
The Sociology of Emotions and Affect: Mapping the Terrain

Inaugural Workshop of the TASA Thematic Group: Sociology of Emotions and Affect (SEA)

Program

Co-convenors

Dr Roger Patulny, University of New South Wales
Dr Mary Holmes, Flinders University
Dr Jennifer Sinclair, RMIT University

Date/Time: 9.00am to 5.30pm, Friday July 6, 2012
9.30am to 1.00pm, Saturday July 7, 2012

Venue: Research Lounge, Level 5, Bldg 8, Swanston St, City Campus,
RMIT, Melbourne

Map: <http://mams.rmit.edu.au/ah5hshrpooky.pdf>

PROGRAM

Day 1 Friday 6 July

- 9.00am Welcome and introduction – Roger, Mary, Jennifer
- 9.05am **Mapping the Terrain**
Professor Helena Flam – Views from Europe (30 mins)
Professor Stephanie Trigg – Emotions past and present (20 mins)
Q&A (15 mins)

Producing emotions – First group of papers

- 10.10 Work and emotions in the sociology of risk and uncertainty’
Dr Jens O. Zinn
- 10.30 ‘Optimism, cruel optimism and just plain cruel’ -
Dr Maree Parady
- 10.50 Morning tea**
- 11.20 ‘Anger and its absence: the gendering of emotions in media
representations of child support’ – Dr Kristin Natalier
- 11.40 ‘The case for kindness’ – Dr Daphne Habibis

Theory and method – Second group of papers

- 12.00 ‘Total Competition and The Envious Society’ – Dr Roger Patulny
- 12.20 ‘Emotional sociology’ – Dr Jennifer Sinclair
- 12.40 ‘Feeling your way: How can sociologists research emotions?’
Dr Mary Holmes
- 1.00pm Lunch**
- 2.00 ‘Care work, affect and emotion: re-examining the theoretical
Underpinning of emotional labour’ – Dr Brenton Prosser and
Dr Rebecca Olson

- 2.20 'The place of feeling and emotion in a transdisciplinary Epistemology of inquiry for living systems' – Adjunct Professor Yoland Wadsworth

Emotions in context – Third group of papers

- 2.40 'Judicial authority, emotion work and sentencing' – Professor Sharyn Roach Anleu & Professor Kathy Mack

3.00 Afternoon tea

- 3.20 'Emotions and the rights of refugees' – Dr Catherine (Lane)West-Newman

- 3.40 'Feeling vulnerability: homelessness, trauma and affective politics' Dr Catherine Robinson

- 4.00 'Money, Ambiguity, Confidence and Fraud' – Associate Professor Fiona Haines

- 4.20 'Affective States in Transformation' – Dr John Cash

Summary and discussions

- 4.40 Observations and summary of the day – Professor Helena Flam

- 5.00 Open discussion of future activities of Sociology of Emotions and Affect thematic group

- 5.30 Finish

- 6.00 Drinks at '**The Moat Restaurant**',
Basement 176, Little Lonsdale Street, Melbourne 3000:

<http://wheelercentre.com/about-us/the-moat>

- 6.30 Dinner at '**The Moat Restaurant.**'

Day 2 – Saturday 7 July

9.25 Introduction and welcome – Roger, Mary and Jennifer

Political emotions – first group of papers

9.30 ‘The Ambivalence of Others or The Lives of Osis’

Ben Gook

9.45 ‘On genealogy, Meaning and usus of Yugonostalgia (in Serbian Context) – Nadiya Chushak

10.00 ‘Socio-political dynamics of affect: correlations with violent political Agency’ – Debra Smith

Theorising emotions - second group of papers

10.15 ‘Happiness and contentment: a critique of empirical studies of Happiness’ – Jordan McKenzie

10.30 ‘The Agony and the Empathy: a femininst critique of the politics of empathy’
- Andrea Lobb

10.45 ‘Theorising the role of emotions in the experiential shift in Western culture and religion’ – Gerald Rose

11.00 Morning tea

Emotional context – third group of papers

11.30 “I sort of try to be stronger than other people” Emotion work in adults with cystic fibrosis’ – Petya Fitzpatrick

11.45 ‘Working out how to feel: how kidney patients collaborate emotions during social sense making in online renal discussion groups’ – Natalya Godbold

12.00 ‘The political impotence of “cracking the shits”: Evaluating affect in civic spaces’ – Tracy Pahor

12.15 ‘Being newlyweds, doing emotional work’ – Natcharee Suwannapat

12.30 Open discussion of involvement of PhD candidates in Sociology of Emotion and Affect thematic group

1.00 Finish - lunch

ABSTRACTS

Keynote Speakers

Flam, Helena, *University of Leipzig*

'Mapping the Terrain: Views from Europe'

In my talk I will question one of the myths of sociology according to which classical sociologists stayed away from emotions in order to distance themselves from psychology and thus to legitimate the emerging discipline of sociology. I will focus on how Simmel, Durkheim and Weber addressed emotions, showing that, for example, Simmel and Weber who both dismissed affect as a basis of meaningful social action in their work actually granted emotions a prominent place. Emotions play a key role in Simmel's but also Durkheim's theorizing about integration of society. In the course of the talk it will become apparent that the classical question of what constitutes social order cannot be answered without referring to emotions.

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Trigg, Stephanie, *University of Melbourne*

'Emotions Past and Present: "Fire!"'

