

Communication and the Politics of Emotion

36M:349 (Topics in Mass Communication Scholarship)

Summer 2002

June 11-July 5th

Monday, Wednesday, Friday 3:00-6:00

Brent Malin

Office Hours: M/W 1:00-3:00

And by Appointment

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In their recent book *The Lived Body: Sociological Themes and Embodied Issues*, Simon Williams and Gillian Bendelow note the lack of attention to the emotional life within sociology and the social sciences more generally. “Despite their obvious importance to a range of social issues within the social sciences,” they argue, “emotions, like the body to which they are so closely tied, have tended to enjoy a rather ethereal existence within sociology, lurking in the shadows or banished to the margins of sociological thought and practice.” Too often framing emotional life as the exclusive domain of the individual, Williams and Bendelow suggest, sociologists have been slow to investigate emotion as a particular component of social life.

A similar dearth exists within communication studies. While scholars such as Raymond Williams have expressed concern for a “Structure of Feeling,” and others have explored the importance of economies of desire, too little attention has been paid to the emotional implications or workings of communication and cultural processes. While theories may implicate emotional powers, these powers are seldom taken as the explicit focus of theorization, criticism, or analysis.

This course explores the cultural politics of emotion, seeking to theorize the emotional life as a particular component of communication and cultural meaning making. Rather than seeing emotion as an exclusively inner state, experienced by a feeling individual, we investigate the public side of emotion, discussing the ways in which emotionality is constituted through a variety of public discourses. How do such things as films, television programs, technologies, interpersonal interactions, public institutions, work routines, and legal discourses frame our particular conceptions of fear, love, desire, friendship, hate, etc.? How do discourses of femininity and masculinity constitute not merely ideological values, but structures of feeling that suggest particular kinds of embodied performance? How are our feelings both made possible and limited by particular discourses at work in a particular space or at a particular historical moment? Drawing from such disciplines as sociology (e.g. Arlie Hochschild’s study of Flight Attendants, *The Managed Heart*) and history (e.g. Peter Stearns history of “American cool”), in addition to communication and cultural studies (e.g. Raymond Williams, Larry Grossberg, Michael Warner, Lauren Berlant), this course explores the ways in which emotions are implicated within the texts, technologies, and power structures of every day life.

Course Materials:

Goffman, E. (1967) . *Interaction ritual: Essays in face to face behavior*. Chicago: Aldine Publishing Company.

Massumi, B. (Ed.). (1993) . *The politics of everyday fear*. Minneapolis: University of Minnesota Press.

Meštrović, S. (1997) . *Postemotional society*. London: Sage Publications.

Stearns, P. (1994) . *American cool: Constructing a twentieth-century emotional style*. New York: New York University Press.

Williams, S. and Bendelow, G. (Ed.s) . (1998) . *Emotions in Social Life: Critical Themes and Contemporary Issues*. London and New York: Routledge.

Course pack.

Reading Responses:

To help facilitate discussion of our various readings, you will each complete regular reading responses that address some issue raised within our readings and discussions. Your responses will address some assigned selection of the day's readings, working to place these readings in conversation with each other (as well as with other relevant readings we've completed) as well as to point out particular uses and limitations of their arguments and approaches. Be creative in terms of how you connect these readings, working to find important linkages, disagreements, etc.

You should bring copies of your response for each class participant, and be prepared to present and discuss your response in class. Reading responses will be scheduled in such a way that there are at least two reading responses presented every class period, though, whenever possible, none of you should have to write responses for two consecutive classes. Your responses should typically be in the range of 2-3 double spaced pages.

Each of you will write and present 4 reading responses over the course of class.

Presentations:

On the last two class periods, each of you will make a 30-40 minute presentation in which you elaborate on the theory of emotion implicit within some theorist we don't discuss in class. The point of this is to demonstrate how theorists who don't necessarily take up emotion as an explicit topic, may nonetheless offer insights into how we theorize and discuss emotion.

