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Chapter 1 : Affective coding: the emotional dimension of agency

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Alejandro Iborra Integr Psych Behav Two theoretical models, the Semiotic Regulatory System and the two processes of Heimweh and Fernweh, are employed to demonstrate the embodiment of homophobic prejudices internalized through affective meaning making processes. These models are integrated in a self-organizational approach to describe in more detail top-to-bottom and bottom-to-top processes, which embody homophobic prejudices with sexual orientations and a sense of identity. The same case proposed by Madureira is chosen to be reinterpreted, and clarify the new distinctions that could be part of strategies of intervention against homophobia. Singer, p. To study how social control such as prejudices and discriminatory practices can be embodied through the internalization of cultural meanings is an interesting conceptual bridge between these different levels of analysis. In this sense, this article provides useful insights for future integrative research practices. Taking this into account, I want to discuss the phenomena of homophobia, coming from the models employed by the author but taking them further in order to present a more integrative model that could be used in future analyses. Only when individual self-expression conflicts with the social standards expected in a concrete socio-cultural context, or when these social standards conflict with other cultural social standards for example Sambia practices evaluated from the perspective of Western human rights, and its defense of childhood do problems arise, and social control practices are enacted from an external point of view for example young disgraced woman homicides, ostracism or social marginalization or from an internal point of view for example the internalization of social rules and its affective embodiment. This tension between the socio-cultural and the individual level is also well noted by the author when discussing how to interrelate both levels during scientific studies. A way of going beyond the specificities of diverse cultural contexts implies to stress a phenomenological "the human experience" point of view through the analysis of particular cases. According to this point of view, I will follow her individual and experiential analysis in connection with the cultural background, but I will try to present a more integrated theoretical model that could be universal in terms of a cultural and developmental psychology perspective. I find her theoretical model promising but in my opinion it would need a better integration in order to elaborate concrete strategies, something stated by the author but not accomplished in my opinion. Integr Psych Behav A social encounter which conflicts with these homophobic prejudices for instance feeling erotic desires towards a person of the same sex, to touch body parts considered off limits of somebody else of the same sex, etc would lead to an emotional experience stressing the security of the known Heimweh instead of the exploration of the unknown Fernweh, which could be located at level 0 and 1, and the appearance of concrete emotions such as fear, rage, shame, depending on the intensity of the emotions and the general orientation of the person Against same sex relationships: According to this, there would be an evaluation third level of generalized categories of feeling of these previous emotions in a more abstract judgment such as: The social and personal worlds are connected by this over generalized feeling field, through the interrelated processes of internalization and externalization. In my opinion these three theoretical models used the Dialogical Self, the general principles of Heimweh and Fernweh, and the Semiotic Regulatory System are not so well integrated as they could be. For instance, the dialogical self theory has not been employed in the last part of the article, the case analysis, and furthermore, it deals with a new level: Dialogical self is more easily connected to the opposite and dialogical relationship between the Heimweh and Fernweh processes, but for me it is not adding anything new to the comprehension of the studied phenomena. All three are interesting and valuable models, but they would need another theoretical frame in order to be used together. Four Aggregation Levels to Study the Formation of Identity, and its Relationship with Context and Emotions In order to achieve a higher theoretical framework coherent with the presented models one would need to consider how complex, higher-order organization, and stable

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states emerge from interactions between lower-order components Kunnen et al. These authors delineate a self-organizational approach to identity and emotions with four aggregation levels. The lowest level see Table 1 consists of components such as feelings, bodily sensations, cognitions, orientations, perceptions, appraisals, and action tendencies. When these components are coupled then emerge a second level of temporary emotional interpretations. On the third level these first emotional interpretations self-organize over time into enduring phenomena: On the fourth level self-organizing emotional interpretation gives rise to a sense of identity. From a systems perspective it is also important to realize that the levels of self-organization are in turn part of a much more extensive system of systems. For example, history and culture would be constructs of even a higher order. The Semiotic Regulatory System parallels the four levels of this self-organizational approach, and it is a better description in my opinion. In addition, and from this theoretical framework, I want to present two related models: They can provide useful distinctions that complement those employed by Madureira in her article. Fogel maintains that there are three different ways in which a sense of uniqueness or identity can be experienced, differentiated by the time scale and the emotions which emerge in the way an individual is participating in a relationship with other, others or even the context itself: Events take microseconds or seconds. During these brief periods of time, individuals can have a sense of their orientation with respect to others, corresponding to emotions related to approach or avoidance. Orientation provides Integr Psych Behav Self, self-theory, implicit Being Identity Level identity, explicit identity, Binding Prejudices sense of identity, sense of self 3. Emotional interpretations, Frames Generalized Belief Ideologies roles, valuations, self-categories of internalization representations, self-feeling processes evaluations, frames 2. Temporary emotional Events Specific categories Bounding Narrative emotions interpretations, events of emotions fear, shame, acceptance, isolation Belong 1. Orientation is pure experiencing. When a noticeable pattern is formed from this flow of experience, the event emerges. Event would be the difference between experiencing to having an experience. Frames use a time scale of minutes or hours, the time it takes for orientations to form into a sequential pattern of communication. Thus frames are patterns of event sequences. It is during this time scale that individuals can have a sense of their unique role in the authorship of the pattern. This authorship emerges thanks to the narrative constructed by the individual. This is the connection of the events in a meaningful way for the self, resulting in a psychological coherence. The time scale of narratives in the construction of frames allows the self to be aware of a sense of his own agency or authorship. It is this sense of self that can only be experienced as a co-agent in the construction of a social narrative, a story of the self that can only be communicated to another person. Development occurs over years, which is the period of time it takes for individuals to have a sense of the uniquely enduring aspects of themselves, their identity. As we mentioned above, any particular instance of framing involves the re-enactment of similar patterns that have occurred in the past and the possibility for Integr Psych Behav Ideally, identity is created and recreated dynamically in a balance between being and becoming. It is only in the stage of becoming where identity can lose coherence, especially during periods of developmental change. Individuals may experience periods during which they have lost their identity, as during transitions in career, marital status or gender role Erikson These orientation emotions would be also examples of levels 0 and 1 of the semiotic regulatory system Valsiner Frames are patterns of events where the individual can have a sense of authorship of his experience. Second and third levels of the semiotic regulatory system would be examples of frames. Typical emotions of these levels are an example of digitalizing the previous continuous experience. Level three would imply a bigger abstraction and elaboration evaluation of previous experience. It is during a developmental time frame through months and years that a sense of identity emerges. Emotions get its most abstract expression, coming from the meaning making processes of the subject about his past story, which suggests the use of personal ideologies and values systems. Even though it takes years to get a sense of identity, this developmental level is influencing the experience of frames, events and the nature of the orientation of an individual. The 11 Bs model Iborra ; McWhirter , , developed by John McWhirter, can provide more useful distinctions to better understand these complex processes taking place from a raw

