



Rethinking and extending the 'heat or eat' dilemma: **An attempt to intersect 'normal' practices' deprivation and negative emotions' generation**

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OBJECTIVES

- To deepen the results from a recent study based on the **capability approach**
 - The concept of capability was developed during the eighties by economist Amartya Sen and philosopher Martha Nussbaum
 - Def: the possibility to live a good life as defined by the persons themselves in a reasonable way given their context of life.
 - no exclusive focus on availability of means or on subjective well-being.
 - 10 capabilities hold as universal by Nussbaum (2000)
 - Poverty = deprivation in the capability to live a good life.
- To reinterpret the results with an approach based on Social Practice Theories (SPT)
 - How to take **emotions** into account?

Capability 2: Bodily Health. Being able to have good health; to be adequately nourished

Capability 2 proxies	Types of households according to their access to affordable warmth				
	Energy Poor		Other self-perceived 'poor'		Energy richest
In a (very) bad health in general.	15.8%		6.4%		3.1%
Be limited in ability to carry out normal everyday activities because of a physical or mental health problem or a disability	23.6%		17.9%		11.9%
Cannot afford eating meat, chicken or fish or a vegetarian equivalent every 2 nd day	34.8%		5.0%		1.6%

Source: GGP survey, Belgium, 2009

RESEARCH QUESTIONS

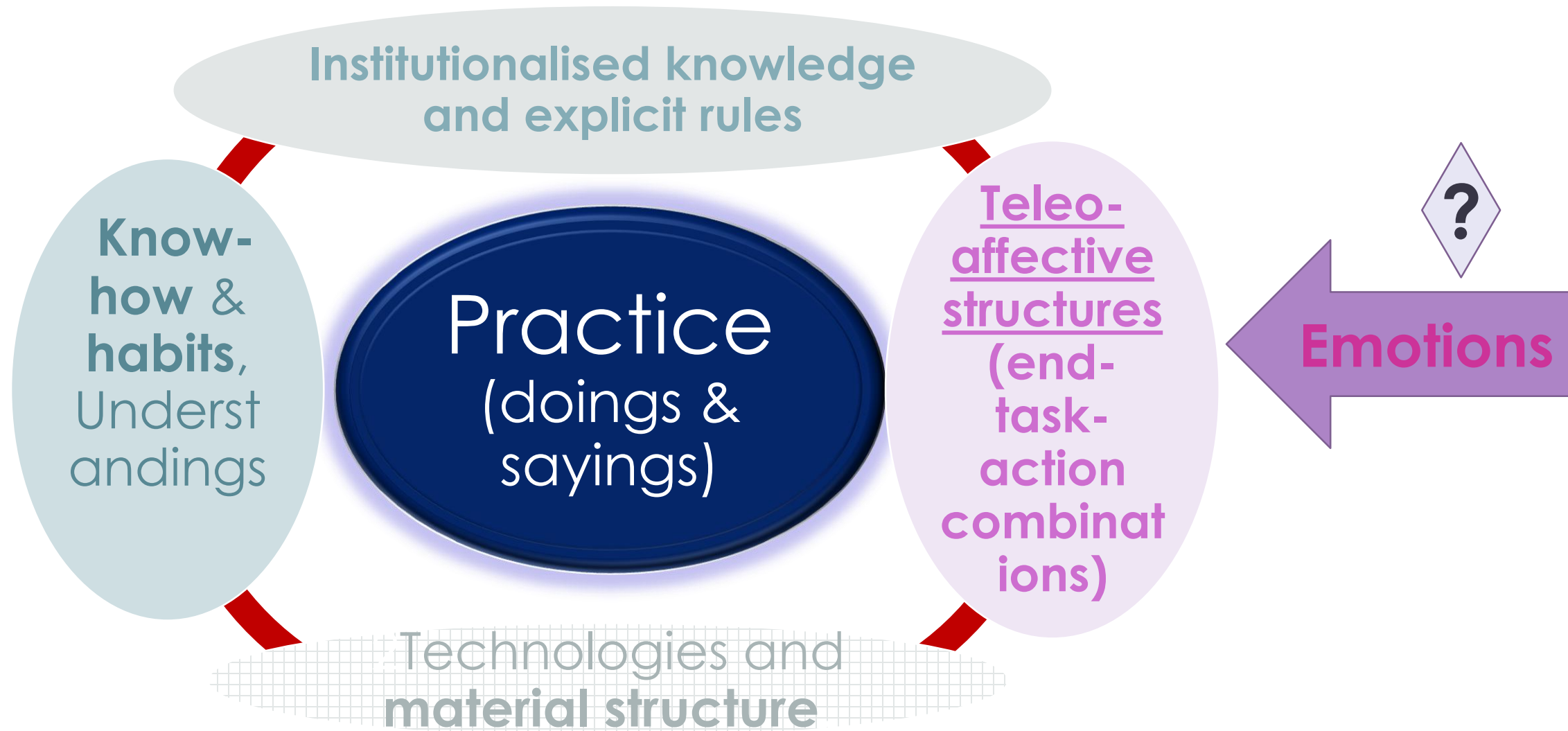
- In the **social practice approach** (SPT)
 - Practice are structuring the social life
- So what happens for the “non-practitioners” of practices seen as normal, and as structuring social life?
 - Here: people living in energy poverty = facing difficulties in their access to affordable warmth, in Belgium
 - **How do social practice theories** (Reckwitz, 2017; Warde, 2013 & 2014; Welch, 2017...) **accommodate emotions?**
 - **For people in energy poverty, how do these “non-practices” intersect with emotions?**

