined by Rudolf Arnheim (1994): Artistic imagination is a necessary mode of reflection of relations in the world and their possible forms. Artistic media of expression can consequently function as an instrument of analysis and reflection.

Italian women and the power of relational capital- a picture analysis

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Kassel, Germany; BI Norwegian Business School, Norway)*

Habitus, as the embodied dispositions and social position of a person, links to the determining factors of different forms of capital. Thinking about powerful actors, we should consider relational capital as a capital form supplementing the capitals named by Bourdieu- social, cultural and economic. Performing in a modern world, where career and influence is related to networking and ties, we might think of relational capital determining success.

We analyze the self presentation of the most powerful and influential women in Italy, holding chairs of the boards of big companies and being meaning makers in politics and economics. We follow the documentary method paradigm, applying the Iconology by Panofsky to analyze their "LinkedIn" profile pictures. By that we try to unveil and reconstruct cultural images and stories, exposing intrinsic meaning, symbolic values and relations between object, subject and environment.

These women might present themselves in a certain way, while interacting with culture and society. We take a close look on what the symbolic power is transported through the visualized moment of interaction.

Grounding on that there is a dissembled message behind what the spectator immediate perceives, we will argue that there is a gainful moment and use of exploit female relational power. Being a women might be a powerful source competing in the male game plan.

This work contributes by presenting a method which reveals latent content, to get a more specific understanding of what we immediate sense. Secondly we will uncover blind spots to assemble and reconstruct in which veiled ways leaders develop power. Thirdly, we may show that gender-roles, use of bodies and sexuality matters, but not unilateral as a female penalty.

We assume that we will find differences in the way women use relational capital, and may later be able to link that as determining factor to success.

(6a) Studying the Inaccessible: Gatekeepers, Elite Cultures and Circles

Chair: tbd.

How to grasp the bygone? A sociology of knowledge approach to past communicative knowledge cultures

Tilo Grenz & Niklaus Reichle (University of Vienna, Austria)

This conceptual paper aims to develop a sociology of knowledge approach for the exploration of past knowledge cultures and thereby tackles the topic of unexplored realities in a three-fold sense: It (a) deals with locked (means: socially-exclusive) fields of past realities that are (b) inaccessible to a presence-oriented empirical approach. Furthermore, it (c) reflects on how a retrospect access via historical artefacts is leveraged and shaped by present-sensory aspects (e.g. the haptic of paper). Insofar the limited accessibility of past events, as well as sensual aspects of historical artefacts, are methodologically related to each other.

The paper is to be understood against the background of a research project dealing with the famous Viennese discussion circles of the interwar period of the last century (e.g. the Mises private seminar, Geist circle, etc.). Evidently, the interactions and exchanges characterising these specific knowledge cultures are bygone and the participants of the circle-meetings long deceased. As past knowledge cultures elude/escape direct empirical access, new strategies must be developed to explore them.

In order to get insights into the mentioned knowledge cultures, it seems essential to reflect on how to deal with the available data. At the core of this paper lies the question of how to methodologically integrate two distinct perspectives on historical data – sources and remains – in a way that allows researching past knowledge cultures from a micro-level perspective, respectively getting valuable insights into the circles-attendees' everyday "realities". Essential for this undertaking is the differentiation between two types of data: Self-testimonies (auto-biographical texts and interviews) and process-produced data (f.i. notes, manuscripts, etc.). While the first type of data is characterised by having come into being decades after the respective knowledge cultures have been vivid, the second type of data bears witness to the actual here and now of the knowledge culture to be described.

Research in the families of the Russian business elite: Protecting privacy, but seeking social recognition

Elena Rozhdestvenskaya

(National Research University Higher School of Economics, Russian Federation)

The overall goal of the research is to study the views of potential successors about the continuity of business and well-being and compare it's perceptions with the intentions of the parent generation, the owners of private capital. Empirical base - 40 interviews with the parents' generation (fathers) and 20 interviews with adult children of the business elite. The method of information gathering is semi-structured interviews in combination with the methods of compiling a family tree, suggesting free narrativization of the family history with the formulation of symbolic gendered messages from generation to generation and a technique for visualizing the expected life-course events with their subsequent narration. The theoretical framework of the study combines a systematic approach (Distelberg, Ritch, Sorenson, 2009) and ethnography of elites (Harrington 2015), anthropology of elites (Rothkopf 2008). As a result of the study, it can be concluded that the chances of a second generation of potential successors to reproduce the social status and successful transfer of business are quite high.

In addition to the direct tasks of studying (the transfer of business) we have indirect ethnographic observations. They are associated with a high degree of protection of the privacy in families of entrepreneurs from public attention. On the other hand, they articulate the need to restore the image of the entrepreneur in society, to rehabilitate entrepreneurial success. This ambivalence creates a contradictory background for the interview. One of the research methods - the genealogical tree and the success story of the business founder - is also a test for the borders of privacy, and how the narrator understand his path of social mobility, set of values and socially presented life history.

Access, trust and stigma in researching civil society elites

Malin Arvidson & Anders Uhlin (Lund University, Sweden)

In this project we explore the idea of a 'civil society elite' and its interaction and integration with other elite groups. This area remains greatly under-researched. The concept of 'civil society elites' may be provocative as an elite per se can be seen as antithetical to the ideals of civil society as representing a community of equals outside the ruling classes. But as governments raise expectations that civil society organizations act as partners in solving societal challenges, certain civil society actors gain access to exclusive policy-making processes and arenas for deliberations. Hence, we expect processes of 'elitisation' within and beyond civil society to intensify.

