

AFFECTIVE HABITUS CONFERENCE:

NEW ENVIRONMENTAL HISTORIES OF BOTANY, ZOOLOGY & EMOTIONS



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from the series when i was
a buoyant. 2012
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WHO: Affective Habitus is the fifth biennial conference of the Association for the Study of Literature, Environment & Culture, Australia and New Zealand (ASLEC-ANZ), the event is co-convened with The ARC Centre of Excellence for the History of Emotions; and Minding Animals International.

WHAT: The conference will provide a forum for a new collaborative approach between environmental humanities and ecocriticism; two exciting new academic fields forming part of the conversation.

WHERE: The Humanities Research Centre,
The Australian National University, Canberra

WHEN: 19-21 June 2014

WHY: Ecocritical approaches to culture and history are on the rise. They are part of a collective cultural project that is rewiring ecological wisdom. Ecocriticism nurtures a language and symbolism that enables thinking about the "impact" that humans have had on the environment and our complex relationships with the material conditions of the earth.

This new collaborative approach between the environmental humanities and ecocriticism is emerging in our universities at a crucial turning point in our history: the Anthropocene, which refers to the impact on Earth's systems by one species above all others: humans.

HOW: Scholars from the arts and sciences, along with politicians and members of the public, will discuss critical and creative responses to an urgent planetary situation.

SUMMARY:

The Affective Habitus Conference will explore fresh approaches to our engagements with nonhuman species, examining not only how we think about nature, but how we feel about its rapid deterioration as a result of the human impact on the environment.

Keynote speakers include prominent Australian and international scholars in the humanities and sciences such as:

- PROF WILL STEFFEN - climate change expert
http://theconversation.com/profiles/will-steffen-10674/profile_bio
- PROF TOM GRIFFITHS - bushfire and Antarctic scholar
<https://researchers.anu.edu.au/researchers/griffiths-tr>
- PROF ARIEL SALLEH – ecofeminist
<http://www.arielsalleh.info/>
- PROFESSOR ELSPETH PROBYN - food and gender writer
http://sydney.edu.au/arts/gender_cultural_studies/staff/profiles/elspeth.probyn.php
- PROFESSOR MICHAEL MARDER - controversial plant ethicist
<http://www.michaelmarder.org>

Media Contacts:

For more information and interviews with keynote speakers, contact:

- GRACE MOORE, Centre of Excellence for the History of Emotions, office: 03 8344 3308 mobile: 04 3487 0051 or email: gmoo@unimelb.edu.au or
- EVELYN TSITAS, ASLEC-ANZ, mobile: 0418 139 015 or email: evelyn.tsitas@rmit.edu.au,

Join the Conversation:

@ThinkEmotions & @aslec_andz #ecohab2014

<https://www.facebook.com/ThinkEmotions>

Website: <http://bit.ly/1his7RT>

Partners:

Minding Animals International: <http://mindinganimals.com/>

The Association for the Study of Literature, Environment and Culture — Australia and New Zealand: <http://www.aslec-anz.asn.au/>

Australian National University: <https://www.anu.edu.au/>

Images:

High quality images of Josh Wodack's "The Shape of Things To Come" photographs on climate change engineering are available for use by the media at <http://www.arch-angle.net/>



GLOSSARY

Anthropocene: A term coined by Eugene F. Stoermer in the 1980s, reflecting the impact of human behaviour on the present geological age. The onset of this period is often considered to be the Industrial Revolution.

Affective Habitus: Habitus is a sociological term, which broadly encompasses lifestyle and taste, choices and social structures. Affect refers to the arousing of emotions or feelings. In bringing these two terms together the conference convenors seek to explore emotional responses to the natural world and its inhabitants. A key influence has been keynote speaker Elspeth Probyn's article, 'Shame in the Habitus' (The Sociological Review, 2005).

History of Emotions: The study of emotion through the ages by historians, literary scholars and cultural theorists, among others. This branch of scholarship has been particularly influenced by Barbara Rosenwein's concept of an 'emotional community', wherein people experiencing similar emotional responses form groups (see B. Rosenwein, *Emotional Communities in the Early Middle Ages*, Cornell University Press, 2006).

Ecocriticism: A branch of critical theory which examines the connections between literature and/or culture and the environment. See <https://theconversation.com/ecocriticism-environment-emotions-and-education-13989> for an accessible introduction.

Eco art: An artistic practice that values sustainability and which seeks to engage viewers through advocating behaviours including recycling and careful use of the world's resources. Eco art particularly values natural resources, and representations of the environment, but it can also address the fusion of the natural and the synthetic.

Biosemiotics: The study of signs (semiotics) in relation to biology and the natural world.

Ethnobotany: The study of botany and culture or the relations between people and plants.

Environment: Our surroundings, but particularly the natural world.

Flora and Fauna: Plant life and animal life, respectively.

Climate change: A term reflecting changes in temperature across the world. While climate change can be a natural phenomenon, human activities (such as petrol consumption) are believed to be accelerating this process and changing weather conditions.

Non-Human Animals: Those animals who are not human beings, but who are recognized as creatures who are able to experience feelings, such as pain.