One of the four research programs of the Australian Research Council Centre of Excellence for the History of Emotions is called "Shaping the Modern." While the Centre's main focus is Europe between 1100 and 1800, in this research program we are also exploring continuities and discontinuities with emotions in later periods, on several different fronts. These include European colonial and settler encounters with Indigenous people, with a special interest in Australian history; cultural heritage issues (performance studies; museum studies); the history of emotion on the human face; and the cultural histories of affect and emotion in response to material elements, especially fire and stone. This paper will talk a little about the Centre's work as a whole, which is principally driven by concerns from historical, literary and cultural studies, but will then focus on some recent work on the material and cultural history of fire, from medieval Europe through to contemporary Australia. At first glance fire seems rather more "elemental" and "timeless" rather than historical, but of course cultural understandings of and emotional responses to fire and fire practices differ widely. What continuities and discontinuities can we observe between older and more recent emotional responses to fire? Is this a case where lessons from the past might be able to help present victims of fire trauma? I will pay particular attention to the gendered history of fire and emotion.

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Contributors

Cash, John, *University of Melbourne*

‘Affective States in Transformation’

In recent times Northern Ireland has seen a compromised, yet significant, expansion of the affects and representations that are now regarded as proper ways of construing and relating to its long history of conflict and violence. A society previously dominated by the friend-enemy distinction and the restricted set of affects it promotes has slowly begun to transform itself. In particular, reparative impulses and feelings, along with an open-ness to feelings of guilt and loss and responsibility for the past, are now performed as part of the new forms of subjectivity and inter-subjectivity that can be transacted within the public domain. Fault-lines remain, however, and some sections of the population are threatened rather than liberated by this newly emergent affective economy, as they can find no satisfactory place within the new dispensation.

This analysis reveals that instituted social imaginaries establish the proper way of performing an identity and thinking, feeling towards, and relating to others. The instituted imaginaries establish the proper form and range of feeling-states that can be socially transacted and which, as a consequence, are typically enacted by individuals. Of course, within a friend-enemy constellation many citizens will still experience dissonant affects, such as guilt and remorse. However, if the affective economy provides no space for these feelings to be validated and performed, if instead they are entirely privatized or confined to small circles, then reconciliation is itself excommunicated, as Habermas might put it. Reconciliation becomes possible when an alternate and expanded set of emotions are instituted as the proper affective economy, thereby granting legitimacy to the social performance of complex feeling-states that involve responsibility, care and concern for the other.

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Chushak, Nadiya, *University of Melbourne*

‘On Genealogy, Meaning and Uses of Yugonostalgia (in Serbian context)’

This paper is based on my research on nostalgia for Socialist Yugoslavia among the leftist youth activists in contemporary Serbia. While I approach nostalgia mainly as a way of relating to the past and analyse it within the context of ‘memory/ ideological games’ carried on in Serbia, here I will focus on the important emotional dimensions of this nostalgia and what role they play in these games.

I will start by presenting a brief genealogy of nostalgia as emotion, its origins in the modern medical discourse and subsequent construction as the conservative and debilitating ‘other’ of the rational and progressive modernity. Such meaning of the term made it a perfect weapon in the ideological battles about the meaning of the past waged before and after the collapse of Socialist Yugoslavia – the word “yugonostalgic” was invented as a derogatory appellation for people who chose to disagree with the dominant negative interpretation of the socialist past (Ugresic,

1998). In the 'transition cultures' (Kennedy, 2002) nostalgic references to the socialist past are treated with suspicion. Yugonostalgiacs are usually portrayed as people unable and/ or unwilling to adapt to the brave new world of the capitalism and therefore an obstacle to the successful transition.

In arguing both against the general understanding of nostalgia as negative phenomenon and against the dismissal of yugonostalgia in its specific context, I show how yugonostalgia can be used as a powerful tool of the social criticism and political struggle. By bringing the emotional element back into political, social and cultural field it can disrupt the fabric of neoliberal hegemony, exposing the alternative understandings of the past, present and future.

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Fitzpatrick, Petya, ANU

"I sort of try to be stronger than other people" Emotion work in adults with cystic fibrosis'

Cystic fibrosis (CF) is the commonest life-limiting genetic disorder affecting young Australians today. With advances in medical treatments many adults survive to their mid-thirties or beyond, however the disease continues to claim younger adults and children. People with CF experience many emotional challenges including facing the prospect of an early death, enduring unpredictable and debilitating symptoms and balancing the demands of their illness with the rest of their life. This presentation draws from interviews conducted with 40 young Australian adults with CF. It considers the different ways that these young adults manage their own emotions and the emotions of others in the course of dealing with the consequences of their illness. The concept 'emotion work' is used to frame the activities they undertake in response to the emotional challenges associated with their condition. Various forms of emotion work are discussed; its sources and context, the tasks involved, who does emotion work and how and the consequences of emotion work are considered. Viewing such responses to emotion as 'work' makes visible the time, effort and skill required to manage emotions in the face of this serious life-limiting illness. Furthermore, a sociological approach to emotions in chronic illness provides a counterbalance to the emphasis on pathological emotional experiences seen in the psychological literature.

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Godbold, Natalya University of Technology, Sydney

'Working out how to feel: how kidney patients collaborate emotions during social sense making in online renal discussion groups'

Studies in internet research often find that people go to online discussion groups for 'information and support'. Meanwhile, information studies literature commonly conceives information seeking as variously aided or restricted by emotional 'factors', conceiving information and emotions as separate from each other. Examining how people discuss kidney failure in online discussion groups, this study explores

emotional cues as an intrinsic element in informational processes: information and emotions emerge as entwined.

