Abstracts
<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>THE MORTICIAN AS A SUBSTITUTE FAMILY</td>
<td>6</td>
</tr>
<tr>
<td>Valentina Bartolucci</td>
<td>6</td>
</tr>
<tr>
<td>DISCOURSE, SOCIAL INTERACTION, AND PEACE</td>
<td>7</td>
</tr>
<tr>
<td>Lars-Erik Berg</td>
<td>8</td>
</tr>
<tr>
<td>LEVELS OF LANGUAGE POWER</td>
<td>8</td>
</tr>
<tr>
<td>Lars-Erik Berg</td>
<td>9</td>
</tr>
<tr>
<td>NON-VOCAL GESTURES AS LANGUAGE – THE EXAMPLE OF DANCING</td>
<td>9</td>
</tr>
<tr>
<td>Max Besbris</td>
<td>10</td>
</tr>
<tr>
<td>ETHNOGRAPHIC RESEARCH IN NEW YORK’S REAL ESTATE MARKET</td>
<td>10</td>
</tr>
<tr>
<td>Daniel Bodén</td>
<td>11</td>
</tr>
<tr>
<td>FLEXIBLE BUREAUCRACY – TECHNOLOGY AND NEW PUBLIC MANAGEMENT</td>
<td>11</td>
</tr>
<tr>
<td>Marianne Boström</td>
<td>12</td>
</tr>
<tr>
<td>EVERYDAY LIFE AS A TREATMENT TOOL FOR CHANGE AND THE DEVELOPMENT OF SELF FOR PERSONS WITH SEVERE MENTAL DISABILITIES</td>
<td>12</td>
</tr>
<tr>
<td>Michael Dellwing</td>
<td>13</td>
</tr>
<tr>
<td>THE USE VALUE OF PSYCHIATRIC DIAGNOSES: ADDICTION ASкриptions AS INVOLVEMENT CONTROL</td>
<td>13</td>
</tr>
<tr>
<td>Sveinn Eggertsson</td>
<td>15</td>
</tr>
<tr>
<td>SOME CONCERNS REGARDING THE USE OF “GRAFFITI” AS A CLASSIFICATORY TERM</td>
<td>15</td>
</tr>
<tr>
<td>William Ryan Force and James Michael Thomas</td>
<td>16</td>
</tr>
<tr>
<td>RACE, AFFECT, AND THE EMBODIED SELF</td>
<td>16</td>
</tr>
<tr>
<td>Saddik M. Gouhar</td>
<td>17</td>
</tr>
<tr>
<td>INTEGRATING WESTERN / CHRISTIAN SYMBOLISM INTO ARABIC / ISLAMIC LITERATURE</td>
<td>17</td>
</tr>
<tr>
<td>Elke Van Hellemont</td>
<td>18</td>
</tr>
<tr>
<td>SEDUCED BY IMAGINATION: YOUNG MEN AND THE SEDUCTION OF GANGS</td>
<td>18</td>
</tr>
<tr>
<td>Matilda Hellman</td>
<td>19</td>
</tr>
<tr>
<td>THE ROLE OF TEMPORALITY IN THE PROBLEM DEFINITION OF THE EXCESSIVE PLAYING OF MMORPGS</td>
<td>19</td>
</tr>
<tr>
<td>Andreas Henriksson</td>
<td>20</td>
</tr>
<tr>
<td>ORGANIZING INTIMACY – SWEDISH SINGLES ACTIVITIES AS NEGOTIATIONS OVER INTIMATE RELATIONS</td>
<td>20</td>
</tr>
<tr>
<td>Antoaneta Hristova</td>
<td>21</td>
</tr>
<tr>
<td>CULTURAL VALUES AND POLITICAL CONSERVISM IN TERMS OF A SOCIETY IN TRANSITION – THE CASE OF BULGARIA</td>
<td>21</td>
</tr>
<tr>
<td>Anna Liv Jonsson</td>
<td>22</td>
</tr>
<tr>
<td>MAKING GOOD TRADITIONS BETTER – STUDENT LIFE AT THE UPPSALA STUDENT NATIONS</td>
<td>22</td>
</tr>
<tr>
<td>Annika Jonsson</td>
<td>23</td>
</tr>
<tr>
<td>THE ONTOLOGY OF CONTINUING BONDS</td>
<td>23</td>
</tr>
<tr>
<td>Margaretha Järvinen and Signe Ravn</td>
<td>24</td>
</tr>
<tr>
<td>CANNABIS CAREERS REVISITED: APPLYING HOWARD S. BECKER’S THEORY TO PRESENT-DAY CANNABIS USE</td>
<td>24</td>
</tr>
<tr>
<td>Roy Kemmers</td>
<td>25</td>
</tr>
<tr>
<td>BECOMING POLITICALLY DISCONTENDED</td>
<td>25</td>
</tr>
<tr>
<td>Jukka Kemppainen</td>
<td>26</td>
</tr>
<tr>
<td>PROBLEM GAMBLING – IDENTITY – CULTURAL ENVIRONMENT</td>
<td>26</td>
</tr>
<tr>
<td>Toshko Krastev</td>
<td>27</td>
</tr>
<tr>
<td>TRUTH AND DECEPTION: TYPES OF DEFORMATIONS IN PARTY-POLITICAL REFLECTIONS</td>
<td>27</td>
</tr>
</tbody>
</table>
ASIA .................................................................................................................................................................. 30

OF STATES ........................................................................................................................................................ 43

STUDENTS ........................................................................................................................................................ 37

EMO ................................................................................................................................................................. 39

Nathan Light .............................................................................................................................................. 30

SOCIABILITY IN PAID DOMESTIC WORK .................................................................................................... 29

Vesa Leppänen .......................................................................................................................................... 29

A SOCIAL DIMENSION ON EVERYDAY LIFE AMONG HEROIN USERS IN A SWEDISH SETTING .......... 28

Phil Lander ............................................................................................................................................... 28

THE LIMITS OF PLAY IN GAME NARRATIVES CONCERNING WORLD WAR II ...................................... 31

Jonas Linderoth and Adam Chapman ....................................................................................................... 31

MALIN LINDSTROM .................................................................................................................................... 32

QUEER VENTURES OR BUSINESS AS UsUAL? EVERYDAY EXPERIENCES OF SWEDISH ENTREPRENEURS IN

CULTURAL AND CREATIVE INDUSTRIES .................................................................................................... 32

Anders Lundberg ........................................................................................................................................ 33

CONSTRUCTING ENVIRONMENTALISM AS A FAITH ISSUE ...................................................................... 33

Vessela Misheva ........................................................................................................................................ 34

TATTOOING AS A MODERN PHENOMENON: A SYMBOLIC INTERACTIONIST PERSPECTIVE .................... 34

Alireza Moula ............................................................................................................................................... 35

A PRAGMATIST METHODOLOGY FOR QUALITATIVE RESEARCH DESIGN .............................................. 35

Thaddeus Muller ......................................................................................................................................... 36

LOU REED’S WALK ON THE WILD SIDE: TRANSGRESSION IN SEX, DRUGS, AND ROCK ‘N ROLL .......... 36

Thaddeus Muller ......................................................................................................................................... 37

DEALING WITH THE ACADEMIC STIGMA OF FRAUD: THE CASE OF DIEDERIK STAPEL AND HIS PH.D.

STUDENTS ........................................................................................................................................................ 37

Per Maanson .................................................................................................................................................. 38

SOCIOLOGY AND THE DEVELOPMENT OF SYMBOLIC INTERACTIONISM IN SWEDEN ........................................ 38

Susanna Nordstrom ..................................................................................................................................... 39

UNCERTAINTY AND DISCONTINUATION AS FACILITATORS OF AGENCY? THE CASE OF THE 21ST CENTURY

EMO .................................................................................................................................................................. 39

Liselotte Olsson ............................................................................................................................................. 40

CONSTRUCTING FAMILY THROUGH ASSISTED REPRODUCTION ............................................................... 40

Jo Ann Oravec ............................................................................................................................................. 41

PHYSICAL AND VIRTUAL HOARDING: PERSONAL POSSESSIONS AS SPECTACLE IN AN ERA OF

OVERCONSUMPTION ....................................................................................................................................... 41

Valentina Palkova ......................................................................................................................................... 42

THE CULTURE WE LIVE IN: THE OPERATIONALIZATION OF CONCEPTS AND THE RUSSIAN APPROACH... 42

Denis Peskov .................................................................................................................................................. 43

HE WHO HAS EYES LET HIM SEE: SOME NEW WAYS OF THE VISUAL PRESENTATION AND PERCEPTION

OF STATES ........................................................................................................................................................ 43

Silvia Pezzoli .................................................................................................................................................. 44

MOURNING: SELF-HELP GROUPS AS A MEANS OF RETURNING LIFE ..................................................... 44

Hamideh Addelyan Rasi .................................................................................................................................. 45

THE COGNITIVE EMPOWERMENT OF FEMALE YOUTH IN IRAN: CAN PSYCHOSOCIAL INTERVENTION

IMPROVE THEIR LIVES? .................................................................................................................................. 45

Gerrit Retterath and Alessandro Tietz ......................................................................................................... 46

IMAGES OF OTHERNESS IN THE WALKING DEAD .................................................................................... 46

Lika Rodin ...................................................................................................................................................... 47

