Chapter 1 : Facial Expression in Affective Disorders - Oxford Scholarship

Affective Expressions in Japanese has 5 ratings and 0 reviews: Published July 28th by Heian Intl Pub Co, 87 pages, Paperback.

Published online Mar Received Nov 29; Accepted Feb This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits use, distribution and reproduction in other forums, provided the original authors and source are credited and subject to any copyright notices concerning any third-party graphics etc. This article has been cited by other articles in PMC. Abstract The Montreal Affective Voices MAVs consist of a database of non-verbal affect bursts portrayed by Canadian actors, and high recognitions accuracies were observed in Canadian listeners. Whether listeners from other cultures would be as accurate is unclear. We tested for cross-cultural differences in perception of the MAVs: Japanese listeners were asked to rate the MAVs on several affective dimensions and ratings were compared to those obtained by Canadian listeners. Whereas Intensity and Valence ratings did not differ across cultural groups for sad and happy vocalizations, they were significantly less intense and less negative in Japanese listeners for angry, disgusted, and fearful vocalizations. Similarly, pleased vocalizations were rated as less intense and less positive by Japanese listeners. These results demonstrate important cross-cultural differences in affective perception not just of non-verbal vocalizations expressing positive affect Sauter et al. Facial expressions are generally recognized as the universal language of emotion Ekman and Friesen, ; Ekman et al. Whether such cross-cultural differences also exist in the recognition of emotional vocalizations is not clear. Most previous cross-cultural studies of auditory perception have investigated the processing of emotional Valence using word stimuli Scherer and Wallbott, ; Kitayama and Ishii, ; Ishii et al. One important study demonstrated cross-cultural differences in the rating of Intensity when subjects recognized meaning of the words with major emotions such as joy, fear, anger, sadness, and disgust Scherer and Wallbott, Another previous study examined cross-cultural differences in the perception of emotional words Kitayama and Ishii, This study indicated that native English speakers spontaneously pay more attention to verbal content than to vocal tone when they recognize emotional words, whereas native Japanese speakers spontaneously attend more to vocal tone than to verbal content. The other study has shown that Japanese are more sensitive to vocal tone compared to Dutch participants in the experiment of the multisensory perception of emotion Tanaka et al. Further, one other study demonstrated cross-cultural differences in semantic processing of emotional words Min and Schirmer, , but found no difference in the processing of emotional prosody between native and non-native listeners. These studies suggest cross-cultural differences in auditory recognition of emotional words. Studies of affective perception in speech prosody are made complex, in particular, by the potential interactions between the affective and the linguistic contents of speech Scherer et al. To avoid this interaction, some studies have controlled the processing of semantic content using pseudo-words Murray and Arnott, ; Schirmer et al. The other previous study has employed a set of low-pass filtered vocal stimuli to select the final set of emotional utterances Ishii et al. Non-verbal affective vocalizations are ideally suited to investigations of cross-cultural differences in the perception of affective information in the voice since they eliminate the need to account for language differences between groups. A recent study compared the perception of such non-verbal affective vocalizations by listeners from two highly different cultures: Non-verbal vocalizations expressing negative emotions could be recognized by the other culture much better than those expressing positive emotions, which lead the authors to propose that a number of primarily negative emotions have vocalizations that can be recognized across cultures while most positive emotions are communicated with culture-specific signals Sauter et al. However this difference could be specific to English vs. Namibian groups, reflecting for instance different amounts of exposure to vocalizations through media or social interactions, and might not generalize to other cultures. In the present experiment we tested for cross-cultural differences in perception of affective vocalizations between two cultures much more comparable in socio-economic status and exposure to vocalizations: The MAVs have been validated in a sample of Canadian listeners and showed high inter-reliability in judgments of emotional Intensity, Valence,

