Affect, places and spaces

ISRE 2022 Pre-conference

15 July 2022
Room SCI 209, School of Cinematic Arts, University of Southern California, L.A.

The concept of 'affective economies', as introduced by the feminist and cultural theorist Sara Ahmed, is one that focuses on the social contours of emotion where, as Ahmed writes, 'feelings do not reside in subjects or objects, but are produced as effects of circulation' (Ahmed 2014, *The Cultural Politics of Emotions*, p. 8). By drawing attention to a level of analysis that looks at social relations rather than merely the individual or collective bodies alone, the concept highlights the role that context and, indeed, different contexts, can play in the production of emotion.

In this pre-conference, we propose to explore where context in myriad forms can take us. In particular, we will examine the connections between affect, places and spaces from different disciplinary perspectives, including philosophy, critical psychology and linguistics, where we'll actively bring in research from diverse contexts. Our driving aims are to draw attention to how analyses of affect, places and spaces can influence understandings of emotion, as well as to illustrate how research from diverse cultural and social contexts can enrich the wider emotion community.

09:00-09:45	Arina Pismenny, Philosophy, University of Florida. *Social Contexts and Feeling Rules.*
09:45-10:30	Alex Panicacci, Linguistics, Queen Mary University London and Psychology, University of Washington. *Are linguistically, culturally, and racially diverse identities less integrated into a society? Creating a cartography of diversity in the Pacific Northwest.*
10:30-11:00	*Tea*
11:00-11:45	Reina Takamatsu, Psychology, Kyoto University. *Nature worship in* Shinto*, disgust and environmental decision-making in Japan.*
11:45-13:00	Panel discussion: *How do analyses of affect, places and spaces influence understandings of emotion, in your own research, and how do you envision research going forward?* Panellists: • Demond Hill, Social Welfare, University of California, Berkeley. • Arina Pismenny, Philosophy, University of Florida. • Alex Panicacci, Linguistics, Queen Mary University London and Psychology, University of Washington. • Reina Takamatsu, Psychology, Kyoto University. With input from Mary Carman, Peace Kiguwa and Xoliswa Lushozi, University of the Witwatersrand.
13:00	*Lunch*

Organisers

Dr Mary Carman, Department of Philosophy, University of the Witwatersrand
Prof. Peace Kiguwa, Department of Psychology, University of the Witwatersrand

Abstracts

Alex Panicacci, Linguistics, Queen Mary University London, and Psychology, University of Washington. *Are linguistically, culturally, and racially diverse identities less integrated into a society? Creating a cartography of diversity in the Pacific Northwest.*

Abstract. Inclusion efforts are at the heart of most institutions' agendas. Yet, public discourse often frames diversity as a threat to a given community (Vertovec 2007). Understanding how individuals reconcile multiple languages and cultures within their sense of self can reveal the cognitive benefits of experiencing diversity (cf. Dewaele & Stavans 2014; Dewaele & Botes 2020). By adopting intersectional lenses, this research examines how psychological and emotional factors link to linguistic and cultural aspects.

Previous studies conducted on migrants revealed that affective socialisation and perceived dominance of the heritage or local language predicted individuals' identification with the corresponding culture without showing mutual interferences (Panicacci, 2019, 2020). In this process, different traits of migrants' personality facilitated either the maintenance of heritage practices or the development of novel ones. Participants vividly documented their linguistic and cultural intersectionality, showing how multilingualism and multiculturalism do not lead to individuals disengaging from pre-existing affiliations (Panicacci, 2021).

A series of studies conducted in Greater Seattle, a region that registered rapid population changes, helped develop an index measuring linguistic, cultural, and racial diversity to further explore this intersectionality. Statistical analysis indicated that the socio-geographical exposure to, and embodiment of diversity were linked to increased open-mindedness, tolerance, and empathy, whereas divergence from linguistic, cultural, and racial prototypicality translated into greater emotional stress and poor integration. Follow-up ethnographic interviews provided a day-to-day glimpse into the lives of Seattleites, creating a holistic portrayal of diversity. These findings can aid in the development of policies to effectively endorse inclusion, equality, and well-being.