THE MICRO-MACRO ISSUE IN THE MIRROR OF MICROSOCIOLGY .......................................................... 47

Vincenzo Romania ......................................................................................................................................... 48

DAILY LIFE AS A MUSICAL PERFORMANCE: AN INTERACTIONIST APPROACH ........................................ 48

Lisa Salomonsson ......................................................................................................................................... 49
DOING PHYSICIANSHIP: ON THE ROLE OF INTERACTION IN THE SOCIAL CONSTRUCTION OF IMMIGRANT
IDENTITY IN SWEDISH HEALTH CARE ORGANIZATIONS ................................................................. 49
Keywords: profession, immigranthood, physicians, interactions Andrea Salvini .................................. 49

SYMBOLIC INTERACTIONISM ON “PEACE” AND “PEACEFUL INTERACTIONS” .................................. 50
Judith Schmelz....................................................................................................................................... 51

CYNICISM AND EMOTIONS, OR CYNICAL EMOTIONS? ................................................................... 51
Susie Scott .............................................................................................................................................. 52

THE PARADOX OF SHY PERFORMATIVITY: STAGE FRIGHT AND ITS RELATION TO SHYNESS IN EVERYDAY
LIFE.......................................................................................................................................................... 52
David Shulman and Rebecca Heslin ..................................................................................................... 53

STIGMA 2.0: MOCKING CONTENT AND THE AMPLIFICATION OF DEVIANCE IN VIRTUAL SOCIAL
INTERACTIONS ......................................................................................................................................... 53
Bengt Starrin ......................................................................................................................................... 54

RITUALS ON THE DANCE FLOOR – FROM BUMPER BELT TO DIRTY FOX ............................................. 54
Georgios Tsarsitalidis ............................................................................................................................... 55

THE EUROPEAN ECONOMIC CRISIS – REVITALIZING NATIONAL IDENTITY THROUGH POLITICAL
CARTOONS AND IMAGES ...................................................................................................................... 55
Anita Vaivade .......................................................................................................................................... 56

THE IMPACT OF POLITICAL DISCOURSE UPON CONCEPTUALIZATION AND COMMUNICATION
PRACTICES: THE CASE OF SUITI CULTURAL SPACE ........................................................................... 56
Maija Vorslava........................................................................................................................................ 57

THE MODEL OF REBUILDING PUBLIC TRUST IN GOVERNING INSTITUTIONS IN LATVIA ..................... 57
Magdalena Wojciechowska ...................................................................................................................... 58

MINE – NOT MINE. PROBLEMATIC ASPECTS OF HOW FEMALE ESCORTS EXPERIENCE AGENCY OVER
THEIR BODIES........................................................................................................................................ 58
Family and community used to prepare their kin’s dead body up to the beginning of the 19th century. Social changes led to a transition of these tasks into the hands of “professionals,” including the mortician. This ethnographic study analyses the ways in which morticians dramatize being “a functional heir to the family” through dramatizing family-like interaction. The mortician fulfills such an intimate role, yet is highly stigmatized in common society. He acts like and presents himself as a kind of extended family, i.e., as a kind of person who does not act by the “purely economic” code for which others criticize him, but rather in a “traditional” way that emphasizes community and suggests familial, responsible and conscientious actions. These are in fact traits that he accuses most of the “actual families” of supposedly lacking. By dramatizing different practices that show familial deference to both the deceased and his bereaved, the mortician legitimates his existence, achieves trust with his clients, counteracts the stigma of his profession, and improves his role and status in society. The idea of cloaking economic interests under a “familial-emotional” cover is also applicable to other types of service providers who today carry out tasks that used to be located within families.

*Keywords: death, mortician, family, service, deference*
This paper investigates the complex, fascinating, and challenging relation between discourse and social interaction in an interdisciplinary vein. A conflict of any type has is characterized at its core by dynamics of social interactions, which are constructed through discourses. Moreover, discourses themselves are the product of social interactions. This paper, which builds upon Fairclough’s understanding of discourse as a practice of not merely representing the world, but of constituting and constructing the world in meaning, seeks to assess the importance of analyzing discourse in order to better understand social phenomena and practices. For instance, analyzing the discourses of different stakeholders in a particular conflict can lead to an interruption in certain mechanisms of escalation, thereby preventing the degeneration of conflict into violence. The analysis of discourse can also foster a better understanding of structural relations of power, help generate a public and intellectual space for critique, and assist us in speaking and writing the subaltern voices and stories that have historically been silenced.

This paper endeavors to provide a framework of analysis that draws together the theoretical insights of symbolic interaction and the methodological tenets of critical discourse analysis from a peace studies perspective. In particular, focusing on discourse as a form of social interaction allows us to analyze language in order to better understand policies that have been drafted and implemented, uncover structural unbalances of power, and draw attention to potential tensions and conflicts. The three concepts of power, ideology, and critique are revealed as of central and constitutive importance in this regard. The aim of this paper is demonstrate that uncovering the asymmetrical relations of power that are embedded in discourses and deconstructing commonsensical and “natural” representations of events promotes the establishment of more peaceful social interactions and societies and can help foster a sustainable peace.

*Keywords: discourse, social interaction, critical discourse analysis, peace studies*
LEVELS OF LANGUAGE POWER

Mead invites us to interdisciplinary work as he surveys a field that extends from neurology and physical psychology to psychology in general, social psychology, socio-linguistics, and macro-sociology. He also addresses the “science of science” in his methodological and philosophical texts. In addition, Mead examines the role of language in human ontogenetic and phylogenetic development, identifying a number of levels in this regard:

1) Language is a force by which individuals become aware of reality as carrying meanings and thereby depart from a status where it does not. Individuals previously cannot consciously invest reality with meanings because they are not aware of the character and function of meaning. The process of meaning is always social insofar as its realization is dependent upon an answer from the Other. 2) Language indicates the existence of things and events in reality, which makes them exist experientially for observers. Language 3) explains, 4) elucidates, and 5) reveals aspects of reality. Finally, 6) it serves as an instrument for the exertion of power.

Many interpretations of Mead do not address the role of language in the exertion of power exertion, even though this would seem to be pertinent, and instead focus upon the cognition of reality. Symbolic interactionism also regards language and meaning as primarily cognitive phenomena. However, it is necessary to address all elements of the standard definition of attitudes, namely, cognition, action, and emotion. Among these emotion is primary and gives rise to the other two.

While discourse analysis addresses the roles of language in the cognition of reality as well as in the exercise of power, Mead’s theory calls for empirical and theoretical work at all levels of the emergence of meaning. He also provides strong support for the neurologically based analysis of both meaning and the Self. This latter issue is not always fully appreciated even by interactionists.

*Keywords: Mead, language, meaning, cognition, emotion*
Non-Vocal Gestures as Language – The Example of Dancing

The vocal gesture is generally regarded as the medium for language development in the Meadean tradition. This is not vocalization per se, but rather gestures that call forth similar attitudes and responses in both the sender and receiver. There are also non-vocal types of reciprocal gestures which range from those that cultivate mutual responsiveness in the general development of humankind to those assisting handicapped individuals. Both traditional knowledge and recent neurological research indicate that all human beings utilize non-vocal gestures, including the two basic musical elements of rhythm and melody. This reflects a human capacity to mutually direct each other that is represented by a variety of bodily movements and tendencies. These include the capacity to anticipate bodily pain in the Other, which is a subject of research today in respect to so-called mirror neurons, as well as dancing.

Meadean social psychology regards such processes as essential for the development of human beings as both species members and as individuals. They 1) broaden the borders for both intellectual and emotional intelligence by including the other in reciprocal gesturing; 2) provide the basis for receiving an answer from the other organism; and 3) transform intelligence from the level of the higher mammals to conscious and self-conscious activity.

Keywords: non-vocal gesture, intelligence, reciprocation, music, dancing
ETHNOGRAPHIC RESEARCH IN NEW YORK’S REAL ESTATE MARKET

Based on 15 months’ ethnographic research in New York’s real estate market, this article brings culture and relational work to the study of brokerage in economic transactions. The data show that real estate brokerage is not akin to matching homebuyers with their preferred houses or neighborhoods. Instead, it is a matter of real estate agents categorizing buyers as certain kinds of people, establishing their professional authority and the value of their services, producing buyers’ preferences, and deploying cultural scripts tied with homeownership to move the sales process forward. In filling an analytic gap left by previous network analyses, this paper argues that brokerage is relational work, that relational work is inherently an interactional concept, and that individual preferences are situationally dependent. The importance of researching transactional failures is also discussed.

Keywords: ethnography, relational work, culture, real estate market
This presentation deals with and examines central concepts employed in the course of organizational change within the Swedish Social Insurance Agency.

Self-service and automatization have become central and well-praised technologies that allow the Agency to meet political as well as public demands during what it regards as a period of organizational restructuring. This has become synonymous in practical terms with fewer local offices, less face-to-face interaction between the public and public officials, and increased online activity. Employees, the public, and the management board alike now seem to understand the new communication technology, which promises speed, efficiency, flexibility, and accessibility, as the most important force in the construction of a new and improved organization. Is there really such a striking consensus, and if so, why?

