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Chapter 1 : The sociology of humor | giselinde kuipers - calendrierdelascience.com

"Everyday life is the most important dimension of society. Introducing classical and contemporary theory alongside key empirical work, this is a comprehensive exploration of everyday life sociologies.

Director Email Marc Brackett, Ph. His grant-funded research focuses on: Marc has published scholarly articles and has received numerous awards, including the Joseph E. Zins Award for his research on social and emotional learning and an honorary doctorate from Manhattanville College. Marc is the lead developer of RULER an acronym for the five key emotion skills of recognizing, understanding, labeling, expressing, and regulating emotions is an evidence-based approach to social and emotional learning that has been adopted by over 1, public, charter, and private pre-school to high schools across the United States and in other countries, including Australia, China, England, Italy, Mexico, Spain, and Sri Lanka. RULER infuses social and emotion learning into the immune system of schools by enhancing how school administrators lead, educators teach, students learn, and families parent. Research has shown that RULER boosts academic performance, decreases school problems like bullying, enriches classroom climates, reduces teacher stress and burnout, and enhances teacher instructional practices. Marc regularly consults with large companies, including Facebook and Google on best practices for integrating the principles of emotional intelligence into training and product design. With Facebook, he has developed a number of products, including: Scott is responsible for overseeing the strategy, management and operations of the Center. He serves on the board of a venture-backed digital healthcare technology company, having previously acted as interim CFO. She received her B. Dena oversees training, coaching, and education initiatives at the Center. Prior to her work at the Center, she served as an educator, teacher educator, diversity trainer, and curriculum developer. Dena brings with her a wealth of knowledge on teacher education and pedagogy and has published several popular articles on teacher education, social justice pedagogy, education reform, and bullying. The New Generation of Activists. She enjoys cooking, practicing yoga, and writing creatively. She is a licensed psychoanalyst, educator, and author, with over twenty-five years of experience treating individuals, couples, and groups. Robin holds a doctorate in applied psychology from New York University and a postdoctoral certificate in psychoanalytic group psychotherapy from the Postgraduate Center for Mental Health. She also works on High School RULER, adapting the curriculum for older students, and on a project to explore the intersection of self-awareness, emotion, and the arts. In collaboration with Facebook, she created a reporting process for cyberbullying incidents and a help center for bullied children. She is currently analyzing the data from that project to gain a deeper understanding of cyberbullying. She has been a guest on many local and national radio shows and has traveled widely to lecture on emotional intelligence. Jennifer received her B. She earned a Certificate of Advanced Study in administration and supervision at Southern Connecticut State University, and she is currently completing her dissertation in the department of Curriculum and Teaching at Teachers College, Columbia University. Her doctoral research is on accomplished novice urban teachers and their decisions to stay or leave their classrooms. Jennifer has served as a high school English teacher and assistant principal and twice as a middle school principal, all in suburban settings. While she was completing her work at Columbia, she served as director of education and of secondary school redesign at two prominent national organizations whose work was focused on social and emotional learning, consulting with public and independent schools across the country and internationally and publishing a number of related articles. After completing her coursework at Columbia, she served as the executive director of professional learning and the chief talent officer in the Hartford, Connecticut Public Schools and later as the director of secondary education in the Westport, Connecticut Public Schools. Her goal is to bring the Emotion Revolution to her country and to integrate Social and Emotional Learning into the Italian school system. Laura is also part of the Emotion Revolution in the

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workplace, and she has trained thousands of people from different organizations around the world on emotional intelligence and work-related stress, with a special focus on human factors in aviation. Craig earned his B. One of her primary focuses this year is helping to run the Yale Wellness Project, which is a large study of a few college wellness programs. Christina is also involved in the Emotion Revolution for Educators study, which looked at the wellbeing of 9, educators from across the country. She holds an M. Over the last six years, she has worked with over 15 colleges and universities nationwide managing communication campaigns, course content revision, and implementation of new graduate and undergraduate programs. As a passionate project manager, Erin truly enjoys working with different teams and methodologies to reach shared objectives. RULER for families supports emotional skill building in the home, as well as explores opportunities to further develop partnerships between families and schools. While the bulk of her experience is in working with middle and high school aged students, she enjoys working with children and families of all ages to help them lead healthier and happier lives. Cipriano is an Applied Developmental and Educational Psychologist, and her research focuses on serving vulnerable youth through systematic examination of the interactions within their homes, schools, and communities to promote pathways to optimal developmental outcomes. Cipriano has extensive experience working in classrooms with traditionally underserved student and teacher populations, providing training to teachers and support staff, and direct instruction to students. Cipriano directs a team of student and faculty researchers committed to improving outcomes for students and teachers in classrooms serving students with diverse learning needs and designs and maintains large-scale basic and applied research studies on: She is the Principle Investigator of several funded research to practice projects and regularly disseminate her science in both academic journals and professional development workshops for pre-service and in-service educators and school personnel. Cipriano received her Ph. You can learn more about her career at www. In various research and training roles at the Center for over 15 years, she has managed and coordinated several projects focused on the development, implementation, and evaluation of RULER from early childhood through high school. Outside of her work at the Center, she is a certified group fitness instructor and health coach. Beatris earned her B. At Illinois, Beatris worked as a research assistant under Dr. Chris Fraley in the Attachment, Personality, and Emotion Lab where she assisted in the development of an original coding protocol to study interactions between intimate couples. Beatris also worked as a research assistant under Dr. Howard Berenbaum in the Emotion Lab where she wrote her senior thesis on the role of emotion regulation strategies in the Depression-Rumination relationship. Sarah was the co-author of a study published in the journal *Eating Behaviors*, that focused on emotion regulation and disordered eating. Her duties at the Center entail working primarily with the Botin Foundation to formulate workshops that teach emotional regulation through creativity and art to adults and children. She earned her B. With this undergraduate education, Ellie was able to study psychology at Northeastern and painting at the SMFA at Tufts allowing her to combine these discourses. For her final thesis, Ellie visually depicted perception and metaperception in her interpersonal relationships through the form of large-scale oil paintings. She hopes to continue this body of work, allowing her experiences at the Yale Center for Emotional Intelligence to inform her artistic practice. He develops the strategic partnerships needed to expand the scope and scale of Center research, evaluation, and programming. Jim holds a B. He was a postdoctoral fellow at Penn State University and the University of Cincinnati, where he also taught, and he was a lecturer at John Carroll University and a visiting professor at Mount Holyoke College. He has published several articles on kinship, gift exchange, and the origins of Indonesian nationalism. He is currently writing about compassion in modern history. Her role includes research and data analysis as well as developing content to engage with and empower high school students. Elinor received her B. Alexandra earned her B. During her undergraduate career Alexandra worked as an undergraduate research assistant in Dr. Alexandra plans to pursue a Ph. She serves as project director for RULER for high schools, which helps bring social-emotional learning to high school students and educators to