By comparing implicit and explicit forms of emotional support, this paper uncovers a range of ways in which emotions affect meaning making during the discussions online. Discussion threads were translated into thematic charts to display the appearance of particular emotional elements, taking a social constructionist perspective informed by Sense-making and ethnomethodology. Theories of normative behaviour and practice theory are used to explore interplays between social and individual contributions to emotional sense making processes. As contributors discussed their experiences of kidney failure, emotional support emerged at two levels; first, by development of consenses in tones; and second, by mirroring of vocabulary and ideas. This means that explicitly supportive statements were not the main source of support provided in discussions. In addition, interactions between tones and ideas enabled substantial shifts in meanings. Emotional information emerged as an information need for contributors to the discussion boards, because of its relevance during the negotiation of meaning in interactions, with tone providing an important emotional guide. By demonstrating emotional as well as conceptual dimensions of collaborative sense making processes, this paper contributes to relational conceptions of sense making, a perspective with practical as well as theoretical implications. For health professionals, for example, emphasising factual information during one-off interactions is problematic if patients are also looking for emotional sense making cues, and need time and reiteration for personal meanings to develop.

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Gook, Ben, *University of Melbourne*

“The Ambivalence of Others or The Lives of Osis”

The phenomenon of post-communist nostalgia is today known around the world, most famously connected to the example of East German nostalgia or Ostalgie. In this paper I account for the various cultural and political forms in which nostalgia is said to present itself. Commentators in German debates simultaneously claim this affect is both dangerous and harmless. This analytic split rightly reflects its object—for the “nostalgia” in question is often made up of contradictory desires. In this paper, I argue that what in Germany is often characterised as nostalgia could be more fruitfully understood as ambivalence. I discuss here the presence of an East German ambivalence that many West Germans and elite East Germans find difficult to tolerate. Western Germans make these various practices and positions coherent and singular by a suspicious interpretation of eastern German mentalities and practices.

Drawing on psychoanalytic accounts of nostalgia, ambivalence and affect, I ask if there is anything particular in this instance of the universal phenomenon of nostalgia—and, following that, whether there is a singularity to East German nostalgia. The diverse practices and ideological positions said to signify the presence

of Ostalgie need to be explained, which I do by suggesting a unity in difference. It follows that Ostalgie may be a symptom of German re-unification. It is worth recalling that Freud said symptoms arise when at least two conflicting forces or impulses come together: for example, love and hate. Ostalgie bundles together relations in ambivalent ways—suggesting fondness and disgust, good and bad.

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Habibis, Daphne, *University of Tasmania*

'The Case for Kindness'

Kindness is a moral emotion fundamental to human sociality. It is integral to understandings of personal and collective identity, social positioning and relationality. It is embodied in feelings such as pleasure, virtuousness and guilt and involves values, attitudes, and behaviours. Kindness is both personal and political. It shapes everyday social interactions as well as public opinion and social movements. Today, kindness is regarded with suspicion. It is antithetical to neo-liberal constructs of self-responsible citizenship while also central to concerns about how we should respond to the migrant 'Other'.

As an everyday concept that traverses both public and private worlds, the concept of kindness has obvious sociological relevance, but it has not been an object of sociological investigation. There has been almost no examination of its social meanings, how it is experienced in everyday encounters, its social distribution or the circumstances in which its expression is elicited or curtailed.

This paper presents the case for kindness as an object of sociological investigation. It provides a preliminary examination of the literature and differentiates it from related concepts such as 'ethic of care' and 'altruism'. It argues that it is precisely because kindness has become devalued that sociologists should now pay attention to it.

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Haines, Fiona *University of Melbourne*

'Money, Ambiguity, Confidence and Fraud'

The white collar crime literature highlights ambiguity as a central concern in identifying who should be held responsible and generating the necessary political will for effective reform. However, much of this literature is premised on the materiality of money, in contrast to economic sociology and the sociology of emotions. These latter literatures point to a far more complex picture. Firstly, economic sociology, following Ingham, points to money as credit in manner that draws the state inevitably into the money system and to engendering conditions for economic growth. The sociology of emotions, in particular the work of Jack Barbalet, draws from economic sociology and points to the critical role confidence plays in the value of money and the viability of credit. Following Barbalet, confidence in the future is

based on experience of the past. Confidence is critical to capitalist reproduction – yet at the same time it is the currency of fraud.

This paper will tease out this argument and show how the dependence on confidence in assessing the value of money, based on past experience is reproduced at the level of company accounts. This is shown, in particular, through the shift to fair value in accounting and the conception of the audit as a ‘decisionmaking aide’ to investors. Audits engender confidence, despite their inability to identify securely company value in part because of the immaterial nature of money. At the same time, governments engender this confidence through reforms to accounting and auditing practice that resonate with particular norms of ‘good practice:’ greater transparency, accountability and independence of the auditors from the board, and the board from the executive. Confidence both in the financial system and in a set of accounts, then, requires the presence of the state. Commerce can never be a two way relationship between buyer and seller. Yet, the presence of the state can never establish when confidence is well placed, hence the opportunity for fraud is ever present and with it condemnation of ‘weak regulations and regulators.’

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Holmes, Mary, *Flinders University*

‘Feeling your way: How can sociologists research emotions?’