By applying what philosopher Slavoj Žižek (2010) has termed a “parallax view,” I examine how self-service and automatization function as key components in the structuration of the “new organization” as an idea within different organizational settings. By examining the effect that these components have upon the day to day experiences of employees, managers, and the public, I seek to explore the vast array of overlooked objects, taken-for-granted practices, and personal experiences that work together to produce symbols and shared concepts (Bloch, 1994). I draw upon my own fieldwork experiences as I discuss the process of selecting appropriate methods and the potential benefits of combining such varied ethnographic approaches as shadowing, interviews, and media analysis in organizational research.

Keywords: parallax view, ethnography, technology, organization
EVERYDAY LIFE AS A TREATMENT TOOL FOR CHANGE AND THE DEVELOPMENT OF SELF FOR PERSONS WITH SEVERE MENTAL DISABILITIES

There is a need in addition to the use of medication for socially directed treatment methods that focus on everyday life for persons with severe mental disabilities. This study aims to clarify how activities in everyday life can be used by occupational therapists as a therapeutic tool for assisting clients who suffer from such problems. An interpretative hermeneutic approach is used in the analysis of empirical data that consists of fifty events selected from interviews with four occupational therapists concerning the process of daily life as a means for treatment. A theoretical tool developed from George Herbert Mead’s social psychological theory of the social act provides a frame for obtaining new descriptions of these events, which are reconstructed through abductive analysis. This makes possible a new theoretical understanding of the events selected. This serves to reveal how clients have encountered such difficulties in respect to social acts that the latter have lost their meaning, which leads to the cessation of social activity on the part of the clients.

The occupational therapist begins a process intended to restore the meaning of social acts for the client. This provides the client with an opportunity to use and develop his/her own actions, thoughts, and feelings. This makes it possible for communication to develop, step by step, into communication with meaningful and significant gestures that takes place between therapist and client. In this manner, the client learns from the therapist how to take the role of the other, which provides a basis for change and the development of self for the client. The focus of this process remains on the basic structure of the self for those clients who have persistent difficulties with taking the role of the other or with inner dialog. This simplifies the therapeutic process by addressing one role at a time.

Keywords: psychosocial, G. H. Mead, abduction, occupational therapy, severe mental disability
THE USE VALUE OF PSYCHIATRIC DIAGNOSES: ADDICTION ASCRIPITIONS AS INVOLVEMENT CONTROL

There is a long, though now dormant, dispute between sociology and psychiatry. The most famous antagonism arose within the antipsychiatry movement, which sought to disqualify mental illness explanations as “false” and as naïve and simplistic objectifications of complex interactional processes. A contemporary sociological appraisal can transcend this conflict by resuscitating old insights generated by Erving Goffman, who famously stated that did psychiatry not exist, we would have to invent it (1971). Psychiatric categorizations of people can be reframed as a tool to mend broken situations where sociation was in severe disarray in ways that protect valuable social realities. This dynamic is well visible in the case of what the biomedical model now calls “Internet addiction.” The paper will apply Goffman’s work on mental illness as a disturbance of the order of “place” to this contemporary expansion of the diagnostic canon. The illness vocabulary is a practical tool to socially control and enforce “correct” time- and life-management when other tools fail.

Keywords: mental illness, Goffman, sociology vs. psychology dispute, biomedical model
LOOKING-GLASS TELEVISION

With *The Sopranos*, *The Wire*, *Mad Men*, and *Breaking Bad*, television became part of the mainstream of contemporary high culture, and academia followed suit. Academia discovered television as a medium worthy of serious attention, creating the category of “quality television” (McCabe/Akass 2007, Leverette et al. 2008). Historically, film has been a subject for literature studies, communications, and arts departments, which analyzed content. Although television was a subject for sociology and psychology, it received no attention as a serious art form, but rather as a “factor” influencing social behavior.

From a symbolic interactionist standpoint, both of the approaches are lacking. As academics, we are not interested in analyzing content alone, but in who pronounces it as such and in what environment. As interactionists, we are interested in the environment and the entangled web of reciprocal meaning-ascriptions in which this happens, not in simple factorial analysis. Looking-glass television complements an analysis of content that is empty without knowledge about the life-world that surrounds it. This provides an antidote to factorial analysis that reduces a richly populated life-world with interpretive pluralism into a simple collection of dots.

*Keywords: quality television, looking-glass television, symbolic interactionism, life-world*
In this paper I examine the classification of visual marks in the public arena, suggesting that the use of the label “graffiti” in academic debate is problematic. I will address two aspects of this issue. The first has to do with the categorization of public signs in general, where “graffiti” is one of many forms of making visual public statements that is distinct by being a predominantly youth-related product that is generally considered as offensive to the majority of the public. In contrast, I argue that an emphasis on “graffiti” as vandalism or as an eyesore diverts public attention from the often offensive visual statements made by adult and more powerful people. In order to illustrate this point I present examples from Reykjavík, Iceland.

My suggestion is that, in order to make better anthropological sense of public visual signs, it would be of benefit to employ terminology that cuts across preconceived categories and does not automatically reproduce such biases as the notion of “graffiti” tends to do. My second concern is that what is generally considered to be “graffiti” is a more complex and multifaceted practice than the dominant discourse on the topic would have us believe. I will show with the use of ethnographic examples from San Lorenzo de El Escorial, Spain, that certain activity of young people classified as “graffiti” (tagging) is an expression of desire and of anticipation to participate as adults in the social world that has produced them. As such, it should not be regarded as an anti-social practice. In conclusion, the problems with the use of the term “graffiti” as an analytic concept are first, its negative reputation, which promotes much unfavorable discussion and diverts attention from the offensive aspects of more adult public statements, and second, its sometimes positive expression of desire for participation in the social world. These issues clearly contradict conventional definitions of “graffiti”.

Keywords: classification, graffiti, authority, eyesores, desire
Race is a perennial realm of inquiry within sociology and its related disciplines. But in spite of extensive empirical and theoretical work in this substantive area, conceptual blindspots persist. We explain that many of these lucanae are a direct result of a failure to integrate the analytic streams in various sociologies of race, compounded by a lack of transdisciplinary dialogue. This paper attempts to resolve this set of concerns by synthesizing an analytic approach that centers upon affect, or the body’s capacity to affect and be affected by others. We close by illustrating this new theoretical approach with comparative ethnographic data. The authors use the concept of the “embodied self” to describe a racialized subject that emerges from social interaction, and the bodily and intellectual aspects of this emergence are accounted for by integrating affect theory, interactionist sociology, and various critical approaches to racial difference.

*Keywords: race, integration, affect, social interaction, embodied self*
The complicated relationship between the West and the Arab world is traced to the Muslim invasion of Andalusia, the Crusader wars against the East, the Ottoman invasion of Europe, and colonization. Nevertheless, an intercultural dialogue has existed between the two sides for centuries. As post-World War II Arab writers addressed the wounds of a nation suffering from spiritual decline, corruption, and dictatorial regimes, they turned westward and sought to utilize Christian symbols in order to liberate Arab culture from stagnant traditions. Western Christian symbols have thus been integrated into Arabic literature and disseminated in traditional Islamic communities, constituting a cultural undercurrent that aims to integrate the Western heritage into Islamic culture. This process of adaptation, which includes the recollection and re-writing of Western legacies to fulfill for local purposes, is an element of the interculturation characterizing political and cultural globalization today.

This paper argues that Arab poets, including Al-Sayyab and Al-Bayati, have utilized Western Christian symbols in order to articulate native issues integral to their region during an era of great transformations. As these writers came under the impact of literary works by, for example, Eliot, Yeats, and Lorca, whom they appropriated to serve nationalist purposes, they sought to hybridize Muslim culture through interaction with the West. These poets have fostered an inter-civilizational dialogue with the West and incorporated Christian narratives into their works, which has led to a cultural reorientation that transcends the social, religious, and political barriers separating East and West.

Key words: Arab cultural traditions, inter-civilizational dialogue, Christian symbolism, cultural reorientation
This paper, and the associated PhD thesis, aims to understand the seductiveness of youth gangs, drawing upon multi-method fieldwork involving several Black African gangs based in Brussels conducted over a period of three years. Both set off from the premise that youth gangs are “mythical matters” whose existence depends upon the success of their continuous representation. In this process of representation – termed mythmaking – juveniles exploit codes of a collective imagination about gangs that is shaped mainly by gang fiction. In order to avoid the risk of being dismissed as kids play, juveniles use “the transformative magic” of violence to endow their representation with seriousness and thus realness.

Although most gang researchers agree that mythmaking constitutes one of the most important gang activities as well as serving as the main antidote against the boredom associated with everyday gang routines, there remains a paucity of contemporary research on the role of imagination in gang life. While some prominent gang researchers have placed imagination at the core of their research programs, they have not yet developed a clear theoretical framework for fully understanding the role of the imagination and studying it empirically.

This paper delineates such a framework, building upon cultural theories about myths and representation, French philosophy about the role of fiction in shaping reality, and anthropological work concerning the social imaginary. By analyzing the results of my fieldwork, it also shows how the imagination can help us better understand the seductive appeal of gangs.

*Keywords: youth gangs, collective imagination, mythmaking, gang fiction*
THE ROLE OF TEMPORALITY IN THE PROBLEM DEFINITION OF THE EXCESSIVE PLAYING OF MMORPGS

This presentation draws upon theories of temporality to display four relevant time frames within which / between which clashes may occur in the lives of excessive MMORPG (massively multiplayer online role-playing games) gamers. These are: 1) in-game temporality; 2) personal outside gaming interaction; 3) third party (close friends, family) perceptions of gamers’ time use; 4) the overall normative temporality of society. The time frames discussed are separated for analytical purposes in order to better understand the definition of problematic online role gaming.