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promote safe, nurturing environments where students and educators can reach their full potential. Jessica received her B. Before coming to the Center, she worked as an Associate in the management consulting field focusing on culture change, leadership and team development, personal and professional coaching, and organizational dynamics and health. Rachelle holds a B. She provides professional development training and support as well as content and connectivity for the Early Childhood community. Prior to joining the Center, she worked in community, non-profit, Early Childhood, and public school settings as an educator, social worker, professional development provider, and organizer. Her interests converge around child development, social justice pedagogy and policy and change, and teacher practice. She is a licensed social worker and certified educator in the state of Connecticut, holds a dual B. R in ethics from Yale University, an M. For ten years, prior to joining the Center, Danica held a variety of finance and business operations positions at Yale, starting at the Yale School of Management. She began her career working for housing authorities in southwestern Connecticut. Danica holds a B. Among the projects in development are an emotionally intelligent workshop series, dynamic online resources for families, and an online guide for schools to direct their family engagement efforts. She has taught preschoolâ€”middle school, served as a senior administrator of an independent school in the Bay Area of California, curated at TEDx event on Compassion and Education, designed nationally recognized service learning and environmental stewardship programs, and Ashoka selected her as a Change Leader for catalyzing empathy into action. Kathryn holds a B. Prior to her work at the Center, she served as an early childhood educator, education consultant, evaluator, and data analyst. She is further interested in promoting the constructive use of assessment and evaluation tools for enhancing the efficacy and efficiency of complex educational and social interventions across disciplines. She has been at Yale for nearly a decade supporting University leadership in various departments. Prior to joining the Center, she owned her own business and provided administrative support in the private sector. She graduated from Katharine Gibbs College. In her free time, Michelle is active in community service and volunteerism. Before coming to the Center, she was a high school English teacher in Philadelphia. A graduate of the University of Connecticut Neag School of Education, Julie has also worked in varying capacities in K education in several Connecticut school districts. Her role encompasses everything from data cleaning and analysis to creating content to engage with high school students across the country. Rose hopes to pursue a PhD in clinical psychology studying the interplay between emotions, cognition, and mood disorders. He graduated Princeton University with a B. Prior to joining the Center she worked as an elementary school teacher, middle and high school counselor, and middle and high school administrator in the Washington D. She supported school-wide conversations about mental wellness and encouraged students to find balance in their lives. Kari received a B. She completed her undergraduate studies at the University of Zagreb in Croatia, received her doctorate from the University of New Hampshire, and did postdoctoral work at the Interpersonal Communication and Interaction laboratory at Tufts University. She is currently the principal investigator on three projects:

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Chapter 2 : Individual and Society

Poul Poder. Sociology of emotions, sociology of violence. ' The sociology of emotions: Managing, exchanging and generating emotions in everyday life ', i MH Jacobsen (red.), Encountering the.

