

DOWNLOAD PDF EMOTIONS AND EMBODIMENT IN SELF-RELIGION AND REFLEXIVE MODERNIZATION

Chapter 1 : SAGE Books - Bodies of Thought: Embodiment, Identity and Modernity

--New Age and alternative healing --New Age religion and the New Age movement --New Age as 'popular religion' --New Age as 'new spirituality movement and culture' --A 'fluid' perspective on the New Age movement --Conclusion --Self-religion, reflexive modernization, and globalization --Self-religion --Reflexive modernization --Emotions and.

It carries with it a notion of evaluation, of permanent criticism, of intellectual debate on modernity. And, it suggests work in progress, intimating that modernity is made and experienced by trial and error. Modernity is not just a discourse; it is a contested concept and, at the same time, a real practical effort. The ideas and theories we want to address in this journal are never free-floating intellectual artefacts; they confront real situations and actual dilemmas. The sometimes precarious balance between history and theory, discourse and practice, reality and critique, characterises the reflexive conversation HCM wants to open. Reflexivity, we believe, necessarily entails constantly moving, back and forth, between research and analysis in order to participate in topical debates. HCM conceives of modernity, first, as the cultural space in which the strands of thought on past, present and future are woven together and, second, as the intellectual tool that enables us to engage and understand this cultural fabric. HCM has no intention of narrowing down the many possible meanings modernity can have. On the contrary, it is precisely the debate on the nature of modernity and its sundry manifestations, hopes, accomplishments, problems, tensions, exclusions, failures and futures that we want to facilitate. HCM focuses on culture. This is not, however, to exclude other understandings of the phenomena that constitute modernity. On the contrary, this journal will thankfully make use of the rich fund of economic, social and political analysis that has been produced over the years. While it is important to recognise that cultural analyses have not been immune to the lure of teleology, we do think that cultural interpretations can help to countervail deterministic accounts. To do justice to historical complexities and to underline its cultural approach to modernity, HCM concentrates on people making sense of their surroundings, articulating new meanings, cherishing uncertain customs, performing disputed pasts, expressing untested critiques, forcing breaks and ruptures, addressing complexities, nursing novel attitudes, and generally giving shape to modern values in unprecedented, practical situations. To be able to contribute to the ongoing debate on history, culture, and modernity, HCM methodologically envisages a form of reflexive cultural history combining theoretical analysis with empirical research. The journal will act as a platform and testing ground for new approaches and unorthodox ideas while offering a forum for contributions dealing with the culture of modernity in any of its many possible configurations. HCM embraces a broad conception of cultural history. Consequently, the journal welcomes contributions by sociologists, anthropologists and philosophers, as well as input from cultural studies and media studies. No topic is out of bounds, as long as it has a bearing on the cultural dimensions of modernity. And to enable what we hope will be a fruitful and truly global discussion, HCM has chosen to appear as a free, open-access journal available to everyone within reach of the World Wide Web.

Disputed Origins One influential tale of the origin of modernity highlights industrialisation, technology, urbanisation and individualisation. Many cultural historians in the West have implicitly taken this socio-economic assessment of the past as a natural background to write narratives centred around Enlightenment notions such as universalism, cosmopolitanism, freedom, equality, emancipation, and so on. The story usually unfolds like this. Reason and scepticism undermined the revelations treasured by the clerical caste since time immemorial. Knowledge was no longer understood to be revealed in sacred scriptures or transmitted by timeless authorities, but was henceforth carefully reasoned out by fallible humans. This powerful account of the eventual triumph of rationalism and freedom has been, and still is, alluring. It is a vibrant narrative that frames modernity as a mindset and a social project, the origins of which are clearly localised in Enlightenment Europe. It appeals to historians because the story is organised chronologically and sketches a clear development over time. But perhaps the story is too good to be true. These different tales about the roots and trajectories of modernity challenge the dominant narrative, rejecting its unreflective,

self-congratulatory bias, its European provincialism, its teleological character, and its claim to fulfil its own prophecy. This essay is organised around recurrent problems and debates; it attempts to address modernity as a series of contested concepts, upsetting practices and disturbing experiences. The various strands of modernity do not replace one another, but continually enhance, enrich, adapt, change and undermine each other. Within modernity we see neither Foucauldian epistemic ruptures, nor a Kuhnian incommensurability of paradigms. We attempt to comprehend the history of modernity in terms both of the past as it emerges from the sources and of our own present-day concerns, by interpreting history in relation to our own self-understanding, thus enabling us to grasp the different takes on modern culture and actively engage with the discourse on modernity. The following account is hardly exhaustive. It offers a selection of problems and is intended as a cursory glance at some of the themes and debates that might be fruitful for HCM.

Modernity on Trial 1: Questioning Secularism Firmly rooted in the Enlightenment, modernity in its dominant version is portrayed as fundamentally non-religious. They and many others strongly advocate secularism in public debates. Their narrative implies that only a liberal state can guarantee human rights and curb religious fervour. Postmodern thinkers, although deploring enlightened reason as a harmful if not disastrous fetish, have made a similar connection between modernity and secularism. But these views seem to be based less on sound scholarship than on their relevance to current debates on the foundations of society. The debate on European Enlightenment and secular modernity is as long-standing as it is irresolvable. But it does raise fundamental questions worth thinking about. To what extent was the eighteenth-century Enlightenment secular? And if the Enlightenment was not fundamentally secular, to what extent is modernity, as its progeny, inherently opposed to religion? Those who criticise the idea of Enlightenment secularism claim that it was never adhered to by more than a tiny handful of controversialists of a materialistic or, at best, deistic inclination, whose combined influence was practically negligible and has at any rate remained unproven to date. Indeed, many scholars of European Christendom would want to argue that secularisation was very much a twentieth-century trend, reaching back no more than five decades or so. It is relatively easy to trace the roots of some form of non-secular modernity to the eighteenth century. Nor would it be difficult to argue that the effect of popular religious traditions on, say, religious tolerance was exponentially larger than the likes of Voltaire would have cared to imagine. The era of modernity, by implication, is not and cannot be a deviation from this pattern. The much-disputed linkage between religion and modernity thus raises the question of European singularity. Does the perceived relevance of religion to global modernity amount to wishful thinking on the part of hopeful religionists and relativistic anthropologists? Is the idea of secular modernity the hang-up of failed believers and crusading atheists travelling blindfold on a putative European Sonderweg, the temporary nature of which is underscored by the very processes of immigration and globalisation to which Europe itself is currently subject? The identification of modernity with secular Enlightenment certainly underestimates the pliability and malleability of religion, or at least the ability of the religiously inclined to adapt and appropriate aspects of modernity. In the minds of believers there is, in any case, no contradiction between believing in God and subscribing to quantum physics, or going to a Buddhist temple and living in a skyscraper in downtown Shanghai.

