Home and Away

Semantics of integration in a migrant landscape

Affective belonging

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Massey University
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Photographs: Richard Shepherd
Stories of Displacement and Belonging

Relief workers’ [migrants’ labour] camp
Kāingaroa

Chinese students transition to work
NZ

Huka Falls, Indian Wedding venue,
Taupo
Notions of home are not fixed
They change over time:
– more miserable, nostalgic: ‘unhomed’
– more relaxed, secure, comfortable: ‘at home’

They involve changing perceptions of place
– ‘home’ can be ‘here’ or ‘there’
– ‘home’ can be ‘here’ and ‘there’

And space
– ‘home’ and ‘away’ are relational
– Distance – especially time distance – influence patterns of belonging

Affect influences actions
Method

Summer scholarship for photography student Richard Shepherd

Data Collection: Concourse of 500 photographs of the ‘linguistic landscape’ comprising street scenes, shop fronts, shopping centres in 5 Auckland locations (Northcote, Meadowlands/ Sommerville, Dominion Road, CBD, Paptoetoe)

Data Analysis: interrogation of photographs, translation of shop signs, read against theoretical ideas

2010 – Hage (1997): Affective edifice
2011 – Thrift (2004): Spatial politics of affect
Affective edifice
Ghassan Hage (1997)

“Home”

• an ‘affective edifice’ is constituted out of feelings of:
  • Security
  • Familiarity
  • Community
  • Sense of possibility.
Spatial politics of affect
Nigel Thrift (2004)

• “a set of embodied practices, interactions, and shared physiological capabilities”

• a “transindividual social bond”

Cities may be seen as roiling maelstroms of affect. Particular affects such as anger, fear, happiness and joy are continually on the boil, rising here, subsiding there, and these affects continually manifest themselves in events which can take place either at a grand scale or simply as a part of continuing everyday life (Thrift 2004, p57).
Four proposed responses to “rethinking democracy as a *process of ‘community without unity’*” (p68)

- “skillful comportment”
- “reparative knowing”
- “tending”
- “neuropolitics”

Thrift has stitched these four philosophical concepts from disparate sources:
- Comportment  - Spinosa, Flores and Dreyfus (1997)
- Tending  - Deleuze (via that older Spinoza)
- Neuropolitics  - Connolly (2002),
“Skilful comportment”

Conversationally ‘at home’ on the street
disclosive space

disclosive space: a space in which “organized set[s] of practices for dealing with oneself, other people, and things, that produce a relatively self contained web of meanings ....” that are disclosed through the practices of living (Spinosa, Flores and Dreyfus 1997, p17)
“Skilful comportment”

Sommerville: multiple restaurants & languages

‘at home’ shopping
“Reparative knowing”
Tending
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“neuropolitics”
“neuropolitics”