A robust sociology of emotions needs to include consideration of emotions not just as a topic of research but as something done within interactions with research participants, and perhaps especially within joint interviews. Some of the difficulties of doing sociological research on emotions are considered. It is argued that joint interviews are a useful example of some of these problems can be overcome because they enable researchers to see not just how participants talk about feelings for a range of others, but also how they show concern for the other interviewee. It is also suggested that data from groups doing things differently are a particularly good for researching emotions, because their situation requires considerable emotional reflexivity. It is considered whether good interviewees are ‘happy’ people who are used to explaining how they deal with their emotions.

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Lobb, Andrea *La Trobe University*

‘The Agony and the Empathy: A feminist critique of the politics of empathy.’

The study of empathy and ‘empathy deficits’ has become an increasing focus of the ‘psy’-sciences of the early 21st century. This paper offers a feminist critique of the discourses of empathy that have become increasingly pervasive in these fields, drawing particular attention to the reinforcing of sex-stereotypes that occurs when empathy is naturalized as the proper capacity and performance of the female (and maternal) brain. I describe this trend as the new ‘scientism of empathy’, or more simply, as ‘empathism’. ‘Empathism’ erases vital political questions about the

uneven classed and gendered distributions of empathy's performance as a form of emotional labour, and prevents a registering of the relevance of social expectations informing what sociologist Arlie Hochschild calls the "feeling rules" of gender (Hochschild 1979).

I argue that there are powerful differences in expectations of empathy from women as opposed to men according to the normative feeling rules of late capitalism, which women themselves invariably internalize in complicated and contradictory ways. As a consequence of this, women pay what might be called an "empathy tax", both when they fulfill, but also, paradoxically, when they fail to meet the expectation of (greater) female empathy. If empathy is to be drawn upon as a resource to combat social injustice, as some theorists - including some feminists - have argued, then we need to articulate the particular 'agony' of the double bind in which women are often placed with regard to their performance as empathic subjects, and to attend to how the practices and the receipt of empathy are distributed unevenly across social space in ways that can threaten to reinforce, rather than undermine, women's oppression.

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Mckenzie, Jordan, *Flinders University*

'Happiness and Contentment: a critique of empirical studies of happiness'

The following is a work in progress piece that intends to put forward a two-part critique of empirical studies of happiness, whilst also identifying circumstances where more effective understandings of happiness have been considered. The first part of this twofold critique discusses the lack of recognition of the importance of social experience in empirical studies of happiness. This is somewhat unsurprising due to the volume of work in this field done by economists and psychologists. This drastically undervalues the significance of normativity in regard to expectations of happiness, whilst it insufficiently recognises the reflexive nature of meaning and legitimation.

This leads to my second key point, which involves a call to reconsider the popular terminology applied to happiness and to argue for a distinction to be made – in both empirical and theoretical approaches – between contentment and happiness. In this sense, happiness refers to individual pleasures that are *somewhat* independent of social circumstances, whereas contentment alludes to an understanding of an individual's relationship with society that is capable of creating feelings of satisfaction. This distinction has been made before; from philosophers like Mill to empirical researchers like Veenhoven and Freedman, yet it has not been widely adopted among the majority of happiness studies and the array of inconsistent terms used in this field has led to considerable confusion. I intend to show how adopting this terminology can not only help to resolve some of the problems associated with the lexicon of happiness research, but also lead to a more sociologically considered approach to studying happiness in the future.

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Natalier, Kristin *University of Tasmania*

'Anger and its absence: the gendering of emotions in media representations of child support'

In Australia – as elsewhere – the emotional dimensions of child support are both articulated and silenced. The expression of anger, sadness and love are evident in political debates and individual negotiations over mothering, fathering and financially supporting children when parenting apart, but legal and policy frameworks translate emotions into a technical process of calculating and distributing the costs of a child. In academic work, too, child support is primarily studied as an economic transfer. Child support has yet to be fully analysed as an expression and constitutive element of how it feels to be parenting and paying for a child post-separation – and how these feelings may be expressed and used in gendered ways within the private and political realms.

In this paper I report on the results of content and discourse analyses of how payers (fathers) and payees (mothers) describe their emotions in the context of paying and receiving child support. The analyses cover Australian newspaper reports between 2004 – 2007, a period of intense public debate over post-separation parenting and child support. I describe men's use emotive language to foreground anger and sadness, centring the self in their accounts, and directly attributing their experiences and emotions to the deliberate behaviours of others. Women use more measured language and understate their emotional responses – they are 'frustrated' rather than angry or sad. They present their emotions as a response to a context rather than the behaviours of individuals, and their concerns focus on the impacts of the child support system on children. On the basis of these findings I argue that anger in particular is a political resource that can be used to argue for law reform, albeit a resource that is gendered in its legitimacy and effects.

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Pahor, Tracey *University of Melbourne*

'The political impotence of 'cracking the shits': Evaluating affect in civic spaces'

Judging that somebody is 'cracking the shits' is a way to dismiss their potency by ruling that an act of communication is an illegitimate display of anger or frustration. Such judgements, whether described as 'cracking the shits' or not, were encountered in the reports of others and my own reactions during participant-observation based fieldwork in Port Melbourne.

The work of Jacques Rancière encourages us to look for instances of politics – where equality is asserted in the face of the established order (inequality). When somebody appears to 'crack the shits' at volunteers in the op shop or the local councillor in the street, they are not asserting equality. Rather it appears that the person who undertakes the communicative act and the person evaluating it as an instance of 'cracking the shits' are able to draw on existing moral discourses to return to their unreflective way of being in the world.