Modernity on Trial 2: The Disenchantment of the World Perhaps the nineteenth century confronts us with fewer ambiguities than the eighteenth. And perhaps this is where the true roots of modernity lie; for did not the Industrial Revolution and the Age of Science reflect the real triumph of modernity? The cultural impact of science and technology was evidently huge, not least in the organisation and institutionalisation of knowledge. Two principal concepts on which this era based its claim to fame were evolution and positivism. Before evolution had become a key concept in biology it was already a staple metaphor in sociology. In anthropology and psychology the idea of cultural evolution had become common enough. In economic theory, versions of the Stufenlehre phases of economic growth made their entry, where they would remain even after Walt Whitman Rostow wrote his general theory on the five Stages of Economic Growth. Hegel and Marx may have understood history in terms of dialectical clashes but the final result of their histories was a development in stages nonetheless. The evolutionism invoked by Marxist revisionists like Eduard Bernstein in the late

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nineteenth century did not differ in principle; it was only a more gradual view of the same deterministic historical process. Meanwhile, positivism was hailed as the true method used by science to discover and map the laws of development and thus produce reliable knowledge. Given to measuring and counting, Nicolas de Condorcet, Saint-Simon, Jeremy Bentham and Auguste Comte designed social doctrines grounded in mathematics. And it readily combined and recombined during the nineteenth and twentieth centuries with socialist utopianism as well as liberal politics and capitalist enterprise. But this version of modernity came at a cost: Much could be solved within the bounds of bourgeois propriety, but the price paid by the world for the welfare and progress brought on by scientific rationalism was moral shallowness, suspension of belief, self-protective irony, even cynicism. But again, not everyone would be easily persuaded to grant that there may be alternatives to liberalism and capitalism in the way they emerged in the West – two decades ago, there was even some discussion about the end of history and the last man. Modernity on Trial 3: Rousseau sought to integrate the individual into society; Marx strove to end alienation; Durkheim embarked on a sociological project to restore community. Inculcating people with civic virtue forcibly, if necessary would bring back the kinship that had been lost. It is a communitarian ideal that is still with us. Romanticism, in this interpretation, is not so much the antipode as the counterpart of the Enlightenment. They point out that the ethical guidelines and moral grounding indispensable to political reflection not to mention political action are to be found in spiritual and metaphysical traditions, whatever their origins. The pursuit of oneness is characteristic of mystical traditions, not just in Western Christianity, but in Sufism, Hinduism, and Daoism. Their aim is to inaugurate the final synthesis of Enlightenment and romanticism, and consequently the closure of modernity. The nineteenth century has often been called the age of history and in this sense, too, it is foundational to the modern period. Some scholars understand modern historicity as the consequence of a new paradigm shift or even as an epistemic break. However, modern historical consciousness is, to a large extent, simply an enhancement of the mechanistic, Newtonian world view. The idea of development over time made the universe dynamic, process-oriented and full of potential, auguring desirable futures that could be attained through successive stages of increasing refinement. This, again, is an optimistic, teleological story of progress involving a dynamic perspective of time. Critics voiced conservative regrets about the loss of old worlds and entertained fundamental doubts about self-evident progress and deterministic evolution. Ultimately, the realisation that the past was gone, never to return, became part of the modern condition itself. Modernity on Trial 4: Modernist Critique Disillusionment concerning the promise of modernity became even more apparent around 1848. Scholars have charted the rise of sceptical, reflexive modernity at length. Survival of, and leadership by, the fittest became a leading tenet in the minds of those who attempted to transcend or do away with positivism. The price of self-acclaimed superiority was a mixture of self-absorption and exclusionist thinking strangely at odds with the universalist claims and aspirations of the Enlightenment tradition. While the founders of modern ideology drew up detailed marching orders, the avant-garde opened up the future, rescuing it from the chains of causality forced on the past, the present and the future. What the artistic and literary avant-gardes of Europe expressed time and again, was the disrupting character of modernity: Although not all manifestations of the avant-garde were equally bellicose, they shared a passion for making a clean sweep, for redefining the fundamentals of culture and society. The avant-garde challenged modernity, not by rejecting the changes it brought about, but by dismissing the mental and spiritual laziness and inertia that accompanied it. Ironically, these avant-garde attempts to liberate the future by breaking with the past have been historicised by art critics and art historians. Indeed, the paradoxical integration of breaches and interruptions into the mainstream narrative of progressive, teleological modernity continues to force new generations of avant-gardists to devise new strategies of shock, slap and punch. Meanwhile, artists all over the world have been coping with the experience of rupture brought about by the social, political, cultural and everyday consequences of global modernisation.

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Chapter 2 : Shaping the Discourse on Modernity

Emotion and embodiment as objects of inquiry for environmental sociology. Finding ways to document and report on non-cognitive elements of social life is an enduring challenge for the social sciences.

