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研究課題名（和文）Uncovering the suppressed potential in spontaneous self-induced laughter through Deleuze, affect and posthuman philosophy

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研究成果の概要（和文）：孤独な笑いというテーマに関する学術的な執筆や研究は、これまでほとんど行われてこなかった。この発見に基づき、研究者は心理学分野の英国人研究者と非公式に協力し、ポジティブ心理学とオートエスノグラフィーの質的手法を組み合わせた研究・治療方法の探求を開始した。その結果、このようなアプローチを提案する論文を発表するに至った。

研究成果の学術的意義や社会的意義

This was the first time that an extensive literature review across research fields on the subject of solitary laughter has been undertaken. The methodology article that was later produced represents the first formal merging of the field of positive psychology with autoethnographic method.

研究成果の概要（英文）：The research was able to establish that there has been extremely little academic writing and research on the subject of solitary laughter. Based on this finding, the researcher joined informally with English researchers in the field of psychology to begin exploring a research and therapeutic methodology combining positive psychology and the qualitative method of autoethnography. This led to publication of an article proposing such an approach.

研究分野：Philosophy

キーワード：laughter solitude psychology autoethnography philosophy

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Uncovering the suppressed potential in spontaneous self-induced laughter through Deleuze, affect and posthuman philosophy

Research Background 研究開始当初の背景

Laughter is increasingly researched as an important mechanism fighting stress as well as fostering communication, learning and creative thinking, especially important in a time of accelerating technological exchange, environmental threats, economic pressure and political tensions. I have researched this topic broadly in previous research, focusing on the sudden, dramatic change that may occur in a person's experience of time at the moment of laughter. In short, a person laughing spontaneously and fully may experience a disruption of perceived continuity, with a sudden collapse of the past (memory) and futurity (expectation). While previous research was scarce, I was able to identify references to this experience across a variety of texts, fields and cultures. I have published various articles on this topic, related to philosophy, literature and culture.

This experience seems to be a significant mechanism through which humans are able to adjust themselves to functioning in the world, particularly in relation to stressors functioning within their memory and expectation. These are psychic or psychological functions and are not necessarily dependent upon social context. Yet laughter is almost invariably identified with social functions, even within psychology. Laughter as a solitary experience is therefore largely unresearched, even though solitude is being increasingly recognized as occupying a considerable amount of human time, representing an important part of human experience. Laughter experienced in the solitary condition is therefore worthy of further examination, as I suggested in an article on the subject, titled "The enigma of solitary laughter," published in 2016.

Research Aim (研究の目的)

This project sought to elucidate a serious blind spot in the long heritage of humor and laughter scholarship up to the present: a general silence or uneasiness around the subject of solitary laughter. Influential modern scholarship continues to assume that laughter is "essentially a social phenomenon," with solitary laughter being pathologized and marginalized in terms of social dysfunction. I sought to explicate in detail how the prejudice has been sustained through philosophical and other academic discourses. I sought to demonstrate that self-induced solitary laughter has a unique potential to facilitate both individual and social life through a

philosophy of creative becoming in societies of accelerating change and increased solitude. This study set out to examine to what extent laughter may achieve psychological effects in relative isolation, that is, when a person is alone.

This would allow not only closer analysis but could lead to advances in the practical application of humor and laughter in therapeutic and educational contexts.

Research Method (研究の方法)

The research was done initially through the field of philosophy, with a special focus on certain concepts and writing of Deleuze. Specifically, I used the concept of “nomadism” to articulate experience ranging beyond normal social contexts, which could, conceivably, include solitary wandering. The research scope also included other philosophers and cultural scholars, including some related to a philosophical tradition stemming from Nietzsche. As the work progressed, it sought to integrate concepts from various sources. A literature search on the subject of solitude was also done, and this provided a philosophical and some psychological support for examination of the subject of solitude in positive or neutral terms rather than a typically negative approach in which solitude is identified with loneliness and pathologized.

A broader literature search and review was also undertaken. In fact, an extensive literature review using the keywords “solitary laughter,” “laughing alone” and variants of those terms, was done in collaboration with a colleague from the field of psychology. This search was undertaken online, using an established methodology for the extraction, tabulation, and analysis of data relevant to the subject.

Research Results (研究成果)

The key challenge faced by the research was the dearth of previous research on the subject. This led to a broad literature review, which required us to search not only titles and abstracts, but also within texts for key terms related to solitary laughter. We were able to locate several hundred references to the subject, most of which were in the areas of psychology, including social psychology. These were overwhelmingly passing references and strongly tended to treat solitary laughter as either negative (and thus pathologized it) or neutral. It was commonly associated with developmental orders, including autism. We located a couple of studies undertaken in the late twentieth century attempting to discern the extent to which laughter is

social, and these confirmed that. The data was relatively limited and the method (self-report) is questionable. What was revealed in our study was a strong tendency for researchers to assert that laughter is essentially a social phenomenon and that when it is done alone it reflects either vicarious sociality or psychological issues.