The study discusses typical incidents whereby gaming is considered or defined as problematic. It examines the symbolic spheres that competing in the apprehension and representation of time in gaming activities. The material analyzed consists of previous literature on problem definitions, interviews with gamers, and discussions with gamers’ parents.

The study argues that temporality is a key factor in the problem definition of excessive, addictive, or compulsive gaming. However, the quantitative aspects of time (hours of gaming per day or week) hold different relevance and meaning in, on the one hand, gamers’ temporality perspectives (time frames 1 and 2) and, on the other, outside perspectives (time frames 3 and 4).

Keywords: MMORPG, normative temporality, personal temporality, problem definition, online gaming, the use and apprehension of time
ORGANIZING INTIMACY – SWEDISH SINGLES ACTIVITIES AS NEGOTIATIONS OVER INTIMATE RELATIONS

The degree and nature of change in the patterns of intimate relations have been debated extensively in sociology. What could an investigation of current on- and offline meeting places for singles add to this discussion? I wish to demonstrate through a comparison of three such meeting places that the arrangement of the sites themselves reveals on-going negotiations over intimacy. The research is based upon observations, interviews, and a survey. The cases investigated, all situated in Sweden, consist of a singles association, a singles cruise, and an online singles site.

An analysis of the data obtained reveals an emphasis upon intimate experiences, while explicitly sexual experience is often downplayed. However, certain singles try to create personal lives without employing the family model, and such attempts conflict at times with intimacy as the dominant mode of experience.

Keywords: intimacy, sexual experience, singles, family model
This presentation outlines a study of conservative attitudes and behavior within a society in transition. The two core aspects of conservatism – a resistance to change and the acceptance of inequality – are psychologically related to one another for most people most of the time in democratically developed societies, where the historically traditional social arrangements have generally been more hierarchical and less egalitarian. In contrast, relations between the core components of conservatism have not yet been clearly defined in the post-socialist countries, where social arrangements have been more egalitarian and less hierarchical. This paper utilizes the Schwartz framework on political self-definition, conservatism (C-scale), and Altemeyer’s authoritarianism scale to investigate the influences of cultural values in order to shed light on the processes of policy formation in such developing democracies as Bulgaria.

*Keywords: political conservatism, cultural values, policy formation, societies in transition*
Being a student at a university involves, at least for some, much more than studies, seminars, and examinations. Student life may also contain a number of activities that are organized at most universities through student unions and other student associations. At Uppsala University, the majority of student activities take place at the student nations, the oldest of which was founded in the 17th century. Today there are 13 student nations in Uppsala, and more than 75% of students are members in one or more of them.

This paper is part of a thesis project that examines the role of student nations in the student life of Uppsala University. A brief historical background explains how the nations have developed and become what they are today, using such concepts as organization, institution, institutionalization, and tradition. The concept of place will also be considered because of the fact that the nation buildings are central to nation life. One of the central activities at the nations is formal dinners, and an empirical study regarding them that includes interviews, content analysis, and observation will be presented.

The members of student nations are central to the effort understand the role that the nations play, for no nations would exist today without members doing things together. An investigation of the various activities that take place at the nations will thus contribute to an understanding not only of how these organizations have developed and changed over the years, but also of how students’ identities develop and change during their time at the nation.

**Keywords:** student nations, tradition, rituals, organizations, institutions, cultural identity
The term “continuing bond” is used in death studies to refer to the relationships that the living may establish with their deceased. Current research focuses primarily on the degree of ritualization, the role of religious beliefs, secularization and grief, memorialization practices, and the various ways in which such relationships affect the living. This is still an open field in respect to theory, at least from the perspective of the social sciences. Important concerning the nature of these relationships – if they may indeed be called relationships – have still not be formulated and addressed. For example, what is a relationship, and what does a relationship demand on the part of an actor? Is it possible for post-persons – the deceased – to meet these criteria?

This presentation endeavors to apply differing theoretical concepts and ideas, predominantly of symbolic interactionist and ethnomethodological origin, to a limited body of interview material in order to reflect on such issues. Symbolic interactionism and ethnomethodology together create a fruitful foundation for critical thinking, partly because they make competing claims, partly because they ask fundamentally different questions. Although the overall intention behind this examination is to develop a framework that makes possible a more complex and imaginative understanding of continuing bonds, the immediate interest in the present discussion concerns the intricacies of how relationships are formed.

*Keywords: continuing bond, relationship, agency, post-person*
The aim of the paper is to test the applicability of Howard Becker’s classical theory on drug use careers – the parade example of deviance used by Becker. In many Western countries, cannabis is today widely available and occasional cannabis use is no longer stigmatized. These changes in the social position of cannabis necessitate a development of Becker’s theory if it is to be applied to present-day cannabis use. We suggest a revision of the theory in relation to four aspects: initiation of use; differentiation between socially integrated and individualized, disintegrated use; social control from non-users; and the users’ moral stance on cannabis. The paper analyses the cannabis careers of 30 young people enrolled in drug treatment in Copenhagen, Denmark, focusing on their progression from initial to extensive cannabis use. Becker emphasized social level explanations of cannabis use; in order to become regular cannabis users, people had to be associated with subcultural networks that transformed their behavior, mind-set and moral stance on drugs. Although the paper emphasizes the importance of social level explanations, it focuses on social interaction as a factor that may both inspire occasional cannabis use and hinder excessive use. A difference between Becker’s data and ours is that we address “problematic” cannabis careers. Thus, our analysis does not stop at the level of regular, controlled use, as did Becker’s, but includes a stage of uncontrolled cannabis use, i.e., use for which the interviewees have sought help from the treatment system.

Keywords: symbolic interaction, Howard Becker, deviant careers, cannabis
Political discontents remain relatively widespread in contemporary Western democracies despite government efforts to bridge the gap between citizens and politics. Various manifestations of politics that do not conform to established ideologies (populist or radical politics) or practices (non-voting) have been referred to as irrational, apathetic, or pathological. This requires explanation, which has typically been sought in the characteristics of given systems of representation, economic performance, the psychological traits of discontented citizens, and the structural positions of the latter in respect to processes of modernization. Strikingly, studies that take into account the meanings that these citizens themselves attribute to established politics are by and large lacking.

This paper is inspired by Becker’s approach to deviant behavior, which suggests that we look at what such behavior means to the people in question. Interviews are used to study how Dutch non-voters and (populist) PVV voters have turned away from established politics. It constructs a 3-stage model in order to show how this process involves a change in citizens’ conceptions of established politics. In the introductory stage, citizens gain new insights, either through politicians, friends, media, or their own investigations. At the validation stage, they recognize that their analysis applies to other domains as well, socialize with likeminded people, and experience frustration because of established politics and the media’s reluctance to accept their arguments. Finally, during the stage of consolidation, their newly acquired insights serve as an interpretative framework with which they (re-)approach the present as well as the past experiences and implement changes in their media consumption.

This model helps us understand why people who have turned away from established politics are not easily won back. This insight, in turn, problematizes popular notions of fluctuating levels of trust. Although such notions may represent broad societal trends, they may also misrepresent lasting changes in citizens’ conceptions of politics.

*Keywords: anti-establishment politics, political discontent, populism, deviant careers*
This presentation outlines a study that examines the relationship between experienced identity and problem gambling. Existing studies have generally emphasized impulse control disorder and the reward system, directing little attention to the role of personal identity in this respect. Rönnberg (2000) has developed a bio-psycho-social model that places a certain importance upon identity, but this model still lacks sufficient empirical confirmation of the cognitive and emotional aspects of identity. The extended project of which this paper is a part is intended to address this shortcoming, cast light upon key social psychological aspects of problem gambling, and provide a more comprehensive interpretation of the problem than that provided by previous findings that focus on individual behavior. The study also seeks to develop knowledge about how to prevent problem gambling and foster the resocialization of the gambler, which is a key factor in resolving problem gambling and remediating the associated personal and social costs.

In theoretical terms, the approach taken resides upon Mead’s ideas as they have been developed by Lars-Erik Berg in his studies of on-line gaming. The empirical basis of the study will emphasize personal identity as it is experienced, particularly in respect to the cultural environment in which one resides. This highlights the importance of relations between the problem gambler and significant others within a given social and cultural context. The personal identity of a problem gambler may in fact be experienced as strongly advantageous in a given social and cultural environment until it becomes obvious that there is a gambling problem.

The method used involves up to 50 semi-structured interviews intended to reveal patterns of experiences that relate a gambling problem to perceived identity. Staff at Spelberoendes Riksförbund (The National Association for People with Gambling Addiction), an organization which provides a way out of a gambling addiction for many persons, will also be interviewed. Participatory observation in gambling venues will also shed light upon the everyday context of people with gambling problems.

Keywords: problem gambling, personal identity, social and cultural context, resocialization
The theme of this presentation is influenced by the rapidly expanding doubt that major difficulties have arisen in the reflexivity of dominant party-political structures not only in Bulgaria, but also in many so-called developed countries that until recently were regarded as models for others. Such doubts are not new. For example, John Lennon remarked that the authorities treat us like mushrooms, keeping us in the dark and feeding us manure. The difference today with such concerns is that his civil protest has now been joined by other voices, including professional researchers. This paper defines and discusses certain basic types of deformation in party-political reflections and outlines the semantic relations between them. The focus is on fraud as the most common category opposed to telling the truth, particularly such basic forms as concealing facts and events, twisting explanations, and lying. The analysis also addresses such other types of deformations as secrecy, limiting social knowledge, and restricting research.