Coercive control Coercive power is the application of negative influences. It includes the ability to demote or to withhold other rewards. The desire for valued rewards or the fear of having them withheld that ensures the obedience of those under power. Coercive power tends to be the most obvious but least effective form of power as it builds resentment and resistance from the people who experience it. Threats and punishment are common tools of coercion. Implying or threatening that someone will be fired, demoted, denied privileges, or given undesirable assignments “ these are characteristics of using coercive power. Extensive use of coercive power is rarely appropriate in an organizational setting, and relying on these forms of power alone will result in a very cold, impoverished style of leadership. Andersen in "Close encounters: Power is a perception in a sense that some people can have objective power, but still have trouble influencing others. People who use power cues and act powerfully and proactively tend to be perceived as powerful by others. Power as a Relational Concept: Power exists in relationships. Partners in close and satisfying relationships often influence each other at different times in various arenas. Power as Resource Based: Power usually represents a struggle over resources. The more scarce and valued resources are, the more intense and protracted are power struggles. The scarcity hypothesis indicates that people have the most power when the resources they possess are hard to come by or are in high demand. The person with less to lose has greater power in the relationship. Dependence power indicates that those who are dependent on their relationship or partner are less powerful, especially if they know their partner is uncommitted and might leave them. According to interdependence theory, quality of alternatives refers to the types of relationships and opportunities people could have if they were not in their current relationship. The principle of least interest suggests that if a difference exists in the intensity of positive feelings between partners, the partner who feels the most positive is at a power disadvantage. Power as Enabling or Disabling: Power can be enabling or disabling. Research [citation needed] has been shown that people are more likely to have an enduring influence on others when they engage in dominant behavior that reflects social skill rather than intimidation. People who communicate through self-confidence and expressive, composed behavior tend to be successful in achieving their goals and maintaining good relationships. Power can be disabling when it leads to destructive patterns of communication. This can lead to the chilling effect where the less powerful person often hesitates to communicate dissatisfaction, and the demand withdrawal pattern which is when one person makes demands and the other becomes defensive and withdraws mawasha, Both effects have negative consequences for relational satisfaction. Power as a Prerogative: The prerogative principle states that the partner with more power can make and break the rules. Powerful people can violate norms, break relational rules, and manage interactions without as much penalty as powerless people. In addition, the more powerful person has the prerogative to manage both verbal and nonverbal interactions. They can initiate conversations, change topics, interrupt others, initiate touch, and end discussions more easily than less powerful people. See expressions of dominance. Rational choice framework [edit] Game theory , with its foundations in the Walrasian theory of rational choice , is increasingly used in various disciplines to help analyze power relationships. One rational choice definition of power is given by Keith Dowding in his book Power. In this setting we can differentiate between: This framework can be used to model a wide range of social interactions where actors have the ability to exert power over others. Cultural hegemony [edit] In the Marxist tradition, the Italian writer Antonio Gramsci elaborated the role of ideology in creating a cultural hegemony , which becomes a means of bolstering the power of capitalism and of the nation-state. The back end, the beast, represented the more

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classic, material image of power, power through coercion, through brute force, be it physical or economic. In Russia, this power was lacking, allowing for a revolution. However, in Western Europe, specifically in Italy, capitalism had succeeded in exercising consensual power, convincing the working classes that their interests were the same as those of capitalists. In this way revolution had been avoided. While Gramsci stresses the significance of ideology in power structures, Marxist-feminist writers such as Michele Barrett stress the role of ideologies in extolling the virtues of family life. In wartime it is accepted that women perform masculine tasks, while after the war the roles are easily reversed. Therefore, according to Barrett, the destruction of capitalist economic relations is necessary but not sufficient for the liberation of women. He shows that power over an individual can be amplified by the presence of a group. Foucault[edit] For Michel Foucault, the real power will always rely on the ignorance of its agents. No single human, group nor single actor runs the dispositif machine or apparatus but power is dispersed through the apparatus as efficiently and silently as possible, ensuring its agents to do whatever is necessary. This milieu both artificial and natural appears as a target of intervention for power according to Foucault which is radically different from the previous notions on sovereignty, territory and disciplinary space inter woven into from a social and political relations which function as a species biological species. He writes, "A body is docile that may be subjected, used, transformed and improved. Instead of using corporeal punishment in order to convince people to adhere to the laws of the day, Foucault says power becomes internalized during this period. Instead of watching someone be drawn and quartered in a public space, political power is exerted on individuals in a way that compels them to obey laws and rules on their own - without this show of force. He builds on the ideas of Jeremy Bentham regarding the Panopticon in which prison inmates are compelled to behave and control themselves because they might be in the view of the prison guard. The physical shape of the Panopticon creates a situation in which the prison guard need not be present for this to happen, because the mere possibility of the presence of the guard compels the prisoners to behave. Foucault takes this theory and makes it generalize to everyday life. He claims that this kind of surveillance is constant in modern society, and the populous at large enacts it. She also cites diet, exercise, and skin care, among other processes, as sites in which the feminine body is made docile. Clegg[edit] Stewart Clegg proposes another three-dimensional model with his "circuits of power" [15] theory. This model likens the production and organizing of power to an electric circuit board consisting of three distinct interacting circuits: These circuits operate at three levels, two are macro and one is micro. The episodic circuit is the micro level and is constituted of irregular exercise of power as agents address feelings, communication, conflict, and resistance in day-to-day interrelations. The outcomes of the episodic circuit are both positive and negative. The dispositional circuit is constituted of macro level rules of practice and socially constructed meanings that inform member relations and legitimate authority. The facilitative circuit is constituted of macro level technology, environmental contingencies, job design, and networks, which empower or disempower and thus punish or reward, agency in the episodic circuit. All three independent circuits interact at "obligatory passage points" which are channels for empowerment or disempowerment. Galbraith[edit] JK Galbraith summarizes the types of power as being "condign" based on force, "compensatory" through the use of various resources or "conditioned" the result of persuasion, and their sources as "personality" individuals, "property" their material resources and "organizational" whoever sits at the top of an organisational power structure. Thus a political regime maintains power because people accept and obey its dictates, laws and policies. For Sharp, political power, the power of any state "regardless of its particular structural organization" ultimately derives from the subjects of the state. If subjects do not obey, leaders have no power. Rejecting instructive power is possible "rejecting destructive power is not. By using this distinction, proportions of power can be analyzed in a more sophisticated way, helping to sufficiently reflect on matters of responsibility. The theory analyzes the culture of the powerful. The powerful comprise those people in society with easy access to resources, those who can exercise power without considering their actions. The unmarked category can form