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individual experience to his sense of philosophy of life, identity and beyond. In its essence, this model begins from the sensory based experience identifying BITS of information that make a difference for us. We connect with this bit of information, feeling a special BOND of attraction or rejection. This bond is our basic way or valuing this bit of information. That bonding experience can be organized into more complex structures such as BUNCH a group of things enclosed and BAND a group of things organized more dynamically in a meaningful way. The elements, structured in a significant way, develop a feeling of belonging that reinforces the relationship maintained between them. This sense of belonging works in two interrelated ways: The other way is when the subject feels that he or she belongs to some structure bigger than himself, such as a family, a group, a community, or a culture. Once a sense of belonging is created it is possible to see the appearance of the function of BOUNDING to define limits as to who or what is included or excluded in relation to the new structure organized. Not only is there a belonging structure, but everything is organized by the function of the limits that this structure provides in terms of inclusion and exclusion. When a limit or distinction is created between several different types of things, the resulting structure is that of BELIEF, with which one realizes how things should or Integr Psych Behav In this case the change is less open. According to McWhirter, the relation between belief and identity is maintained in terms of strength. As in the Semiotic Regulatory System, there is a progressive abstraction process from a more concrete, sensory based experience to more abstract ideological based experience. There is also a recursive relationship between all elements, as there is between the four levels of the SRS, which can be influenced in multiple directions. One interesting difference is the idea of value. The verbal referencing disappears and in order to express their feelings, people have to return to Level 3. These elements of personal duties, values and prejudices are in my opinion better represented as beliefs and ideologies than as values, if those values are considered an emotional process. It is easy to confuse a value like freedom with the experiential process of valuing freedom approach or withdrawal orientation that emerges from this reified value so associated with a belief or personal ideology: It is interesting that the case focuses on the point of view of a bisexual young man who is managing his social life by separating gay relationships from heterosexual relationships. Previous theoretical examples given in the article focus on a heterosexual man dealing with conflictive emotions emerging during his relationships with a homosexual person. Instead of getting more information from this point of view, the homophobic context is showed through the attempts of a homosexual person trying to cope with his two separated social worlds and his two separated identities straight and homosexual. The case analyzed by the author Robert expresses his fear to be discovered as a homosexual by his heterosexual friends. This could be seen as an example of the discriminatory practices of a society that values homosexuality in a negative way. This emotion probably comes from a more basic orientation of withdrawal Heimweh , or from a possible situation of self-disclosure. When Robert uses his strategy of separating both social groups hetero and homosexual he is also externalizing the social message, which also acts as an over generalized feeling field. This occurs because the feedforward of Robert, expressed in his belief of losing his hetero friends, can only receive positive feedback until it can be really questioned through experience. If this questioning took place, it would lead to new internalizations and new beliefs related to the homophobic context. It is interesting to analyze his way of managing life domains and his commitment to them. In the narratives of the paper there are two main explicit areas: Hetero and homosexual relationships are part of whole social relationships. In my opinion there is an implicit area that is emerging; that being the sexual orientation and sexual identity of Roberto. His identity being and his conduct change depending on the social context he is participating in. This conflict is generated in a developmental level thanks to the comparison through time of different social frames. Self-reference emotions such as harmony vs. Instead of belonging to just one social group bisexual or homosexual and getting an identity from that, he could reinforce an integrated sense of identity despite of the social relationships he has. I do not feel pressure from them related to a girlfriend, for example.

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Chapter 2 : Table of contents for Culture in minds and societies

Culture in Minds and Societies: Foundations of Cultural Psychology makes a decisive break from the post-modernist theoretical framework that considers knowledge as local and situation-specific. It restores the goal of construction of general knowledge to the social sciences.

The construction of values is an intensely dynamic process, involving internalization and externalization of collective meanings, and is central to what we refer to as personal culture. We focus on the trajectory of a young woman Jane, exploring continuity and change in self-positioning over time, as she participates in different contexts of life, specifically, family, work and religion. We collected data through three rounds of in-depth interviews lasting approximately two hours. Data analysis consisted of narrative analysis, followed by mapping of tensions between I-positions, and analysis of how these tensions evolve. Meaning Making, Values, Responsibility, Personal culture, Collective culture

1 Transition to adulthood is considered a critical developmental passage for a significant number of Brazilian youth who enter the labor force to help support themselves and their families before the age of Research on the transition to adulthood is critical to understand how young people become able to produce and reproduce social and cultural life Nurmi, , and also to explore how they construct and negotiate their identities in the process Zittoun, To date, however, research on transitions to adulthood among Brazilian youth has been scarce. Moreover, few studies have investigated one aspect that seems to be central to identity in transition: An alternative approach was recently formulated, grounded in a cultural and systemic paradigm, emphasizing the centrality of the moral dimension to the construction of a reflexive subjectivity. The construction of a value system can be regarded as one of the cornerstones of transition to adulthood, which is understood as a period of life where individuals participate in new spheres of experience and are required to integrate new meanings 2 concerning the self and the world where self develops. Being young implies subjective processes leading individuals to seek continuity of self in the midst of transformations Zittoun, ; Often young people have to confront ideal expectations with real life choices and circumstances. The construction of values becomes relevant when youth are confronted with values and beliefs coming from different spheres of experience, making them question values previously taken for granted or idealized by family or community members. As suggested by Zittoun, contemporary youth face a world in which there is no single symbolic system that provides a coherent set of values and beliefs capable of guiding their life pathways. A few words on the Semiotic Cultural Psychology approach to human development are required to build the arguments put forth in this article. This approach is a dynamic system perspective characterized by processes such as cultural canalization and human agency are at the core of the semiotic cultural psychology. At the level of individual development, cultural canalization processes “ i. Similarly, cultural practices and psychological meanings, found at collective and personal cultures, coconstruct each other along microgenesis, 3 mesogenesis, and ontogeny. The next sections will elaborate on the topics of human values, responsibility and transition to adulthood, and discuss data from an empirical study about value construction and transition to adulthood. Concept and development of values Traditionally, the understanding of values and beliefs has been usually constructed in Psychology through the study of moral development Piaget, ; Kohlberg, ; Gilligan, In terms of methodology, most studies on moral development use questionnaires, rating scales, and structured interviews as either cross sectional or longitudinal forms of data collection e. Human values arise from meanings coconstructed along life experiences in ontogeny, and they define the moral dimension of human interactions regarding family, work, and everyday interactions. Values also help building the sense of self and identity of each person, along a range of social responsibility, social belonging and citizenship. Much the same way as Vigotsky understands the sociogenesis of human higher mental functions “ as resulting from the internalization of social interaction processes “ our claim is that a similar dynamics takes place in the semiotic construction of a system of personal motivation. Embedded in emotions, the system of personal motivation encompasses goal orientations, beliefs, and values, the last being