and Arousal as well as hit rates in emotional recognition Belin et al. Here, we collected affective ratings using similar procedures in Japanese listeners and compared those ratings to those obtained in the Canadian listeners. Before the experiment, we predicted that ratings of negative emotion are culturally universal although cross-cultural differences would exist in ratings of positive emotion. Materials and Methods Subjects Thirty Japanese subjects male 15, female 15 participated in this study. The average age was The educational years of Japanese subjects were The data of Japanese subjects were compared with 29 Canadian subjects male 14, female 15 ; average age: Both Japanese and Canadian participants consisted exclusively of undergraduate students. After a thorough explanation of the study, written informed consent was obtained from all subjects, and the study was approved by the Ethics Committee of Nippon Medical School. Voice materials The MAVs: The eight emotional vocalizations were angry, disgusted, fearful, painful, sad, surprised, happy, and pleased. Since each of the eight emotional vocalizations and the neutral vocalization were spoken by 10 actors, the total number of MAVs sounds was The MAVs are available at: Each scale had a range from 0 to The Valence scale represented the extent of positive or negative emotion expressed by the vocalization: The Arousal scale represented the extent of excitement expressed by the vocalization: The Intensity scale represented the Intensity of a given emotion expressed by the vocalization: The Intensity scale was used for eight emotions: Methods of evaluation by participants The MAVs vocalizations were played on a computer in a pseudo-random order. The subjects listened with headphones at a comfortable hearing level, and they evaluated each emotional vocalization for perceived Intensity, Valence, and Arousal using a visual analog scale in English on a computer 10 ratings per vocalization: Simultaneously, participants were given a printed Japanese translation of the scale labels, and by referring to this Japanese sheet, the test was performed using exactly the same procedure as in the Canadian study Belin et al. All Japanese participants performed the experiment using a translation sheet with emotional words translated from English to Japanese. Based on previous studies Scherer and Wallbott, , the Japanese translation of English emotional labels was independently assessed by three clinical psychologists. Through their discussion, the appropriate emotional labels were determined. The Japanese data and the Canadian published data, with permission to verify, were statistically analyzed. Using the same methods to reveal the gender effects, an ANOVA with Emotion, Actor gender, and Participant gender as factors was calculated for ratings by the Japanese listeners. Next, we examined the Intensity ratings for their sensitivity hit rate, by Emotion and specificity correct rejection rate, by rating scale. Based on the previous report Belin et al. For each vocalization, participants rated the perceived emotional Intensity along each of eight different scales Anger, Disgust, Fear, Pain, Sadness, Surprise, Happiness, and Pleasure. To calculate sensitivity, for a given portrayed emotion, a maximum Intensity rating in the corresponding scale i. In other words, emotions with high hit rates are those that are well recognized, i. Conversely, specificity relates to the extent to which the rating scale measures what it is intended to measure. To calculate specificity for a given rating scale, if the maximum score was obtained for the corresponding portrayed emotion across the eight vocalizations from one actor i. A highly specific rating scale is one rating scale for which the corresponding vocalization obtains the highest score. In other words, it is a measure of how a rating scale is specific to an emotion. Results Affective rating Inter-participant 30 participants reliability across the 90 items [10 ratings scales: Arousal in Japanese and Canadian participants. Table 1 The mean M ratings of 1.

Chapter 2 : Japanese Language Books

certain novels, I will analyze how and why affective expressions differ between English and Japanese novels. In Japanese novels, the viewpoint often shifts from the narrator's to.

