

Emotional Sociology of Sports and Crime with a Focus on Justice and Injustice

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ABSTRACT

In recent years, the subject of emotions has become an area of interest not only for psychology but also for sociologists. In this context, the importance of Emotional Sociology stems from the fact that it has some very similar features to Relational Sociology, which has been used in more and more research in recent years. For example, having a holistic perspective as well as conducting process-based research and rejecting many dichotomies such as mind-body, emotions-mind, macro-micro, etc. distinguish them from classical positivist studies. Based on these principles, a holistic bio-psycho social model has been adopted in this article, which states that the biological, psychological and social aspects of emotions cannot be separated from each other. In addition, based on basic emotions such as anger, fear, pride and shame, some applied research suggestions in important areas such as sports, crime and motherhood. have been developed and presented to the readers in the appendix of the article.

Keywords: Sociology of Emotions; Sports; Justice; Crime

Introduction

According to Stets [1], although some animal species have become extinct during evolution, human beings have managed to exist thanks to their emotions, which are their most important distinguishing feature. According to them, there are four basic emotions. These are "satisfaction-happiness", "avoidance-fear", "claim-anger", "disappointment-unhappiness". In addition to these emotions, emotions such as disgust, surprise, expectation, curiosity, grief and shock can also be listed. But these additional emotions are not primary emotions. But they are important as by-products or combinations of basic emotions produced by natural selection. According to Stets [2], three of the four basic emotions are negative and only one is positive. However, the power of these negative emotions can be reduced by increasing the diversity of each basic emotion. Although emotions such as hesitation, reluctance and shame negatively affect social relations less than worry and anxiety, the possibility that emotions can turn into violence through shame, fear and suppression cannot be ignored. Volkan's (1999) thesis that ethnic genocides and wars are triggered by repressed feelings of shame actually supports this view [3].

As Stets [2] has often emphasized, emotions are an important resource that has an impact on people, social structure and culture, and they are not equally distributed in society like other economic and social resources. On the other hand, emotions are not just a form of reaction to the unequal distribution of material resources. The main reason why Turner accepts emotions as resources is to show that resources are not distributed equally in society and therefore lead to stratification. Turner's treatment of emotions as a source is not a completely original view. Famous sociologists such as Arlie Hochschild [4-6], have also previously expressed their opinions on this issue. Emotional sociology interdisciplinary examines the relationship between emotions and various social institutions, especially family, economy, religion, law, health, and important areas such as women, crime, science, technology, sports and social movements, by making use of some basic theories and concepts of sociology and psychology. According to Stets [1], the sociology of emotions is interested not only in the psychological but also in the social and biological aspects of emotions. In particular, its interdisciplinary process-based analysis with a holistic approach, without distinguishing between macro and micro, makes it possible to think about the sociology of emotions and relational sociology together. This point is especially important as it

creates some opportunities for sociologists who seek innovation in places where classical studies are inadequate.

The problem of this study is that the interest in emotions, whose roots go back to “emotional catharsis” through tragic plays in theaters in Ancient Greece, has not only been ignored by sociology, but has been excluded from many fields with the coming to the fore of Freud and psychoanalysis. Therefore, the main purpose of the study is to show that emotions are an important field for sociology. In addition, in this article, it is accepted that the field of Sociology of Emotions is a study compatible with the theoretical/conceptual framework and methodological principles of sociology in general and the “Symbolic Interaction” approach in particular - and therefore of Relational Sociology. The fact that it is sometimes stated that the Constructionist Perspective is adopted in the sociology of emotions literature shows that it would be more appropriate to evaluate this field under the general umbrella of Symbolic Interaction. This study is largely based on the “systematic review” of the *Sociology of Emotions Handbook: Volume II*, which consists of 26 articles and 580 pages prepared by Stets [1]. The sections in question were read, discussed and interpreted by a group of eight sociologists, and suggestions were developed that enable the relational sociological research of various emotions. Three different road maps are given as examples for those who will study the feeling of justice/injustice relationally in the fields of mothering, sports and crime (See [Appendix](#)). These examples are based on the emotions of various fields, in the words of Solorzano [7], “intersectionality”. Therefore, it increases the importance of the study.