*Keywords: political reflexivity, deception, truth, fraud*
This presentation uses an interactionist perspective influenced by scholars such as Howard Becker, Erving Goffman, Randal Collins, and Pierre Bourdieu in analyzing the everyday life of the heroin users in order to reveal the importance of social dimensions in trying to understand heroin use. It is particularly important to highlight the social dimension since we live in an individualized society in which social problems and deviant behavior is often interpreted as individual problems of self-control, character, and/or medical/biological shortcomings. This approach is applied to ethnographic studies concerning the city of Norrköping (approx. 130,000 inhabitants), which had little experience of heroin before the end of the 1990s but suddenly harbored a local heroin market. Spending time with 25 young users (average age 22) facilitated a better understand of their motives for using heroin. This also made it possible to understand how important social life was for them, both in relation to getting into heroin and in trying to leave the often stressful life it causes. Social interaction and situations of the past are incorporated in the actors, in their habitus, and in their emotional interpretation of the world. Also incorporated is a certain social rhythm experienced while being with other drug users and by participating in drug using rituals. This rhythm is not coordinated with the social rhythm of mainstream society, whereby it acquires a value of its own.

Keywords: ethnography, individualized society, social bodies, emotional life, social rhythm
SOCIABILITY IN PAID DOMESTIC WORK

This paper describes and analyzes the meanings of sociability for domestic workers in their customer relations. Simmel (1950) described sociability as a social form characterized by democratic participation, playfulness, purposelessness, and a focus upon relating to one another. While there are studies of sociability in other service contexts, there are few studies focusing upon sociability per se within the context of paid domestic services. The empirical data discussed were collected through qualitative interviews with twenty domestic workers in Sweden. Domestic workers described sociability as lighthearted, with topics that are trivial and unrelated to work, thus allowing private identities to surface. But sociability was also shaped by the context of work, especially an asymmetrical division concerning the right to take the initiative in sociability. Domestic workers described how they could use sociability to achieve both work-related and private goals. They could “give” sociability to customers, in particular those who were lonely and the elderly. The results indicate that sociability has a core meaning that stays much the same across social contexts and, at the same time, can be adapted and used to achieve various interactional purposes that are related to the service contexts in which it takes place. The results also indicate that sociability is a fragile interactional factor insofar as it can be contested and broken when participants invoke hierarchy or purpose in respect to social interaction.

Keywords: sociability, paid domestic services, context of work, hierarchy, initiative in sociability
This paper applies symbolic interactionist methods to an analysis of everyday historical narratives and their use in constructing individual and collective selves in Kyrgyz social life. The analysis of historical discourses in Kyrgyzstan, as in other parts of Central Asia, points to the great significance attached to possessing a shared history and heritage that can be presented to others to seek their recognition of and agreement about its value. This is particularly the case in respect to the depth and breadth of historical connections.

Central Asians piece together fragments of evidence about the past to craft narratives and make claims about the past as well as link themselves and their collectives to these pasts. In addition to bodies of evidence, these genres of narrative history include a repertoire of assumptions about ethnic groups, descent, political continuity, and the sources and interpretation of evidence. These also contribute to a circulating canon of meanings about national and personal identity.

Symbolic interactionist methods aid the investigation of how individuals select expressive resources to present themselves and their past within particular social contexts. Historical discourses are part of an ongoing negotiation and enactment of categories of ethnic belonging and distinction. Through narrative performances, individuals present themselves as learned and articulate participants in national discourses and gain prestige in community social contexts. Such stories of the Kyrgyz past are literally part of the “national conversation” by means of which people craft a shared national self-understanding.

*Keywords: history, narrative, heritage, ethnicity, national identity*
In this paper we use Goffman’s frame theory as a lens for understanding the relation between narratives and play activities. We argue that there is a complex negotiation between form and content when a subject is portrayed in a game. While some themes can lend games a particular type of seriousness, a theme can also gain a layer of ludic meaning that is often seen to trivialize the topics that the game deals with.

The controversies around some games can be said to arise out of the unwillingness to have certain subjects transformed into something playful, i.e., we want some topics to keep their purely serious nature. Such transformations can be regarded as what Goffman terms an upkeying, i.e., a transportation of something that has an original “real” meaning to a meaning that we do not consider to be as real or serious. By analyzing the discourse, terminology, and symbols that are used in relation to the representation of Nazis in digital games, as well as the particular aspects of World War II that are depicted, we illustrate how these “limits of play” are active in the design process and appear to set a limit concerning the aspects of the larger historical discourse surrounding World War II which game-narratives engage. For example, our analysis suggests that while the inclusion of Nazis in a number of games seems unproblematic, the swastika symbol has courted significant controversy when it has been included. We also note that while there are a number of World War II films in which the narrative revolves around the Holocaust, the stories that digital games tell about World War II exclude the persecution of Jews, concentration camps, and the racist ideology of the Third Reich. In conclusion, digital games often upkey themes in comparison to the seriousness accorded these themes elsewhere in culture. What historical narratives of World War II games tell is thus tied not only to the positioning of games within popular culture, but also to the fact that games are rule-based systems with specific properties as a media for representation.

Keywords: frame theory, play, upkeying, game narratives
The area of interest for me is the field of cultural and creative industries (CCI) in Sweden. I’m interviewing entrepreneurs in the region of Östergötland, asking them about their daily life and their relationship to their businesses. These interviews will be analyzed together with three levels of politics in the field of CCI, EU-, national- and regional level. How do these different levels cohere with each other and what meaning does it give to small business owners in the sector?

The cultural and creative industries have many times been described as industries with a big potential especially for regional growth and development. Much because of the industries stated unique qualities with a high range of creativity, flexibility and innovation capability. In a way the industries have been highlighted as an industry existing on its own terms somehow besides the traditional industries. My question is if it is possible for an industry to exist on its own terms and if so – how can we understand the experiences of everyday life by cultural entrepreneurs in that industry.

My main method is semi-structured interviews taking place at my interviewees workplaces, which often also are their homes. At a national level I have used participant observation when visiting different conferences and lectures. I’m using the logics approach when analyzing the different political documents, conferences and transcripts of the interviews in order to be able to see how different levels of understanding coexist and create social meaning.

Keywords: cultural and creative industries, small business, cultural entrepreneurship
Anders Lundberg

CONSTRUCTING ENVIRONMENTALISM AS A FAITH ISSUE

According to statistical studies, environmentalism correlates negatively with religion. There has nevertheless been an environmental movement within the Church of Sweden since the 1970s that has enjoyed a degree of success. As a result, an ecological transition and awareness has been fostered on local (congregation), regional (diocese), and national (Church) levels.

There are only a very few qualitative studies concerning environmentalism and religion. Notably, Laurel Kearns has revealed a variety of eco-theologies that correspond to differences in theological allegiances among Christians (liberal, biblicist, panentheistic) and motivate religious (Christian) environmentalism in a number of ways. In addition, Heikki Pesonen has focused in a document study on how the Church of Finland has responded to the environmental challenge as one aspect of social change.

The broader aim of my research is to understand how the Lutheran Church of Sweden (formerly the State Church) approaches the environmental issue. This involves such questions as 1) How does environmentalism enter the Church of Sweden? 2) How is the environmental issue constructed as a faith issue? and 3) How can the late modern identity struggle of the Church of Sweden be understood through the prism of environmentalism?

This larger project has to date involved 30 qualitative interviews with activists (ministers, janitors, deacons, elected, volunteers) and a number of observations at seminars, working group meetings, and so forth. This particular paper focuses on how these 30 Church of Sweden activists have constructed environmental concerns (global warming) as a faith issue and established Christian environmentalism as a meaningful phenomenon.

Keywords: religion, environmentalism, secularization, meaning, identity
TATTOOING AS A MODERN PHENOMENON: A SYMBOLIC INTERACTIONIST PERSPECTIVE

The paper seeks an explanation for the fact that tattooing enjoys such enormous popularity among adolescent youth today that it can even be said to have become a distinctive mark for an entire generation. It distinguishes between tattooing and piercing in respect to difference in degree concerning their ability to communicate meaning.

This presentation argues that the individual’s socio-psychological well-being is based upon a well-balanced unity between primary (Coolean) and secondary (Meadean) social selves, which are two distinct types of selves. It is further proposed that social conditions in late modernity have exclusively encouraged the development of a one-dimensional self – a self that can express itself and articulate itself only through verbal symbols while discouraging the development of primary selves that use non-verbal symbols to articulate and communicate meaning. From this point of view, the main claim of this paper is that tattooing as a widespread modern phenomenon serves to give “voice” to a primary self who, unlike the secondary self, is mute and thus communicationally inefficient.

The reason why the skin becomes the canvas for expression of the primary self is found in Anzieu’s claim that the skin itself is an ego that has been overlooked in Freudean psychology. The close relation between Meadean and Freudean models of selves is suggested as a possible explanation for the fact that Mead’s theory has failed to identify a self, such as Cooley’s looking-glass self, who communicates primarily through visual symbols.