especially laden with powerful emotions and affect, which gives them a certain degree of resistance to change. However, despite their relative stability, values may change under specific conditions, by reducing, increasing or transforming their major characteristics. Valsiner proposes a theoretical model of mediation of human experiences – the Semiotic Regulatory System – which considers how the process of semiotic emergence amidst affective fields in the regulation of personal conduct. Hence the centrality and relevance of values. At the lowest level we find the physiological events and their effects over the body-psychological complex dimension of the individual. At the next level Level 2 we observe the flux of named emotions, such as anger, sadness, joy or disgust. At level 3, the person starts to have problems nominating what one is actually feeling, for there is a sense of affective fuzziness hard to be defined. Level 4, the domain within which values are forged, is prevalent in the interpretation of communicative messages and in the quality of human experiencing the world. It also explains why so often an individual interprets, for instance, a generous offer as a serious offense, or spots an opportunity while others suffer with frustration. The scope of human values, therefore, is vast, complex, and plural. It is – as mentioned before – in dialogical relation to the heterogeneity and dynamics of the diverse of collective cultures in complex industrialized societies within which individuals live their lives. Depending on the cultural context, the hierarchical organization of the motivational system – consisting of values and goal orientations – may dynamically change, due to particular needs and situational circumstances, which put in motion negotiation processes at both inter and intra-personal levels. Changes within the system may be temporary, but can also persist and lead to actual developments along ontogeny. This happens because values provide a relatively more solid psychological basis to keep the sense of self along the time, despite permanent changes, granting the relevance of their study. Responsibility and transition to adulthood One important value that is still scarcely studied is responsibility. The person, conceived as an agent, actively moves along life in different contexts making the right choices according to moral principles related to a commitment with the promotion of self and collective well-being, before engaging in actual actions leading to specific life experiences. Responsibility very likely encompasses a personal synthesis, an operation that takes place in the field of self – the self-perception of oneself as responsible – which has significant consequences in terms of actions. It is this synthesis that seems to occur when a person has to face new experiences, often involving significant others who participate directly or indirectly of such experiences. The self is configured and reconfigured in negotiation processes among culturally canalized values, beliefs and significant meanings emphasized by specific contexts. Brazilian life context for most youth transitions is characterized by a low quality educational system, and by fragmented public policies concerning youth. An excluding labor market, with high youth unemployment and underemployment rates contributes to a scenario of scarce opportunities and social inequity. Relevant cultural meanings attributed to adulthood in Brazil are autonomy and responsibility Camarano, This study will explore how young people living in a poor neighborhood of a large Brazilian city construct the meaning of "being responsible" and how they achieve greater self-stability over time, guiding their present and future actions in the midst of significant life changes Mattos, METHOD From the theoretical framework above outlined, the present research used a longitudinal case study to investigate the process of coconstruction of values – more specifically, the value of responsibility – among disadvantaged Brazilian youths. For five years, the first author of this paper followed a group of six young people between 16 and 24 years-old four male and two females , who participated in an apprenticeship program developed by an NGO. Three rounds of in-depth interviews were conducted along the broader study Mattos, The interpretive analysis identified critical moments emerging in their transition process, and explored the ways through which they coped with these moments, as well as the core meanings they constructed over time in relation to their life trajectories. In this article we will explore the trajectory of a young female: Jane is a young woman of African descent who lives with her parents and one sister in a poor neighborhood in the city of Salvador, in the Northeast of Brazil. Her father is an auto mechanic and her mother is a homemaker. At the beginning, when Jane entered the work environment as an apprentice, she faced a critical moment as she felt discriminated by her co-workers. After some time, however, Jane looked for adult

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support in an older employee, Elena, who then acted as her mentor. Every time she had a problem or a doubt, Jane turned to Elena, who encouraged her and gave her support and advice to overcome these challenges. Jane said that Elena trusted her more than she trusted herself. Therefore, it was through her relationship with Elena that Jane was able to build self- 10 confidence and to position herself as a responsible worker. At this time, Jane developed a personal sense of responsibility, regarded as: She got hired by the company at the end of the apprenticeship contract, and took on a new function at the secretarial level, and started to perform more complex tasks. She believed she was doing a good job and felt more adjusted to work. Progressively, Jane built a sense of autonomy and felt she had become more independent from the influence of adults. She was "acting with more freedom", beginning to "do things for [herself]," not relying as much as she used to on the "advice and opinions of adults". She stopped doing what "adults told [her] to do". At work, Jane said she could "see people seeking [her] to help them solve their problems," and began to feel that she "was not only responsible for [her]self but also for others. Her mother got very sick, and Jane had to manage her family money and home expensesâ€”tasks her mother used to do. Her newly acquired job position and correspondent responsibilities at work did not help her cope with the problems and difficulties emerging in her family life. I had a lot of debt in my credit card. I tried to manage the money in my family, because everything I earned I gave 11 to support my family. I had to manage everything, and this was a lot of work! And the debts started to pop-up. There was ambivalence between the two main positions she occupied in the central spheres of her life. Her position as a responsible worker was confronted with her position in the family as a dependent daughter, and Jane felt desperate and anxious as she was not able to integrate both positions. As this ambivalence grew and became maximized, Jane started to feel "desperate and swamped in financial debt. During this difficult time, Jane grew closer to her grandmother, a powerful leader of a religious community that seemed be the central figure in her family. Jane started to frequently visit her grandmother at the religious temple and to take part in the religious ceremonies, although she did not participate as a formal member of the religious group. Later on, she pointed out that: In this religious tradition, the higher priest and religious leader is a female â€” called the mother-of-saint. I paid off all my debts. I cut up all my credit cards. I am not only responsible for myself, I am responsible for others too, for helping others, feeling that not only your own life depends on you, but the lives of others can also depend on you. Her new self-configuration integrated her self-positions at work and at home, with the support of significant adults, like her grandmother. She learned how to manage family money and felt more responsible for both herself and others. In dealing with ambivalences emerging at different spheres of life experience, Jane tries ever new meaning loops, and constructs a hierarchy of affect-laden meanings around the notion of responsibility that is able to a bring relative stability to her self-system over time. However, there is a growing tension between these two dominant positions, because they refer to contradictory forms of 14 dealing with responsibility. Jane becomes able to put all kinds of limited responsibilities into perspective and expand her responsibility into different life domains. She becomes more responsible across work, family and religion contexts. At home, she has taken on responsibility and acts effectively to manage the money she earns. She has paid off all her debts and cut up all her credit 15 cards. In her job as well, she gains more stability, expanding and consolidating her previous responsibilities. At the work sphere, she has internalized the voices of competence, confidence and organization, and feels responsible not only for herself but also for co-workers. She acts as a mentor, an advisor, to her colleagues. Jane reveals that she no longer relies so much on the approval of others to make decisions. The voice that now emerges as dominant is being responsible, an integrated and integrative perspective of herself, irradiating its influence to different dimensions of her life, and allowing for the overcoming of challenges across different contexts and time dimensions. These catalytic processes, taking place at the intersection of personal and collective cultures, allow for the overcoming of ambivalences. Overcoming uncertainty emerges through building meaning bridges from personal culture and collective culture, as Jane reaches for hypergeneralized cultural relevant 16 signs to act as promoters of her development and to integrate multiple spheres of experience, designing a new life trajectory. To deal with ambivalences, Jane developed a strong relationship with significant adults, such as

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Elena and her grandmother. Along this process, Jane was able to build a personal sense of responsibility, which emerged initially in the collective culture of her work sphere.

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Chapter 3 : Culture in Minds and Societies: Foundations of Cultural Psychology - PDF Free Download