Sports and Emotions: A New Field Attracting Sociologists to the Game

It is becoming increasingly important to center sports in today's social studies. Because there is a relationship between emotions and happiness or pleasure and satisfaction. In fact, the leisure activities we do to reproduce ourselves are often related to active or passive sports. As Bourdieu [8] stated, although there are close ties between sports and emotions, unfortunately, this field has been underestimated by sociologists and neglected by sponsors until recent years. However, sports is one of the activities where people can show their excitement in the most appropriate way during their leisure time. The possibilities of doing “sociology through sport” as well as “sociology of sport” are quite wide [9]. While sociology of sports sees sports as a social phenomenon, it is also a field that allows all sociological theories to be tested. On the other hand, those who do sociology in the field of sports, in Burawoy's words, also do “public sociology”, due to their focus on segments outside the academy. Therefore, as Zirin [10] points out, it is time for sociologists to “stop waiting on the bench and get into the game.” When the first studies on the sociology of sports are examined, the first name that stands out is Norbert Elias [11]. Elias later called his studies, which he had previously called “figurational”, “process-based studies”. In his work titled “Civilization Process”, which is also considered the pioneer of relational sociology, he revealed the changes in civilization since the 16th century, especially

by examining etiquette books. His main purpose is to show the process of people giving up on using physical violence. That's why sports and violence automatically fall into his field of interest.

Elias is interested in the links between specific sports (hunting, cricket and folk football) and male identity, and thus shows that violence in sports tends to decrease in the process of civilisation. Elias' sociology of sports has a holistic perspective that examines both macro and micro in relational sociology. He also underlines that sports are a very important tool in controlling emotions. What he emphasizes is the emergence of unintended internal relationships among intentional actions. In other words, in his game figuration, Elias tries to reveal the power struggle of the players playing interconnectedly, not individually in the flow of the game, but as part of a whole. In terms of relational sociology, it is important to examine the game as a process as well as being holistic. Sociologically, players and fans form an important community. For this reason, the “Fan Interaction Ritual Theory” [12] was developed, which points out that there are similarities between religion and sports. This theory, unlike Elias, focuses on fan identity and behavior. It has been revealed that the cultural obsessions in the behavior of fans can be as deep as religious beliefs and that some rituals are developed and implemented. According to Cottingham, who claims that fans are attached to their team like a religion, fans can influence players by punishing them by blaming them or rewarding them by applauding them. As a matter of fact, according to Lawler, et al. [13] Exchange Theory, there is an exchange of punishment and reward between players and fans, as well as between players, in the name of social solidarity. According to Putnam [14], passively watching and having fun by contemplating is as important as actively participating in sports, especially for fans.

Likewise, according to Expectations Theory, players choose the players they will play with based on their expectations of success. For example, in coed-softball teams where boys and girls play together, a mediocre male player may be preferred to a superb female player [15]. Because there is a gender-based expectation here. On the other hand, male actors are accepted by the audience as competitive, serious, hard-working and successful; female athletes are considered less knowledgeable. Despite this, there are also studies showing that female players play an important role in team success [16]. In hockey, the situation is a little different and men are preferred because it is an aggressive game [17]. It can be said that men do sports to manage their emotions. It is clear that intense training is a necessary strategy for emotional management. In addition, according to the literature, women behave like men in sports and adopt the male model. Elite, ambitious female athletes want to continue fighting against injuries. In addition, it has been revealed that female athletes adopt both female and athlete identities in line with fan expectations [18].

It is known that sports have an important place in rehabilitation studies. Management of emotions becomes important while rehabilitation with sports. Because the management of emotions becomes important when sick or disabled individuals cannot show the desired

performance immediately and experience disappointment. Sports, like art, should be considered important for emotional catharsis. In fact, the social catharsis function of sports is too important to be ignored. This is why Elias attaches importance to sports as a means of catharsis from violence [19]. As a result, although the relationship between sports and emotions is very important, it is a neglected area. It is time for sociologists to get into the game, too. Many basic concepts such as emotional capital, emotional labor and emotional management have already been developed and are ready to be applied in the field of sports [20-22].