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the identifying mark of the powerful. The unmarked category becomes the standard against which to measure everything else. One can often overlook unmarked categories. Whiteness forms an unmarked category not commonly visible to the powerful, as they often fall within this category. The unmarked category becomes the norm, with the other categories relegated to deviant status. Social groups can apply this view of power to race, gender, and disability without modification: The thought of Friedrich Nietzsche underlies much 20th century analysis of power. Some schools of psychology, notably that associated with Alfred Adler, place power dynamics at the core of their theory where orthodox Freudians might place sexuality. Psychological research[edit] Recent experimental psychology suggests that the more power one has, the less one takes on the perspective of others, implying that the powerful have less empathy. Adam Galinsky, along with several coauthors, found that when those who are reminded of their powerlessness are instructed to draw Es on their forehead, they are 3 times more likely to draw them such that they are legible to others than those who are reminded of their power. In one example, powerful people turned off an irritatingly close fan twice as much as less powerful people. Researchers have documented the bystander effect: Empathy gap "Power is defined as a possibility to influence others. Having power or not having power can cause a number of psychological consequences. It leads to strategic versus social responsibilities. It was concluded[by whom? Being strategic can also mean to defend when one is opposed or to hurt the decision-maker. These studies compared behavior done in different power given[clarification needed] situations. The recipient has no choice of rejecting the offer. The behavior observed was that the person offering the proposal would act less strategically than would the one offering in the ultimatum game. Self-serving also occurred and a lot of pro-social behavior was observed. Coercive power Abusive power and control or controlling behaviour or coercive control is the way that abusers gain and maintain power and control over a victim for an abusive purpose such as psychological, physical, sexual, or financial abuse. The abuse can be for various reasons such as personal gain, personal gratification, psychological projection, devaluation, envy or just for the sake of it as the abuser may simply enjoy exercising power and control. Controlling abusers may use multiple tactics to exert power and control over their victims. The tactics themselves are psychologically and sometimes physically abusive.

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Chapter 3 : Parental Mediation Theory for the Digital Age | Communication Theory | Oxford Academic

Der folgende Beitrag befaßt sich mit der Frage, was getan werden könnte, damit mehr Männer sich bei der Kindererziehung engagieren. Gerade im Hinblick auf das Ziel der Frankfurter Konferenz.

Exercises and Activities Included in Chapter 7 p. Supplementary Teaching Materials A. Instructors who want to give students a sense of how emotion is studied experimentally might consider having them listen to a recent radio interview with psychological social psychologist David DeSteno, director of the Social Emotions Lab at Northeastern University: The listener is guided through the experimental protocol used by DeSteno in his research on jealousy and revenge. Without directly talking about ethics in research, the interviewer draws attention to the potential ethical issues inherent in this type of research, which might serve as an interesting discussion point. The research DeSteno talks about in the interview from his book *Out of Character* suggests that men are more likely than women to exact harsh revenge on someone they think as wronged them, which he interprets within an evolutionary framework. DeSteno also found that jealousy is motivated by social and cognitive factors, such as social comparisons with, e. As is typical of research within psychological social psychology e. DeSteno, David and Piercarlo Valdesolo. The story, which focuses on hypocrisy vs. According to Clanton, jealousy is distinct from envy, which is resentment of someone who has something that one does not. Clanton argues that conceptualizations of jealousy within the United States have changed substantially since the s. By the s and s, this view had changed dramatically. Jealousy was viewed as inappropriate and bad for relationships. It was seen as a personal defect, and thus people started feeling guilty about being overly jealous. Clanton argues that this shift was due to increases in personal freedom and choice in marriage and other intimate relationships. Thus, how people experience jealousy is a reflection of broader cultural and institutional patterns Clanton In most of these accounts, the perpetrator is male. Students might be asked to consider why this is the case. Although the outcomes may vary, jealousy occurs across gender. According to Clanton, at the micro level, jealousy reflects the balance of power in a relationship. The less egalitarian the relationship e. Reflections From Popular Culture. This article may be of use to instructors who wish to discuss emotions in a cross-cultural perspective. Overall, the study findings suggest that feelings and expressive behaviors are relatively stable across cultures, whereas what gives rise to emotions, and how emotions are represented symbolically and regulated, varies substantially across societies. Students sometimes find it difficult to grasp the concept of feeling rules and how they differ from behaviorally-oriented display rules. After reading about emotion norms, students are asked to complete and turn in answers to the following questions anonymously in class. The questions are presented on a single-page handout with enough space provided per question for a fairly detailed response. Describe a time when you violated a display rule. What, if anything, happened? How did others respond to your behavior? Approximate age at time of the violation: Describe a time when you violated a feeling rule. What, if anything, happened as a consequence of this norm violation? Other patterns are also likely to emerge e. The sites that come up in a general Internet search tend to be oriented toward individuals who want to learn how to better control their feelings or how they express their emotions. Although the focus of these websites is often on work-related issues or contexts, there is very little information accessible via the Internet that addresses the downsides of emotional labor. The following teaching activity pertains to the material on emotions as social control, on pages of Chapter 8, and is designed to help students understand the distinction between embarrassment and shame. The activity references text and research findings published in the following three articles within psychological social psychology. Students are asked to respond, in writing, to the following questions in class adapted from the priming activity used by Miller and Tangney , p. The descriptions are turned in without names and then analyzed by the instructor for themes. In addition, students are asked to discuss how the emotions they experienced in the situations they