Since that time, the universality of the six basic emotions [3] i. While emotions themselves are universal phenomena, they are always influenced by culture. How emotions are experienced, expressed, perceived, and regulated varies as a function of culturally normative behavior by the surrounding society. Therefore, it can be said that culture is a necessary framework for researchers to understand variations in emotions. The research of Paul Ekman [7] and Carroll Izard [8] further explored the proposed universality of emotions, showing that the expression of emotions were recognized as communicating the same feelings in cultures found in Europe, North and South America, Asia, and Africa. Ekman [7] and Izard [8] both created sets of photographs displaying emotional expressions that were agreed upon by Americans. These photographs were then shown to people in other countries with the instructions to identify the emotion that best describes the face. The work of Ekman, and Izard, concluded that facial expressions were in fact universal, innate, and phylogenetically derived. Some theorists, including Darwin, even argued that "Emotion Many researchers since have criticized this belief and instead argue that emotions are much more complex than initially thought. In addition to pioneering research in psychology, ethnographic accounts of cultural differences in emotion began to emerge. According to his work, cultural differences were very evident in how the Balinese mothers displayed muted emotional responses to their children when the child showed a climax of emotion. The fieldwork of anthropologist Jean Briggs [10] details her almost two year experience living with the Utku Inuit people in her book Never in Anger: Portrait of an Eskimo Family. Briggs lived as the daughter of an Utku family describing their society as particularly unique emotional control. She rarely observed expressions of anger or aggression and if it were expressed, it resulted in ostracism. Scholars working on the history of emotions have provided some useful terms for discussing cultural emotion expression. In The Making of Romantic Love, Reddy uses cultural counterpoints to give credence to his argument that romantic love is a 12th-century European construct, built in a response to the parochial view that sexual desire was immoral. Reddy suggests that the opposition of sexual ardor and true love was not present in either Heain Japan or the Indian kingdoms of Bengal and Orissa. Sexuality and spirituality were not conceived in a way which separated lust from love: Reddy therefore argues that the emotion of romantic love was created in Europe in the 12th century, and was not present in other cultures at the time. Several ethnographic studies suggest there are cultural differences in social consequences, particularly when it comes to evaluating emotions. For example, as Jean Briggs described in the Utku Eskimo population, anger was rarely expressed, and in the rare occasion that it did occur, it resulted in social ostracism. These cultural expectations of emotions are sometimes referred to as display rules. Cultural scripts dictate how positive and negative emotions should be experienced and combined. For example, research suggests that in Western cultures, the dominant social script is to maximize positive emotions and minimize negative emotions. Because normative behaviors in these two cultures vary, it should also be expected that their cultural scripts would also vary. Their research suggests that preschool aged children are socialized to learn ideal affect through cultural products such as children storybooks. They found that European American preschool children preferred excited vs. This is consistent with American best sellers containing more excited and arousing content in their books than the Taiwanese best sellers. These findings suggest that cultural differences in which emotions are desirable or, ideal affect, become evident very early. Culture and emotional experiences[edit] A cultural syndrome as defined by Triandis [19] is a "shared set of beliefs, attitudes, norms, values, and behavior organized around a central theme and found among speakers of one language, in one times period, and in one geographic region". Because cultures are shared experiences, there are obvious social implications for emotional expression and emotional experiences. For example, the social consequences of expressing or suppressing emotions will vary depending upon the situation and the individual. Hochschild [20] discussed the role of feeling rules, which are social norms that prescribe how people should feel at certain times e. These rules can be general how people should express emotions in