*Keywords: tattoos, primary self, secondary self, one-dimensional self*
Blumer maintains (1970) that the proper picture of empirical science is that of a collective quest for answers to questions directed to the resistant character of the given empirical world under study. One has to respect the obdurate character of that empirical world, which is the cardinal principle of empirical science. Consequently, methodology “refers to, or covers, the principles that underlie and guide the full process of studying the obdurate character of the given empirical world” (1970, p. 21). Humans are very complicated biopsychosocial beings and resist being understood properly in reductionist ways. In educational settings, students are considered as learners and attention is paid to these learners’ cognitive capacities, while the important role that emotions and social relationships play in students’ learning-processes is neglected.

The aim of this paper is to construct a pragmatist methodology that can be used for intervention research in schools. Our focus is on creating the basics of a generalist course – a sample including both a context and the proper content – for “cognitive, emotional and social education.” The paper starts by constructing a pragmatist platform. On the basis of this platform, we then draw from three research design methodologies to construct our own methodology. Finally, with reference to a project from Sweden, we present a sample which includes a Deweyan problem-solving model for intervention research that is aimed at introducing a “cognitive, emotional and social education” at schools. Through a social problem-solving approach that teaches pupils to solve imaginative social problems, we can create a context and its related content that take into account pupils as biopsychosocial beings with their cognitive capacities, emotions, and social relationships.

Keywords: pragmatist methodology, empirical science, qualitative research design, “cognitive, emotional, and social education”
In this paper I focus on the life of Lou Reed, the rock ‘n roll artist famous for such songs as \textit{Walk on the Wild Side} and \textit{I’m Waiting for My Man}. I discuss Reed’s transgressions as a form of identity and resistance, which is strongly related to how he has been labeled by such institutions such as the family, media, and the music industry. The study, which is based upon biographies, interviews, and Reed’s own songs, shows how Reed developed his resistance through fighting labeling and by transgressing dominant norms related to drugs, sex, and gender. He portrays in his work the back stage of the American dream, its dark side, and as well as its humanity. Although Reed had played in his performances with various personae, he actually became part of this dark side during the 1970s because of his alcohol and drug use and his criminal friends. He later continued with his “true” portrayal of the backstage of the American Dream while becoming active in a political way after changing his lifestyle and stopping his drug use.

\textit{Keywords: transgression, stigma, resistance, culture}
Dealing with the Academic Stigma of Fraud: The Case of Diederik Stapel and His Ph.D. Students

In 2011 it was revealed that the (in)famous Dutch social-psychologist Diederik Stapel of Tilburg University had faked his experiments and fabricated findings that were published in such top tier academic journals as *Science* for several years. Since many of his Ph.D. students also relied upon his statistical data, their own dissertations and publications have been categorized qualified as fraudulent. My aim in this discussion is to show how Stapel and his students have dealt with their ruined identity in relation to the official investigation of Stapel’s fraud. Stapel’s own position changed from being scapegoated as an evil “manipulator” to being part of the perverted academic culture of social psychology. The role of the former Ph.D. students also changed over time because of the investigation of the Levelt Committee from being “victims” to being regarded as naïve “sloppy scientists.” In my presentation I show how Stapel tried to change his public image through use the media, while his former Ph.D. students have been less successful in doing so and have not able to voice their perspective.

*Keywords: stigma, shame, fraud, media, dealing with a spoiled identity*
The development of symbolic interactionism (SI) as a current within social psychology is closely interwoven with the development of general sociology in Sweden. After its initial phase in the 1930s and 1940s, when sociology became established as a discipline in Sweden, SI made a breakthrough during the 1960s and 1970s, when a number of young sociologists adopted the new perspective. While there was somewhat of a decline in interest in SI in the 1980s and the 1990s, a new generation of sociologists have emerged who use a SI perspective in various ways. The influence of SI is also evident to a degree in pedagogy, but psychology continues to display little interest in symbolic interactionism.

**Key words:** symbolic interactionism, general sociology, pedagogy, psychology

*This presentation is based on the chapter “The History and Existence of Symbolic Interactionism in Sweden”, in En gestalt, många berättelser: en vänbok till Lars-Erik Berg [One Shape, Many Narratives: A Festschrift for Lars-Erik Berg] (Skövde 2012).*
A common denominator in many theories of self and self-conception in late modernity is the tendency to view the individual both in terms of a continuous flow of interaction, but also as a victim of a fragmenting uncertainty. What is missing from these concepts of the individual, however, are the ways in which some young people today subjectively understand uncertainty and the idea of the discontinuation of self as internal to their being and as a basis for expressing agency. For example, changes in late modern society and the idea of the discontinuation of self have become imbedded in the very aesthetics and notions of certain music subcultures. This article draws upon symbolic interactionist ideas and empirical material concerning the Emo subculture to study if and how uncertainty and the idea of the discontinuation of self can be interpreted as bearers of social meaning and as an expression of human agency among young Emo subculturalists. The results of this study show that certain Emo subculturalists master a rhetoric of uncertainty and discontinuation and in fact create a self-presentation around the discontinuation of self, which paradoxically creates subcultural and subjective continuity. In a sense, they incorporate uncertainty to the point that they make it a part of their identity, although not necessarily as a positive element. The theme of discontinuation may also involve a competition in which subculturalists use their experiences to simultaneously manifest agency and subcultural value.

*Keywords: uncertainty, discontinuation, Emo, self-concept, agency*
CONSTRUCTING FAMILY THROUGH ASSISTED REPRODUCTION

This presentation explores the construction of family through assisted reproduction. Those who wish to have children but cannot conceive can turn either to the social welfare system for the possibility to adopt, or to the medical system for assisted reproduction. The choice of assisted reproduction opens up important sociological questions that need to be explored. These include the manner in which the legal and political systems identify parenthood and determine who has the right to parenthood. Addressing such issues can help us acquire a deeper understanding of the individuals who participate in assisted reproduction in various ways.

Assisted reproduction has been legal in Sweden since the 1980s. Two types are available, insemination and in vitro fertilization (IVF), and they cannot be combined legally. However, assisted reproduction is available only for women living in a stable relationship, regardless of their marital status, who have been formally diagnosed with a medical condition that hinders conception. The laws also state who has the right to have a child, with the reasons for the denial of treatment including age, sexuality, and the status of the woman’s personal relationship.

Reproduction tourism, which involves people traveling to another country to obtain help in having a child, has developed because of the character of the Swedish laws. Denmark is the most common destination for single Swedish women seeking artificial insemination. In contrast, couples from countries where insemination and IVF are illegal travel to Sweden for treatment.

Keywords: assisted reproduction, reproduction tourism, insemination, in vitro fertilization
The notion of hoarding has recently acquired an expanded place in public discourse through an assortment of news accounts, self-help books, and television “reality shows.” Some of these displays have been transformed into public spectacles and construed as the results of madness. Some hoarders produce visual and tangible manifestations of many of the deepest struggles, anxieties, and contradictions of modern society, with hoarding being placed at the center of a number of such problematic issues as overconsumption and public health. The hoarding of virtual goods, such as digital music and video files, has also been constructed as problematic insofar as it challenges corporate interests that are related to various intellectual property concerns.

Hoarding is becoming more tightly circumscribed as a community and workplace condition, as well as construed as a disability in certain spheres, in part because the ability to manage physical items in particular confined settings is considered central to many forms of competent societal functioning. However, the fact that hoarding is growing in scale constitutes a problem for those who would want a simple definition or straightforward diagnostic criteria for it. Incidents of hoarding can occur with animals as well as physical items, and hoarding on the part of the elderly has also been put forward as a concern. In respect to hoarding, this presentation explores the constructions of madness that pertain to spectacles and investigates the related social needs to confront certain concerns for societal survival that subsequently arise. It characterizes hoarding in terms of its narrative and visual (as well as virtual) manifestations, framing it in terms of its ability to externalize particular issues and subsequently generate public discourse. It also reflects on the economic and political dimensions of the growing concerns about hoarding virtual goods as well as potentials for a “hoarding acceptance” movement in the mode of Mad Pride or Psychiatric Survivor.

*Keywords: hoarding, virtual goods, social construction, madness, aging*
Valentina Palkova

**THE CULTURE WE LIVE IN: THE OPERATIONALIZATION OF CONCEPTS AND THE RUSSIAN APPROACH**

This paper explores the operationalization of concepts manifested in contemporary Russian culture. It draws upon such perspectives as postmodernism, consumer society, in order to cast light upon this issue. The discussion concludes that a multi-level approach is required for an examination of the specifics of Russian culture today.

*Keywords: postmodernism, post-industrialism, consumer society, post-industrial society, network society*
Our thinking and perception of places is habitually influenced and shaped by subtle yet thoroughly organized means. The creation of the image and self-image of the state is becoming ever more important in the age of globalization, when both people and information travel more quickly, more broadly, and through many novel media. Some of the preexisting vehicles were adapted/adjusted for the ends of state sponsored image-creation through a mimicking business practices. In addition, non-governmental actors have also participated in the formation of state's image. This presentation will examine the three following impression-forming sources:

1) Travel identity documents (passports, identity cards) are the crossroads of constructed identities. The information they bear, which is projected upon both passport holders and foreign nationals, represents a desired identity/image that is deliberately created. Our expectations of people are formed by the designs of and information presented by passports, entry visas, and entry stamps.