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Pardy, Maree, *University of Melbourne*

‘Optimism, cruel optimism and just plain cruel’ –

In this paper I take the optimism and promise attached to urban renewal programs as a starting point for examining the investments by policy makers in making-over derelict spaces in disadvantaged suburbs. While modest financial resources are invested in such programs I suggest that a more significant investment is to be found in the optimism of those charged with rolling out urban upgrades. These local professionals are powered by an optimistic belief that adding new vitality to neglected spaces will open up possibilities for a renewed ambience and greater prospects for these diverse and deprived suburbs.

By examining the approaches to urban renewal in two Melbourne suburbs I suggest that the optimism of the responsible personnel is a cruel one. Following Lauren Berlant (2006, 2012) who suggests that cruel optimism is maintaining attachment to an object or a promise in advance of its loss, I show that while the promise of urban renewal cannot be realised in the current socio-economic circumstances, there is, among those who are tasked to implement it, a steadfast clinging to it. This is an optimism of cruelty for the implementers. Moreover, the roll out of renewal programs is often just plain cruel for those who are being banished by it – that is the poor, the vagrant, the transgressive, the dirty, the different. Here we see the policy as *optimistic*, the implementers as gripped by a *cruel optimism*, and for some of those affected the whole thing is just *plain cruel*.

The larger lens of my paper is to present emotion as a method for undertaking social research by showing how working analytically with specific emotions provides a new lens for seeing not just the politics of something but how these politics are carried through (often unconscious yet embodied) emotion.

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Patulny, Roger, *The University of Wollongong*

‘Total Competition and the Envious Society’

The essence of capitalism has always been competition. Competition is the dynamic, restless mechanism that underlies the functioning of the free market. Most commentators argue the virtues, or at least the naturalness, of competition. It is vital not only ‘to bring out the best’ in individuals, but it drives innovation according to Adam Smith and Schumpeter. What is rarely discussed – the discussion itself being almost taboo – is that competitiveness has near identical properties to the emotion of envy. Envy might be dismissed as an extreme or unrestrained form of competitiveness – an inappropriate desire for the goods, services, status and lives of others, and a sense of the non-deservingness of others in having them – that only occurs when individuals have low self-esteem.

I argue that we are moving now into a phase of *total competition*, competitiveness increasingly permeates every facet of our lives. Total competition is leading to a rise in envy not as an individual anomaly, but as an entrenched social phenomenon with

social structural properties – ‘the Envious Society’. Finally, I point out that the taboo nature of envy means that it cannot be discussed. As one of the most stigmatized emotions, people do not talk about it, and it is sequestered, dismissed as natural, and hidden. Because we do not talk about it, acknowledge it, or try to measure its prevalence, it grows unheeded. And with it comes the risk of an epidemic of envy.

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Prosser, Brenton, ANU and Olson, Rebecca E., University of Western Sydney
‘Care work, affect and emotion: re-examining the theoretical underpinnings of emotional labour’

The shift to post-industrialism in western societies has been typified by an emphasis on worker expertise as a commodity and a growth in service work. Sociology provides a strong foundation to understand service work as more than just a different type of physical or intellectual work; rather, it involves organisationally defined emotional labour (Hochschild 1983; Wharton 2008; Zapf 2002). Further, for those involved in service work that is dedicated to human care, there has also been an associated shift away from mass service provision using Fordist rationales and toward an emphasis on client choice. These drives for increased patient autonomy and community participation (as well as decreased institutionalism and cost) have increasingly shifted the balance in who is seen as responsible for care (Dow & McDonald 2007; Duckett, 2007). This demands new attention to the significance of the interactions between the professional ‘carer’, informal carer and the ‘cared for’ patient.

This paper explores the implications of these trends on how we conceptualise emotion work and human care work. While sociological perspectives that emphasise structural forces and imposition on the emotion of workers have been valuable and generative in the past, the nature of care work has changed. On one hand, shifting demands in human care work (with care professionals taking on new responsibilities which challenge previous profession/emotion splits), produce new affect demands. On the other hand, shifting boundaries in care work mean informal carers are required to increasingly balance family and care-work relationships. These shifts highlight a renewed role for agency and the potential utility of interactive (in addition to structural) approaches to understanding human care work. As this paper demonstrates, they also underscore the need for more research into the relationship between post-industrial care work, emotion and affect.

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Roach Anleu, Sharyn and Mack, Kathy, Flinders University
‘Judicial authority, emotion work and sentencing’

Impartial adjudication requires judges to decide cases according to prescribed law and procedure and to act without fear or favour. This conventional (and Weberian) understanding of legal authority has often been interpreted as requiring the suppression of emotion because emotions are viewed as inherently irrational,

disorderly, impulsive and personal. Nonetheless, courts are settings of considerable emotion. Face-to-face interaction involving the judicial officer and other participants, especially defendants in criminal cases, can elicit a range of emotions.

This paper draws on empirical research – surveys and court observations – to examine the role of emotions, and which emotions, in the everyday work of magistrates and their courts in Australia. It focuses on the ways in which magistrates deliver their decisions on sentence in criminal matters. Sentencing is an occasion where there may be direct interaction between a defendant and the judicial officer with considerable potential for emotional expression and need for emotion management. The manner of communicating the sentence reflects these opportunities for emotion management on the part of the magistrate. The research demonstrates the persistence of emotions, especially in sentencing, in a context – the courtroom—where the legal model of authority disavows emotion.