Pick a theorist that you know well from your other work and that you think has interesting things to say to or about the questions we raise in class regarding the politics of emotion. What theory of emotion might be at work in the writings of Michel Foucault, for instance? Of Judith Butler? Of Kenneth Burke? Of Jacques Derrida? (Some of you may choose "vernacular theorists" as well—e.g. Spike Lee's theory of emotion, Chris Carter's, etc., assuming you can sufficiently articulate the theoretical perspective implicit within their work). **Each of you should claim a theorist by the end of the second week of class, so you have some time to think about their implicit and explicit takes on the politics of emotion.**

For your presentation, you should: 1) speak for 15-20 minutes, using the other 15-20 minutes for questions and discussion from the class. 2) provide the class with some sort of hand-out, outlining your arguments and offering a bibliography of relevant work. 3) demonstrate your theorist's implicit/explicit take on emotion with reference to specific pieces of work, showing the class how this theorist might fit within a study of the politics of emotion. 4) place your theorist in the context

of our class readings. How does he or she respond to, amplify, and or critique claims made elsewhere in our readings?

Please feel free to talk with me as you select your theorist, brainstorm, and otherwise prepare your presentation.

Final Essays:

Your final essay will be a 12-15 page paper exploring some facet of the politics of emotion. You have two options for your essay, both of which are intended to allow you a lot of freedom to write and explore, as well as to be workable within a shortened, 4 week semester. Choose the option that works best in terms of your own project, as well as makes the most sense in terms of the time that you have available to work and write.

Option 1: For your first option, you will explore and elaborate on the arguments you make as part of your final presentation. If you choose to discuss Foucault in your final presentation, then your essay will make an argument for a particular Foucaultian take on the emotions, demonstrating Foucault's usefulness to the study of emotion, the ways in which he complicates or challenges arguments made elsewhere in our readings (etc.). Your essay should be an extended analysis and discussion of your theorist's relevance to the study of communication and the politics of emotion.

Option 2: For your second option, you will offer an "emotionological" analysis of some institution, media text, social practice, or rhetorical discourse of your choice. This should be an original analysis, but reflect the kinds of concerns and analyses evident in our readings and discussions.

I would be more than happy to talk with you about potential paper topics, as well as to look over early drafts of papers. Stop in during my office hours, or talk to me about other times when we can get together.

Communication and the Politics of Emotion

36M:349 (Topics in Mass Communication Scholarship)

Malin
Summer 2002
The University of Iowa

June 11, Tuesday:

Course Introductions
Communication, Cultural Studies, and Emotion

INTRODUCTION

June 12, Wednesday:

- James, W. (1884) . What is an emotion? *Mind*, 9, 188-205. (<http://psychclassics.yorku.ca/James/emotion.htm>)
- Williams, S. and Bendelow, G. (1998) . The emotionally “expressive” body. *The lived body: Sociological themes, embodied issues* (pp. 131-154). London and New York: Routledge.
- Harré, R. (1986) . An outline of the constructionist viewpoint. In Harré, R. (Ed.), *The social construction of emotions* (pp. 2-14). New York: Basil Blackwell.
- Jaggar, A. (1989) . Love and knowledge: Emotion in feminist epistemology. In A. Jaggar & S. Bordo (Ed.s), *Gender/Body/Knowledge: Feminist reconstructions of being and knowing* (pp. 145-171) . New Brunswick & London: Rutgers University Press.
- Malin, B. (2001) . Communication with feeling: Emotion, publicness, and embodiment. *Quarterly journal of speech* 87(2), 216-235.

EMOTIONS AND HISTORY

June 14, Friday:

Part I:

- Stearns, P. & Stearns, C. (1985) . Emotionology: Clarifying the History of Emotional Standards. *American Historical Review* 90(4), 813-836.
- Elias, N. (1994) . *The civilizing process* (selections). Oxford: Blackwell Publishers.
- Stearns, P. (1994) . *American cool: Constructing a twentieth-century emotional style*. New York: New York University Press.

Reading Response #1 Due in Class

Part II:

- Stearns (continued)
- Lutz, T. (1999) . Tears of pleasure, tears of grace, and the weeping hero. *Crying: The natural and cultural history of tears* (pp. 1-66). New York: W. W. Norton and Company.
- Newton, T. (1998) . The sociogenesis of emotion: A historical sociology? In S. Williams and G. Bendelow (Ed.s), *Emotions in social life* (pp. 60-82) . London: Routledge.