Modernity Save Modernity, a topic in the humanities and social sciences, is both a historical period the modern era , as well as the ensemble of particular socio-cultural norms , attitudes and practices that arose in the wake of the Renaissance "in the " Age of Reason " of 17th-century thought and the 18th-century " Enlightenment ". Some commentators consider the era of modernity to have ended by , with World War II in , or the s or s; the following era is called postmodernity. The term " contemporary history " is also used to refer to the post timeframe, without assigning it to either the modern or postmodern era. Thus "modern" may be used as a name of a particular era in the past, as opposed to meaning "the current era". Depending on the field, "modernity" may refer to different time periods or qualities. In historiography, the 17th and 18th centuries are usually described as early modern , while the long 19th century corresponds to " modern history " proper. While it includes a wide range of interrelated historical processes and cultural phenomena from fashion to modern warfare , it can also refer to the subjective or existential experience of the conditions they produce, and their ongoing impact on human culture, institutions, and politics Berman , 15" As an analytical concept and normative ideal, modernity is closely linked to the ethos of philosophical and aesthetic modernism ; political and intellectual currents that intersect with the Enlightenment; and subsequent developments such as existentialism , modern art , the formal establishment of social science , and contemporaneous antithetical developments such as Marxism. It also encompasses the social relations associated with the rise of capitalism, and shifts in attitudes associated with secularisation and post-industrial life Berman , 15" In the view of Michel Foucault classified as a proponent of postmodernism though he himself rejected the "postmodernism" label, considering his work as a "a critical history of modernity"see, e. Foucault , " Use of the term in this sense is attributed to Charles Baudelaire , who in his essay "The Painter of Modern Life", designated the "fleeting, ephemeral experience of life in an urban metropolis", and the responsibility art has to capture that experience. In this sense, the term refers to "a particular relationship to time, one characterized by intense historical discontinuity or rupture, openness to the novelty of the future, and a heightened sensitivity to what is unique about the present" Kompridis , 32" Etymology The Late Latin adjective modernus, a derivation from the adverb modo "presently, just now", is attested from the 5th century, at first in the context of distinguishing the Christian era from the pagan era. The terms antiquus and modernus were used in a chronological sense in the Carolingian era. For example, a magister modernus referred to a contemporary scholar, as opposed to old authorities such as Benedict of Nursia. In early medieval usage, modernus referred to authorities younger than pagan antiquity and the early church fathers, but not necessarily to the present day, and could include authors several centuries old, from about the time of Bede , i. The Latin adjective was adopted in Middle French , as moderne, by the 15th century, and hence, in the early Tudor period , into Early Modern English. The early modern word meant "now existing", or "pertaining to the present times", not necessarily with a positive connotation. Shakespeare uses modern in the sense of "every-day, ordinary, commonplace". The term modernity, first coined in the s, in this context assumed the implication of a historical epoch following the Renaissance, in which the achievements of antiquity were surpassed Delanty Phases Modernity has been associated with cultural and intellectual movements of " and extending to the s or later Toulmin , 3"5. According to Marshall Berman , 16"17 , modernity is periodized into three conventional phases dubbed "Early," "Classical," and "Late," respectively, by Peter Osborne , There was a great shift into modernization in the name of industrial capitalism. Finally in the third phase, modernist arts and individual creativity marked the beginning of a new modernist age as it combats oppressive politics, economics as well as other social forces including mass media Laughey , Other theorists, however, regard the period from the late 20th century to the present as merely another phase of modernity; Zygmunt Bauman calls this phase "liquid" modernity ,

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Giddens labels it "high" modernity see High modernism. Machiavelli argued, for example, that violent divisions within political communities are unavoidable, but can also be a source of strength which lawmakers and leaders should account for and even encourage in some ways Strauss Machiavelli in turn influenced Francis Bacon Kennington , chapt. Both these principles are enshrined within the constitutions of most modern democracies. Starting with Thomas Hobbes , attempts were made to use the methods of the new modern physical sciences, as proposed by Bacon and Descartes , applied to humanity and politics Berns Notable attempts to improve upon the methodological approach of Hobbes include those of John Locke Goldwin , Spinoza Rosen , Giambattista Vico , xli , and Rousseau , part 1. Modernist republicanism openly influenced the foundation of republics during the Dutch Revolt â€” Bock, Skinner, and Viroli , chapt. Orwin and Tarcov , chapt. A second phase of modernist political thinking begins with Rousseau, who questioned the natural rationality and sociality of humanity and proposed that human nature was much more malleable than had been previously thought. By this logic, what makes a good political system or a good man is completely dependent upon the chance path a whole people has taken over history. This thought influenced the political and aesthetic thinking of Immanuel Kant , Edmund Burke and others and led to a critical review of modernist politics. On the conservative side, Burke argued that this understanding encouraged caution and avoidance of radical change. However more ambitious movements also developed from this insight into human culture , initially Romanticism and Historicism , and eventually both the Communism of Karl Marx , and the modern forms of nationalism inspired by the French Revolution , including, in one extreme, the German Nazi movement Orwin and Tarcov , chapt. On the other hand, the notion of modernity has been contested also due to its Euro-centric underpinnings. This is further aggravated by the re-emergence of non-Western powers. Yet, the contestations about modernity are also linked with Western notions of democracy, social discipline, and development Regilme , In the most basic terms, Anthony Giddens describes modernity as Portrayed in more detail, it is associated with 1 a certain set of attitudes towards the world, the idea of the world as open to transformation, by human intervention; 2 a complex of economic institutions, especially industrial production and a market economy; 3 a certain range of political institutions, including the nation-state and mass democracy. Largely as a result of these characteristics, modernity is vastly more dynamic than any previous type of social order. It is a societyâ€™more technically, a complex of institutions â€™which, unlike any preceding culture, lives in the future, rather than the past Giddens , Other writers have criticized such definitions as just being a listing of factors. They argue that modernity, contingently understood as marked by an ontological formation in dominance, needs to be defined much more fundamentally in terms of different ways of being. The modern is thus defined by the way in which prior valences of social life James , 51â€™52 This means that modernity overlays earlier formations of traditional and customary life without necessarily replacing them. Cultural and philosophical The era of modernity is characterised socially by industrialisation and the division of labour and philosophically by "the loss of certainty, and the realization that certainty can never be established, once and for all" Delanty With new social and philosophical conditions arose fundamental new challenges. Modernity may be described as the "age of ideology. For Marx, what was the basis of modernity was the emergence of capitalism and the revolutionary bourgeoisie, which led to an unprecedented expansion of productive forces and to the creation of the world market. Durkheim tackled modernity from a different angle by following the ideas of Saint-Simon about the industrial system. Although the starting point is the same as Marx, feudal society, Durkheim emphasizes far less the rising of the bourgeoisie as a new revolutionary class and very seldom refers to capitalism as the new mode of production implemented by it. The fundamental impulse to modernity is rather industrialism accompanied by the new scientific forces. In the work of Max Weber , modernity is closely associated with the processes of rationalization and disenchantment of the world. Contemporary sociological critical theory presents the concept of " rationalization " in even more negative terms than those Weber originally defined. Processes of rationalizationâ€™as progress for the sake of progressâ€™may in many cases have what critical theory says is a negative and dehumanising effect on modern society. Adorno ,; Bauman Enlightenment, understood in the

