

**ISRE Pre-conference: The Cultural Shaping of Emotion**

**Wednesday July 10 9h00– 17h30**

Organizers: Jozefien De Leersnyder & Michael Boiger

*University of Amsterdam*

**Time schedule** (may be subject to small changes)

- 09h00 – 09h30      **Registration and Coffee**
- 09h30 – 09h45      **Welcome and Opening**  
Jozefien De Leersnyder and Michael Boiger, *University of Amsterdam*

**Theme I: Cultural variation in emotions**

- 09h45 – 10h45      **Keynote: Beyond MINE-emotions**  
Batja Mesquita, *KU Leuven*
- 10h45 – 11h30      **Cultural variation in functional and dysfunctional emotions**  
Yulia Chentsova-Dutton, *Georgetown University*
- 11h30 – 12h15      **Cultural Variation in Emotion Concepts**  
Maria Gendron, *Yale University*
- 12h15 – 13h30      **Lunch and Posters\***
- 13h30 – 14h15      **8 Flash Talks (6 minutes each)\***

**Theme II: When Different Cultures Meet**

- 14h15 – 15h00      **Fitting in emotionally: The role of emotional acculturation in minority youth's inclusion in the majority culture**  
Alba Jasini, *KU Leuven*
- 15h00 – 15h45      **The formation of feeling in transcultural settings. Emotion socialization and parent-child relations in Vietnamese Berlin.**  
Birgitt Röttger-Rössler, *Freie Universität Berlin*
- 15h45 – 16h15      **Coffee break & Posters\***
- 16h15 – 17h00      **Embodied brains, social minds, cultural meaning: Interdisciplinary, developmental research on social emotions**  
Mary-Helen Immordino-Yang, *University of Southern California*
- 17h00 – 17h25      **Reflection: Looking back and Moving forward in Culture and Emotion research**  
*TBA*
- 17h25 – 17h30      **Thank you and closing**  
Jozefien De Leersnyder and Michael Boiger

\* Deadline for Posters and Flash Talks: **May 10<sup>th</sup> 2019**; please see the ISRE conference website for instructions.

**Abstracts of invited talks:**

**Theme I: Cultural variation in emotions**

**“Beyond MINE-emotions”**

Batja Mesquita, *KU Leuven*

I will take you on a journey that leads away from emotions as we understand them in the West to include understandings of emotions in other cultures. I will illustrate how my colleagues and I been blinded by our own MINE-emotion, which are Mentalistic, Inside the person, Natural, and Essences. In the talk, I revisit both old and new data from different cultures, and outline an alternative model of emotions that helps to highlight features of emotions that are not accounted for by MINE emotions. OURS-emotions sometimes offer a complementary view and other times an alternative model of emotions: emotions as Outside the person, Undetermined, Relational, and Situated.

**“Cultural variation in functional and dysfunctional emotions”**

Yulia Chentsova-Dutton, *Georgetown University*

Although cultural factors exert their influence across the entire spectrum of emotional phenomena, these processes are studied separately by cultural psychologists (for emotions and moods that occur within the contexts of normal psychological functioning) and clinical scientists (for emotions and moods that occur within the context of mental illness). These fields can inform each other, helping researchers who are interested in culture see it through the lens of distress and those interested in distress see it through the lens of culture. Themes that emerge include: 1) mutual shaping of cultural models describing normal and abnormal emotions, 2) attention to ‘fit’ between subjective emotions and intersubjective models of emotions, and 3) understanding of emotions as aspects of broader somatopsychological fields, foregrounded or backgrounded in perception and communication based on cultural and clinical factors. Methodological approaches that combine strengths of cultural and clinical psychology are needed to help us realize the promise of bridging cultural psychology, clinical science, and affective science.

**TBA**

Maria Gendron, *Yale University*

## **Theme II: When Different Cultures Meet**

### **“Fitting in emotionally:**

#### **The role of emotional acculturation in minority youth’s inclusion in the majority culture”**

Alba Jasini, *KU Leuven*

When people move to another culture, their emotions may not fit the new culture. The reason is that individuals’ emotions are socialized to fit the culture in which they grew up. However, with increasing exposure to the new culture, immigrant minorities’ emotions acculturate; i.e., come to fit the normative emotions in that culture. In our work on emotional acculturation, we started from the idea that emotional fit is an important (and understudied) condition for the inclusion of immigrant minorities. In this talk, I will present findings from several studies that measured emotional acculturation by relating minorities’ emotional experiences to the normative experiences of majority culture members in prompted situations. In support of our hypotheses, these studies provide evidence for links between (a) cultural exposure and emotional acculturation, and (b) emotional acculturation and minorities’ social inclusion. Moreover, they show that minority individuals’ emotion acculturation is unrelated to their acculturation attitudes (as measured by ‘traditional’ acculturation scales). In sum, our findings suggests that minorities may acculturate emotionally regardless of their attitudes towards the majority culture, and that emotional acculturation is a promising route towards minorities’ inclusion in the majority culture.

### **“The formation of feeling in transcultural settings.**

#### **Emotion socialization and parent-child relations in Vietnamese Berlin.”**

Birgitt Röttger-Rössler, *Freie Universität Berlin*

This contribution deals with the socialization and shaping of emotions in transnational and transcultural contexts. What does it mean to be the child of immigrants; that is, to be brought up by parents who are influenced by practices, values and feeling rules prevalent in a distant “homeland”, which often differ considerably from ways people act, think and feel in the country of immigration? Based on empirical data raised in an ethnographic study about the children of former Vietnamese contract laborers working in the erstwhile German Democratic Republic, I will describe the conflicts that impair the relations between parents and children and depict their entanglement with socio-cultural aspects. I will pay particular attention to the affective tensions resulting from the incompatible emotion repertoires of the two generations, who were/are socialized in highly different cultural settings. While the emotion socialization of the parents in Vietnam was shaped by hierarchical family structures, Confucian values and a strong emphasis on obedience and filial piety, their children’s socialization takes place to a large extent in German institutions (kindergarten, schools). It is thus coined by the ideals underlying contemporary German educational styles, that emphasize permissive and supportive (‘anti-authoritarian’) childrearing practices and place less value on strict obedience. As such, I aim to analyze the intergenerational affective dissonances resulting from these contradictions and to theorize their impact on processes of emotion socialization in transcultural social fields.

**“Embodied brains, social minds, cultural meaning:  
Interdisciplinary, developmental research on social emotions”**  
Mary-Helen Immordino-Yang, *University of Southern California*

The functional confluence of visceral somatosensation and emotional feelings is central to modern theories of emotion, which posit that emotion evolved to promote physical survival and wellness. Among humans, however, emotions pertain not simply to short-term physical wellness but also to longer-term cultural meaning-making. We can feel inspired by another’s amazing accomplishments and virtue, for example, and our findings suggest that, among young people, such feelings are associated with broader psychological changes that promote flourishing. How does the processing of social emotions recruit and influence the neural systems involved in other dimensions of psychological functioning? How might culture and social experience organize these patterns of influence? Somatosensory regions do not work in isolation; they are part of broader functional networks known to support a wide range of psychological capacities, from abstract thought to executive control, attention and memory. In this talk, I will discuss our cross-cultural research with young adults in Beijing and Los Angeles, and longitudinal studies with Los Angeles-area adolescents from East-Asian and Latino immigrant families. The findings reveal cultural effects, and among adolescents, emotional styles that predict subsequent brain network development and young adult outcomes. The work has implications for our understanding of sociality and cultural development.