Reading Response #2 Due in Class

SOCIOLOGIES OF EMOTION

June 17, Monday:

Part I:

Hochschild, A. R. (1998) . The sociology of emotion as a way of seeing. In S. Williams and G. Bendelow (Ed.s), *Emotions in social life* (pp. 3-15) . London: Routledge.

Goffman, E. (1967) . *Interaction ritual: Essays in face to face behavior*. Chicago: Aldine Publishing Company.

Kuzmics, H. (1991) . Embarrassment and civilization: Some similarities and differences in the work of Goffman and Elias. *Theory, Culture, and Society* 8, 1-30.

Reading Response #3 Due in Class

Part II:

Hochschild, A. R. (1979) . Emotion work, feeling rules, and social structure. *American journal of sociology* 85, 551-575.

Hochschild, A. R. (1983) . *The managed heart: Commercialization of human feeling* (selections). Berkeley, Los Angeles, & London: University of California Press.

Wouters, C. (1989) . The sociology of emotions and flight attendants: Hochschild's "Managed Heart." *Theory, culture, and society* 6(1), 95-123.

Hochschild, A. R. (1989) . Reply to Cas Wouter's review essay on *The Managed Heart*. *Theory, culture, and society* 6(3), 439-445.

Wouters, C. (1989) . Response to Hochschild's reply. *Theory, culture, and society* 6(1), 447-450.

Hochschild, A. R. (1994) . The commercial spirit of intimate life and the abduction of feminism: Signs from women's advice books. *Theory, culture, and society* 112(2), 1-23.

Reading Response #4 Due in Class

June 19, Wednesday:

Part I:

Scheff, T. (1988) . Shame and conformity: The deference-emotion system. *American sociological review* 53, 395-406.

Meštrovic, S. (1997) . *Postemotional society*. London: Sage Publications.

Reading Response #5 Due in Class

Part II:

(Read some combination of the following from *Emotions in Social Life*)

Lyon, M. (1998) . The limitations of cultural constructionism in the study of emotion. In S. Williams and G. Bendelow (Ed.s), *Emotions in social life* (pp. 39-59) . London: Routledge.

Mayall, B. (1998) . Children, emotions and daily life at home and school. In S. Williams and G. Bendelow (Ed.s), *Emotions in social life* (pp. 135-154) . London: Routledge.

Prendergast, S., & Forrest, S. (1998) . "Shorties, low-lifers, hardnuts and kinds": Boys, emotions and embodiment in school. In S. Williams and G. Bendelow (Ed.s), *Emotions in social life* (pp. 155-172) . London: Routledge.

Hepworth, M. (1998) . Ageing and the emotions. In S. Williams and G. Bendelow (Ed.s), *Emotions in social life* (pp. 173-189) . London: Routledge.

Seidler, V. J. (1998) . Masculinity, violence and emotional life. In S. Williams and G. Bendelow (Ed.s), *Emotions in social life* (pp. 193-210) . London: Routledge.

- Duncombe, J. & Marsden, D. (1998) . “Stepford wives” and “hollow men”? Doing emotion work, doing gender and “authenticity” in intimate heterosexual relationships. In S. Williams and G. Bendelow (Ed.s), *Emotions in social life* (pp. 211-227) . London: Routledge.
- Wouters, C. (1998) . Changes in the “lust balance” of sex and love since the sexual revolution: The example of the Netherlands. In S. Williams and G. Bendelow (Ed.s), *Emotions in social life* (pp. 228-249) . London: Routledge.
- Bendelow, G. & Williams, S. (1998) . Emotions, pain and gender. In S. Williams and G. Bendelow (Ed.s), *Emotions in social life* (pp. 253-267) . London: Routledge.
- Freund, P. (1998) . Social performances and their discontents: The biopsychosocial aspects of dramaturgical stress. In S. Williams and G. Bendelow (Ed.s), *Emotions in social life* (pp. 268-294) . London: Routledge.
- Meerabeau, L. & Page, S. (1998) . “Getting the job done”: Emotion management and cardiopulmonary resuscitation in nursing. In S. Williams and G. Bendelow (Ed.s), *Emotions in social life* (pp. 295-312) . London: Routledge.
- Olesen, V. & Bone, D. (1998) . Emotions in rationalizing organizations: Conceptual notes from professional nursing in the USA. In S. Williams and G. Bendelow (Ed.s), *Emotions in social life* (pp. 313-329) . London: Routledge.
- Reading Response #6 Due in Class