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widest sense as the advance of thought, has always aimed at liberating human beings from fear and installing them as masters. Yet the wholly enlightened earth radiates under the sign of disaster triumphant. Power can move with the speed of the electronic signal and so the time required for the movement of its essential ingredients has been reduced to instantaneity. Bauman , 10

Consequent to debate about economic globalization , the comparative analysis of civilizations, and the post-colonial perspective of "alternative modernities," Shmuel Eisenstadt introduced the concept of "multiple modernities" Eisenstadt ; see also Delanty

Modernity as a "plural condition" is the central concept of this sociologic approach and perspective, which broadens the definition of "modernity" from exclusively denoting Western European culture to a culturally relativistic definition, thereby:

Secularization Modernity, or the Modern Age, is typically defined as a post- traditional , and post- medieval historical period Heidegger , 66 and 67, 66 and 67

Central to modernity is emancipation from religion , specifically the hegemony of Christianity , and the consequent secularization. Modern thought repudiates the Judeo-Christian belief in the Biblical God as a mere relic of superstitious ages Fackenheim , ; Husserl .

Scientific In the 16th and 17th centuries, Copernicus , Kepler , Galileo and others developed a new approach to physics and astronomy which changed the way people came to think about many things. Kepler used mathematics to discuss physics and described regularities of nature this way. Galileo actually made his famous proof of uniform acceleration in freefall using mathematics Kennington , chapt.

Francis Bacon , especially in his *Novum Organum* , argued for a new experimental based approach to science, which sought no knowledge of formal or final causes , and was therefore materialist , like the ancient philosophy of Democritus and Epicurus. But he also added a theme that science should seek to control nature for the sake of humanity, and not seek to understand it just for the sake of understanding. He also argued openly that human beings themselves could be understood as complex machines Kennington , chapt.

The initial influence was upon the movements known as German Idealism and Romanticism in the 18th and 19th century. Modern art therefore belongs only to the later phases of modernity Orwin and Tarcov , chapt. For this reason art history keeps the term "modernity" distinct from the terms Modern Age and Modernism as a discrete "term applied to the cultural condition in which the seemingly absolute necessity of innovation becomes a primary fact of life, work, and thought". And modernity in art "is more than merely the state of being modern, or the opposition between old and new" Smith

Advancing technological innovation, affecting artistic technique and the means of manufacture, changed rapidly the possibilities of art and its status in a rapidly changing society. Photography challenged the place of the painter and painting. Architecture was transformed by the availability of steel for structures. Theological

From theologian Thomas C. Pascendi Dominici Gregis states that the principles of Modernism, taken to a logical conclusion, lead to atheism. The Roman Catholic Church was serious enough about the threat of Modernism that it required all Roman Catholic clergy, pastors, confessors, preachers, religious superiors and seminary professors to swear an Oath Against Modernism Pius X from until this directive was rescinded in

Generally, the large-scale social integration constituting modernity, involves the:

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Chapter 3 : Risk - Deborah Lupton - Google Books

In this incisive and truly impressive book, Ian Burkitt critically addresses the dualism between mind and body, thought and emotion, rationality and irration.

British Library Cataloguing in Publication data A catalogue record for this book is available from the British Library. Watson, published by Routledge, London, I am grateful to the people who agreed to be interviewed about their emotional experiences and beliefs about emotions for the book, and to Else Lackey for her very competent research assistance as an interviewer. As always, I thank Gamini Colless for his personal support.

Conclusion [Page] At the beginning of this book I commented on the slipperiness of the concept of emotions. This is inevitable, given the complex interrelationships of discourse, embodiment, memory, personal biography, socio-cultural processes and thought that constitute and give meaning to emotional states. Due to the shifting state of these interrelationships, definitions of emotion are always liable to change – emotion is, therefore, a moving target. More interesting, for me at least, is coming to a better understanding of the ways in which we seek to define emotions and to explain our emotional experiences to ourselves as part of the continuing project of subjectivity, and how acculturation into particular socio-cultural contexts shapes and reshapes concepts of emotion. I have argued that the experience of emotion involves the interpretation of physical sensations mediated through a body image that is culturally contingent. So too, the production of this feeling or sensation is always in response to a specific situation, a response that is itself phrased through a particular manner of acculturation. Acculturation, therefore, both influences certain bodily responses experienced by an individual and also shapes the way in which those bodily responses are then interpreted as an emotion or not. I have further contended that the ways in which we feel, think about, talk about and experience emotions position them in both highly negative and highly positive ways that echo the binary oppositions constructed between culture and nature and mind and body. The emotions tend to be associated with nature and the body rather than with culture and the mind. The cultural meanings of emotions, therefore, intersect with those of nature and the body. Like nature and the body, emotions [Page] are considered to be authentic and given, uncontaminated by society, but also, more negatively, as unruly, irrational and disruptive. More specifically, like the bodily fluids that are seen to slosh around inside our bodies and emerge from our bodies at intervals in more or less controlled ways, emotions are commonly conceptualized as liquid entities. It is thought that emotions begin as generated and contained within the body but may emerge outside. Sometimes this is because we deliberately allow them out, but other times they leak or even burst out in spite of our best efforts to contain them. Releasing these fluid entities outside the body, it is believed, may provide pleasure and relief from pent-up pressures or tightness. But emotions may also embarrass or humiliate us by their entry into the social world, and threaten to break down our sense of autonomy, to challenge notions of self-control, independence and separateness from others. The constantly shifting meanings around the emotions, however, mean that it may be difficult to maintain a sense of coherence and certainty in relation to selfhood. The management and experience of the emotional self operates at different levels, including unconscious responses and semi-conscious habituated action as well as highly conscious and calculated strategies. Many of the modes of emotional management into which we are acculturated become routine, so that we may barely be aware of them. We engage in them as a dimension of our everyday life without needing to think much about them or problematize them in any way. Sometimes, however, we are highly conscious of the decisions we need to make about the emotions we feel, particularly when we identify an emotion that seems in some way to be unusual, strange, particularly strong or potentially [Page] disruptive. Even when they are alone, individuals may assess their emotional state, seeking to work upon it in certain ways. An emotion that one finds unsettling or unusual in some way is often interrogated with a set of questions. Is this emotion appropriate, based on the social context? What does it tell me about myself, my relationships and my life? Should I tell others about my emotional state or reveal it in other ways? Is the emotion damaging or