SOCIAL PRACTICE THEORIES (SCHATZKI)

➤ 2 definitions of practice

- **Performance:** “do-ing, the actual activity”
(Schatzki, 1996: 90)
- A “temporally unfolding and spatially dispersed **nexus of doings and sayings**” (Schatzki, 1996: 89)
“that are acceptable for or enjoined of participants”
(Schatzki, 2015: 15);
 - discussion on the nature and the number of key components of the nexus as linking doings and sayings in order to constitute a practice

PRACTICE AS A NEXUS (SCHATZKI AND RECKWITZ)



EMOTIONS & SPT

- “the organization of practices, in Schatzki’s sense, is itself the outcome of **contestation between social groups** over the right to define the standards and procedures which prevail in a given period” (Warde, 2013: 27) → **power at stake**
- “Routines and habits, of egos and alters, produce social order(s), perhaps because of expectations formed in the light of how others do things (...) Collective institutionalised representations subtend Practices and frame Ego’s understanding of the entailments of social positions and situations.” (Warde, 2014: 293)

- **Teleoaffective formations: assemblages of discourse and practice** (Welch, 2017)
 - are characterised by a **nexus of general understandings** rather than a singular configurational principle.
 - are operating at **multiple scales**. They **may be coextensive to sociocultural groups** or condition complexes of practice, professions, cultural domains or other slices of praxis (Welch and Warde, 2017).
 - They are more or less densely patterned across sets of practices and social space,
 - They **enjoin practices to common ends** and **orchestrate a common normative ordering of orientations and affective engagements** of those practices.

EMOTIONS & SPT

- **Reckwitz, 2017**: "*every social order* as a set of practices *is a specific order of affects*" (116)
- "affects are both **cultural** and **material**. As states of bodily excitation, they are persistent realities of their own right and yet their **origins**, **effects** and **social intelligibility** depend on cultural and historical schemata." (115) → seems to be based on body/mind (and a dual anthropology): debatable...
- "The affective structure of a practice (...) consists in **external**, public, intelligible signs of emotions and **internal**, subjective states of physical excitement." (119)
- "this does not exclude the possibility that under certain circumstances individual do not fully participate in the practice as **they lack being successfully 'interpellated'** into the underlying motivation structure. The possible failure to participate in a practice thus is not only a question of lacking corresponding skills and interpretations, but also of lacking corresponding desires and fascinations." (p 120) → debatable...