Crime and Emotions

As Clay-Warner [23] states, there are those who argue that there is a relationship between crime and emotions, and even those who see emotions as the main cause of criminal behavior. Those who share this view go even further and attribute criminal behavior to personalities who are considered pathological because they lack certain emotions such as empathy and "shame." On the other hand, there are conflicting views about "fear", which causes people to change their behavior in the face of a criminal threat. Because there are studies showing that in some cases, even individuals who are very unlikely to be victims are in high fear. Here, emotion is considered both as the cause of criminal behavior and as a result of an experienced or possible crime, and therefore it becomes quite unclear what the exact role of emotion is in these processes. In this case, it would not be wrong to say that the issue of crime is a productive area for relational sociological analyses. On the other hand, as Fukuyama [24] stated in his work *The End of History*, there are close ties between fear and power/powerlessness, and some become masters because they are not afraid. Some people accept obedience as mandatory because they are afraid, and thus the master-slave dialectic emerges. Generally, when current crime sociology theories are examined, it can be said that there is uncertainty about the role of emotion in criminal behavior. In fact, in some of these theories, such as the "Rational Choice Theory", emotions are either completely ignored or treated as a hidden mechanism. However, there are situations where rational and emotional aspects are intertwined, such as in honor killings or blood feuds, and cannot be ignored. As a matter of fact, it is observed that emotions are given a limited place in modern rational choice theories.

In some, such as "Control Theory", emotions are seen as the main cause of criminal behavior. According to these theorists, emotions trigger crime and some deviant behaviors. Emotions have a central role in Social Control theory. According to Frazier [25], social control theory is the only criminological theory that links crime and emotions. According to Scheff [26], the feeling of "shame" has a social control function. Because in cases where there is no shame, social solidarity and relationships are endangered. Similarly, people experience a sense of pride when they exhibit socially acceptable behavior. This is exactly why emotions such as pride and shame are becoming increasingly important in many social analyzes today. It can be said that

Learning Theories also care about emotions. For example, according to Sutherland [27], as a Symbolic Interactionist, criminal behavior is learned just like other behaviors. According to the Social Learning Theory developed by Burgers [28], emotions have important but hidden roles. According to this theory, positive emotions have significant power and people engage in behaviors that evoke positive emotions more often. However, it is difficult to say that emotions are given a central place in Social Learning Theory.

Strain Theories can also be significantly associated with emotions. For example, Merton [29], influenced by Durkheim's anomie theory, developed a theory that explains why criminal behavior occurs among lower-class youth. Merton, who developed the theory of medium deviation, emphasizes that anomic structures have developed in some countries, such as the USA, where money and material success are given great importance. According to Merton, individuals who cannot obtain sufficient economic power turn to behaviors that are considered criminal when they become frustrated. A study investigating the feeling of dissatisfaction experienced by a person with his economic situation revealed that feelings of frustration lead to crimes committed to earn illegal money easily [29]. As a result, as Clay-Warner [23] stated, it is clear that crime theories do not agree on the effects of emotions on criminal behavior. This disagreement arises from assumptions about the source of human behavior, as in rational choice and the behaviorist approach. Although there is no consensus among researchers on whether emotions are an important variable that leads to crime or just a simple factor, it is possible to say that emotions are a bridge in explaining the relationship between environmental stimuli and criminal behavior.

Emotions and Desistance: While many studies in the criminology literature focus on criminal behavior, there is now also a new focus on desistance behavior. Here, researchers try to determine what prevents people from committing crimes and what happens in this process. While some researchers studying desistance behavior apply classical criminology theories, some researchers use theories specifically aimed at explaining avoidance or desistance behavior. The most important of these theories are "Reintegrative Shaming" and "Social Control Theory Increasing with Age" [30,31].

Integrative Shame: Similar to Labeling Theory, it is accepted that the possibility of committing a crime again increases in case of labeling that prevents the individual from integrating with society. However, if the shame process can occur successfully after reintegration, criminals will be less likely to re-offend. It is predicted that if restorative or compensatory justice processes can be implemented within this process, the person can be reintegrated into society. As a matter of fact, Ahmed [32] study showed that the feeling of shame reduces the likelihood of committing a crime.

Social Control Theory Increasing with Age: According to Sampson and Laub's [31] theory, some changes that occur in the lives of adults increase the possibility of avoiding crime by functioning as so-