2) More than half of international airports bear a “personal” name that is charged with many meanings and intended to convey a set of prearranged messages. This name selection is a matter of popular vote in many cases. What and who is celebrated, how these names can be categorized and compared across continents, as well as the predominance of certain categories shed extra light on a given country’s constructed identity, which is largely aimed at incoming foreigners.

3) Google doodles are alternative picture-like spellings of the search engine’s name that are featured on its front page on major occasions, such as an important event or anniversary. Since they are either global or country-specific, they help reveal what a country or group of countries regards as relevant to its culture and worthy of celebration. A study of doodles, including their state-to-state comparison, provides an extra hint of a country’s character insofar as local Google employees selecting doodles are considered adequate representatives of a given nation.

We look at the symbols and messages present in these ways and form our opinions about countries and individuals.

Keywords: identity, image creation, media, propaganda, symbols
This presentation is the result of a process of ethnographic research within a self-help group for those who are grieving. Participant observation is used to reveal the basic steps that each individual who has suffered a loss must go through to return to a full life. The thoughts and sorrows related by the participants, including the anguish of loss and the instinct of survival that persists, reconstruct the fundamental steps that lead to the definition of a new self-identity.

Modernity has led to the loss of a shared mode of crossing through mourning. It has increased the difficulty of accepting the end insofar as it has banished death from the public sphere, making the latter into a sort of ultimate taboo. This shift behind the scenes has wiped out all the assets of rules that had long given rise to behaviors that were commonly accepted for dealing with grief and mourning. This contribution investigates new rites and a possibly new social organization of mourning by means of the observation of special occasions and self-help groups that possess certain specific characteristics and scripts that assist in the recovery of the significance of self and the meaning of being a member of society.

The discussion proceeds on two levels. First, it reflects upon the need to identify places, ways, and occasions that come to serve in an ad hoc manner as a container, transformer, and watershed in the life of a person who has suffered a major loss. Second, it will examine the relevance of the stories and experiences of the members of self-help groups.

*Keywords: self-help groups, self-identity, death, mourning*
Many recent studies have regarded young people as resources with a capacity for positive development and empowerment. The period of adolescence is a time for socialization, major changes in moral development, and engagement with community roles. Education and empowerment can play vital roles in helping adolescents cope with their own identities and voices and with relational problems with parents. The project discussed in this presentation examines on how young girls can develop their capabilities by learning strategies for coping. There is a particular focus on the Rahyab (Persian for “finding one’s way”) problem solving model, which emphasizes cognition and emotion. The aim of this study was to clarify whether psychosocial interventions mediated by learning spaces and the Rahyab empowerment model can help young females in Iran to learn and use a specific problem-solving model in their lives.

A descriptive field study based upon qualitative methods was used to investigate this issue. The study participants were recruited from a high school in a large urban area in Iran. Two groups comprising a total of 59 girls aged 15 to 18 participated in an 8-month psychosocial intervention. The first group participated in group work while the second participated in both individual and group work at the same time. A qualitative content analysis was performed on the data collected from the participants at the beginning, during, and completion of the study. Our results show that participants used the model effectively and, consequently, made more deliberate decisions to improve their life situations. This study suggests that psychosocial intervention can be a useful model for working with youths in order to develop their capacities and improve their lives.

**Keywords:** empowerment, education, psychosocial intervention, youth, Iran
Everyday humans mirror each other. Inside this “hall of mirrors” the participants create their social identities and find “their place in the world” through joint actions. But what if the mirror cracks? What if your counterpart was of human birth, but is now something else, something that is both different and familiar at the same time? The resulting balancing act or tension between humanness and otherness is portrayed by the television series *The Walking Dead*. The image of the zombie gives rise to the questions of the presentation of otherness, becoming the other, and social interactions with these processes.

This discussion analyses three ideas of otherness portrayed in *The Walking Dead*. First, the text addresses the change in the environment surrounding humans that is perceived as a crisis by the characters in the series. Second, following up on the idea of crisis, the text highlights the consequences of this change on the way in which society and its members are portrayed in the show. The contingency of the underlying social definition of being human is emphasized and its barrier to otherness is tested through the appearance of the zombie, which then leads to a symbiotic definition of society and its environment. Third, the text shows how alleged otherness can be integrated into the idea of familiarity and how these definitions of otherness and familiarity presuppose each other.

*Keywords: zombie, The Walking Dead, otherness, contingency*
John Ritzer notes in his *Modern Sociological Theory* that the linkage between microscopic and macroscopic phenomena was already evident in classical social theories. In the mid-20th century, however, interest in the interconnections and interrelation between different social levels sharply declined. In addition, the academic community became polarized between two opposed positions: those at the macro-extreme (structural functionalism, conflict theory, and neo-Marxian theory) and those at the micro-extreme (symbolic interactionism, ethnomethodology, exchange, and rational choice theory). In conceptual and empirical works, structural sociology regarded social groups and networks to be the basic units of analysis, while the micro-approach regarded the latter to be individuals, their actions and interactions, and their ordinary routines.

A number of disturbing questions arose from this division: How is the orderliness of a complex social system possible? How may individual actions based upon subjective interpretations become objective structures? What is the mechanism of the opposing influence?

In light of the current development of an integrative theoretical trend, this paper discusses how microsociology itself has opened up toward the micro-macro issue. A review is made of symbolic interactionism (Blumer), interaction ritual chains theory (Collins), dramaturgy theory (Goffman), ethnomethodology (Garfinkel), actor-network theory (Latour), Scheff’s microsociology, and emotional management Theory (Hochschild). Six possible microsociological replies to the micro-macro problem are identified: a dualistic approach, reductionism, analytical bracketing, monism, scientific realism, and critical realism. Knorr-Cetina’s (1981) idea of dialectical oppositions between the individual and the collective, between action and structure, and between small-scale uniformity and large-scale complexity is also used to clarify the micro-macro problem. In addition, Knorr-Cetina’s (1981) notion of the attribution of power to macro-level social objects is examined as another manifestation of the micro-macro nexus.

*Keywords: micro-macro debate, microsociology, symbolic interactionism, methodological individualism, methodological situationalism*
In a paraphrase of Erving Goffman’s famous work, this paper aims to demonstrate the fruitfulness of musical metaphors for gaining an understanding of human interaction in daily life. The view put forward is that conceiving social behavior in musical terms makes it possible to overcome certain limits of The Presentation of Self in Everyday Life (1959), particularly those that have led some scholars to suggest that Goffman’s work cannot be fully included in the symbolic interactionist tradition. These include 1) the notion of script that is imposed upon actors as a social fact in Durkheimian terms; 2) the conception of identity as a consequence of situations; and 3) the limited agency of individuals in the definition of social norms.

The approach taken in this discussion involves 1) the relation between harmony and melody as a metaphor for the definition of the situation (Thomas and Thomas, 1928; Goffman, 1974) and for social behavior (Mead, 1934); 2) improvisation and score as metaphors for role-making and role-taking (Ralph H. Turner); and 3) the embodied interpretation of musical performance as a particular case of role enactment (Sarbin, 1954) that includes a body and the emotional involvement of musicians and the audience.

A musical keyboard will be used during the presentation to illustrate this approach.

Keywords: identity, script, musical metaphors, social behavior
This presentation addresses the way in which the doctor identity is constructed together with the notion of immigranthood in Swedish health care organizations together. In particular, it examines the perspectives of doctors in this process insofar as previous studies have focused upon the patient. Qualitative interviews were conducted with doctors who had immigrated to Sweden from outside the European Union in order to investigate their everyday working lives and this presentation casts the light upon their stories of interactions. An important analytical theme that emerged was ‘Boundary recognition’ and refers to the interactions they had with patients, nurses, and other doctors. This revealed that ‘physicianship’ for these doctors, is interactional and is negotiated together with the notion of immigranthood in Swedish medical settings.

Keywords: profession, immigranthood, physicians, interactions
SYMBOLOC INTERACTIONISM ON “PEACE” AND “PEACEFUL INTERACTIONS”

The paper aims to show the contribution of the symbolic interactionist perspective to issues related to peace. It sets off from the seminal works of G. H. Mead and J. Addams, and seeks to highlight the links between their “classical” reflections and contemporary theorizing that define the field of “peace studies.” The intersection between the practice of “peaceful interactions” and intercultural communication will also be briefly addressed.

*Keywords: symbolic interactionism, peace, “peaceful interactions,” intercultural communication*
Judith Schmelz

CYNICISM AND EMOTIONS, OR CYNICAL EMOTIONS?

Ethnography as a research method in the field of politics is still underutilized in Germany. Gaining access to political arenas is difficult to achieve, and not only because of heightened efforts to keep party political information away from the public or from members of the opposition. Nevertheless, I was granted access for the purpose of this study to members of a major political party in order to conduct ethnographic observations in multiple fields of political action, including the German Bundestag in Berlin.

The present piece focuses around emotion practices and emotion management. Politics proves to be a very fruitful field in this respect because of its various levels, differing settings, and back and front stages.