Dewaele, J.-M., & Stavans, A. (2014). The effect of immigration, acculturation and multicompetence on personality profiles of Israeli multilinguals. International Journal of Bilingualism, 18(3), 203–221. doi: 10.1177/1367006912439941

Dewaele, J-M., & Botes, E. (2020) Does multilingualism shape personality? An exploratory investigation. International Journal of Bilingualism, 24 (4), 811–823. doi: 10.1177/1367006919888581

Panicacci, A. (2021). Exploring Identity Across Language and Culture: The Psychological, Emotional, Linguistic, and Cultural Changes Following Migration. Routledge. doi: https://doi.org/10.4324/9781003017417

Panicacci, A. (2020). Does expressing emotions in the local language help migrants acculturate?, International Journal of Language and Culture, 6(2), 279-304. doi: https://doi.org/10.1075/ijolc.17013.pan

Panicacci, A. (2019). Do the languages migrants use in private and emotional domains define their cultural belonging more than the passport they have?, International Journal of Intercultural Relations, 69, 87-101. doi: https://doi.org/10.1016/j.ijintrel.2019.01.003

Vertovec, S. (2007). Superdiversity and its implications. Ethnic and Racial Studies, 30(6):1024–1054

Arina Pismenny, Philosophy, University of Florida. *Social Contexts and Feeling Rules.*

Abstract. Emotions play crucial roles in our social lives. These include identifying their targets as having certain value properties; informing the organism about how it is faring in relation to their target, preparing it to respond in an appropriate manner, informing others of the subject's emotional state, and producing emotional and behavioral reactions in others. Emotions' performance of these functions is conditioned by social norms that dictate both when an emotion can be felt and how it may be expressed.

Social norms that govern our emotional lives are internalized early through extrinsic emotion regulation provided by our caregivers, who use multiple strategies such as situation selection and attentional deployment to elicit or deflect certain emotions. Eventually children develop the capacity for intrinsic emotion regulation by learning to use these strategies on themselves.

Since social norms dictate how we ought to conduct ourselves in specific situations, they inform the kinds of emotion regulation strategies an individual will pursue. In some circumstances, they will result in injustice, understood broadly as a disadvantage arbitrarily imposed on individuals or groups.

Emotional injustice arises when the functions of emotions are exploited to result in an arbitrary disadvantage. It can come about through either extrinsic or intrinsic emotion regulation. Using women's anger as a case study, I discuss three kinds of emotional injustice: emotion discounting, emotion misinterpretation, and emotion soliciting.

Both intrinsic and extrinsic strategies of emotion regulation function to enforce certain social norms, which effectively inhibit and delegitimize appropriate responses to injustices committed against women. By doing so, they also undermine the uptake by others of the injustice that a woman's anger might be tracking. As a result, the wrongs committed against women go unnoticed.

Reina Takamatsu, Psychology, Kyoto University. *Nature worship in* Shinto*, disgust and environmental decision-making in Japan.*

Abstract. Emotions influence decisions made about and behaviors associated with the environment. Also, moral expansiveness (MES), the extent to which an individual attaches moral rights to an entity, is linked to pro-environmental values and decision-making. However, little is known about whether moral emotions are involved in the link between MES and pro-environmental decision-making. In a cross-cultural study, we examined the role of anger and disgust in predicting the link between environmental MES and pro-environmental decision-making in the USA and Japan. The worship of nature is a core of the Japanese culture. Given that environmental degradation elicits the feeling of disgust, we predicted that disgust will mediate the link in Japan, but not in the US. Results showed that disgust reliably mediated the link in Japan, but not in the US. However, disgust mediated the link in both cultures when we tested anger and disgust separately. One interpretation of this result is that disgust may be elicited together with anger in the US. In Japan, disgust may be associated with pro-environmental decision-making independent of anger. This provides preliminary evidence that creating emotional responses to environmental issues may be an effective strategy to promote pro-environmental behaviors among those who believe that animals, plants, and nature should be protected as moral patients.