cial control. This theory specifically focuses on the role of marriage in desistance behavior. Likewise, it has been determined that religious feelings are effective on desistance behavior, for example, following religious obligations is a kind of emotional breaking point for some crimes. As risks and uncertainties gradually increase in today's society, a phenomenon called "Culture of Fear" has emerged, in the words of Frank Furedi [33] The basis of the culture of fear undoubtedly lies in feelings of crime and guilt. According to emotion researchers, fear is one of the most basic emotions. Basic emotions are physiological responses to universal and environmental stimuli that have vital value. Fear is an emotion that directs the individual to flee or fight in case of danger. According to Kemper [34], individuals feel fear when they lose power or cannot reach the power they expect. "How would you feel walking alone in the middle of the night?" It is frequently asked to measure fear of crime. "Worry about crime" is often characterized in the literature as "fear of crime." To measure fear of crime, individuals are asked about their concerns about certain crimes. In addition, the relationship between demographic variables such as previous experiences, gender and age, and the environment in which they live and fear of crime was investigated, and it was determined that women experienced more fear of crime than men. On the other hand, there are four basic explanations that explain the differences in gender regarding fear of crime. These are respectively "differential socialization"; "patriarchy"; "vulnerability" and "fear of sexual abuse" [23].

It is not clear that age and race, important demographic variables, are associated with fear of crime. But some studies have shown that members of ethnic minority groups fear crime more than whites. While some studies show that individuals who have been previously exposed to crime experience more fear of crime, other studies have shown that previous exposure to crime is not related to fear. If poverty, racial or ethnic differences and unemployment rates are high in the living environment, an increase in crime rates is expected as adequate social control cannot be achieved. Derelict, empty buildings, noisy neighbors, unemployed, stray young people are examined by sociologists in relation to each other as indicators of the lack of order in the environment and therefore the fear of crime [35].

Emotions in the Justice Process

In general, it can be said that the concepts of justice and emotions overlap and complement each other in life. In fact, it is possible to consider responses to injustice at three levels.

- a) Reactions to injustice among individuals;
- b) Reactions to intergroup injustice and
- c) Reactions at the society level, and this last one is undoubtedly the strongest reaction.

On the other hand, social psychologists state that failure to meet expectations in three areas leads to a feeling of injustice. [37]The first of these, from the classical justice perspective, is "distributive

injustice" in the distribution of resources (e.g. time, money, love, information, etc.) [38-40]. More recently, "procedural injustice" and "interactional injustice" [37,41] have gained importance. Nowadays, it has begun to be accepted that emotions will shape evaluations about justice. It should also be noted that the issues of punishment and reward were also taken into consideration and included in the analysis. On the other hand, as Mayer [42] stated, there are arguments that the sense of justice is not just a relationship between two people, but also expands to include third parties. This is actually a sign that the analysis has gone beyond the micro level. As a matter of fact, the emergence of protests and social movements against a wide range of inequality-based injustices in society is also evaluated in this context [42]. Because failure to meet expectations in resources, decision-making processes and interaction leads to a feeling of injustice. The primary reactions to injustice are tension and dissatisfaction or unhappiness. For example, workers become unhappy when they are paid less than they expect. This is where compensatory justice comes into play. When workers react to wage injustice, managers try to compensate. For example, the inflation difference is paid to employees, even if it is delayed.

Homans [39] distinguishes between "victims" and "profiteers" and states that those who are victimized are always more likely to react to injustice through disappointment than the other beneficiaries. On the other hand, the idea that justice is affected by knowledge, which was previously accepted in theoretical discussions, has begun to be abandoned today. It is now accepted that emotions determine the perception of justice. However, there are few studies showing the effect of emotion on justice. In fact, since emotions can be both cause and effect, much work is needed on this subject. [36] There are different levels of research in investigating the relationship between emotions and justice. The first of these is the investigation of achieving individual happiness and satisfaction in the face of micro-level pain and sorrow. In these studies, individuals' levels of happiness and satisfaction, as well as their frustration, anger and resentment, are determined using Likert-type scales. For example, it has been determined that pain and grief arise from the feeling of inequality, anger is an emotional reaction, and resentment arises from not being able to receive help [43]. It has been understood that these emotions arise at a high level, especially when resources are not distributed equally. There is a lot of research on college students about not meeting expectations in romantic relationships. For example, those who take on too many or too few responsibilities or tasks in five core role areas (eating, friendship, making money, parenting and housework) have been shown to be less happy. It has been determined that those who share tasks equally are happier [36].

Individual and social environment factors have an impact on the sense of justice. In fact, more and more research is being done on emotional responses to injustice at the macro level. The most important of these are those conducted on the impact of emotions on injustices observed at the social movements and group level. [36].