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The use of the notion of culture in cross-cultural psychology The hierarchy in Figure 1. The same individual person can be participant in more than one social institution e. A politician in the government institution S of society A may be simultaneously a member of the central intelligence agency institution T of country B. Children who have at times lived in one country and experienced its formal schooling institution, may migrate to another society and encounter a very different schooling environment. As a result, the children may develop self systems adapted for both societies differently. Cross-cultural psychology utilizes the traditional strategy of group comparisons in establishing knowledge about culture. The particular societies A, B. Individual persons on the bottom of the social hierarchy become members of the culture A or B. After such semantic change, it becomes meaningful in cross-cultural psychology to establish knowledge about culture A and culture B by comparing the two on the basis of psychological data derived from their members. Since the set of members in A as in B is considered qualitatively homogeneous, it is possible for cross-cultural psychology to think in terms of Valsiner 13 random sampling from the pool of culture members in an effort to let the sample data represent the abstraction called population. What is the population? A is or is not different from-- B Such kind of knowledge is the end result of inductive generalizations made in cross-cultural psychology. It can empirically map out psychological differencesâ€”dependent upon the methods usedâ€”between different groups of persons, labeled culture members, and considered to be a homogeneous set. The empirical reality is that of comparisons between sample, generalization from it moves instantly to abstracted claims about differences of cultures see Figure 1. It is possible to see from Figure 1. The organizing role of different levels and combinations of social institutions is not taken into account in this construction of data about cultures as represented by populations of assumedly homogeneous kinds. Explanation of the empirically discovered differences in cross-cultural psychology are not explainable within the theoretical system of cross-cultural psychology, except in tautological terms e. In cross-cultural psychology, a similar move of turning a descriptive label into explanatory essence can be observed. The construction of explanations like this is circular-- Italians are found to be Italian because they are from Italy; and Americans to be American because they are from America or from the United States. It would amount to constructing a bogus explanatory label of the kind similar to that of phlogiston in pre-scientific physics. If some evidence allows to treat particular phenomena as found within a sample as if these represent a larger collective unit labeled cultureâ€” a given ethnic or language group, or a politicaladministrative unit-- a country , then the evidence obtained becomes generalized to all "members of the culture. Not only is such assumption unwarranted, but it also leads to making comparisons that obscure, rather than reveal, the underlying phenomena. Valsiner 14 The universal nature of the limit for inference in cross-cultural psychology. The limits of the empirical generation in cross-cultural psychology are the same for all group-comparisons based investigations in psychology. All of psychologyâ€”not only the cross-cultural sideâ€”struggles with the problem of making sense of group comparisons. The usual solution to explaining group differences is the turning of the descriptive features of the group into causal essences. Notice the shift from detected descriptive group differences to absolute causal statements about posited "essences" that are projected into each male and female person as if those were basic parts of their psychological systems. Undoubtedly the biological nature of maleness -- XY chromosomes-and femaleness-- XX chromosomes is systemic in the biological constitution of the body. Yet that difference is not a part of the psychological system in itself. It can become translated into gender differences at the psychological level by way of numerous organizing conditions that guarantee inter-individual variability. Cross-cultural psychology has followed the lead of the rest of psychology to make use of variabilityâ€”in this case that of between ethnologically described societiesâ€”to arrive at universal generalizations through

correlational approaches e. The fallacy of using relative comparisons between societies for making absolute statements about societies of particular kind has become the methodological norm in such applications. Social anthropology, folk psychology, and cultural psychology The traditions of social anthropology in thinking about culture have partially supported this extra-personal look at culture. Thus, according to Bronislaw Malinowski, Culture is an integral composed of partly autonomous, partly coordinated institutions. It is integrated on a series of principles such as the community of blood through procreation; the contiguity in space related to cooperation; the specialization in activities; and last but not least, the use of power in political organization. Each culture owes its completeness and self-sufficiency to the fact that it satisfies the whole range of basic, instrumental and integrative needs. What was missed in crosscultural psychologyâ€”the structure of social organizational forms that make up societyâ€” was clearly highlighted in social anthropology. Our contemporary sub-area of psychology that is labeled cultural psychology overcomes that limitation. In contrast with cross-cultural psychology, different versions of cultural psychology operate with notions of culture of inherently systemic kind. In the s, the scene of psychology experiences a re-birth in the notion of culture. The person of course belongs to one or another country, language or ethnic group, or religious belief system. That social participation undoubtedly provides material for the psychological system within which culture is located. It guides the ways the person thinks, feels, and formulates utterances. As a result, the ways of knowledge construction in cultural psychology differ cardinally from those of cross-cultural psychology see Figure 1. Cultural psychology begins from sampling of an individual person together with his or her participation in social institutions e. Based on the systemic analysis of the individual-in-social-context, a generalized model of the cultural functioning of the person is constructed. That systemic model is further tested empirically on the basis of another selected individual e. The modified model is further tested on a selected individual case, and so on. Together with such hermeneutic construction of knowledge about person as culturally functioning system, the generalized model becomes ideally applicable to human beings in their generic state. Such generalizations thus apply to all humankind, as these are seen to generate the inter-individual differences between persons. Cultural psychology is part of the psychological science that is oriented towards discovery of basic fundamental principles. Thus, cultural psychology is part of general psychology as a basic science, while cross-cultural psychology belongs to differential psychology. Valsiner 16 Figure 1. The use of the notion of culture in cultural psychology Different specific versions of cultural psychology There are two basic directions within cultural psychology. One can distinguish the semiotic sign-mediated and activity orientations in using culture. Culture as semiotic mediation. Culture can refer to semiotic sign mediation that is part of the system of organized psychological functions. These functions can be intra-personal i. Complexity of such intrapsychological semiotic mediation devices can include created hierarchies. Such dialogues involve the use of signs, including in ways that entails hierarchical relations between those. Semiotic mediation can also take place in the inter-personal realm: This kind of discursive practice can entail much more than mere interaction or "exchange of information". It can include strategic interactions, setting up the "semiotic traps" for the interlocutors, and ideological declarations. It takes the form of a three-stage sequence in communication: Consider an example of deterioration of friendly relation of a young woman: I have a friend who got a nose job [plastic surgery on the nose] 3 days before my return to college. She has a son who I regularly baby-sit for when I am home. She asked that I stay over the night before her surgery and take her son to school in the morning as well as stopping by after her surgery if I had time. I stopped back 2 times the next day, before I went to work for 5 hours and then after I left work. Though I was there to keep her company, she did not want me to ask her questions, talk, move. It was uncomfortable to sit in silence and be yelled at when speaking. Never had I before experienced a plastic surgery or helped someone who had. I tried to talk about what anesthesia felt like, since I had some bad times with that, like when I had my wisdom teeth out, so that I could try to relate. I had many things to do the following day and then I returned to school the day after that. Since she had been in such a bad mood, I figured I would see if she wanted me to stop by on Saturday after running some errands. Because talking had been hard for her, I sent

her an instant message instead, her reaction was much unexpected to me. She was furious that I was out doing errands, I would assume- instead of taking care of her. I was deemed a bad friend, selfish, ungrateful for all that she had done for me, because of all of her allegations. As I said before this reaction was very unexpected, and was quite hurtful. Since that time, she had had instant messaged me the day after I got to school, with similar allegations and expressing her extreme distaste for me. We have not spoken again. Since the decision of what kind of material to use for trapping is in the hands mind of the trapper, the victim of the trapping has limited possibilities to predict the first or next episode of such events. Communication always depends on the meta-communicational strategies that set up the ways in which signs are used for particular purposes see also Chapter 4â€™Example 4. Semiotic mediation is also a tool in the goals-oriented actions by social institutions, which try to regulate both the inter-personal and intra-personal psychological functions. Such institutions set up the social rules for interaction, monitor their maintenance, and expect that situated activity and interaction to lead to intra-psychological transformation of the personal cultural systems. The use of uniforms, activities like marching, chanting, and group dancing set up such semiotic mediation system. One of the forms of sign mediation is the use of folk models in anthropological terminology or social representations in terms of social psychology. Both of these directions in understanding culture take into account the two opposite credos in the psychology of the 20th centuryâ€™ psychoanalysis and behaviorism Jahoda, The notion of folk models is in some ways a synthesis of selected ideas from bothâ€™they are declared to be learned through experience i. In contemporary cognitive anthropology the notion of folk modelsâ€™social representations carried by persons but set up through social constructionâ€™has gained ground. The notion of folk models is a fitting compromise for anthropology and cognitive science. Here the focus is on the socially shared knowhow and cognitive operations by which such knowhow can be handled. This perspective does not emphasize the moment of accumulation of information , but is rather a set of rules that makes it possible for persons to arrive at shared understandings. The Valsiner 19 notion of collective and social representations see chapter 7 belongs here. This perspective entails a look at how cognitive mechanisms come into being-- in ontogeny and in cultural history. A parallel approach to the focus on culture as semiotic mediation exists in current cultural psychology in the realm of activity-theoretic perspectives. These perspectives grow on the basis of Alexey N. The focus on the unified whole of human cultural existence can be summarized in general terms: Humans develop through their changing participation in the sociocultural activities of their communities, which also change.

