

 [Looking for sources](#) by Louise S. [2012, Oct 27]

Hello: Our new book, "Dancing at the edge: Competence, culture and organization for the 21st century", by Maureen O'Hara & Graham Leicester, Triarchy Press, UK is out November 1. Though mostly aimed at younger people in the West (US and UK) who must cope with a changing world "they do not understand and cannot control" in it we speculate based on the evidence of diverse IPs that globalization that "liquid times" ( using Zygmunt Bauman's term) will ultimately change IPs of the future.

Do any of my colleagues here in this group know of good research completed or underway that is looking at population level mental and cultural shifts occurring as a consequence of participation in the emerging global psychosphere?

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 [IP--on globalization and emotions](#) by Louise S. [2012, Oct 28]

Dear All,

Attached please find Evelin Lindner's chapter on emotion and conflict for the next edition of Morton Deutsch's Handbook on Conflict Resolution. She wrote:

>I would be honored, if others on the IP list could contribute with their valuable advice. The aim is to update this chapter, so that it reflects the best of what the IP group stands for. I regret that I could not yet have this in the 2006 edition.

Below are my comments on her draft:

This chapter is nicely written, with a nice overview and up to date information on the Western psychology of emotion. There is room for indigenous psychologies of emotion, however. I'll give a couple of my references below to remind others, such as Girishwar Misra, to add theirs:

Averill, J. R., & Sundararajan, L. (2006). Passion and Qing: Intellectual Histories of Emotion, West and East. In K. Pawlik & G. d'Ydewalle (Eds.), Psychological concepts: An international historical perspective (pp. 101-139). Hove, UK: Psychology Press.

Averill, J. R., & Sundararajan, L. (2005). Hope as rhetoric:

Cultural narratives of wishing and coping. In J. Elliott(Ed.), *Interdisciplinary perspectives on hope* (pp. 133-165). New York: Nova Science.

The best part of the chapter is of course the section on humiliation. I like especially the author's observation that we are emotionally unprepared for the conflicts that come with globalization and the human rights revolution. One case in point is how "formerly legitimate humbling is turned into illegitimate humiliation" (p. 289), when inequality in society is no longer justified by traditional belief systems such as karma. In light of this profound insight into the magnitude of conflicts spawned by globalization, I am left with the feeling that the nice lessons on emotions--such as having positive emotions, and so on-- are not going to cut it, any more than lessons on running will save us from a Tsunami.

Only a god can save us, wrote Heidegger. Not sharing his pessimism, I suggest that IP can help. My argument builds on Maureen O'hara's "liquid time" which she explains as:

>"Liquid times" is the theme of the recent work by postmodern (though these days he uses "late modern") sociologist Zygmunt Bauman. Here's the opening to his very accessible 44 Letters from the Liquid Modern World. (p.1) Polity Press: Malden. MA.

>The world I call "liquid" because like all liquids, it cannot stand still and keep its shape for long. Everything or almost everything in this world of ours keeps changing: fashions we follow and the objects of our attention (constantly shifting attention, today drawn away from things and events that attracted it yesterday, and to be drawn away tomorrow from things that attracted us today), things we dream of and things we fear, things we desire and things we loath, reasons to be hopeful and reasons to be apprehensive. And the conditions around us, conditions in which we make our living and try to plan our future, in which we connect to some people and disconnect (or are disconnected from) keep changing as well. Opportunities for more happiness and threats of misery flow or float by, come and go and change places, and more often than not they do that too swiftly and nimbly to allow us to do something sensible and effective to direct or redirect them, keep them on course or forestall them...

One casualty of liquid time is the disappearance of relational contexts. All emotions are relational; our brain is not evolved to interact emotionally with strangers. Globalization changes that. Sales clerks are trained to wear a smile for all. This is fine so far as superficial emotions go. But real emotions in the stranger context tend to become aberrant—sex with strangers is either rape or prostitution; weakness or inferiority in front of strangers turns a quotidian experience of humbling into that of traumatic humiliation. Of the four types of relational cognition that Alan Fiske delineated, Market Pricing, the type of relational transactions among strangers, has

the least capacity to sustain a meaningful relationship—yet this is the type of relational context we are left with when all the other, richer relational contexts liquidify with globalization. Solution, I believe, lies in preserving the relational contexts that our emotions are evolved for, of which a rich source of information is found in all traditional societies. The important role played by IP in the globalization era is best articulated by James Liu in the paper he presented at the 2012 International Conference on New Perspectives in East Asian Studies, National Taiwan University, June 1-2nd. I cannot circulate the paper for copy right reasons, but will quote the relevant passage:

>It behooves each indigenous psychology to consider elements of its sacred or core values and the cultural affordances they provide against the liquefying forces of globalization. For if all that is solid within an indigenous society melts into air, the people will have nothing left of spiritual value to sustain them, and they will have a severely compromised social order bereft of a coherent morality and ethics. They become utilitarian tools at the periphery of a neo-liberal world order with Western values and Western states at its core (Wallenstein, 1974), constantly struggling against one another for short-term instrumental gains that are not sustainable. The past of a people is a critical symbolic resource for constructing what of a people's identity should be maintained amidst change (Liu & Hilton, 2005).

For those interested in this paper, James can be reached at James.Liu@vuw.ac.nz.

Lastly, I agree with Maureen O'hara that the world in the globalization era is:

>. . . new, fraught with both anxiety and creative opportunity and will need (and produce) a new psychology.

Thanks for the stimulating read,

Louise

 [Emotion and Conflict November ICCCR9 like book](#)