However, many studies are only on students' reactions. There is also research on the feeling of guilt. Overrewarding can create feelings of guilt in people. Additionally, collective guilt is an important emotion that needs to be investigated. Some classes and segments feel responsible towards others and want to operate compensation mechanisms, and if they cannot fulfill these, a feeling of collective guilt arises. For example, those who cannot provide the necessary assistance to refugees during a war and ignore the violence and discrimination against them feel guilty. A current example of this is French director Haneke's film *Hidden* [44]. In this film, the director describes the feelings of the silent and denialist segments who ignore the violence and massacres inflicted on the Algerian people. In this film, Haneke does not aim to show or represent the truth of the collective crime committed against the Algerian people: His main purpose is to make us all think about denial and the repetition of denial.

Unfortunately, complex emotions have not been researched much, although they are common. [45] It is also important to investigate basic biological emotions (discrete) that do not change according to the environment. As Stets [1,2] state, studies must also be carried out in the areas of power, authority and legitimacy. For example, employees are reluctant to openly show their anger to their superiors. In such cases, employees express their anger to the unions as a third party. As a result, in investigating the sense of justice, all three of reason/knowledge, emotions and behavior must be investigated. This situation is similar to Knowledge-Attitude-Practice research and is very familiar to sociologists. New justice/injustice research examines both individual and group reactions together and as processes.

About Crime, Shame and Repression

According to Scheff [19], who studies shame, fear, anger and shame occur when social ties are not strong enough. For example, when some of the elderly patients interviewed remembered that they were valued individuals in society during the war, they began to feel proud of their past and, at least for a while, moved away from the feelings of shame that made them depressed. Norbert Elias [46] focuses on two main areas in his work *The Process of Civilization* (1939): According to him, as physical punishment decreases, the feeling of shame becomes more dominant as the main agent of social control. When the feeling of shame begins to become widespread, this feeling becomes almost invisible due to certain taboos. According to Elias, what plays a key role in modern society is the denial of the feeling of shame. Denying the feeling of shame actually contributes to the secret continuation of shame and directs our behaviors that we are not aware of. It would not be wrong to say that Elias's views underlie Goffman's (1969) interest in the feeling of shame [47]. In fact, feelings of shame and embarrassment are more common than all other emotions combined. Additionally, unlike other happy emotions, emotions related to shame are not frequently expressed during the treatment process. According to Braithwaite [48], there are two types of shame. The first of these is the shame that can be clearly seen, and the other

is the shame that is hidden. An example of the first type of embarrassment is feeling like a funny, retarded person. The second type of shame can be given as an example of a clear but painful feeling experienced following some obsessive thoughts. In this case, the person feels insulted.

According to Billig [49], who developed his own theory of suppression by improving Elias's thesis, suppression first occurs in social practices. During this process, some topics are carefully avoided. First, they start talking about another topic to change the unwanted topic. Thus, the subject that is considered undesirable or prohibited is suppressed. In the second stage, the individual removes the prohibited subject from the level of consciousness (cited in Braithwaite, 1989). It is also possible to read all of these as defense mechanisms. Both children and adults develop and apply such strategies when coping with their problems. In fact, it can be said that the feeling of trust is related to the degree to which we take risks or not, depending on our success in this process of fear, shame and suppression in our social relationships. Because the feeling of trust is about trusting both the other person and ourselves. Investigating the process of shame for reasons such as suppressing our emotions that cause us shame and fear and thus limiting our social relationships falls within the field of sociology.

Conclusion

Studies on the sociology of emotions have relational sociological characteristics and are considered an important and new field for sociologists who try to make analyzes while staying within modernity, due to the features listed below. However, it should be noted that although they are listed as separate items, these features are actually related to each other and the distinction is for analytical purposes:

- a) Emotions are not just psychological, contrary to what is generally known or accepted. Therefore, emotions need to be examined from a holistic perspective, with biological and social aspects as well as psychological ones. For example, when we feel angry in our social relationships, we blush or sweat. Anger, that is, the psychological aspect, triggers the biological aspect that is already ready, such as blushing or sweating. The fact that the anger is directed towards the other person, group or organization inevitably requires the inclusion of the social factor in the analysis.
- b) One of the prominent features of the sociology of emotions is that it requires making "multi-layered" analyses. Because, just like relational sociologists, those who study the sociology of emotions reject the distinction between macro and micro and accept that social reality consists of layers. For example, the family is first analyzed in the context of its relationships with other families and then discussed by establishing its connection with society in a broader context. Likewise, all institutions are analyzed in relation to others. [50] For example, family and economic institutions need to be analyzed together to understand the concerns of fam-

ilies receiving an education that will leave their children unemployed in the future. As a matter of fact, the feelings of families whose children are studying sociology in Turkey have been analyzed in this context [51].