Chapter 4 : Childhood Externalizing Behavior: Theory and Implications

Veja grãtis o arquivo Valsiner, CULTURE IN MINDS AND SOCIETIES ch7 Semiotic fields enviado para a disciplina de Treino de Pesquisa em Psicologia II Categoria: Outros - Valsiner, CULTURE IN MINDS AND SOCIETIES ch7 Semiotic fi.

Abstract Childhood externalizing behavior aggression, delinquency, and hyperactivity , illustrate the biosocial model of childhood externalizing, and draw clinical implications for nursing research and practice. The employment of an integrative biosocial perspective is argued to be important in understanding this behavior. Aggression, antisocial behavior, biosocial interaction, childhood externalizing behavior, delinquency, hyperactivity This article is concerned with childhood externalizing behavior, a behavioral problem that is a major risk factor for later juvenile delinquency, adult crime, and violence Betz, ; Farrington, ; Moffitt, In , law enforcement agencies arrested 2. Homicide is the second leading cause of death among to year-olds in the United States and is the leading cause of death for young African-American males and females National Center for Injury Prevention and Control, Consequently, violence prevention has become one of the most pressing issues facing our society today Campbell et al. Thus, to understand childhood externalizing behavior is critically important for nursing professionals who specialize in child and adolescent psychiatric and mental health nursing. The purpose of this article is to describe the construct of childhood externalizing behavior problems in which the concepts of aggression, delinquency, and hyperactivity are outlined. Following this, the biosocial model of childhood externalizing behavior is illustrated and identified as the conceptual framework for biosocially based, childhood externalizing behavior research. Finally, clinical implication is briefly discussed. In the research literature, these externalizing disorders consist of disruptive, hyperactive, and aggressive behaviors Hinshaw, In the context of this paper, three key behavior problems similarly make up this construct: Studies show that childhood aggression is a strong predictor of adult crime and violence. Inevitably, this dichotomy is neither perfect nor complete. Similarly, children with externalizing behavior problems not only may negatively affect their outside world, but also may be psychologically suffering internally. In fact, there is significant and substantial co-morbidity between externalizing and internalizing behavior problems Hinshaw. In other words, children who are aggressive also may experience anxiety and, conversely, depressed children also may exhibit conduct problems. At the same time, distinctions are sometimes drawn between these constructs. It is clear, therefore, that some researchers view externalizing behavior to represent a less severe form of antisocial behavior, especially in young children. Again, these early behavior problems are generally less serious than aggression and delinquency and are viewed as the forerunner of more serious externalizing disorders such as conduct disorder. Despite these problems of definition and co-morbidity, there is nevertheless utility to the separation of the constructs of externalizing and internalizing behavior problems. Children with the externalizing behavior problems of conduct disorder are more likely to grow up to become delinquent as adolescents, and criminal and violent as adults Farrington, Similarly, children with internalizing behavior problems are more likely to grow up to become depressed and anxious APA, The Concept of Externalizing Behavior Aggression Generally speaking, aggression is one component of conduct disorder; it consists of physical or verbal behaviors that harm or threaten to harm others, including children, adults, and animals APA, It is an important childhood concept because studies show that childhood aggression is a strong predictor of adult crime and violence Farrington, ; Moffitt, Moreover, Farrington found that early onset of aggressive and antisocial behavior was the strongest predictor of later convictions. Generally speaking, aggression is found to be more common in boys than in girls. There are several different types of aggression. It is important to consider the multidimensional nature of aggression because it is believed that different stimuli combine with different types of physiological and mental processes to create distinct forms of aggression. Although different classification systems for aggression have been proposed, these typologies tend to overlap

somewhat, with each system having a slightly different emphasis. One influential and prominent model for subtyping aggression is the distinction between instrumental and hostile aggression Feshbach, Hostile aggression can be viewed as a response to physical or verbal aggression initiated by others with violence that is relatively uncontrolled and emotionally charged, and which causes injury or pain on the victim with little or no advantage to the aggressor. Meloy also views aggression in humans as either predominantly affective or predatory. Similarly, Dodge categorizes childhood aggression as either proactive or reactive, while admitting that very few aggressive acts are purely reactive or proactive in nature. Increasingly, a multifactorial integrative approach that recognizes the role of both biological and social factors is being taken to understand aggression. Research on the causes of aggression includes work on social learning, imitation, family violence, child abuse, neglect, school aggression, TV violence, malnutrition, structural and functional brain abnormalities, hormones e. While there are numerous factors that contribute to the development of childhood aggression, they generally can be categorized into two main types: The integration of both of these types is the key point of the biosocial interaction approach. Delinquency Delinquency is a broad and heterogenous concept. Farrington has argued that it reflects diverse antisocial acts such as theft, burglary, robbery, vandalism, drug use, and violence. Importantly, delinquency as conceptualized here specifically refers to forms of antisocial behavior that do not include violent acts. Such acts are instead captured by the aggression concept outlined earlier. The subscale of socialized aggression does not contain any aggression items, but instead assesses behaviors such as lying, cheating, and stealing, which are frequently carried out in the company of other delinquent boys. As with aggression, boys are found to be more involved than girls. This separation between aggressive and nonaggressive forms of antisocial behavior is perhaps questionable. Children who score high on aggression scales also score high on measures of nonaggressive forms of antisocial behavior, and vice versa. In addition, there has been relatively little work on what factors are specific to aggressive forms of antisocial behavior and, conversely, factors that are specific to nonaggressive forms of antisocial behavior. Nevertheless, both delinquency and aggression are central to the construct of externalizing behavior problems. Psychosocial and environmental factors have been strongly implicated in the etiology of both delinquency and aggression. For example, Moise and Huesmann found an association between violent television viewing in the first year of the study and aggression 2 years later for girls ages 6 to 11 years. Genetic influences also have been implicated in non-violent forms of antisocial and criminal behavior. In their adoptee study, Mednick, Gabrielli, and Hutchings assessed court convictions of 14, adoptees and whether their biological and adoptive parents had criminal histories. That is, those whose biological parents were criminal were more likely to commit crimes themselves as adults. In addition, the more crimes the biological parent had committed, the higher the rate of criminality in the adopted-away offspring. Surprisingly, in this and at least two other adoption studies, no evidence was found for heritability of violent offending. This suggests that while violent and nonviolent forms of antisocial behavior have much in common, they may differ in that heritable influences may affect the latter, but not the former. The confusion arises because it is a term that really refers to two types of problems. Although this is one disorder, children can meet criteria for it either by having symptoms of inattention e. Although parents often notice the start of this problem in toddlers, the disorder is usually diagnosed when the child is in elementary school. After this time the disorder is usually stable throughout adolescence; symptoms tend to reduce in severity by late adolescence and early adulthood, but problems do persist into adulthood for some children. As mentioned above, hyperactive children have an increased likelihood of becoming criminal in adulthood Mannuzza et al. The concept of hyperactivity has become increasingly important in attempting to understand which children are likely to not outgrow their problems, but are instead likely to remain troublesome to society in adulthood. Children with both hyperactivity and conduct problems are the most seriously impaired children. In particular, an important question concerns which children may grow up to become psychopaths, a severe type of antisocial behavior that is characterized by lack of remorse and guilt, blunted affect, impulsivity, and irresponsible behavior. Because the broad construct of externalizing behavior contains both hyperactivity and