No 'normal' practice

Respondents in energy poverty: have difficulties to meet ends AND (affordability problems in keeping the home adequately warm OR arrears on utility bills)

Practice (seen as normal)	
Cannot afford eating meat, chicken or fish or a vegetarian equivalent every other day (35%)	<i>"I have a very tight budget and sometimes I am reduced to eating boxes of rice pudding or oatmeal" (Christophe, Walloon Region)</i>
Cannot afford going on a one-week holiday away from home at least once a year (70%)	<i>"Going on holidays? We can't. Visiting a theme park? We can't" (Cindy, Flemish Region)</i>
Cannot afford paying for a child an extra-curricular activity of more than one day (51%)	
Cannot afford having friends or family for a drink or meal at least once a month (49%)	<i>"How do you expect me to invite someone to eat in an apartment [...] where there is moisture everywhere? [...] How can I invite someone in?" (Anna, Walloon Region).</i>

No 'normal' practice

Only respondents in energy poverty

Practice (seen as normal)

In the last 12 months, to have **not spoken to anyone about one's private life** or morale (38%)

In the last 12 months, to have **not listened to someone about one's private life** or morale (39%)

Limited ability to carry out normal daily activities because of a physical or mental health problem or a disability (24%)

"when everything is fine, you've a lot of friends, once the situation is bad, just a few stay... so to speak, nearly none. [...] I still have a pal that I see once every other six months..." (Kristof, Brussels Region)

"At one point, I got sick, I think I was, I was so weak, I just caught a lot of stuff. [...] I never had the flu like that; I had it twice in a row, but a huge one. [...] I really felt that I was empty; I was really tired, physically and mentally." (Nadia, Brussels Region)

Prevalence of negative emotions when no 'normal' practice

Only respondents in energy poverty, %, (underlined if sig. ≠ with or without the practice, Bonferroni test at p<0,05)

Practice (seen as normal)	Depre ssion	Sad ness	Anxie ty	My life= a failure	Empt iness	Lonel iness	Kept Apart
Cannot afford eating meat, chicken or fish or a vegetarian equivalent every other day (35%)	<u>26</u>	<u>29</u>	21	<u>22</u>	<u>31</u>	27	15
Cannot afford going on a one-week holiday away from home at least once a year (70%)	22	<u>25</u>	<u>23</u>	<u>17</u>	26	<u>21</u>	<u>16</u>
Cannot afford paying for a child an extra-curricular activity of more than one day (51%)	23	<u>26</u>	17	16	25	21	17
Cannot afford having friends or family for a drink or meal at least once a month (49%)	<u>25</u>	<u>28</u>	<u>25</u>	<u>19</u>	<u>31</u>	<u>25</u>	<u>17</u>
In the last 12 months, to have not spoken to anyone about one's private life or morale (38%)	<u>15</u>	<u>16</u>	<u>15</u>	12	20	<u>12</u>	13
In the last 12 months, to have not listened to someone about one's private life or morale (39%)	19	<u>17</u>	17	13	22	<u>16</u>	14
Limited ability to carry out normal daily activities because of a physical or mental health problem or a disability (24%)	<u>32</u>	<u>29</u>	<u>28</u>	18	<u>32</u>	24	<u>20</u>

CONCLUDING DISCUSSION

- **Practices and non-practices are structuring social life**
 - Non performing practices seen as normal reinforces feelings of social exclusion
- For people in energy poverty, **non performing practices seen as normal** is associated with **negative emotions** (sadness, feeling of failure...); but these people have the understandings, know the rules, and probably share the respective teleo-affective structure of these practices
 - **Reconsider the concepts of enrolment in & withdrawal from practices?** No lack of being successfully 'interpellated' (Reckwitz, 2017)
 - **Add a socio-economic dimension in SPT** (cfr Galvin & Sunikka-Blank, 2017: 66)

CONCLUDING DISCUSSION

- **Teleoaffective formations** as assemblages of discourse and practice **may be coextensive to sociocultural groups** (Welch, 2017)
 - But most interviewed persons refuse to be called “poor” or “in energy poverty”
 - **Are hierarchy, domination, exploitation constitutive or part of our general teleoaffective structure in our capitalist economy?**