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Robinson, Catherine, *University of Technology Sydney*

'Feeling vulnerability: homelessness, trauma and affective politics'

Those experiencing homelessness have commonly come to be understood as 'amongst the most vulnerable' in our communities. What 'vulnerable' means here, however, particularly as a felt-experience, seems to be rarely seriously explored, understood or questioned. This paper explores how the bodily experience of vulnerability is weirdly atrophied in the way research, public policy and the public have most often come to imagine homelessness, and considers what effects re-making vulnerability within homelessness might have. Via reflections on biographic research on long-term homelessness, violence and trauma undertaken in Sydney, I think through what felt impacts the better articulation of the *feeling* of vulnerability within homelessness might have. In other words, I'm interested in exploring the realm of felt-experience as one through which a broader social and political resonance with vulnerability within homelessness might be generated, though not guaranteed.

An enduring challenge to the redescription of trauma at the heart of homelessness are assumptions that such redescription necessarily collapses vulnerability to personal experience and paradoxically risks deafening those who witness. In the face of such concerns, I nonetheless ask, could our *generalised* corporeal and emotional vulnerability to each other be *the* avenue through which to reactivate openness to the *specific* call of suffering that homelessness issues?

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Gerald Rose, *Monash University*

'Theorising the role of emotions in the experiential shift in Western culture and religion'

This paper proposes that Weber's theory of the three ideal types of ultimate authority, when informed by Riis and Woodhead's sociology of emotions, provides a comprehensive sociological explanation for the major changes that have taken place in both culture and religion in Australia and other Western societies. It is proposed that these changes are related to a fundamental shift from that form of authority that is grounded in rationality to that which Weber described as 'charismatic' authority. This form of authority arises from the individual's willingness to preference personal emotive experience over either tradition or rational authority. This experiential cultural shift promotes a regime of expressive emotional norms that is quite distinct from the regime of subdued emotional norms associated with the rationality of modernity. The thesis of the relationship between the experiential cultural shift and changing emotional regimes in religion was applied to a research project examining changes in clergy practices in an Australian mainstream evangelical denomination. Examples will be drawn from this research to illustrate the distinct emotional regimes associated with the different types of ultimate authority evident in contemporary religious practices.

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Sinclair, Jennifer, *RMIT*

'Emotional Sociology'

A 'sociology of emotions' implies a particular relation between emotions and sociology; that sociology has the resources and wherewithal to tame, explain or otherwise render emotions intelligible. This paper explores a reversal of this relation. How some of sociology's practices and subjects – and by association how research and research practices – might be changed if sociology adopted a more reflexive relation to and with emotion is discussed, acknowledging the earlier work of Game and Metcalfe (1996) and developing some of the ideas raised in my earlier paper exploring 'an affirmative sociology'.

The reflexive relation between emotion and sociology is considered with reference to the concept of proximity and the reification of 'critical distance' in sociology and research more generally. Following Latour (2004) I explore instead how sociology might 'draw closer' to its subjects by acknowledging emotional attachment and engagement; what challenges this poses and what risks are involved. In particular I consider what would be the effect on writing, a key practice of sociology and research, if emotions were allowed to inform and shape it.

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Smith, Debra *Monash University*

'Socio-political dynamics of affect: correlations with violent political agency'

There has been relatively little attention paid to affect within terrorism studies. This is especially curious given that the concept of terrorism is predicated on the belief that emotion, or more particularly the manipulation of emotions such as 'terror', can be used as a political weapon. While scholarship in the field of terrorism reflects an implicit acceptance that emotion is directly implicated in terrorist behaviour, it has not been the subject of critical theorising. This is more comprehensible when understood as a side-effect of long-running debates surrounding pathology or normality within terrorists' psychology. That is to say, in the largely successful attempt to establish that terrorists are driven by rational political beliefs rather than psychopathological tendencies, emotions may have been inadvertently relegated to the category of the 'irrational'.

Drawing on in-depth, qualitative interviews conducted with 15 men convicted on terrorism related charges, this paper highlights six characteristics of emotion which provide insights into the trajectory an individual may take on the path towards embracing violent political agency. The social, referential, judgmental, motivational, cognitive/physiological, as well as misleading characteristics of emotion are demonstrated through the words of those reflecting on their journey towards joining a terrorist group. It is suggested that research and programs aimed at counter-radicalisation and de-radicalisation of those engaging in fringe political movements would benefit from a greater understanding of the relationship between human lived experiences, emotion, and political agency.

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Suwannapat, Natcharee *La Trobe University*

'Being newlyweds, doing emotional work'

Entering into the intimacy of marriage typically requires some degree of self-transformation. During the early years of marriage, newlyweds have to learn how to fulfill completely new roles: as married persons. They also have to adjust themselves to their spouse behaviorally and emotionally. The vast literature on newlyweds covers such issues as readiness and preparation for marriage, reasons for getting married and the transition from engagement to marriage. However, there has been a relative lack of attention to the study of newlywed couples' emotional experiences, particularly their dynamic emotional experiences during the early time of their transition into marriage.

This paper addresses that gap by focusing on how newlyweds experience and manage emotions in their everyday marital life. In-depth interviews with 22 Thai newlyweds reveal that they are very active in reflecting on and strategically managing their emotions in order to maintain their relationship. The discussion focuses on three emotions in particular. The first is anger, which many of the participants identified as a weak point they tried to control or reduce, while others used anger in order to manage a problematic situation. The second is romance, associated with an

effort to develop a stronger sense of intimacy or greater enjoyment of their sexual relationship. The third is guilt, relating to an attempt to compensate for an incomplete or inadequate role performance.