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described impacted their current and subsequent behaviors. About how long did the embarrassment last?
About how long did the shame last?

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Chapter 4 : Search results for `affect` - PhilPapers

Poder, P. () 'The Sociology of Emotions â€” Managing, Exchanging and Generating Emotions in Everyday Life', in M. Jacobsen (ed.) Sociologies of the Unnoticed, London: Palgrave Macmillan,

Their comments on style and substance have resulted in a final version that is considerably clearer and broader than the draft that I originally submitted. Emotion has long been recognized in sociology as crucially important, but most references to it are generalized and vague. In this essay, I nominate shame, specifically, as the premier social emotion. Many sociological theorists have implied that emotions are a powerful force. Durkheim implicated collective sentiments in the creation of solidarity through moral community. Even Marx and Engels involved emotions in class tensions and in the solidarity of rebellious classes. But the classic formulations have led nowhere, because they concerned emotions in general. Our knowledge of emotions is not generalized, but particular. For example, we believe we know a great deal about anger: We also have similar kinds of beliefs about other primary emotions, such as fear, grief, shame, contempt, disgust, love and joy. Our shared beliefs about specific emotions allow us to communicate with each other on this topic, and restrain flights of fancy. The different emotions may have several underlying similarities, but what is much more obvious are the differences in origins, appearance, and trajectories. It is for this reason that general statements have so little meaning. Some of what Durkheim, Mead, and Parsons said about emotion might appear plausible when applied to one emotion, say anger or fear, but not to others. In any case, even the theorists who dealt with emotions explicitly did not develop concepts of emotion, investigate their actual occurrence in real life, nor collect data. Their discussions of emotion, therefore, have not resulted in knowledge that would improve upon our shared beliefs. In this essay I examine a specific emotion, shame, in some detail. American society is a shame-based culture, but shame remains hidden. Since there is shame about shame, it remains under taboo. The taboo on shame is so strict that we behave as if shame does not exist Kaufman *Italics added*; see also Kaufman and Raphael ; Scheff A large part of the cultural defense against shame is linguistic; the English language, particularly, disguises shame. I will review sociological and psychoanalytic approaches, with emphasis on the contributions of Cooley on shame, and Goffman on embarrassment. I will also show why it might be necessary to establish a new working concept of bond affect that I propose to call Shame. According to one current definition, a taboo involves: The prohibition of an action or the use of an object based on ritualistic distinctions of them either as being sacred and consecrated or as being dangerous, unclean, and accursed Encyclopedia Britannica Online Shame is not consecrated in modern societies. Because there is usually shame about shame, one risks offense by referring to it. Defining taboo as an institution that evokes shame, because it points to an identifiable process, may be an improvement over other definitions. The encyclopedia definition goes on to note a very general point about taboos that will also be emphasized here: There is broad agreement that the taboos current in any society tend to relate to objects and actions that are significant for the social order and that belong to the general system of social control. Elias found that the civilizing process in Europe was built on two contradictory movements: To understand the crucial function played by shame in systems of social control, it will first be necessary to define it in a way that is broader than current usage. The narrowest conceptions are found in vernacular English, orthodox psychoanalytic theory, and experimental social psychology. A broad conception is found in qualitative and micro-linguistic research, and in vernacular usage in traditional societies. It is also implied in theories developed by Mead, Cooley, and Goffman, as discussed below. European languages other than English have two kinds of shame. In German, for example, there is schande disgrace shame and scham everyday shame. French makes exactly the same distinction, honte and pudeur. With the exception of English, the languages of all modern societies have a word for everyday shame, and another word for disgrace shame.