ANTHROPOLOGIES OF EMOTION

June 21, Friday:

Part I:

- Lutz, C. & White, G. (1986) . The anthropology of emotions. *Annual review of Anthropology* 15, 405-436.
- Lutz, C. (1986) . Emotion, thought, and estrangement: Emotion as a cultural category. *Cultural anthropology* 1, 287-309.
- Lutz, C. (1990) . Engendered emotion: Gender, power, and the rhetoric of emotional control in American discourse. In C. Lutz & L. Abu-Lughod (Ed.s), *Language and the politics of emotion* (pp. 69-91). Cambridge: Cambridge University Press.
- Reddy, W. (1997) . Against constructionism: The historical ethnography of emotions. *Current Anthropology* 38(3), 327-351.

Reading Response #7 Due in Class

Part II:

- Rosaldo, M. (1984) . Towards an anthropology of self and feeling. In R. Schweder & R. Levine (Ed.s) *Culture theory: Essays on mind, self, and emotion* (pp. 137-157). Cambridge: Cambridge University Press.
- Appadurai, A. (1990) . Topographies of the self: Praise and emotion in Hindu India. In C. Lutz & L. Abu-Lughod (Ed.s), *Language and the politics of emotion* (pp. 92-112). Cambridge: Cambridge University Press.
- Cintron, R. (1997) . The Logic of Violence/The Logic of Trust. *Angel's town: Chero ways, gang life, and rhetorics of the everyday* (pp. 130-162). Boston: Beacon Press.

Reading Response #8 Due in Class

RHETORICS, EMOTION, AND THE PUBLIC SPHERE

June 24, Monday

Part I:

Hyde, M. (1984) . Emotion and human communication: A rhetorical, scientific, and philosophical picture. *Communication quarterly* 32(2), 120-132.

Jorgensen-Earp, C., & Lanzilotti, L. (1998) . Public memory and private grief: The construction of shrines at the sites of public tragedy. *The quarterly journal of speech* 84(2), 150-170.

McDaniel, J. (2000) . Fantasm: A triumph of form (An essay on the Democratic Sublime). *Quarterly journal of speech* 86(1), 48-66.

Hartnett, S. (2002) . Fanny Fern's *Ruth Hall*, *The cheerful banality of capitalism*, & the irony of sentimental rhetoric. *Quarterly journal of speech* 88(1), 1-18.

Reading Response #9 Due in Class

Part II:

Smith, C. & Hyde, M. (1991) . Rethinking "the public": The role of emotion in being-with-others. *The quarterly journal of speech* 77(4), 446-467.

Crossley, N. (1998) . Emotion and communicative action: Habermas, linguistic philosophy, and existentialism. In S. Williams and G. Bendelow (Ed.s), *Emotions in social life* (pp. 16-38) . London: Routledge.

Warner, M. (1994) . The mass public and the mass subject. In C. Calhoun (ed.), *Habermas and the Public Sphere* (pp. 377-401). Cambridge, Massachusetts, and London: The MIT Press.

Warner, M. (1999) . The ethics of sexual shame. *The trouble with normal: Sex, politics, and the ethics of queer life* (pp. 1-40). Cambridge, MA: Harvard University Press.

Berlant, L. (1999) . The Subject of True Feeling: Pain, Privacy and Politics. In A. Sarat (Ed.), *Cultural Pluralism, Identity Politics, and the Law*. Ann Arbor: University of Michigan Press.

Reading Response #10 Due in Class

EMOTIONS, MEDIA & CULTURAL STUDIES

June 25, Wednesday:

Horton, D., & Wohl, R. (1979) . Mass communication and para-social interaction: Observations on intimacy at a distance. In G. Gumpert & R. Cathcart (Ed.s), *Inter/Media: Interpersonal communication in a media world* (pp. 32-55). Oxford: Oxford University Press (Original work published 1956).

Meyrowitz, J. (1979) . Television & interpersonal behavior: Codes of perception and response. In G. Gumpert & R. Cathcart (Ed.s), *Inter/Media: Interpersonal communication in a media world* (pp. 56-76). Oxford: Oxford University Press.