Through the examples of anger, romance and guilty, this paper points to the ways in which emotions are not just experienced, but also managed and mobilised by newlyweds in self-conscious ways in order to maintain and develop a long-lasting intimate relationship. The paper will contribute to the field of studies of emotion by making a more understanding of emotional management as a part of self-transformation.

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Wadsworth, Yoland, RMIT and University of Melbourne

'The place of feeling and emotion in a transdisciplinary epistemology of inquiry for living systems'

I present a way of thinking about emotion as the embodied discrepancy between an 'is' and an 'ought' (or an 'ought not') that has a place within a larger epistemology of inquiring for emergent change and replicative order in systemic life. Coming from sociology as my primary discipline, I tell the story of repeatedly encountering the expression of feeling as emotion in the course of a long career in practice-based research and evaluation (in government and non government health, education, welfare and community-based services and programs). In trying to understand the operation of emotions and feeling and the rational valuing process they manifest within the human inquiry process, I found my way firstly to a non linear retroductive-inductive-abductive-deductive cyclic evaluative action research methodology, then to organisational psychology and socio-analysis, and finally to the new physics and ecological biology. I will describe a transdisciplinary 'correspondence theory' of research and evaluation (and inquiry in general), that I have developed to make better sense of the observational, interpretive, learning, knowing and action needs of the complex, dynamic, systemic and relational 'social organism' at any holarchic scale.

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West-Newman, Catherine (Lane), University of Auckland

'Emotions and the rights of refugees: Between Generosity and Fear'

The sociology of human rights is new and theoretically underdeveloped. Sociological accounts seeking to treat rights as a discursive formation rather than as the justifiable normative regime of legal and political theory must address the very large gap between human rights in theory and their practical effects in the world. A starting point might be the existing conceptual and practical standoff between the exclusionary claims of national state sovereignty and the foundational rights principle of universal respect and care for others; the latter justified through an apprehension of shared humanity. Which is where emotions come in as, mostly ignore, they shape and inflect the discursive

formation of human rights thinking, lawmaking and enforcement in ways that have significant consequences for human rights as a global project. This paper engages with the theoretical problem by examining the role and significance of generosity and fear in the attempts of Australia and New Zealand to balance the desire for a national identity of generosity with the risk and fear politics of national security. I argue that together these dissonant and apparently irreconcilable feelings play a significant and underestimated part in determining the fit, or lack thereof, between human rights promises and practices.

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Zinn, Jens O., *University of Melbourne*

'Work and emotions in the sociology of risk and uncertainty'

Much of the debates about work and emotions are influenced by the seminal work of Arie Hochschild referring to Marxist concepts of work, labour and alienation and are focusing on the ways of women's exploitation by emotional labour in capitalist societies. 'Risk society'- approaches by Ulrich Beck and Anthony Giddens have questioned the Marxist orthodoxy when claiming that class identity would lose impact for the constitutions of social identities and the organisation of political resistance (Beck 1992). While this assumption is contested, in the broader perspective of the sociology of risk and uncertainty the focus has shifted from class contradictions to the modernisation process itself. However, in this perspective social inequalities are crucial since the social organisation of emotions is still linked to gender identity, the social production of knowledge and the exercise of power and control.

This presentation will use a small qualitative interview study (n=14) on British ex-servicemen to explore the boundaries of the sociology of risk and uncertainty in theorizing work and emotions. In this perspective, there is still a dominant view which conceptualises emotions and cognition in a dichotomy of superior rationality versus inferior emotions which is paralleled in the traditional distinction between male and female. However, in the male soldiers' occupational practice the link between cognition and emotions is exercised in different ways. Two case studies will be presented which illustrate two fundamentally different ways of dealing with emotions. One shows rational control and suppression of emotions – a 'turning off and on' of emotions. The other case study shows an instrumental approach to emotions in order to achieve good combat performance. It is argued that both approaches are rooted in the individual biographical experiences of the veterans and have caused different kinds of problems.

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BIOGRAPHIES

Keynote speakers

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Helena Flam gained her Fil.Kand. in Lund, Sweden and her Ph.D. at Columbia University in New York. She has been a professor of sociology in Leipzig, Germany since 1993. She has published on social movements, discrimination and emotions in English, German, Polish and Swedish. Books include *The Emotional 'Man' and the Problem of Collective Action* (2000, Peter Lang), *Theorizing Emotions: Sociological Explorations and Applications* (2009, Campus, edited with Debra Hopkins, Jochen Kleres, and Helmut Kuzmics) and *Emotions and Social Movements* (2005, Routledge, edited with Debra King). She is a co-founder of the European Emotions Network, and the current convenor of the Research Network on Emotions (RN11) within the European Sociological Association.

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Stephanie Trigg is Professor of English Literature at the University of Melbourne. Her most recent book is *Shame and Honor: A Vulgar History of the Order of the Garter* (U of Pennsylvania Press, 2012). She leads the Shaping the Modern research program of the ARC Centre of Excellence for the History of Emotions.

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Contributors

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John Cash is an honorary Fellow in the School of Social and Political Sciences at the University of Melbourne, where he was formerly Deputy Director of the Ashworth Program in Social Theory. His publications include *Identity, Ideology and Conflict* (Cambridge 1996 & 2010), *Footy Passions* (with Joy Damousi; UNSW Press, 2009) and, most recently, "Sovereignty in Crisis" in *Unconscious Dominions* (Duke, 2011). He is also an editor of the *Journal of Postcolonial Studies*.