c) In connection with the multi-layered nature of emotions, the issue of “intersectionality” is also an important feature [52]. In short, it is the recognition that the market, the state, the family or other institutions - education, economy, religion, etc. - and society interact with each other. In other words, differences and diversity are explored instead of binary opposites. A similar attitude is exhibited by Standpoint Theory. For example, instead of simply man-woman dualism, comparisons between women are made by accepting that there are different women [53]. Similarly, instead of comparing different teams, priority is given to examining the players, teams and fans of a sports branch in relation to each other.

d) In studies of the sociology of emotions, the concept of “emotional capital” has been developed instead of economic capital. For example, motherhood is thought to be emotional capital. The effect of mothers’ emotional capital on their children’s educational success has been investigated [54]. Comparative research between middle class and working class has revealed that working class mothers are more concerned with injustice, insecurity and vulnerability at school. The family institution is extremely important as children gain knowledge, social relations, some important skills and their management, that is, their emotional capital, in the family. In terms of the sociology of emotions, some basic emotions, such as fear, anxiety, and courage, are present in all humans, transcending cultural capital, race/ethnicity, or class. However, it should be acknowledged that the development of emotional capital will differ according to these factors.

e) Studies on emotions require interdisciplinary work. For example, in order to analyze emotions, sociology needs to work together with psychology, anthropology, law and health sciences. In addition, with a holistic approach, the important role of biology in the development of emotions is accepted and biology is included in the analyses.

f) When studying emotions, “process” based investigations come to the fore and are given importance. For example, the socialization process of emotions is considered extremely important in their development and is examined. Particularly, Arli Hochschild’s [21] views that both children and parents learn to manage emotions during the socialization process are gaining importance. In addition, while organizational analyzes related to emotions are more interested in individuals and organizational performance, the biggest difference between these two fields is that sociological studies focus more on social relations and structure and processes of inequality and discrimination [55].

g) Emotional labor does not belong only to women. Male caregivers and parents can also engage in emotional labor and capital. On the other hand, although “emotional work” is free of charge in mothering, it can be done for a fee by all kinds of elderly and patient care providers. For example, investigating important sociological problems such as the reproduction of race, gender and class-based inequalities and related emotions in children raised by paid foreign caregivers falls within the field of sociology of emotions. On the subject of “mother work”, Arli Hochschild made an important contribution by associating emotions with power and status in her work “The Managed Heart: The Commercialization of Human Emotion” . [22] Additionally, anger is an emotional power. It has been determined that anger has a positive effect on black women [56].

h) “Emotional capital” is not equally distributed in society. There is a “regime of inequality” in family and education as fields, just like the economic accumulation regime. Inequalities between men and women, old and young, parents and children are reproduced ideologically. For example, women do the work at home, men are held responsible for outside work [21,22].

i) Emotions have the capacity to lead to social change. Emotions have the potential to change and transform the family, and the public has the potential to change and transform society. In fact, the basis of the idea of emotional management lies in the assumption that emotions are not random but follow rules. This means that emotions have ideological norms. In addition, the fact that emotions have rules is an indication that they contribute to the broader order and system in society [50]. When the international literature in question is examined, “motherhood” is mentioned for the institutional normative aspect. It is seen that the word “mothering” is used for implementation practices [52].

j) What is also important in terms of relational sociology is that there are rules in the family and emotions are managed according to these rules. For example, even in gay families, the distribution of roles does not change much. The roles of men and women are objectively defined. In relationships, there are feelings of regret and guilt as well as happiness. Emotions are important in private or intimate relationships between partners, including transgender people, but it cannot be said that it is an area that is studied much. There is a rational exchange relationship in the family. First, parents extend credit to their children by taking care of them, and then they demand that they be taken care of themselves. There is almost a formal debt-credit, purchase-sale or capital relationship [50]. This can also be considered as an indicator of the capital accumulation regime

k) It is an important point that some of the concepts used in studies on sociology of emotions are not new. For example, Arli Hochschild’s [21] concept of “emotion management” is actually very similar to Goffman’s [47] “impression management” con-

cept. Hochschild and his concept of “second shift” also show that women are oppressed by working both at home and outside the home [21]

l) When researching emotions, qualitative research is preferred. Data collected through semi-structured interviews are analyzed in accordance with the principles of “grounded theory” qualitative research approach. [57] In addition, quantitative and qualitative content or discourse analyzes are optionally used in the study of emotions [58-60].