destructive? Will it hurt others or myself should I reveal it? Should I attempt to repress it, or change it into another emotion? Emotion constantly evades our attempts to govern it. Conscious thought and attempts at self-control are underpinned and often destabilized by unconscious desires and fantasies. We may harbour mixed or contradictory feelings and find that our emotions do not correspond with what is expected in some situations. Discourses on expected emotional behaviour in a particular sociocultural context may be contradictory, making competing demands on people. Part of both these trends is the endless discussion of emotional states in institutions, therapeutic environments, the mass media and the informal culture of conversation. Another dimension in these trends is the notion that emotional control should at times be relinquished. As I have shown, social conditions in which there is a focus on the importance of self-discipline in relation to the emotions invariably produce a counter-discourse championing freer emotional expression. In a context in which many people feel as if they are subject to a high degree of social regulation, the emotions are seen as allowing people to experience life vividly, to transcend the constraints of [Page]social expectations. Wouters claims that individuals are aware of the high degree of emotional management required of them and respond by seeing such regulation as involving an increasing distance from emotions themselves: Beck and Beck-Gernsheim have also pointed to the way that love, above all emotions, is regarded as the supreme source of self-fulfilment, the opposite of instrumental, rational behaviour, giving life significance and meaning: Loving is a kind of rebellion, a way of getting in touch with forces to counteract the intangible and unintelligible existence we find ourselves in. Its value lies in the special, intense experiences it offers – specific, emotional, engrossing, unavoidable – [love] is the only place where you can really get in touch with yourself and someone else. Beck and Beck-Gernsheim, Normative rules and self-consciousness may simply be swept away by the strength of emotions – in episodes of extreme pain, during the heights of sexual pleasure, while experiencing abject terror, grief or joy. While there may be relatively few occasions when self-consciousness and emotional management are completely relinquished, we constantly seek experiences in which we may feel as if there is some relaxation of usual norms. In contemporary western societies, the sensual pleasures and excitements that were integral to the medieval carnivalesque body are evoked through a host of activities. However, there is also evidence in western societies of greater concern about the expression of what are considered to be inappropriate or negative emotions, including frustration, anger, jealousy, envy, hate and rage. These emotions are generally viewed as personally or socially destructive or both. It is no longer thought acceptable to display violence, to inflict humiliation or express arrogance or feelings of superiority; to do so is to risk a loss of face and status. Nor is it generally considered appropriate to express scorn for the defects of others or display racism and sexism Gerhards, ; de Swaan, ; Wouters, Public attention has been focused on the apparent dangers created by the crumbling of the welfare state in western countries and the resultant growing divisions between the advantaged and the disadvantaged, including the foment of anger and violence among members of socially and economically disadvantaged groups. As Allison and Curry note, rage has become a central cultural construct by which the daily existence of some marginalized groups in the USA is defined, particularly in the mass media. While more liberal-leaning commentators may view the rage and violence of the marginalized as the justified if unfortunate and destructive outcome of social inequity, those from a politically conservative position are more likely to call for greater social controls to contain violence and crime. Although members of disadvantaged groups have been singled out as particularly affected by social change, the pressures of modern living are generally seen to affect negatively all members of western societies in some way or another. The expression of such emotions in this context is generally represented as inappropriate because it is seen as socially destructive. While it is recognized that road conditions may often incite these feelings, drivers are expected to control them. Rather, it denotes a growing complexity around the norms of emotional expression and the need to devote even greater energy to emotion work. Abu-Lughod eds , Language and the Politics of Emotion. Cambridge University Press, pp. Crow eds , Home and Family: Creating the Domestic Sphere. Curry eds , States of Rage: Emotional Eruption, Violence, and Social Change. New York University Press, pp. Sex and Society in Eighteenth-Century Britain. University of Chicago Press.

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Chapter 4 : Reflexive modernization | Revolv

Embodiment, Structuration Theory and Modernity: Mind/Body Dualism and the Repression of Sensuality CHRIS SHILLING University of Portsmouth, PHILIP A. MELLOR Department of Theology and Religious Studies, University of Leeds.

In activist circles, on the other hand, researchers “as engaged as they might be” are frequently accused of turning the movement into a talking shop. Going beyond Bourdieu, however, the chapter outlines a methodology of theory as practice. The chapter brings together Bourdieusian sociology with the practice of Activist Research to show how the distinction between theory and practice, or thought and action, limits our grasp of the logic of social movement realities. For Bourdieu, methodological and epistemological concepts are instruments at the hands of sociologists with which to explore social reality. Time and again, he has taken issue with his critics for separating his theoretical from his empirical work and for discussing his texts without a practical research programme in mind: Instead, Bourdieu points to the practical side of the pursuit of theory, which, just as empirical work, produces its own knowledge. Research, he contends, is always based on practical, pre-intentional academic dispositions, which at every moment in the research process force themselves into the contextualisation and conceptualisation of social observations. He thus argues against the autonomy of philosophical thought. Philosophy, in his view, fails to ponder the relationship between thought and thinker. It objectifies sociological analysis in its relation to social philosophy. Not all research can rely on its own empirical data and make use of already developed theoretical concepts. Concepts, classifications and theories all need to undergo constant critical examination. Theory and practice should not be considered the opposite poles of a one-dimensional spectrum on which all research has to be situated. Instead, what a Bourdieu-inspired critical sociology should call for is the overcoming of the theory-practice dualism altogether. In short, he renounces theory without object. As he explains with reference to his field work in Algeria: To see, to record, to photograph: I have never accepted the separation between the theoretical construction of the object of research and the set of practical procedures without which they [sic] can be no real knowledge. He criticises the separation of intellectual thought from practical experience. Embodying practical knowledge Protest can sometimes appear as a spectacle from the outside: The pink and silver fairies, the guerrilla gardeners, the protesters are also mothers and fathers, friends and colleagues, students and teachers. They continue to campaign, to communicate and to network. The cuts and bruises that some will have received in confrontations with police might heal quickly. However, the incorporated experiences they have made mark a permanent shift in their realities. The Clandestine Insurgent Rebel Clown Army CIRCA is a popular direct action group, which has repeatedly stressed the significance of using body image, emotions and physical appearances as strategic tools in the movement. In fact, as two Rebel Clowns write: It was meant to be a lot more than a tactic. The methodology of rebel clowning was developed as a way of trying to overcome what we perceived as some of the deeper problems in the way we behave as radicals towards each other, ourselves and our world. For a few years, they had become a common feature of radical protest and direct action against neoliberal globalisation. Where they appear they provoke a variety of emotions, from laughter to annoyance, sometimes diffusing violent police reaction to protest situations, sometimes provoking it. Whatever tactic used, body and emotions always play an important role in Rebel Clowning. During the anti-G8 actions in Scotland, a group of Rebel Clowns persuaded half a dozen policemen to play a game, which ended in police and protesters hugging each other. The Rebel Clowns described the game as such: One of the rules is that if both teams choose the same character, no one wins and they all have to hug. Feelings of anger or sadness, or the first hand experience of violence, climate chaos or poverty, are a major factor in the emergence of protest. Many activists, the Rebel Clowns argue, have built up protective armour against such feelings by escaping their bodies and focusing on cognitive, strategic ways of overcoming their fear. With a return to bodily experiences, the Rebel Clowns thus aim to break down dichotomies. When they imitate police