Data show that individuals in political practices have to manage a balance between different “speaking games.” There are three dominant categories of how these individuals dramatize emotions, which in turn provide different justification backgrounds for actors. I term these idioms 1) the populism of care, 2) professional pragmatism, and 3) bureaucratic formalism. This study emphasizes the ways in which politicians dramatize their roles at the intersection of these three idioms, and it describes the practices and rituals they use in respect to them to sanction potential failure. It is because of this intersection, and the difficulties in balancing it, that political images are highly vulnerable. This idea can also be implemented within a broader range of organizational research and the sociology of work insofar as individuals everywhere have to cope with specific norms of emotional conduct within professional relations.

Keywords: ethnography, emotion practices, emotion management, role distance, political images
This paper uses Goffman’s dramaturgical theory to explore the relationship between two kinds of performance anxiety: stage fright in professional performance artists and “ordinary” shyness in everyday life. I present data from interviews with ten performance artists (actors, musicians, singers, dancers, and comedians) about their experiences of the two conditions; the effects they have on interaction with audiences, team-mates, and significant others; and reflections on how this has shaped their self-identities over the course of their lives. Although performing on stage would ostensibly seem to be completely anathema to those prone to shyness, with its emphasis on frontstage visibility and audience scrutiny, there are some curious parallels between the two, and the categories are far from mutually exclusive. Numerous celebrities confess to being painfully shy in “real life,” while self-defined shy people sometimes take to the stage as a way of “coming out of their shell.” Shy performativity is a term I use to refer to this incongruence between everyday feelings of dramaturgical incompetence and flamboyant displays to claim the limelight. This paradox may be explained by the greater control and predictability afforded by staged performances, with their clearly defined roles, scripts, and supportive team-mates, as well as by the mask of anonymity in that hiding behind the safety of a fictional character means that one’s “real self” is not vulnerable to criticism. Nevertheless, there is the risk of stage fright, which is experienced as a feeling akin to shyness. Furthermore, the dramaturgical techniques used by performance artists to manage their stage fright are similar to those used by lay actors to manage shyness: they include backstage rehearsals, costumes, props, and role distance. These comparative features encourage us to think about shyness and stage fright as equally impressive “performance arts” that are skillfully managed by social actors.

*Keywords: stage fright, shyness, Goffman, performance, dramaturgy*
The mean insults and put-downs that were once limited to school hallways and office cubicles have now gone global on a viral grapevine. New technologies enable slander and stigma to spread with great reach, speed, and vehemence. This paper examines mocking content in virtual social interactions. We argue that the transition of deviant labeling onto Internet platforms has triggered an era of stigma 2.0. Consistent with "classic" stigma, stigma 2.0 involves punishing norm violations, reaffirming and privileging some identities and social norms, and regulating identity and status. The arrays of norm violations also retain an emphasis on "classic" stigma norm violations, such as those of weight, appearance, low class status, social awkwardness, and alleged sexual deviance. However, three important issues distinguish classic versus stigma 2.0, with implications for updating concepts of labeling and stigma to the amplification of deviance that exists in present circumstances. First, stigma 2.0 is creating the capacity to have an escalating arms race of mocking in increasingly comprehensive ways. Second, there are emerging commercial and social markets for mocking content that strengthen the holds of existing negative labels online in the Stigma 2.0 world. Three, technological innovations and the now deep reach of stigmatization in contemporary virtual life are creating new pressures on individual and group impression management. We discuss the implications of technology’s new power to exploit and “weaponize” stigma in the conclusion.

Keywords: stigma, deviance, Goffman, Internet
In Sweden, as in many other countries, the vast majority of people have pair-danced on a public dance floor at least during some period of their lives. For example, the foxtrot as a modern dance was developed a hundred years ago, and social dancing to modern jazz and swing became immediately very popular among the youth. However, a number of political, religious, and cultural authorities did not appreciate popular culture and considered social dancing to be an immoral activity that led to asocial behavior, criminality, and prostitution. Many US states sought to regulate what was proper and improper dancing, stipulating the permissible length of steps (neither exceptionally long nor short) and the minimal distance between bodies (six inches). Certain dancehalls did not permit couples to look into each other’s eyes, while others recommended that women wear bumper belts to prevent close bodily contact. This moral panic concerning dancehalls peaked in Sweden during the early 1940s, when the term “dansbaneländet” (dancehall misery) was coined. The authorities, who viewed themselves as the representatives of high culture and sought to ban or at place strict restrictions upon dancing, regarded social dancing as immoral and sexually dangerous.

Dancing to dance music comprises a ritual of how to behave. On the whole, codes and dance styles are very much the same today as they were formerly. Then as now they involve respect and consideration; then as now the most common dances are the foxtrot and the jitterbug.

Dancing in pairs, which requires the ability to take the role of the other, is the one and only official place that permits close and prolonged bodily contact between strangers. My presentation explores and discusses some of the codes that make this possible.

*Keywords: dancing rituals, dance floor, dance band, body contact*
“Most of the fundamental categories and concepts pertaining to European integration, like those which give flesh and form to the ideas of nationhood, are represented through symbols. It is only through symbols that the meanings and ‘reality’ of ideas such as ‘state’, ‘nation’, ‘citizenship’ and ‘Europe’ itself can be rendered tangible and comprehensible” (Chris Shore).

The above statement makes it clear that only through symbols can Europe be regarded as a nation of states. In addition to the EU flag, anthem, and efforts to develop an EU passport, the Euro comprises an economic symbol that signifies the union of the European countries. As John McCormic has noted, such icons promote a sense of belonging to the European Union that goes beyond the work of its bureaucrats. However, the Euro has also become a symbol of cultural polarization and conflict among Euro-zone members during the current economic crisis, triggering discussions concerning the failure of the common currency.

This discussion addresses the manner in which the resulting crisis in European culture and identity has been represented in political cartoons and images and, in addition, how it may have contributed to a revitalization of national identities and nationalism. The intent is to provide an answer to the question whether the current Euro crisis serves to intensify conflict between national identity and Europe’s collective identity by triggering nationalist attitudes. An effort will be made to identify examples of cultural polarization among nations that intensify nationalism in Europe.

Keywords: economic crisis, political images, cartoons, cultural polarization, EU integration
The paper examines interpersonal communication at the community level by addresses the impact that the politically based concept of “intangible cultural heritage” has had on the way of thinking and speaking in Suiti community in Latvia. This case casts light on the conceptual outcome of introducing an internationally elaborated political concept within practices at the national and local levels that is intended to safeguard cultural heritage and promote the formation of institutional and conceptual frameworks for traditional cultural practices. It also reveals how such practices are perceived and reflected within local communicational practices.

Suiti cultural space was recognized by the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage as an element of intangible cultural heritage in need of urgent safeguarding in 2009. This has led to a steadily growing institutionalization of practices intended to safeguard the Suiti heritage, including 1) formal and non-formal education initiatives within the community, 2) the establishment of non-governmental organizations that act to safeguard cultural traditions, and 3) the development of cooperation between community leaders and non-governmental institutions, local municipalities, and responsible state institutions. A cooperation agreement was signed in 2010 by the parties involved for this purpose. All the practices indicated are tightly interconnected with conceptual changes experienced not only in political discourse during recent years, after the adoption of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, but also at the community level because of the impact political discourse has had on local conceptualization and communication practices.

Do the conceptual grounds of present political discourse differ significantly from discursive practices within the community? What are the discursive strategies applied by the community?

A discourse analysis of various community narratives as well as the self-reflection of community members will be used in seeking answers to these questions.

**Keywords:** intangible cultural heritage, Suiti cultural space, conceptualization, discourse, community
The level of public trust in the government and parliament in Latvia is more than two times lower than the average rate in the European Union. The Eurobarometer 78 data indicates that only 13% of respondents trust the parliament of Latvia while only 17% trust the government. As a result, a very large proportion of Latvian residents leave the country to live and work elsewhere. The remainder of the Latvian citizenry do not believe that politicians will be able to lead the country in the direction of development after its emerging from the current crisis. However, stability and growth in Latvia are not possible without the restoration of public trust in governing institutions. This article aims to provide a fact-based model for rebuilding public trust in governing institutions that can be used to systematically study the problem of public confidence in Latvia and in other countries as well.

*Keywords: public trust, citizen-government relations, government, parliament, society*
MINE – NOT MINE. PROBLEMATIC ASPECTS OF HOW FEMALE ESCORTS EXPERIENCE AGENCY OVER THEIR BODIES

This paper utilizes the phenomenological concept of embodiment in an analysis of how both male and female escort agency workers (escorts and bodyguards), as well as their male clientele, negotiate the amount of control they have over the prostitute’s mute body. Since one’s position within the escort business is negotiated in a process of complex interactions that incarnate a symbolic status game, partners to an interaction are, for the most part, lured into trusting that they can manipulate their targets by acting in a certain way. However, each attempt to cast oneself in the role of the superordinate in fact involves the woman’s body in authority constraints and often offers no more than the illusion of control. This focuses attention on the phenomenon of how the prostitute’s body is experienced as a substantial aspect of self that draws together the various dimensions of sex workers’ reality and contributes to the arousal of dominance encounters between escorts, their clientele, and bodyguards. This discussion draws upon in-depth interview data in its examination of the repertoire of factors that impact upon one’s way of perceiving and understanding the prostitute’s body, which at the time of professional interaction is often perceived as an interaction partner only in respect to mediating the escort’s encounters with her clients. The aim is to shed light on sex workers’ self-meaning formation within their professional context.

Keywords: sex work, experiencing and perceiving one’s body, dominance encounters, manipulation, self-meaning formation