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Since English has no word for everyday shame, one cannot discuss shame in English without risking offense. In this way, English, uniquely among all languages, blocks off a whole area of personhood from discussion. One way around the taboo is rather than referring to shame, to use a softer, less offensive member of the same family of emotions. Goffman took this route. The books that established his reputation imply that embarrassment is the key emotion in social interaction, as Goffman himself stated explicitly in his essay on embarrassment. Schudson noted this emphasis but made an issue of it. He complained that although Goffman seemed to be saying that embarrassment is crucially important, he never explained why. A preliminary attempt to answer this question was offered by Heath. Embarrassment lies at the heart of the social organization of day-to-day conduct. It provides a personal constraint on the behavior of the individual in society and a public response to actions and activities considered problematic or untoward. It permeates everyday life and our dealings with others. Building on the work of earlier theorists, I propose a definition of shame in its broad sense and a theory and method for studying its role in self and society. The first issue to be faced is that shame is both a social and a psychological phenomenon. Shame Arises Because the Self is Social. Social conceptions of the self can serve as the background for a broad definition of shame. Mead proposed that the self is a social phenomenon as much as a biological one. This idea is central to the social psychology of Mead, Cooley, and Goffman. Mead himself gave very little attention to shame or any other emotion. The problem that he attacked was the basis of reflective intelligence. He needed the idea of role taking to explain the origins of intelligence and objectivity. For Cooley, shame and pride both arose from seeing oneself from the point of view of the other. But his concept of "the looking glass self," which implies the social nature of the self, refers directly and exclusively to pride and shame. Cooley saw self-monitoring in three steps. A self-idea of this sort seems to have three principal elements: In this passage he restricts self-feelings to the two he thought the most significant, pride and shame considering "mortification" to be a shame variant. To make sure we understand this point, he mentions shame three more times in the passage that follows, emphasis added: The comparison with a looking-glass hardly suggests the second element, the imagined judgment, which is quite essential. This is evident from the fact that the character and weight of that other, in whose mind we see ourselves, makes all the difference with our feeling. We are ashamed to seem evasive in the presence of a straightforward man, cowardly in the presence of a brave one, gross in the eyes of a refined one and so on. We always imagine, and in imagining share, the judgments of the other mind. The way in which Cooley linked intersubjective connectedness, on the one hand, with pride and shame, on the other, could have been the basis for a general social psychological theory of bond affect. Even though the looking glass self was appreciated and frequently cited in mainstream sociology and social psychology, the part involving pride and shame was simply ignored. He simply used these words as if their meaning were simple and singular. But in Western societies, the meaning of pride and shame is neither simple nor singular. The meaning of these words is complex, and laden with emotion. As already indicated, the word shame alone also has negative connotations to the point that it is taboo. Perhaps because he was born in the 19th century, when these words may have been less weighted with feeling, Cooley could have been unaware of the problem. In any case, his insights into the relationship between attunement and emotion were ignored until my review Scheff, a hiatus of 68 years. Goffman also pursued the idea of emotions arising out role taking, but formulated it less directly than Cooley, dealing with embarrassment rather than shame. But more than Cooley, and much more than Mead, Goffman fleshed out the link between embarrassment and role taking by providing many examples; ; a; These examples allow the reader concrete understanding of ideas that are only abstractions in Mead and Cooley. Goffman also made the key sociological point about embarrassment: Everyone is extremely sensitive to the exact nuance of deference they receive. One assumes that embarrassment is a normal part of normal social life, the individual becoming uneasy not because he is personally maladjusted but rather because he is not. Embarrassment is not an irrational impulse breaking through social prescribed behavior, but part of this orderly behavior itself. One piece of the

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puzzle is suggested by his book *Stigma*. Since shame is the central topic of this work, it provided him with ample opportunity to explore the relationship between embarrassment and shame. But he did not: In the 30 pages of Chapter VI, he mentioned shame or ashamed 4 times, guilt and humiliation once each, and embarrassment 7 times. But this count underplays his consideration of everyday bond affects, because there are many more images that imply them. One example from the same chapter should be enough to make this point: He may add to the precariousness of his position by engaging in just those defensive maneuvers that would employ if he were really guilty. In this way it is possible for all of us to become fleetingly for ourselves the worst person we can imagine that others might imagine us to be. Surprisingly, Goffman was not content with only a conceptual definition, but also offered an operational one: An individual may recognize extreme embarrassment in others and even in himself by the objective signs of emotional disturbance: As Mark Baldwin remarked about shyness, there may be "a lowering of the eyes, bowing of the head, putting of hands behind the back, nervous fingering of the clothing or twisting of the fingers together, and stammering, with some incoherence of idea as expressed in speech. In cases of mild discomfiture, these visible and invisible flusterings occur but in less perceptible form Goffman, emphasis added. This definition links an interior emotion with surface observables. With his usual uncanny instinct, in the last sentence he even seems to hint at the need for further elaboration of the operational definition: The few social science theorists who emphasize emotions seldom define them, even conceptually. There is no hint of even a conceptual definition in Freud, Cooley, or Simmel. His proposition that the threshold for shame is advanced in the civilizing process is the central thread. Yet Elias offered no definition of shame in either book, seeming to assume that the reader would understand the concept of shame in the same way that he did.

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Chapter 5 : References to Published Literature | Peaceful Societies

This case is a starting point for the theoretical argument that power analysis can benefit from analysing how emotions are engendered as part of power processes, and not merely repressed or.

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Chapter 6 : Power (social and political) - Wikipedia

Poder, P , ' The sociology of emotions: Managing, exchanging and generating emotions in everyday life ', i MH Jacobsen (red.), Encountering the Everyday. An Introduction to the Sociologies of the Unnoticed., Palgrave Macmillan, New York, s.