general and also situational events like birthdays. Culture also influences the ways emotions are experienced depending upon which emotions are valued in that specific culture. For example, happiness is generally considered a desirable emotion across cultures. In countries with more individualistic views such as America, happiness is viewed as infinite, attainable, and internally experienced. In collectivistic cultures such as Japan, emotions such as happiness are very relational, include a myriad of social and external factors, and reside in shared experiences with other people. However, in American contexts, a disjoint model is demonstrated through emotions being experienced individually and through self-reflection. Their research suggests that when Americans are asked about emotions, they are more likely to have self-focused responses "I feel joy" whereas as Japanese typical reaction would reflect emotions between the self and others "I would like to share my happiness with others. Even though people may generally "want to feel better than worse" Larsen, , [24] how these emotions are regulated may differ across cultures. Research by Yuri Miyamoto suggests that cultural differences influence emotion regulation strategies. Research also indicates that different cultures socialize their children to regulate their emotions according to their own cultural norms. In America, emotional expression is encouraged by parents and peers while suppression is often disapproved. Some research even suggests that emotions that reflect the inner self cannot be separated from emotions that reflect the larger group. While Darwin believed the face was the most preeminent medium of emotion expression, more recent scientific work challenges that theory. Furthermore, research also suggests that cultural contexts behave as cues when people are trying to interpret facial expressions. According to research by Masuda et al. This means that different cultures may interpret the same social context in very different ways. Evidence of this phenomenon is found in comparisons of Eastern and Western artwork. In Western art there is a preoccupation with the face that does not exist in Eastern art. For example, in Western art the figure occupies a larger part of the frame and is clearly noticeably separated from the ground. In East Asian artwork, the central figure is significantly smaller and also appears to be more embedded in the background. They also varied the facial expressions of the central figure and group members. In their recognition task they also observed that the Japanese participants paid more attention to the emotions of the background figures than Americans did. Indeed, culture may be best understood as a channel through which emotions are molded and subsequently expressed. Indeed, this had been most extensively discussed in psychology by examining individualistic and collectivistic cultures. Collectivistic cultures are said to promote the interdependence of individuals and the notion of social harmony. Indeed, Niedenthal suggests that: Individual needs, wishes, and desires are emphasized and the possibility of personal attainment is encouraged. Collectivistic cultures include those of Asia and Latin America, whilst individualistic cultures include those of North America and Western Europe. North America, specifically, is seen to be the prototype of an individualistic culture. When American school students were asked about their emotions, they usually stated that they experienced emotions within themselves. Conversely, European-American cultures were shown to be predominated by individualistic emotions, such as pride or anger. Miyahara, referencing a study conducted on Japanese interpersonal communication, purports that the Japanese "are low in self disclosure, both verbally and non-verbally Niedenthal further suggests that: In a study comparing relationships among American and Japanese individuals, it was found that: Whilst the suppression of emotion by those with European Americans values led to non-responsive reactions and hostility, individuals with bicultural Asian-American values were perceived as less hostile and more engaged when they suppressed their emotions. The article explanation is that Asian-Americans may engage in habitual suppression more often as negative emotions are seen to cause social disharmony and thus contradict cultural values. Studies have shown the importance of socializing children in order to imbue them with emotional competence. This promotes relational competence and upholds the value of group harmony. Further research has assessed the use of storybooks as a tool with which children can be socialized to the emotional values of their culture. Thus, a child exposed to an exciting versus calm book, would alter their preference for excited versus calm activity. Another study has shown that American culture values high arousal positive states such as excitement, over low arousal positive states such as calmness. The researchers provide a framework to explain this, suggesting that high arousal positive states are needed in order to influence someone else, where low arousal positive states are useful for adjusting to

someone else. American values promote individual autonomy and personal achievement, where Asian values promote relational harmony. Emotion expression is consequently seen to be influenced largely by the culture in which a person has been socialized. The study attempts to address why the southern USA is more violent, with a higher homicide rate, than its northern counterpart. In one example, a participant was bumped into and insulted, and their subsequent facial expressions were coded. Southerners showed significantly more anger expressions. Challenges in cultural research of emotions[edit] One of the biggest challenges in cultural research and human emotions is the lack of diversity in samples. Currently, the research literature is dominated by comparisons between Western usually American and Eastern Asian usually Japanese or Chinese sample groups. This limits our understanding of how emotions vary and future studies should include more countries in their analyses. Another challenge outlined by Matsumoto [41] is that culture is ever changing and dynamic. Culture is not static. As the cultures continue to evolve it is necessary that research capture these changes. Identifying a culture as "collectivistic" or "individualistic" can provide a stable as well as inaccurate picture of what is really taking place. No one culture is purely collectivistic or individualistic and labeling a culture with these terms does not help account for the cultural differences that exist in emotions. As Matsumoto argues, a more contemporary view of cultural relations reveals that culture is more complex than previously thought. Translation is also a key issue whenever cultures that speak different languages are included in a study. Finding words to describe emotions that have comparable definitions in other languages can be very challenging. For example, happiness, which is considered one of the six basic emotions, in English has a very positive and exuberant meaning. In Hindi, Sukhi is a similar term however it refers to peace and happiness. Although happiness is a part of both definitions, the interpretation of both terms could lead to researchers to making assumptions about happiness that actually do not exist. Further research[edit] Studies have shown that Western and Eastern cultures have distinct differences in emotional expressions with respect to hemi-facial asymmetry; Eastern population showed bias to the right hemi-facial for positive emotions, while the Western group showed left hemi-facial bias to both negative and positive emotions. Europe, Asia and North America. It was demonstrated that the valence and arousal levels of the same emotion keywords differ significantly with respect to these geographical regions â€" Europeans are, or at least present themselves as more positive and aroused, North Americans are more negative and Asians appear to be more positive but less aroused when compared to global valence and arousal levels of the same emotion keywords.