As final words, “sociology of emotions”, inspired by Bourdieu [8,54], is a field enriched with important sociological concepts such as emotional labor, emotional capital, power and status. Moreover, it is a new branch of applied sociology that is very close to relational sociology in terms of its basic features such as overcoming dualities and examining it as a process.

Appendix

Examples

Three suggestions to investigate the sense of injustice in the fields of sports, motherhood and crime/safety. As it is known, the feeling of injustice covers a wide range of areas, starting from the unfair distribution of resources to not being able to participate in decision-making processes and interactional emotions in dynamic relationships. The first example is given regarding the act of motherhood and breastfeeding.

Example 1: The Relationship and Justice/Injustice as Emotional Labor and Capital

A. Resource Distribution

In order to determine the injustices / inequalities in the distribution of resources, it is necessary to first determine what the resources are. Because when the child is born, the distribution of resources between husband and wife will have to be renewed.

- **Resources can be:** time, love, money, knowledge/experience. The time a woman spends on housework may decrease. The man's contribution is expected and when it is not met, feelings of anger may arise. When a woman becomes a mother, her love for her husband will be divided and this may cause her husband's reaction.

B. Participation in Decision-Making Processes

The level of women's participation in making decisions about child rearing and, in particular, breastfeeding.

If a woman thinks that these decisions are imposed on her by culture/tradition or by her elders or husband, she will feel angry. The woman may feel guilty if she does not breastfeed. In short, women are expected to manage their emotions during this participation process. How the woman reconciles her roles as an individual and a mother, and the feelings of justice/injustice she experiences while breastfeed-

ing as emotional labor will be investigated.

C. Dynamic social Relationships and Social Interaction

After the baby is born, health personnel and parents, as well as neighbors and friends, will be involved in the husband-wife relationship. These can also be called third parties and their impact cannot be ignored. Analyzes can even be expanded by including the media. This research will move closer to relational sociology when conducted at three levels of analysis.

- Woman/mother individual and micro level: happiness, pleasure, satisfaction in the face of anger, unhappiness, guilt
- Interpersonal meso/middle relationships, emotions with other women/mothers
- Macro political relations at the social level: Hegemony construction, raising healthy generations, etc.

Example 2: Relationship Between Sports and the Sense of Justice/Injustice

Here it is assumed that sports are games and teamwork.

A. Resources

Emotional labor and capital such as team, substitute players, physical strength/energy, experience, leadership skills, sociability.

B. Participation in Decision Making Processes:

The level of participation of support staff in decision-making processes in coordination on issues such as players, team captain, coach, senior management and health will be examined. Here, it will be shown how and through which mechanisms the management of emotions occurs.

C. Dynamic Relationships and Interaction:

Here, the relationship between the third party, the team fans, and the team will be examined.

In addition, referees and relevant federations can also be included in the analysis as third parties.

In addition, conducting research as a “process” at the extreme level of analysis and focusing on the “power struggle” becomes important as it brings the study closer to relational sociology:

- Individual (players' feelings of justice/injustice)
- Inter-individual (emotions between players within the team)
- Intra-group and inter-group (emotions between teams)
- Social level (areas of conflict and solidarity at the highest level)

Example 3: Relationship Between Crime / Security and the Sense of Justice / Injustice

It is assumed here that crime and security are interrelated.

A. Resources:

Money, land, previous experiences, laws, forgiveness or lynching. Also, culture as a source of fundamental values such as honor and morality.

B. Participation in Decision Making Processes:

Injustices at the levels of participation and exclusion in decisions at the organizational, group, community or class level will be examined.

C. Dynamic Relationships and Interaction:

Here, law enforcement forces (police and gendarmerie), courts, lawyers, prison guards and other prisoners who provide security under surveillance will be examined as third parties.

Note: Additionally, Harrison White's (1992) uncertainty studies will provide the theoretical framework for such studies. [59-60] It can be said that especially the concepts of ambage, ambiguity, liminality and turning point will be useful. [51] Additionally, Game Theory can be used to show that prisoners are in a dilemma and cannot make rational choices.

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