Darwin, therefore, argued that emotions evolved via natural selection and therefore have universal cross-cultural counterparts. Darwin also detailed the virtues of experiencing emotions and the parallel experiences that occur in animals. This led the way for animal research on emotions and the eventual determination of the neural underpinnings of emotion. Contemporary More contemporary views along the evolutionary psychology spectrum posit that both basic emotions and social emotions evolved to motivate social behaviors that were adaptive in the ancestral environment. MacLean claims that emotion competes with even more instinctive responses, on one hand, and the more abstract reasoning, on the other hand. The increased potential in neuroimaging has also allowed investigation into evolutionarily ancient parts of the brain. Important neurological advances were derived from these perspectives in the s by Joseph E. Research on social emotion also focuses on the physical displays of emotion including body language of animals and humans see affect display. The first modern version of such theories came from William James in the s. LeDoux [49] and Robert Zajonc [50] who are able to appeal to neurological evidence. James's "Lange theory In his article [51] William James argued that feelings and emotions were secondary to physiological phenomena. In his theory, James proposed that the perception of what he called an "exciting fact" directly led to a physiological response, known as "emotion. The Danish psychologist Carl Lange also proposed a similar theory at around the same time, and therefore this theory became known as the James's "Lange theory. As James wrote, "the perception of bodily changes, as they occur, is the emotion. An emotion-evoking stimulus snake triggers a pattern of physiological response increased heart rate, faster breathing, etc. This theory is supported by experiments in which by manipulating the bodily state induces a desired emotional state. Its main contribution is the emphasis it places on the embodiment of emotions, especially the argument that changes in the bodily concomitants of emotions can alter their experienced intensity. Most contemporary neuroscientists would endorse a modified James's "Lange view in which bodily feedback modulates the experience of emotion. Cannon's "Bard theory Walter Bradford Cannon agreed that physiological responses played a crucial role in emotions, but did not believe that physiological responses alone could explain subjective emotional experiences. He argued that physiological responses were too slow and often imperceptible and this could not account for the relatively rapid and intense subjective awareness of emotion. An emotion-evoking event snake triggers simultaneously both a physiological response and a conscious experience of an emotion. Phillip Bard contributed to the theory with his work on animals. Bard found that sensory, motor, and physiological information all had to pass through the diencephalon particularly the thalamus , before being subjected to any further processing. Therefore, Cannon also argued that it was not anatomically possible for sensory events to trigger a physiological response prior to triggering conscious awareness and emotional stimuli had to trigger both physiological and experiential aspects of emotion simultaneously. Schachter did agree that physiological reactions played a big role in emotions. He suggested that physiological reactions contributed to emotional experience by facilitating a focused cognitive appraisal of a given physiologically arousing event and that this appraisal was what defined the subjective emotional experience. Emotions were thus a result of two-stage process: For example, the physiological arousal, heart pounding, in a response to an evoking stimulus, the sight of a bear in the kitchen. The brain then quickly scans the area, to explain the pounding, and notices the bear. Consequently, the brain interprets the pounding heart as being the result of fearing the bear. Subjects were observed to express either anger or amusement depending

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on whether another person in the situation a confederate displayed that emotion. Cognitive theories[edit] With the two-factor theory now incorporating cognition, several theories began to argue that cognitive activity in the form of judgments, evaluations, or thoughts were entirely necessary for an emotion to occur. One of the main proponents of this view was Richard Lazarus who argued that emotions must have some cognitive intentionality. The cognitive activity involved in the interpretation of an emotional context may be conscious or unconscious and may or may not take the form of conceptual processing. Cognitive appraisalâ€”The individual assesses the event cognitively, which cues the emotion. Physiological changesâ€”The cognitive reaction starts biological changes such as increased heart rate or pituitary adrenal response. Actionâ€”The individual feels the emotion and chooses how to react. Jenny sees a snake. Jenny cognitively assesses the snake in her presence. Cognition allows her to understand it as a danger. Her brain activates the adrenal glands which pump adrenaline through her blood stream, resulting in increased heartbeat. Jenny screams and runs away. Lazarus stressed that the quality and intensity of emotions are controlled through cognitive processes. These processes underline coping strategies that form the emotional reaction by altering the relationship between the person and the environment. George Mandler provided an extensive theoretical and empirical discussion of emotion as influenced by cognition, consciousness, and the autonomic nervous system in two books *Mind and Emotion*, , and *Mind and Body: Psychology of Emotion and Stress*, There are some theories on emotions arguing that cognitive activity in the form of judgments, evaluations, or thoughts are necessary in order for an emotion to occur. A prominent philosophical exponent is Robert C. Solomon claims that emotions are judgments. The theory proposed by Nico Frijda where appraisal leads to action tendencies is another example. It has also been suggested that emotions affect heuristics, feelings and gut-feeling reactions are often used as shortcuts to process information and influence behavior. Perceptual theory Theories dealing with perception either use one or multiples perceptions in order to find an emotion Goldie, A recent hybrid of the somatic and cognitive theories of emotion is the perceptual theory. This theory is neo-Jamesian in arguing that bodily responses are central to emotions, yet it emphasizes the meaningfulness of emotions or the idea that emotions are about something, as is recognized by cognitive theories. The novel claim of this theory is that conceptually-based cognition is unnecessary for such meaning. Rather the bodily changes themselves perceive the meaningful content of the emotion because of being causally triggered by certain situations. In this respect, emotions are held to be analogous to faculties such as vision or touch, which provide information about the relation between the subject and the world in various ways. Affective events theory Affective events theory is a communication-based theory developed by Howard M. Weiss and Russell Cropanzano , that looks at the causes, structures, and consequences of emotional experience especially in work contexts. This theory suggests that emotions are influenced and caused by events which in turn influence attitudes and behaviors. This theoretical frame also emphasizes time in that human beings experience what they call emotion episodesâ€” a "series of emotional states extended over time and organized around an underlying theme. Weiss and Daniel J. Situated perspective on emotion[edit] A situated perspective on emotion, developed by Paul E. Griffiths and Andrea Scarantino, emphasizes the importance of external factors in the development and communication of emotion, drawing upon the situationism approach in psychology. In contrast, a situationist perspective on emotion views emotion as the product of an organism investigating its environment, and observing the responses of other organisms. Emotion stimulates the evolution of social relationships, acting as a signal to mediate the behavior of other organisms. In some contexts, the expression of emotion both voluntary and involuntary could be seen as strategic moves in the transactions between different organisms. The situated perspective on emotion states that conceptual thought is not an inherent part of emotion, since emotion is an action-oriented form of skillful engagement with the world. Griffiths and Scarantino suggested that this perspective on emotion could be helpful in understanding phobias, as well as the emotions of infants and animals. Genetics[edit] Emotions can motivate social interactions and