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conduct problems, those children scoring high on this externalizing construct may be at risk for developing adult psychopathy. In a prospective follow-up of hyperactive children ages 6 to 12 years, Mannuzza et al. They replicated this finding 2 years later Mannuzza et al. It seems clear that conduct disorder and hyperactivity are closely linked. Indeed, they are so closely linked that problems are created in drawing clear conclusions. Lilienfeld and Waldman have argued that because so many hyperactive children also have conduct disorder, the claim that hyperactivity itself is associated with adult antisocial behavior may not be true. The link instead may be mediated by the comorbid condition of childhood conduct disorder. Biosocial Interaction Model Because of its significant consequence, childhood externalizing behavior requires considerable further study. One important question to which we have few answers concerns the social risk factors for externalizing behavior interaction with biological risk factors, and what are the causal factors underlying this problem. In this context, a broad biosocial model of externalizing behavior, a modification of the biosocial model of violence first proposed by Raine, Brennan, Farrington, and Mednick acts as the conceptual framework for guiding studying childhood externalizing behavior. The modified model is illustrated in Figure 1. The original model had adult violence as its outcome. The model discussed here has childhood externalizing behavior as the outcome variable, and the emphasis is focused on the analysis of the model.

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The process of externalizing is a narrative therapy practice that establishes a context where people experience themselves as separate from the problems in their lives. Such practices focus on the relationship between the person and the problem instead of upon a problem-person. The person is not the problem; rather the problem is the problem. More than a therapeutic technique, externalizing practices assist in exemplifying the social constructionist worldview of narrative therapy. Accounts of the usefulness and therapeutic value of externalizing practices come from practitioner descriptions and anecdotal client accounts of the therapy process. Efforts to utilize methodological research for studying the therapeutic qualities of externalizing practices have been limited. There are recent signs within the narrative therapy community and the qualitative research field which suggest that novel forms of method-based research involving collaboration between researcher and participant can yield promising results. This study proposes that research methods that employ the narrative practice of co-research offer excellent opportunities to evaluate the therapeutic qualities of externalizing conversations. Study Formulation and Definition Introduction Narrative therapy is a relative newcomer to the field of talk therapy “ having first taken form in the late s. Narrative therapy can also refer to particular ways of talking to people about their lives, problems, constraints, and their reflections on social, cultural, and political contexts. The purview of this study is restricted to that version of narrative therapy chronicled by Michael White and David Epston. Their groundbreaking book, *Narrative Means to Therapeutic Ends* , represents an initial comprehensive effort to illustrate their conceptualization of narrative therapy as well as the therapeutic effects of its operation. Since that time, a torrent of literature “ by these and other practitioners; has continued to evolve our understanding of the meaning and uses for the narrative therapy which White and Epston are widely considered founders. One of its most pervasive and distinct qualities is the practice of externalizing. People are invited to discuss problems and constraints in a manner that separates them from these issues. However, the process of externalizing is more than simply a stylish therapeutic technique for talking with clients about problems. Externalizing conversations are a hallmark of the theoretical and therapeutic foundation of the narrative approach. It is conceived as a philosophical way of thinking about people, their problems, and informs the attitude by which therapists continually engage clients in conversation. I have to give you a warning; if externalization is approached purely as a technique, it will probably not produce profound effects. When Epston or White are in action, you can tell they are absolutely convinced that people are not their problems. Their voices, their postures, their whole beings radiate possibility and hope p. Such thinking is often referred to as structuralism. Narrative therapy is, alternatively, informed by poststructuralist ideas. Poststructuralism refers to a movement away from the idea that there are deep or real structures in people; e. The way people understand themselves and their relationship to the world is developed and shaped by their interactions in the world. Externalizing practices presuppose such ideas about culture and its influence on reality and self-identity, and actively seek to engage people in conversations that allow identified characteristics particularly problems to be seen as external to oneself. Externalizing discourse represents a manner of speaking that summons a social constructionist perspective and allows for the creation of alternative life narratives that open doors to an expanded array of choices in our lives. As narrative therapy becomes a more established therapeutic approach, an increasing body of literature seeks to address the therapeutic qualities of narrative practices. This study specifically seeks to draw attention to the purported therapeutic qualities of externalizing practices and to critique the nature and depth of research that has been conducted to date using such practices. Problem Statement Narrative therapy is reaching into its second decade on the scene of psychotherapy and its community of adherents is expanding. Moreover, narrative practitioners and writers regularly profess the therapeutic qualities of narrative practices such as externalizing.

Yet, how can these therapeutic qualities best be understood? How persuasive are the arguments concerning its effectiveness? What type of work is conducted with clients that conveys that such practices are indeed beneficial to people? And lastly, how solid is the narrative-inspired research often called co-research that makes use of externalizing practices? As the body and breadth of narrative-based literature accumulates, there appears to be a growing emphasis on validating the therapeutic effectiveness of narrative practices such as externalizing, particularly as they relate to certain types of problems people encounter in their lives such as eating disorders, domestic violence, depression, etc. A distinctive quality of the therapeutic stance of narrative therapy lies in the manner in which it borrows from the postmodern philosophical tradition. Similarly, narrative-based research appears to be unique from other types of research in the mental health professions. In particular, the narrative enterprise of co-research is often employed as a research method that is not only used to expound on the therapeutic qualities of the externalizing process, but is conducted with clients in an externalizing manner of speaking Epston. But, does the unique style of narrative-inspired research support the therapeutic claims made by its adherents? Is the research compelling enough to draw the interest and respect of those in the mental health community not accustomed to the narrative tradition? Is there more conventional research literature that supports the therapeutic claims by narrative therapy? Should it even be a goal of narrative-based researchers to ground their research in widely accepted design methodology? Purpose Statement The purpose of this study is to take an in-depth critical look into the narrative practice of externalizing; focusing intimately on its various uses and purported therapeutic qualities. A considerable amount of literature exists on the various ways in which externalizing practices function. Much of the literature is sprinkled with various tantalizing therapeutic qualities attributed to externalizing practices, often within the context of how externalizing serves other narrative practices; such as deconstructive listening, relative influence questions, discovering unique outcomes, etc. An externalizing stance is additionally inherent to the narrative practice of co-research. However, the uniqueness of this study is in the singular manner in which it focuses on the various ways in which externalizing practices are employed within narrative therapy and the extent to which they are evaluated through research. With this aim, the study answers the following research questions: What does the narrative therapy literature maintain as the salient therapeutic qualities and values attributed to the practice of externalizing? In what manner and depth has methodological research attempted to validate the therapeutic qualities of externalizing practices? Narrative therapy proposes many innovative ideas and therapeutic practices. Key among them is the practice of engaging people in externalizing conversations. While narrative-inspired texts discuss externalizing practices to varying degrees, this study is distinguished by the manner in which it focuses singularly on the use of and therapeutic value associated with externalizing practices. By doing so, this study provides a richer understanding of the theory and practice of externalizing approaches to clinicians experienced in narrative work, as well as to those new to the narrative approach. It also offers an opportunity to explore in-depth the types of research behind narrative therapy and externalizing practices. An evolving body of narrative-inspired literature and research is being conducted that may assist in placing narrative therapy alongside other documented and researched therapeutic approaches. An objective of this study is to further that literary process, specifically as it relates to the practice of externalizing. By doing this, it represents novel work in the field of narrative therapy literature, and will assist in explaining a key narrative practice to the larger clinical psychology community. Methodology Summary of the Study This study assembles and illustrates the therapeutic qualities attributed to the narrative therapy practice of externalizing, reviews current research literature on narrative therapy and externalizing practices, and critically appraises the manner in which narrative-inspired research makes use of externalizing discourse. The overall effectiveness of this study derives from a comprehensive survey and critical analysis of the current literature. Interpretive Process This study comprises a comprehensive survey of the existing literature on the narrative therapy practice of externalizing and provides a critical evaluation of the research literature conducted on narrative-inspired methods. A final chapter will combine viewpoints from existing literature, as well as my own clinical interpretation, concerning the effectiveness of the narrative community in sharing its