An interesting outcome was that earlier influential psychologists such as G. Stanley Hall and Sigmund Freud were found to have stated relatively positive views of solitary laughter. That was more in line with philosophical and literary discourses around the subject. Very important and influential philosophers such as Montaigne, Schopenhauer and Nietzsche were found to explicitly support the practice of laughing alone, particularly through the means of self-created humor. In literature, it seems that solitary laughter is quite commonly associated with strange or negative experience, but the concept of positively self-inducing laughter through humorous creation or recollection was evident in the autobiographical writing of Casanova. It is also evident in a few recent works, including poetry. We can only speculate as to why such positive references are more likely to occur in the humanities and arts, but it appears that in those contexts laughter, along with humor, can be associated with solitary reflection and creative ideation which may be more actively pursued in those areas than in the social sciences.

While the results of this literature review were somewhat disappointing, they clarified empirically what the dominant views of solitary laughter have been, and the search and analysis demonstrated above all that there is extremely little on the positive benefits of laughing alone and apparently little inclination to pursue the topic within the social sciences. Given that positive references to solitary laughter appear in the works of earlier psychologists, we may reasonably speculate that the orientation toward social contextualization and empirical study militate against a thorough exploration of laughing alone. (347)

An important colleague in this endeavor has been Freda Gonot-Schaupinsky, who likewise has been interested in the subject of solitary laughter (since reading my earlier published work on the subject, according to her). While her own work has been centered on inducing solitary laughter for specifically therapeutic ends without using humor, it is natural that we should share ideas, while not formally collaborating. Since she comes from a psychology background, this had an important impact on the direction of my own research and took me away from the focus on Deleuzian philosophy and even solitary laughter itself. However, through exploring the history of attitudes and concepts around solitary laughter, we were led together to the realization that quantitative research methodology is limited in its

capacity to explore and understand solitary laughter and its effects.

That realization had led her towards autoethnographic approaches to psychological research. From that, since we were both searching for positive applications of solitary laughter, it made sense to approach the subject through a combination of autoethnography and positive psychology. Her Doctoral supervisor was already working in combining positive psychology with biographical approaches to the study and application of therapy. I was invited to join their work on this, and it led to joint publication of a commentary article titled “You can end up in a happy place’ (Voyce): a role for positive autoethnography.” This article, published in 2023, proposed the creation of a formal and systematic academic merging of autoethnographic method with positive psychology, even though the latter has generally been reluctant to endorse qualitative methods.

I consider my contribution to that article as relatively minor compared to that of the other two authors. Since I come from outside of the field, I have much less experience and knowledge in the field. My main contribution has been to offer a perspective on the subject from outside of the field of psychology and to present views that may not accord with the dominant perspectives from within.

This article has since led to the suggestion by the coauthors that we undertake the writing and editing of a book on positive autoethnography over the coming year. This book will allow me to make a further contribution to that field. According to the recently completed book proposal being presented to the British company that published the forementioned article, I would have a significant role in drafting 3 chapters. Most importantly in relation to my present research on solitary laughter, one of these chapters would be an autoethnography around my research into laughter and laughing alone, including my personal motivations, academic challenges, and the insights I have gained from the experience. I think this will provide an excellent platform to explore and expand academic discourse in the area.

It is hoped that the work done so far will continue and the ideas produced here will be taken up by other researchers. As for the subject of solitary laughter specifically, this innovative combination of qualitative method with positive psychology should facilitate the articulation of more expansive and explorative approaches to the subject. From this, more positive views of solitary laughter, and through that of solitude itself, are expected. These could have profound implications for research across fields as well as practical applications in life and therapy.

5. 主な発表論文等

〔雑誌論文〕 計3件（うち査読付論文 2件/うち国際共著 3件/うちオープンアクセス 3件）

1. 著者名 Gonot-Schoupinsky Freda, Weeks Mark, Carson Jerome	4. 巻 0
2. 論文標題 "You can end up in a happy place" (Voyce): a role for positive autoethnography	5. 発行年 2023年
3. 雑誌名 Mental Health and Social Inclusion	6. 最初と最後の頁 0
掲載論文のDOI（デジタルオブジェクト識別子） 10.1108/MHSI-02-2023-0021	査読の有無 有
オープンアクセス オープンアクセスとしている（また、その予定である）	国際共著 該当する

1. 著者名 Mark Weeks	4. 巻 9
2. 論文標題 Book review of "Philosophy, Humour, and the Human Condition: Taking Ridicule Seriously."	5. 発行年 2021年
3. 雑誌名 European Journal of Humour Research	6. 最初と最後の頁 258-261
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オープンアクセス オープンアクセスとしている（また、その予定である）	国際共著 該当する

1. 著者名 Mark Weeks	4. 巻 8:1
2. 論文標題 Affect philosophy meets incongruity: about transformative potentials in comic laughter	5. 発行年 2020年
3. 雑誌名 European Journal of Humour Research	6. 最初と最後の頁 1-13
掲載論文のDOI（デジタルオブジェクト識別子） 10.7592/EJHR2020.8.1.weeks	査読の有無 有
オープンアクセス オープンアクセスとしている（また、その予定である）	国際共著 該当する

〔学会発表〕 計0件

〔図書〕 計0件

〔産業財産権〕

〔その他〕

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6. 研究組織

氏名 (ローマ字氏名) (研究者番号)	所属研究機関・部局・職 (機関番号)	備考
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7. 科研費を使用して開催した国際研究集会

〔国際研究集会〕 計0件

8 . 本研究に関連して実施した国際共同研究の実施状況

共同研究相手国	相手方研究機関
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