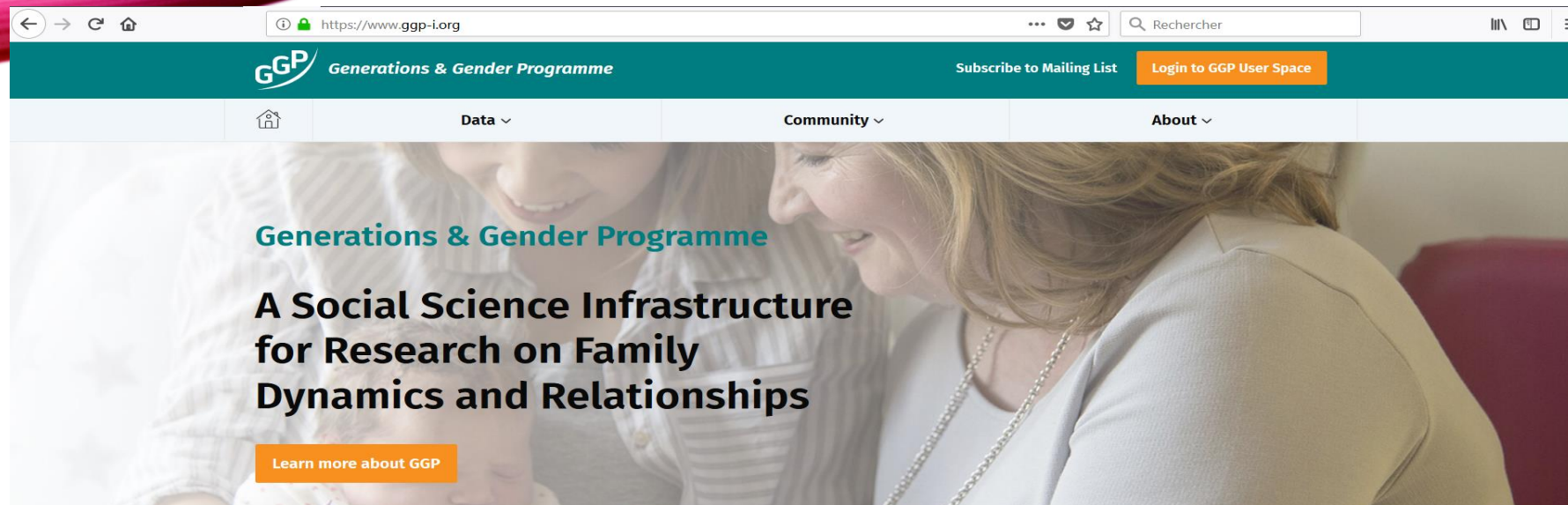
THANK YOU
FOR YOUR COMMENTS!

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Data: Generation and Gender Programme (GGP)

<http://www.ggp-i.org>



Australia, Austria, Belgium, Bulgaria, Estonia, France, Georgia, Germany, Hungary, Italy, Lithuania, Netherlands, Norway, Poland, Romania, and the Russian Federation.

Details on the different waves and on the access to the data:

<http://www.ggp-i.org/data/>

First wave international questionnaire is at http://www.ggp-i.org/sites/default/files/questionnaires/GGP_QuestW1Full.pdf

METHODS FOR A RELATIONAL APPROACH

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- A five-group **typology** of households according to their access to affordable warmth
 - affordability problems in keeping the home adequately warm
 - Arrears on utility bills
 - Difficulty to meet ends, thinking of your household's total income (6-point ordinal response scale)
 - Financial and non-financial assistance granted by the State as a last resort
- Statistical comparisons with the Bonferroni test
- Importance given to the **self-valuations on one's income** and financial possibilities (e.g. to heat the dwelling), for income and wealth also shape "our internal sense of worth in relation to others" (Fitzpatrick, 2014: 27)
- **Data: Generation and Gender Programme (GGP)** <http://www.ggp-i.org>

As in Thomson and Snell (2013)