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research practices with the larger mental health community in a compelling manner. Literature Sources In following the approach outlined above, this study has drawn from a wide range of scholarly-based literature. Specific sources include the following: The primary literary works of Michael White and David Epston. Journal articles were also retrieved from various libraries including Argosy University and Alliant International University. Definition of Key Terms The following are definitions to key terms used throughout this study. These definitions are also cited as footnotes in the text to assist the reader. Initially embraced by some in the therapy community, constructivism eventually was critiqued as being too relativistic and insufficiently attentive to the ways reality is also constructed through culture, class, race, etc. The ways most people hold, talk about, and act on a common, shared viewpoint are part of and sustain the prevailing discourses. Examples of discourse include those about normative standards body image, success, self worth, manhood, etc. Ethnographic research; Research relying on the notion that one can describe what people think by analyzing what they say Fetterman, Ethnographic interviews are typically audiotaped, transcribed verbatim, and then analyzed to identify emergent themes and categories among the many words people use to describe a given experience. Within the narrative therapy application of ethnographic research, clients are actively engaged in the interpretive process of the meanings of their words and experiences of therapy. This stance is a distinctive element of the narrative therapeutic alliance between therapist and client. The goal is to develop a coherent body of knowledge or theory that is derived from participant descriptions Gaddis, Such methodologies include, but are not limited to, ethnography, discourse analysis, narrative analysis, grounded theory, phenomenology, frame analysis, hermeneutics, and conversation analysis. It includes experimental and non-experimental research and descriptive research i. The focus is on the processes i. From a narrative perspective, it is important that the client perceive an incident as a unique outcome. If imposed by the therapist, the client may have misgivings about the incident truly being a unique outcome. Literature Review Please note that the literature review presented below is a curtailed version from the original presented to my dissertation committee. The goal of this portion of the chapter is to expand upon some of the operating assumptions regarding the therapeutic value of externalizing practices, and to critically review the manner in which narrative practices have been researched, with specific focus on externalizing conversations. Therapeutic Assumptions of Externalizing Certain assumptions or presuppositions are made within many intellectual enterprises in general and more specifically surrounding the artfulness and creativity of therapy and what may be considered therapeutic. Within the realm of narrative therapy, the implementation of externalizing conversations has taken a defining role. In fact, many of the major applications of narrative therapy; whether it be working with certain problems such as eating disorders, depression, domestic violence, children acting out, etc. In many respects, the process of externalizing is the workhorse of narrative therapy. But, why and how does externalizing work? What aspects of externalizing conversations do clients of narrative therapy find useful and therapeutic? And how well has it been thought through by those who assert its therapeutic usefulness? In relatively informal ways, many narrative-inspired practitioners have utilized feedback from clients. The remainder of this section explores in-depth several of key therapeutic assumptions and elements of the narrative practice of externalizing. They are presented as follows: These qualities are not characterized as occurring in isolation from one another, but are seen as intertwined and interdependent. This section illustrates these assumptions in detail. A subsequent section critiques the thoroughness to which these elements have been found to be useful in therapy. By this point, the problem has become internalized. People assume the problem is a facet of their nature or inner-self.

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Chapter 6 : Comparative Study of Human Cultural Development - Jaan Valsiner - Google Books

Looks at the relationship between people and society. This book produces a semiotic theory of cultural psychology and provides a dynamic treatment of culture in human lives.

Received May 29; Accepted Jul The use, distribution or reproduction in other forums is permitted, provided the original author s or licensor are credited and that the original publication in this journal is cited, in accordance with accepted academic practice. No use, distribution or reproduction is permitted which does not comply with these terms. This article has been cited by other articles in PMC. Abstract The sense of agency SoA i. This makes it surprising that the emotion factor has been largely neglected in the field of agency research. Current empirical investigations of the SoA mainly focus on sensorimotor signals i. Here we argue that this picture is not sufficient to explain agency experience, since agency and emotions constantly interact in our daily life by several ways. Reviewing first recent empirical evidence, we show that self-action perception is in fact modulated by the affective valence of outcomes already at the sensorimotor level. This affective coding of agency be differentially altered in various neuropsychiatric diseases e. Emotions are the force initiating and guiding behavior by making people act in certain ways in order to achieve or avoid significant outcomes, and actions in turn change how we are feeling and give rise to particular emotional states. If a person feels in control over her own body or the environment she may experience affective states of pride or guilt, and vice versa, a context of helplessness and depression may alter her predictions and perception of actions and outcomes. It is therefore surprising that the affective dimensions and components of actions have not been taken into the equations of current models of the sense of agency SoA , i. Moreover, the affective components of our actions e. Here our goal is to explore from an affective perspective, what shapes our SoA. Current empirical and theoretical advances in understanding agentive self-awareness from an affective point of view will be discussed in order to stimulate future research and to suggest a necessary extension of current conceptual frameworks of agency to include the affective dimension of action. First, we briefly review recent views suggesting a tight link between emotion, action representation and self-awareness. Second, we provide a review of existing studies explicitly addressing affective influences on the SoA. The implications of this affective perspective for our understanding of relevant agency disorders will be discussed. The role of emotion in action representation and self-awareness Recent evidence in cognitive neurosciences suggests that action representation is strongly influenced by emotions and that several brain structures are operating in networks to integrate affectively significant signals with action cognition and relevant behavioral control processes Pessoa and Adolphs, The general idea of a direct link between perceptual states and action representation is most familiar from common coding theory in cognitive psychology Hommel et al. This theoretical approach has been further extended to include affective codes as being part of these action representations and essentially shaping them Krebs et al. It has been shown, for example, that learning of action-effect associations can be modulated by the motivational value of an action during the acquisition phase and the motivational disposition of an individual Muhle-Karbe and Krebs, It is worth noting, however, that goal representations associated with motivational states compared to the hedonic experience of the outcome itself might involve dissociable mechanisms and influences on action representations. Self-awareness in general has frequently been linked to the processing of emotions and bodily states. Affective accounts of selfhood assume that basic pre-reflective forms of self-awareness are grounded in representations of emotions and bodily sensations Damasio, Agency is considered to be one important predictor of changes in internal bodily states that generate interoceptive signals, for example an increase in heart rate when performing or preparing for a personally challenging action. These prediction signals are thought to give rise to a basic sense of presence and agentive awareness Seth et al. That means that, action perception and attribution is thought to be determined not only by exteroceptive and proprioceptive cues but also by their close interplay with interoceptive bodily signals. This multi-cue integration is at the core of an increasingly influential account of