Chapter 3 : Emotions and culture - Wikipedia

*Affective expressions in Japanese: a handbook of value-laden words in everyday Japanese [Ronald Suleski, Masada Hiroko] on blog.quintoapp.com *FREE* shipping on qualifying offers. This is a handbook of value laden words in everyday Japanese.*

What is the Affective Meaning in Semantic Analysis? It not only discusses what is meant when we say something, but it also discusses how we imbue what we say with what we mean. When we do a semantic analysis, there are many factors that we must take into consideration. All words have both denotative, or literal, meaning and connotative, or associative, meaning. When discussing words, you use the denotative definition when you are discussing what a word literally means, and the connotative definition is used when you are discussing what other concepts are associated with a word. For example, the word winter connotates cold, ice, winter clothing, and snow. Related to the concept of connotation is the affective meaning of a word. The affective meaning of a word is a more personalized definition of the word than the generalized concepts associated with connotation. As such, only the person using a word will be aware of the particular affective meaning that they hold with the word. For example, we can discuss the word winter further. The word winter denotatively refers to a time period during which either the northern or southern hemisphere is furthest away from the sun. Since we have already discussed the connotative associations of winter, we can discuss how the affective meaning. The affective meaning for the word winter is going to be different for each person who uses the word. For instance, a person who enjoyed going sledding as a child would associate these personal memories with the word winter, and the word would take on aspects of these positive emotions. However, if a child picked on and was the target of snowballs during the winter, then the word would mean something different as the word would take on aspects of these negative emotions. This can make for rather abstract discussions. It is difficult to discuss or assume anything about why a person uses a word as far as affective meaning goes. Each individual will have their own experiences associated with a word, and as such only the person doing a semantic analysis of their own language can properly discuss the affective meaning of their word choice. This does not make the affective meaning a meaningless or useless concept. A person can derive their own affective meaning from a word and choose how to interpret a semantic analysis differently. Through examining the concept of affective meaning, we can see how every person can bring their own unique interpretation to the same set of words.