This paper elaborates on the methodological challenges of researching civil society elites and their integration with other elite groups. Our research is guided by an analytical framework focused on processes and relations informed by field theory (Bourdieu, Social Action Field). We propose to use 1) biographical interviews with so called boundary-crossers (people with careers in civil society as well as in political and/or business sectors) and 2) ethnographic case-studies of institutional arenas and processes involving elites from different sectors.

The paper outlines a methodology for studying civil society elites and their integration with other elite groups and discusses promises and challenges of the proposed approaches. More specifically, we identify challenges related to access and trust, reflect on power dynamics in relations between researcher and elite interviewees, and discuss the possible stigma associated with being identified as part of an elite group and the implications this may have for the research process. While issues of access, trust and power are central to most ethnographic based field work we argue that there are particular challenges involved in researching civil society elites that come from normative and political ideas attached to the notion of an elite in this context.

(6b) Narrating the Unexplored and the Concealed III: Narratives, Ethnography and Organizations

Chairs: Jan K. Coetze & Asta H. Rau

The reflexive relationship between narratives of identity: A theoretical contribution to narrative methodology based on an ethnographic fieldwork in prisons

Nichlas P. Berger

(VIVE – The Danish Center for Social Science Research, Denmark)

Narrative is a fundamental human way of giving meaning to experience and creating identity at all levels of human social life. People's stories can be a powerful medium for learning and gaining understanding of others by providing contexts for insights into what one has not personally experienced. Understanding how narrative identity works and what narrative identities actually do in social relations require, according to Donileen R. Loseke, the examination of the reflexive relationships between and among stories of cultural, institutional, organizational, and personal narratives of identity found on macro-, meso- and the micro-levels. Narrative identities in research are usually approached on a single level in which the reflexive relationships among the different types of identities are ignored. In order to create better understanding of the realms of the everyday life-world of the marginalised and their stories, understanding the specific context of storytelling are of great importance.

In this paper I explore the reflexive relationships between the cultural, institutional, organizational and personal narratives of identity by drawing upon an ethnographic study among prisoners with the psychiatric diagnosis of Attention Deficit Hyperactivity Disorder (ADHD) and front-level workers. When told by clients in social service organisations, stories and identities are often mediated through a social problem discourse. Attending to the cultural dimension of the social problem narratives of the prisoners, is central as they are being translated and formed by the prison institution and by inmates thus having profound consequences for inmates' sense of selves and their social identities. The aim of the paper is theoretical, presenting different forms and types of common narratives to show how these narratives relate and how the cultural narrative of ADHD is told and retold in the institutional context and I will contribute to the development of a reflexive model of narrative identity.

Stories about mentally distressed employees. Exploring collective sense-making in the workplace on the basis of narratives

Anna Gonon

(University of Applied Sciences Northwestern Switzerland, Switzerland)

Stories can provide access to hidden aspects of reality. In the sociology of suffering and illness, analyzing illness narratives is a well-established way to explore how people experience symptoms and deal with the social implications related to an illness.

In my paper, I discuss how processes of collective sense-making about work incapacity due to mental distress can be explored on the basis of narratives of participants. Work incapacity due to mental distress has been increasingly problematized in public discourse since the beginning of the 21st century. Work incapacity does not directly result from a medical condition, but is negotiated in the context of a specific workplace. Situations of negotiating work incapacity in companies are difficult to access. Mental diseases are still viewed as a stigma and a contested illness. The experience of mental distress can be hard to express. Even if employees disclose that they suffer from mental distress, negotiations about its meaning and consequences, e.g. possible accommodations, take place on the “backstages” of workplaces. They largely occur outside the frame of institutionalized casework and are hardly accessible for direct observation. Retrospective accounts of the involved participants seem to provide a way to access this domain of social reality.

My contribution is based on interviews with employees having disclosed mental distress, their supervisors and HR managers. Their stories about the negotiation of work incapacity reveal attempts to assert identities and legitimations of taken steps and decisions. Combing multiple perspectives on the same negotiation process provides information about who highlights which aspects, which parts of the story are shared between the involved persons as well as disparities between them. I will also discuss ethical questions raised by this approach, especially how to present data and findings, if there are disparities between the participant's stories.

Behind closed doors and curtained windows – challenges of researching mental illness-related stigma

Anna Prokop-Dorner (Jagiellonian University, Poland)

For many families in Poland psychiatric diagnosis of a family member means "closing doors and curtaining windows, speaking quietly and not receiving guests". Challenges encountered during the process of collecting the data on subjective experience of courtesy stigma among relatives of individuals with schizophrenia reflected the nature of the phenomenon and required some particular methodological solutions. As family caregivers of individuals with severe mental illness typically conceal the information about the relative's illness even from their close social surrounding, experience of accompanying a relative with schizophrenia remains unspoken for many years. While struggling with shame, fear of rejection and anticipation of the lack of understanding prevents family caregivers from sharing their burden, receiving little or no support determines the lack of verbal means of expressing their experiences. The presentation discusses the particularities of qualitative research on stigma and proposes some solutions regarding accessing the tacit field, techniques of studying the concealed experience and strategies of analyzing accounts on shame.