agentive self-awareness, the multifactorial weighting account Synofzik et al. Multiple probabilistic cues are thought to be weighted as a function of their predictive accuracy for prospective agency and integrated with action-related signals based on their reliability and salience during action execution and during retrospective processing of the action. Important explanatory gaps still remain, though, with respect to the exact mechanisms of how precisely emotional states may interact with probabilistic and action-related signals to inform feelings and judgments of agency at different levels. Besides cognitive approaches to self-awareness, a strong motivational and emotional dimension of self-processing has been posited in psychology Leary, Experimental studies have shown that although people may prefer objective, accurate information about themselves under certain circumstances, the desire for self-enhancement or verification of pre-existing self-conceptions may override this motive Sedikides and Strube, In line with this view, it is well known that our mind has developed ways to maintain the integrity of a positive self-concept even in contexts of failure Mezulis et al. Ample evidence indicates the tendency in healthy individuals to make self-serving attributions by relating positive outcomes to the self and negative outcomes to others. This affective shaping of outcome attributions can be altered in different neuropsychiatric diseases; for example, it seems to be lacking in depression Alloy and Abramson, These findings can already be taken as first evidence for that fact that the selection of new self-relevant information might follow a differential weighting whereby some cues are weighted more strongly than others e. Yet this weighting might not always follow the rules of an statistical optimal cue integration, namely the reduction of uncertainty about the self as a cause of sensory input by giving most weight to the objectively most reliable cues, as would be suggested by optimal cue integration accounts Synofzik et al. Affective influences on the sense of agency Based on the above mentioned lines of evidence it is reasonable to generally assume a tight link between emotions and processes underlying agency registration. However, current accounts of the SoA are primarily computational cognitive models, grounded in constructs of motor control theory, without the need for emotional states to be taken into account Wolpert et al. Accordingly, the SoA is thought to depend on predictive cues derived from internal forward modeling of upcoming sensory action consequences in the motor system Frith et al. Following first critique of these models as accounts of agency Synofzik et al. Recent models assume a multifactorial weighting process based on some form of Bayesian optimal cue integration Fletcher and Frith, ; Synofzik et al. However, these models still largely spare out the contribution of emotional and motivational mechanisms, and only recently has empirical work begun to explicitly address the affective influences on specific sensorimotor markers of agency see also, Synofzik et al. Several emerging levels of evidence point toward the importance of emotional influences on both functional and dysfunctional agentive processing. This refers to the pervasive tendency of healthy individuals to make self-favoring causal attributions when facing significant positive or negative outcomes Greenberg et al. Specifically, people tend to attribute causes of positive outcomes more often to internal factors and negative outcomes more often to external factors. This seems to reflect a mechanism for maintaining self-esteem and reducing cognitive dissonance Harmon-Jones et al. This evidence for the existence of self-serving attribution biases is based on explicit, retrospective self-report, thus indicating that affective modulation occurs on the level of judgment of agency Synofzik et al. These reports are now complemented by recent findings demonstrating that the affective value of action outcomes already influences also the low-level sensorimotor representations of actions and agency in a self-serving way, i. Other studies observed reduced temporal binding between actions and consequences signaling monetary loss Takahata et al. These findings suggest the existence of automatic valence specific effects of emotions on implicit low-level measures of the SoA. However, they also have to be interpreted with caution asâ€”in contrast to a long-standing assumptionâ€”intentional binding does not necessarily reflect a signature of agency. As we have argued earlier Synofzik et al. Indeed, recent studies suggest that intentional binding is neither linked specifically to motor predictive processes Desantis et al. Notably, any observed emotional modulation of these low-level measures of action perception and SoA could in principle be mediated by predictive influences as well as postdictive reconstruction of the experience Synofzik et al. Future studies are needed to clearly

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modulate only one of these two factors. Alternatively, they could examine valence effects specifically at the early stages of anticipation and outcome processing in order to disentangle predictive and reconstructive components e. Predictive cues are assumed to be weighted according to their reliability to indicate the most likely outcome Moore et al. Moreover, the weighting of affective predictions and the perception of emotional valence of action outcomes could be affected by the emotional and attentive state of the individual, and may be critically altered in certain psychopathological conditions marked by distorted agency experience, which will be addressed in the following. Emotions in agency disorders Psychopathology research provides abundant evidence for a strong interrelation between emotion and action, suggesting that aberrant sensorimotor awareness could be rooted in deficient emotional processing of action-related signals. In affective disorders, such as mania and depression, action awareness abnormalities are at the core of the phenomenological expression of these disorders. At explicit levels, self-awareness is often dramatically altered towards grandiose delusions and inflated sense of power in periods of mania Knowles et al. Previous studies suggest that already in healthy individuals showing dysphoric compared to non-dysphoric affective states the experience of self-agency and self-serving attributions are reduced Aarts et al. Moreover, for depression the possibility has been raised that impaired action monitoring may represent an important depressive endophenotype Olvet and Hajcak, ; Holmes et al. The role of these monitoring abnormalities for the attenuated self-serving biases in action awareness in these patients, however, remains unclear. Another indication for emotional influences on agentive awareness comes from neurological patients with anosognosia for hemiplegia AHP , which can show delusional experience of self-agency despite a complete lack of voluntary movement after brain lesion Feinberg et al. These patients may claim that they can move on request or provide excuses confabulations for not moving, and some may even believe to have moved ignoring visual, proprioceptive and external cues signaling the absence of an action. Besides models assuming deficits in sensorimotor mechanisms Heilman et al. It has been noted that transient episodes of improved action awareness in these patients are accompanied by an increase in depressive symptoms Kaplan-Solms and Solms, ; Fotopoulou, AHP patients seem to fail to integrate negative emotions with explicit self-awareness Fotopoulou et al. Moreover, recent evidence shows that negative but not positive performance feedback can cause improved action awareness in these patients Besharati et al. Based on neuroimaging studies reporting damage in anterior parts of the insula Berti et al. It still remains to be explored, however, to which extent this impairment can explain the variations in the clinical presentations of AHP including accompanying confabulations and delusional beliefs around agency and ownership. Delusions of control in schizophrenia are often seen as the paradigmatic case of a disrupted SoA, and they have typically been explained as motor-cognitive phenomena without relation to emotional and motivational processes Frith et al. However, these frameworks fail to provide an explanation for the often emotionally tuned semantic content and context of delusions in schizophrenia, including delusions of control. Although studies focusing specifically on the thematic content of delusions of influence in schizophrenia patients are still missing, studies analyzing delusions in schizophrenia in general have shown that these refer often not to trivial, non-emotional actions in daily life e. Here the affective and moral valence gains major influence on both the sensorimotor and the cognitive level, such that the action experience and possibly also the action attribution is altered. Many experimentators so far have used mainly simplified non-affective actions e. Affective coding of agency: Emotions interact with agency in manifold ways, given the different levels and aspects of emotion representations and the various possible mechanisms mediating the interplay between emotion and action awareness.

Chapter 7 : SAGE Books - Approaches to Culture: Semiotic Bases for Cultural Psychology

The phenomena of affect are presented as quasi-structured affective fields, which undergo differentiation through semiotic mediators (signs). The system of semiotic mediators is dynamic, self.

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Chapter 9 : Search results for `semiotic resources` - PhilPapers

This is a reflection on Tine Jensen's article 'The Interpretation of Signs of Child Sexual Abuse' () and Robert Innis's considerations 'The Sign of Interpretation' (). The article considers first the theoretical consequences of temporality as irreversible flow in meaning making.