behaviour – standing stern-faced with arms crossed in front of their chests as a second reinforcing police line, for example – they effectively challenge our dichotomous thinking in terms of authorities and protester, or activist and non-activist. Rebel Clowning melts the border between what is a pre-meditated protest strategy and the repetitive imitation of lived experiences and emotions. However, his method falls short of blurring the boundaries between a movement activist and a movement researcher. Those in the movement who go to summit mobilisations or large protests and direct actions, on the other hand, know that they are not witnessing a spectacle. They are involved and caught up in a social reality that at the very moment of its manifestation generates knowledge about itself. They do not act in order to feed into theory; and they do not think simply in order to develop their practice. Instead, their bodies are the epistemological basis for feeling, experiencing and thinking the world, while their thoughts and ideas are the practice of a radical critique of the Social. What they take home are the manifold bodily experiences of the event. He analyses all practice as embodied practice. Embodiment transcends the Cartesian dualism of mind and body, which assumes the primacy of intellectual judgement over bodily practice. The mind, in the dualist account, takes a leading role in interpreting and judging sensual perceptions and in planning and reflecting on bodily actions. The dualism of mind and body is derived from a view of the body from the outside. It assumes the externality of the intellect or mind from the Social. Bourdieu counters with a Pascalian claim, which he turns into an epistemological cornerstone of his sociology of sociology: We are all immersed in a physical and social space – often unnoticed and non-reflected upon, and it is through this encompassing position that we gain knowledge of our surroundings. We are not atopos, but our biological bodies occupy material and social space in the world. The knowledge we gain is thus derived from a position of internality – internal to worldly practice. What we gain is practical knowledge of the world. His theory of practice does nonetheless present a very practical solution to the problem. Rather than on intellectual reflection, it is based on bodily experiences that shape the individual self. It is through the exposure of the body, i. It is thus a corporeal comprehension, and not a conscious understanding, of the world that influences our actions within it. Our bodily experiences, from the moment of our birth and repeated over and over again, become the foundation of our practical knowledge of the world. The worldly structures that we learn to understand become incorporated in our selves. The instruments of practical knowledge of which we dispose are thus not arrived at through the conscious reflection on our sensual experiences, but rather are constructed by the very fact that we are actors in the world. Knowledge, therefore, is a direct result of the practical intervention in the Social. These dispositions, in turn, are based on the bodily exposure to emotions and sensual experiences. The body serves as an instrument of knowledge production, just as the laughing or crying face of a Rebel Clown serves as an instrument of communication. Equally, it is the exposure to emotions and experiences of laughter, violence, misunderstanding, fear etc. However, it is more than just bodily exposure to repeated worldly experiences that produces knowledge. As Bourdieu has it,¹⁹ every agent is also an actor in the Social. The world not only encompasses her, but she is also engaged in it; she has a stake in the world. Moreover, it is not only the social movement actor who has a stake in the field of her action. As researchers, theorists or social scientists, too, we are encompassed by and implicated in the world that we aim to investigate. In it, there is no place for a distant, objective gaze onto the social world. Research is bound by the incorporated scientific dispositions towards the field of study. Being part of this world means being situated in-the-world, not external to it. Activist Research situates itself in the field of investigation. Just as the immanence of the Social in ourselves and the immanence of ourselves in the Social determine the logic of practice for Bourdieu, the active engagement with and within the object of study is a necessary precondition for the practical comprehension of the logic of action in movements. However, the lack of an objective gaze, the lack of an objectifying distance represents a methodological problem of non-reflected familiarity. As Bourdieu puts it, the theorist: He feels at home in the world because the world is also in him, in the form of habitus. It is not, however, this familiarity with the object of study that presents the methodological challenge to social research. Rather, it is the illusion of the possibility of distance from the Social that creates a bias in research. Social theory itself is thus subjected to

certain academic habitual dispositions; a scientific habitus. The craft of social research is thus regulated by scientific dispositions, which have been acquired through the constant exposure to bodily experiences. This equally applies to social theory: Moreover, the theories and conceptualisations of the Social are, at the same time, part of the Social. They are embedded within a world, which, constructed as a spectacle, generates the illusion of distance, or of an objectifying boundary, between the theorist and the practitioner. Instead, the embodied structures of the Social “embodied through the repetition of worldly experiences” form the basis for a practical knowledge of practice. Epistemic reflexive sociology Bodily experiences and emotions all play a central role for the practical comprehension of movement practice. However, the double immanence “of the Social in the self and of the self in the Social” seldom receives a critical appraisal in the investigative process of 11 movement theorists. Instead, one can witness a clear break between the collaborative practice of engaged research and the individualist moment of interpretation. From this latter position, the movement is constructed as an object to be observed and analysed. Participation and collaboration then comes to mean no more than to seek assistance in the mapping and interpretation of activist practices. The theorist assumes that collaboration in research can enable activists to objectify their own practices without a practical sense and derive, rather than practical knowledge, a hermeneutic understanding of activist practice from it. What, then, does reflexivity signify for Activist Research? It is the objectification of this paradox that lies at the heart of a reflexive Activist Research methodology. The epistemological foundation of all theory, Bourdieu contends, is situated in-the-world. Theory can never assume a contemplative position outside of its object of study. The implicit, unconscious presuppositions that are entailed in our mode of thought entice us to construct a subjective agent, a model of the theorist who has taken refuge from the objective world and contemplates it from a distance. This bias reproduces the Cartesian dualism of mind and body in so far as that it constructs the world hermeneutically, as an object to be decoded, deconstructed and interpreted, rather than experienced and understood in practical terms.