Grossberg, L. (1997) . The in-difference of television, or, mapping televisions (affective) economy. In *Dancing in spite of myself: Essays on popular culture* (pp. 125-144). Durham, NC: Duke University Press.

Tester, K. (1998) . Bored and blasé: Television, the emotions, and Georg Simmel. In S. Williams and G. Bendelow (Ed.s), *Emotions in social life* (pp. 83-96) . London: Routledge.

Probyn, E. (1993) . Television's *unheimlich* home. In B. Massumi (Ed.), *The politics of everyday fear* (pp. 269-283). Minneapolis: University of Minnesota Press.

Dumm, T. (1993) . Telefeared: Watching war news. In B. Massumi (Ed.), *The politics of everyday fear* (pp. 307-321). Minneapolis: University of Minnesota Press.

Shavero, S. (1993) . Bodies of fear: The films of David Cronenberg. In B. Massumi (Ed.), *The politics of everyday fear* (pp. 113-135). Minneapolis: University of Minnesota Press.

Denzin, N. (1995) . *White men can't jump?: The politics of postmodern emotionality*. In D. Flauerty & C. Ellis (Ed.s), *Social perspectives on emotion* (Vol. 3) . Greenwich, CN: JAI Press.

Reading Response #11 Due in Class

June 28, Friday

Denzin, N. (1998) . In search of the inner child: Co-dependency and gender in a cyberspace community. In S. Williams and G. Bendelow (Ed.s), *Emotions in social life* (pp. 97-119) . London: Routledge.

Williams, S. (1998) . Emotions, cyberspace and the “virtual” body: A critical appraisal. In S. Williams and G. Bendelow (Ed.s), *Emotions in social life* (pp. 120-134) . London: Routledge.

Massumi, B. (1993) . Everywhere you want to be: Introduction to fear. In B. Massumi (Ed.), *The politics of everyday fear* (pp. 3-37). Minneapolis: University of Minnesota Press.

Morris, M. (1993) . Fear and the family sedan. In B. Massumi (Ed.), *The politics of everyday fear* (pp. 285-305). Minneapolis: University of Minnesota Press.

Whitehead, G. (1993) . The forensic theater: Memory plays for the postmortem condition. In B. Massumi (Ed.), *The politics of everyday fear* (pp. 229-241). Minneapolis: University of Minnesota Press.

Dick, L. (1993) . The skull of Charlotte Corday. In B. Massumi (Ed.), *The politics of everyday fear* (pp. 187-209). Minneapolis: University of Minnesota Press.

Buckley, S. (1993) . Censored. In B. Massumi (Ed.), *The politics of everyday fear* (pp. 171-184). Minneapolis: University of Minnesota Press.

Lieberman, R. (1993) . Shopping disorders. In B. Massumi (Ed.), *The politics of everyday fear* (pp. 245-265). Minneapolis: University of Minnesota Press.

Reading Response #12 Due in Class

July 1, Monday:

Grossberg, L. (1997) . “I’d rather feel bad than not feel anything at all”: Rock and roll, pleasure and power. In *Dancing in spite of myself: Essays on popular culture* (pp. 64-88). Durham, NC: Duke University Press.

Grossberg, L. (1997) . Postmodernity and affect: All dressed up with no place to go. In *Dancing in spite of myself: Essays on popular culture* (pp. 145-165). Durham, NC: Duke University Press.

Nussbaum, M. (1988) . Narrative emotions: Beckett’s genealogy of love. *Ethics* 98(2), 225-254.

Boler, M. (1999) . Disciplined absences: Cultural studies and the missing discourse of a feminist politics of emotion. In M. Peters (Ed.), *After the disciplines: The emergence of cultural studies* (pp. 157-174). Westport, CT: Bergin & Garvey.

Boler, M. (1997) . The risks of empathy: Interrogating multiculturalism’s gaze. *Cultural studies* 11(2), 253-273.

Seigworth, G. (2000) . Banality for cultural studies. *Cultural studies* 14(2), 227-268.

Reading Response #13 Due in Class

July 3, Wednesday:

Presentations

July 5, Friday:

Presentations