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Petya is currently working on her PhD at the Australian National University. Her research area is the sociology of health and illness and her PhD topic investigates the experiences of adults living with cystic fibrosis. Her interests include chronic illness, gender, the body, disability and feminist bioethics.

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Ben Gook is close to submitting a PhD thesis on the re-unification of Germany and relations between East and West Germany—covering topics of nostalgia, memory, history, film and commemoration. He has published in *Memory Studies* journal and the *Directory of World Cinema: Germany* (Intellect Books, 2012).

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Daphne Habibis is head of sociology discipline at the Launceston campus of the School of Sociology and Social Work. Her research is in the area of inequality and social justice with recent work drawing on recognition theory as a way of conceptualising the dynamics of social difference in intercultural contexts. Current research projects include the development of kindness as an area for sociological investigation and a multi-year Australian Housing and Urban Research Institute investigation into welfare conditionality in Aboriginal housing

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Assoc. Prof. Haines research interests and published work (including *Globalization and Regulatory Character* Ashgate, 2005) and *Corporate Regulation: Beyond Punish or Persuade*, Oxford, Clarendon Press, 1997) encompasses a diverse range of corporate harms, disparate regulatory regimes and regulatory contexts: from workplace safety, product safety (including product liability insurance), corporate collapse, industrial disasters and anticompetitive conduct.

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Mary Holmes has published widely on the topic of emotions, especially in relation to her other interests in politics, and intimacy and relationships. This includes recent articles in *Sociology* (2010) on 'The Emotionalization of Reflexivity' and in *Sociological Research Online* (2011) on 'Emotional reflexivity in contemporary friendships: Understanding it using Elias and Facebook etiquette'. She is author of two books on gender and is now writing books *Distance Relationships* and on *Sociology for Optimists*(Sage). She is Senior Lecturer in Sociology at Flinders University.

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Jordan McKenzie is a final year Phd candidate at Flinders University and his thesis involves a comparative critique of Zygmunt Bauman and Jürgen Habermas on the subject of contentment in modernity. He is particularly interested in the intersections between critical social theory and the emotional experience of modern life.

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Kristin is a qualitative researcher working primarily in the sociology of families and intimate relationships. Her current work extends our understandings of the ways in which money is used as a material resource and a means of expressing and managing identities and relationships as people negotiate parenting after separation.

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Maree Pardy teaches in Gender Studies in the School of Social and Political Sciences at the University of Melbourne. She researches in the areas of gender, multiculturalism, and cultural difference and has undertaken long-term fieldwork among Vietnamese-Australian women. Her current research projects are (i) Multicultural Clashes: controversies of gender, culture and religion; and a related project on (ii) cultural diversity, gender and urban renewal.

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Roger Patulny is a Lecturer in Social Research Methods in the Sociology Program at the University of Wollongong. He has published widely on social capital, and on topics related to social inclusion and connection, primarily using quantitative methods. He has completed the ARC Discovery 2009-11: 'Poor Women and Lonely Men: Examining Gendered Social Inclusion and Connection in Australia', concerned with gendered patterns and emotional wellbeing associated with social connection, exclusion, and daily time-use patterns. He has also completed several studies on emotions, and is a co-founder and current co-convenor of the Australian Sociological Association (TASA) Thematic Group on the Sociology of Emotions and Affect (SEA).

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Dr Catherine Robinson joined the Faculty of Arts and Social Sciences at UTS in 2003. She is engaged in interdisciplinary research within sociologies and cultural geographies of place, embodiment and emotions. Her work has focused on the felt experience of the body and of place within the contexts of homelessness and trauma. Her book *Beside One's Self: Homelessness Felt and Lived* was published with Syracuse University Press in 2011

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Gerald Rose, Monash University

Gerald Rose is completing a PhD thesis in Sociology of Religion. His thesis, 'Re-imagining Church: Creating spaces for transcendence in an evolving experiential culture,' grew out of my experience in ministry as mainline Christian denominations declined and expressive experiential religions and spiritualities flourished. He wanted to know 'Why?'.

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Jennifer Sinclair is a Research Fellow in the School of Graduate Research at RMIT University. She has conducted research into emotions, the self and wellbeing produced by the practice of yoga. She is currently researching the role of emotion and affect in research, its relation to creativity and its role in the production of knowledge with colleagues in the School of Graduate Research. Jennifer is co-founder and co-convenor of the TASA Sociology of Emotions and Affect thematic group.

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Debra Smith is currently in the final year of her PhD at Monash University. Her project explores the relationship between emotion and violent political agency. Debra also works as a researcher at the Global Terrorism Research Centre at Monash University

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Natcharee Suwannapat is currently enrolled in a PhD at La Trobe University. She has an MA, Sociology, from Thammasat University and was a lecturer in the Faculty of Sociology and Anthropology, Thammasat University, Thailand. Her research areas include family, marriage, everyday life, symbolic interactionism and qualitative methodology.

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Yoland Wadsworth authored Australian best-sellers *Do It Yourself Social Research* and *Everyday Evaluation On The Run* (Allen & Unwin, 3e 2011). Her *Building in Research and Evaluation: Human Inquiry for Living Systems* is 2012 runner up for Most Outstanding Book of the Year Award, American Educational Research Association Qualitative SIG.

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Lane West-Newman is a senior lecturer in sociology at the University of Auckland specializing in emotions, human rights, and law. She has published articles on various aspects of law and emotions e.g. on issues of indigenous peoples. Her most recent work is on emotions and human rights in relation to asylum seekers and refugees.

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