Chapter 5 : Modernity | Revolv

An important challenge for future reconceptualisations of the structure/agency divide, then, is to construct a sociology which recognises the significance for human agency of a socially shaped form of embodiment, yet which refuses to make the embodied actor a mere product of society.

Furthermore, the study of the self extends far beyond the topics that explicitly reference the term. Social comparison theory, for example, comprises studies on how people define their characteristics by assessing where they stand relative to others. And of course, the study of the self extends beyond psychology: The major topics related to self-functioning that social and personality psychologists address concern the ways in which people understand and define their characteristics self-knowledge, how people use task and social feedback to monitor their goal progress self-regulation, the influence of personal standards, expectations, and values on perception of others self in social judgment, and how people maintain desired self-images. The self has been studied as an individual difference variable primarily by personality theorists, as a determinant of social perception, attribution, and judgment, and as an essential element in social relations. A major theme has been the interplay between motivational and nonmotivational factors in self-evaluation. Most current perspectives on the self include the motives that can potentially bias the way information regarding the self is obtained, processed, and recalled, as well as the ordinary cognitive processes that underlie self-functions. This integration has broadened theoretical explanations involving the self and bodes well for the future vigor of this research area.

General Overviews Although a great deal of research on the psychology of self will be surveyed throughout this bibliographic guide, presenting an exhaustive review of the available work is beyond the scope of the current article. Discussion on the nature of selfhood dates back to pre-scientific philosophy Descartes; first published, a testament not only to the theoretical intrigue of the self as a construct of study but also to the difficulty if not impossibility of paying homage to every scholastic endeavor that has valuably contributed to our current understanding of self and identity. Thus before exploring the specific facets of selfhood as outlined in the following sections, it would be useful to direct the reader to more thoroughly comprehensive works that delve into the psychology of self at a deeper level. Leary and Tangney offers perhaps the most authoritative compilation of contemporary scholarship on selfhood on the market, while Baumeister provides a collection of some of the most influential empirical works both historical and contemporary to advance the scientific study of self. Baumeister is a chapter in the Handbook of Social Psychology that offers a systematic, comprehensive survey of historical and contemporary research on the self, and Fiske emphasizes the inherently social nature of the many manifestations of selfhood. Finally, Kruglanski, et al. In The handbook of social psychology. Discusses relevant research as it relates to one of three major experiences of selfhood: The self in social psychology: Organized into ten thematic sections: Excellent resource for advanced undergraduate and graduate students. A textbook mutually suitable for upper-level undergraduate courses as well as advanced scholars seeking a broad overview of the relevant subfields in the psychology of self. Surveys both contemporary and historical views on the study of selfhood. Meditations on first philosophy. Upper Saddle River, NJ: A classic precursor to the scientific study of self-knowledge wherein Descartes distinguishes between the inner, immaterial substance of mind that ascertains the proceedings of the outer, material body. Social to the core. A core motives approach to social psychology. Readable for an advanced undergraduate audience and useful as a summarizing work for the graduate level and beyond. The self and social identity [Special Issue]. Journal of Personality and Social Psychology Handbook of self and identity. Chapters written by the foremost experts in the field offer an up-to-date, detailed exploration of the self from multiple levels of analysis e. Contributions from authoritative scholars in the area are arranged to investigate selfhood from four perspectives: A valuable resource for the graduate level and beyond. Users without a subscription are not able to see the full content on this page. Please subscribe or login. How to Subscribe Oxford Bibliographies Online is available by subscription and perpetual access to institutions. For more information or to contact an Oxford

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Chapter 6 : SAM BINKLEY | A great calendrierdelascience.com site

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Ritual and Visuality Edited by Petra H. The Pengajeg Petra H. Spock and the Re-Incarnation of Voldemort: Cases from Contemporary Sweden Jan A. Because the concept oscillates between the semantic poles of self-reference and self-reflexion, there is some doubt as to whether it actually disposes of more obscurity than it creates. Despite its vagueness, the term can be of heuristic value in a more general, non-axiomatic sense. The criterion here is the question of whether it opens up a fertile perspective of the matter at hand, not whether it is unnecessary. If one only paraphrases with sufficient precision, most concepts become dispensable. One can approach the phenomenon from different disciplines, depending on the questions being asked, using, for instance, the methods of religious science, ethnology, sociology, cognitive science, and the various integrative theoretical approaches, such as discourse analysis. As usual, a specialised approach, oriented towards the discipline, enables not only a deeper understanding of important aspects, but also limits the view again, through the analytical segmentation. Understood quite basically, reflexivity is another expression for feedback and reproduction. The constant sequence of action and adjustment is reflected in social life as a sequence of acts and interpretation; the action itself provides us with indicators showing how it should be integrated into a culturally given system of categories. In the context of system theory, Luhmann uses the term with different nuances of meaning. In his view, the decisive performance of social systems lies in their 1 See Stausberg The filtering of communication and the control of attributions of sense constitute the self-referentiality of social sub-systems. The reflexive structure of such autopoietic systems, however, shows itself equally as much in the constantly reproducing self-regulation through the application of processes to processes of an identical kind e. Yet such reflexion does occur. To the extent that rituals alter insoluble questions into solvable questions of procedure, in other words, eliminate complexity, reflexivity, in the sense of a mental activity, implies a renewed complication. A characteristic claimed for modernity is that the relation between, on the one hand, the given and the predefined and, on the other, the negotiable and self-constructed is changing to the benefit of the latter, so that self-delineations can be more freely chosen than was previously the case. While, for Giddens, the entry of the modern into a reflexive phase is of central significance primarily owing to the circulation of constantly available knowledge content, Beck emphasises the knowledge deficits of reflexive modernisation, which must, in the first place, deal with the problems caused by its own products. The relation of these two kinds of self-referentiality is fundamental to the dynamics of social change. Precisely because the subsystems such as administrative organisations, and the like tend to reproduce themselves, 3 See Luhmann ; Luhmann Quite a number of researchers use "reflexivity" on both levels of meaning, depending on context; this is true of Luhmann and Bourdieu, for instance. Reflexivity and Discourse on Ritual "Introductory Reflexions 5 change must be induced either by outside intervention, or by subjective impulses, contradiction by individuals or the protests of, at times small groups. Looking at oneself from different angles is a fundamental ability of human beings, although it can be developed to varying degrees. It is needed for a realistic appraisal of circumstances, but goes beyond this at the same time, for it conveys an idea that things might be different from what they are perceived as. This ability also enables the simulated dissociation of oneself, a temporary release from the unity of the subject, in a chain of disintegration and reintegration, which, in the end, represents a condition of the subject being able to perceive itself as such. Conscious reflexivity is only possible with the ability to change perspective. Such externally-driven self-inspection is a frequent social fact. The construction of identity, too, requires a view of oneself as a part of, or in contrast to, a group, or the view of the group as a part of oneself, respectively. Reflexivity is always additionally concerned with integration into what already exists, or at least with the