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Of the elements that distinguish between the theories of emotion, perhaps the most salient is differing perspectives on emotional expression. If a person is smiling, they are happy. If a person is crying, they are sad. Each emotion has a consistent and specific pattern of expressions, and that pattern of responses is only expressed during that emotion and not during other emotions. Facial emotional expressions are particularly salient stimuli for transferring important nonverbal signals to others. For that reason, emotional expressions are the best direct indicators of affective attitudes and dispositions. There is growing evidence that brain regions generally engaged in the processing of emotional information are also activated during the processing of facial emotions. These theories account for the malleability in emotion by proposing that humans appraise situations and, depending on the result of their appraisal, different emotions and the corresponding expressions of emotion are triggered. The tendency to appraise certain situations as one emotion or another can vary by person and culture; however, appraisal models still maintain that there are basic responses that are specific and consistent to each emotion that humans feel. Darwin claimed that the expression of emotions involves many systems: Most importantly, Darwin claimed that emotional expression was consistent with his theories on evolution and thus, the expression of emotion is universal and should therefore be expressed similarly across race or culture. This is known as the universality hypothesis. Lastly, primates and animals exhibit precursors of muscle actions of the facial expressions of humans. These psychologists, through cross-cultural empirical tests found that there were a number of basic emotions that were universally recognized. Moreover, the expression of each emotion has its own respective response, manifestation in face, voice, and body. FACS is a database of compiled facial expressions, wherein each facial movement is termed an action unit AU. E explains how to become keen at observing emotion in the faces of others. It consists of the Micro Expression Training Tool METT , which trains individuals to disambiguate between emotional expressions through recognizing distinct facial expressions that are unique to each emotion. The second part of this training program trains individuals to read micro-expressions ; a face elicits an emotion very quickly and the individual is prompted to report which emotion was seen. These subtle expressions can occur at the onset of emotions, or when an individual is actively suppressing the emotion. Appraisal models are similar to the basic model of emotion in that both views consider that, once an emotion is triggered, emotional expressions are biologically predetermined and are displayed only in one emotion and every time that emotion is expressed. The main difference between basic emotion models and appraisal models is that appraisal models assume that there is a cognitive antecedent that determines which emotion is triggered. Traditional appraisal theories consider appraisals to be universal and like a set of switches that can be turned on by biological and environmental triggers. When a person makes an appraisal, an individual will react with an appropriate, emotional response that can include an external, emotional expression. More recent appraisal models account for variation in emotional expression by suggesting that cognitive appraisals are more like themes that can be triggered by a number of different actions and situations. Emotional expressions arise from these appraisals, which essentially describe the context of the situation. For example, grief is elicited by personal loss. In this case, personal loss would be the appraisal and one can express grief through emotional expressions. In a psychological construction model, basic psychological processes like affect positive or negative feeling combined with some degree of physiological activation , previous experiences, language, and executive functioning combine to form a discrete emotion experience. While some discrete emotions tend to have typical responses e. Psychological construction models call into question the assumption that there are basic, discrete emotion expressions that are universally recognized. Many basic emotion studies use highly posed, stereotypical facial expressions as emotional signals such as a pout, which would indicate one is feeling sad. These facial expressions can be better understood as symbols of emotion rather than signals. For example, not

everyone furrows their brow when they are feeling angry. Moreover, these emotional symbols are not universal due to cultural differences. Japanese individuals use the information of the surrounding faces to determine the emotional state of the target face. Some even suggest that certain emotions can only exist in the reciprocal exchanges of a social encounter. Since there are unique local languages and local moral orders, cultures can use the same emotion and expression in very different ways. Knowing a social script for a certain emotion allows one to enact the emotional behaviors that are appropriate for the cultural context. Ways of doing this include cognitive reappraisal interpreting a situation in positive terms and expressive suppression masking signs of inner emotional states. Humans can express their own emotions and understand others as well. He has defined it as "the ability to understand and respond to emotions in daily life". This person will face troubles moving on with his or her life. Consequently, emotionally intelligent individuals are better at expressing and identifying their emotions and those of the people around them. Those who are adept at handling their emotions tend to live an easier life than those who are not. Since people with better emotional intelligence are sensitive to emotions, they are considered better team players and are family-oriented. Some researchers argue that emotional intelligence is biological, while others say it is innate. Gunderman states that emotional intelligence is a learned and an instinctual skill. Sy and Cote conducted a study that proved emotionally intelligent are more competent and perform better. Therefore, many companies are using "EI training programs" to increase matrix performance.

Chapter 5 : CiteSeerX â€" Some gender and cultural differences in perception of affective expressions

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Chapter 7 : Ronald Suleski (Author of Affective Expressions in Japanese)

Ronald Suleski is the author of Affective Expressions in Japanese (avg rating, 5 ratings, 0 reviews, published), Civil Government in Warlord Ch.

Chapter 8 : What is the Affective Meaning of a Word? Semantics Basics

The Dictionary is a shortcut to finding Japanese idiomatic expressions hitherto found only through the reading of Japanese books-a laborious and frustrating task that left the reader unsure whether the expression was in common use or was simply a phrase coined by the author.