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relationships and therefore are directly related with basic physiology , particularly with the stress systems. This is important because emotions are related to the anti-stress complex, with an oxytocin-attachment system, which plays a major role in bonding. Emotional phenotype temperaments affect social connectedness and fitness in complex social systems Kurt Kortschal These characteristics are shared with other species and taxa and are due to the effects of genes and their continuous transmission. Information that is encoded in the DNA sequences provides the blueprint for assembling proteins that make up our cells. Zygotes require genetic information from their parental germ cells, and at every speciation event, heritable traits that have enabled its ancestor to survive and reproduce successfully are passed down along with new traits that could be potentially beneficial to the offspring. In the five million years since the lineages leading to modern humans and chimpanzees split, only about 1. This suggests that everything that separates us from chimpanzees must be encoded in that very small amount of DNA, including our behaviors. Students that study animal behaviors have only identified intraspecific examples of gene-dependent behavioral phenotypes. In voles *Microtus* spp. Another potential example with behavioral differences is the FOXP2 gene, which is involved in neural circuitry handling speech and language Vargha-Khadem et al. Its present form in humans differed from that of the chimpanzees by only a few mutations and has been present for about , years, coinciding with the beginning of modern humans Enard et al. Speech, language, and social organization are all part of the basis for emotions. Neurocircuitry[edit] Based on discoveries made through neural mapping of the limbic system , the neurobiological explanation of human emotion is that emotion is a pleasant or unpleasant mental state organized in the limbic system of the mammalian brain. Emotions can likely be mediated by pheromones see fear. Paleocircuits are neural platforms for bodily expression configured before the advent of cortical circuits for speech. They consist of pre-configured pathways or networks of nerve cells in the forebrain , brain stem and spinal cord. The motor centers of reptiles react to sensory cues of vision, sound, touch, chemical, gravity, and motion with pre-set body movements and programmed postures. With the arrival of night-active mammals , smell replaced vision as the dominant sense, and a different way of responding arose from the olfactory sense, which is proposed to have developed into mammalian emotion and emotional memory. The mammalian brain invested heavily in olfaction to succeed at night as reptiles slept—“one explanation for why olfactory lobes in mammalian brains are proportionally larger than in the reptiles. These odor pathways gradually formed the neural blueprint for what was later to become our limbic brain. Pioneering work by Broca , Papez , and MacLean suggested that emotion is related to a group of structures in the center of the brain called the limbic system , which includes the hypothalamus , cingulate cortex , hippocampi , and other structures. More recent research has shown that some of these limbic structures are not as directly related to emotion as others are while some non-limbic structures have been found to be of greater emotional relevance. A model was presented where the signal substances form the axes of a coordinate system, and the eight basic emotions according to Silvan Tomkins are placed in the eight corners. Anger is, according to the model, for example produced by the combination of low serotonin, high dopamine and high noradrenaline. This was demonstrated for moderately attractive visual stimuli [65] and replicated and extended to include negative stimuli. The Valence Model predicted that anger, a negative emotion, would activate the right prefrontal cortex. The Direction Model predicted that anger, an approach emotion, would activate the left prefrontal cortex. The second model was supported. Support for the Action Tendency Model passivity related to right prefrontal activity comes from research on shyness [68] and research on behavioral inhibition. They include thirst, hunger for air, hunger for food, pain and hunger for specific minerals etc.

Chapter 7 : Our Team - Yale Center for Emotional Intelligence | Yale Center for Emotional Intelligence

Sociology in everyday life - David Allen Karp, William C. Yoels, Barbara H. Vann, Michael Ian Borer , Book Required

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Selected chapters in this book are especially useful if you are new to sociology, or if you are seeking further elaboration of sociological concepts.

Chapter 8 : Emotion - Wikipedia

- *One of sociology's pioneers - Found that some categories of people were more likely than others to take their own lives*
- *Men, protestants, wealthy people, and unmarried had much higher suicide rates than women, catholics, jews, the poor, and married people.*