relationship to that which already exists, and, in this way, is a determination of position. The fact that looking upon oneself from a different 5 Babcock Compared to simple reflexion, reflexivity takes place as a reflexion of reflexion on a metacommunicative level, according to this understanding. For further literature on this, see Stausberg In a deeper sense, every examination of something else is an examination of oneself. Finally, reflexivity is used in a more restricted sense of the self-reflexion of the researcher, using his or her epistemological basis of theorising or doing fieldwork, which, at the same time, is a critical discussion of the scholarly traditions of the discipline involved. In the course of this self-reflexive phase, with its critical view of representations, researchers have come to realise, not least in view of the role of ethnography in the colonial context, that they cannot totally liberate themselves from their culturally-determined system of categories. Unconscious bias, the unwanted influencing of the research situation on the part of the researcher, distort the objectivity of research. Reflexivity, then, is located in a continuum stretching from unavoidable, unconscious retroactivity in the sense of self-regulation to voluntary and conscious, thoughtful consideration. Equally significant as distinguishing between conscious and unconscious reflexivity is the extent to which a simulated external perspective may be incorporated. Moreover, a certain degree of vagueness is unavoidable, even with the limited meaning of reflexivity as a specialised form of reflexion, unless one wishes to suppress the transitional zones between the dimensions of emotion and cognition, description and interpretation, the individual and the collective, and so on. However, the notion of reflexivity in the sense of self-reference on the part of the one reflecting " also, and more exactly, in view of the relationship of the individual to others " requires additional specification outside the concept, some limitation with regard to the main subject of reflexion, or else it would become so general as to be well-nigh useless. In our case, this is the relation to ritual.

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Chapter 7 : SAGE Books - The Emotional Self: A Sociocultural Exploration

Reflexive Modernization: Politics. we can solve our emotional problems. Habermas and Offe remain wedded to an analysis that links 'character' to 'social structure' in a way that is consistent with Mills' sociological imagination.

A number of friends and colleagues commented on sections of the manuscript in its various drafts or, in some cases, on all of it. A joint research project with Charles Husband, Jenny Mackenzie and Alison Torn at Bradford University rekindled my enthusiasm to finish the book, and I thank them for the many interesting discussions on related topics. Students in a Capstone seminar at Swarthmore College, Pennsylvania, discussed an early paper outlining my ideas for the book and passed comments that made me rethink aspects of my approach to embodiment. Ken and Mary Gergen were warm and friendly hosts during my short stay there. Karen Phillips, my editor at Sage, has shown great patience and, as always, given helpful advice and encouragement. Despite such support, I bear full responsibility for what is written in this book and thus for any failings within it. Badcock, Christopher *Evolution and Individual Behaviour*: University of Michigan Press. Bateson, Gregory *Steps to an Ecology of Mind*: Baudrillard, Jean *Simulations*. Baudrillard, Jean *Selected Writings*, ed. Bauman, Zygmunt *Modernity and Ambivalence*. Benjamin, Jessica *The Bonds of Love: Psychoanalysis, Feminism and the Problem of Domination*. *Essays on Recognition and Sexual Difference*. Bhaskar, Roy *Reclaiming Reality*: Bhaskar, Roy *Philosophy and the Idea of Freedom*. LeCron Foster and L. Botscharow eds , *The Life of Symbols*. Bourdieu, Pierre *Outline of a Theory of Practice*, trans. Bourdieu, Pierre *Distinction*: Bourdieu, Pierre *Language and Symbolic Power*, trans. Johns Hopkins University Press. Burkitt, Ian *Social Selves: Theories of the Social Formation of Personality*. *Feminism and the Subversion of Identity*. Butler, Judith *Bodies that Matter*: Butler, Judith *Excitable Speech: Classen, Constance *Worlds of Sense: Exploring the Senses in History and across Cultures*. *Feminist Perspectives on the Body*. Dawkins, Richard *The Blind Watchmaker*. Dawkins, Richard *The Selfish Gene*. *Capitalism and Schizophrenia*, trans. *Social Theory and Contemporary Cinema*. *The History of Manners*, trans. Elias, Norbert *The Civilizing Process*, vol. *State Formation and Civilization*, trans. Elias, Norbert *The Court Society*, trans. Elias, Norbert *The Loneliness of the Dying*, trans. Elias, Norbert a *Involvement and Detachment*, trans. *Civil Society and the State*: Elias, Norbert a *The Society of Individuals*, trans. Elias, Norbert b *The Symbol Theory*, ed. Falk, Pasi *The Consuming Body*. Foucault, Michel *Discipline and Punish*: Foucault, Michel *The History of Sexuality*, vol. *Beyond Structuralism and Hermeneutics*. Foucault, Michel a *The History of Sexuality*, vol. *The Use of Pleasure*, trans. *The Care of the Self*, trans. Freud, Sigmund *Civilization and its Discontents*. *Ethics, Power and Corporeality*.*

Chapter 8 : Psychology of the Self - Psychology - Oxford Bibliographies

The concept of reflexive modernization or reflexive modernity was launched by a joint effort of three of the leading European sociologists – Anthony Giddens, Ulrich Beck and Scott Lash.