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Newsletter Editor:
Alison Bianchi,
The University of Iowa

The International Social Psychologist

MESSAGE FROM
THE CHAIR:
DR. CLARA SAB-
BAGH,
THE UNIVERSITY
OF HAIFA



Dear RC42 Members,

I hope this message finds you well and enjoying the up-coming spring time.

The preparations for the upcoming Third ISA Forum in Vienna, Austria from the 10th - 14th of July, 2016 are peak- ing. The conference program offered by our Research Committee includes a variety of thrilling themes.

At the heart of our program is a keynote talk that will be held by Karen A. Hegtvedt, Professor of Sociology at Emory University and the former co-editor of *Social Psychology Quarterly*. Her keynote is entitled: "Doing Justice beyond Social Psychology." (more on next page)

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Message from the President, Continued ...

Also, Jan E. Stets, Professor of Sociology at the University of California and present co-editor of *Social Psychology Quarterly*, kindly agreed to be our representative in the ISA Common Sessions at the Forum in Vienna. Just to remind you, Common Sessions are plenary with speakers nominated by the ISA's Research Committees (RC), Working Groups (WG), and Thematic Groups (TG) who address the common theme from the perspective of its respective unit.

The RC42 program committee reviewed 120 abstracts submitted this past summer. As shown below, the topic of inequality seems to be central in our agenda at the Forum. Our RC42 will hold a roundtable on "*The Facets of Inequality*" and 11 additional individual paper sessions including:

1. *Cooperation, Trust, and Group Processes*
2. *Drug Use and Local and Global Public Policies of Health: New Tensions, Complementa-tion or Changes for No Change?*
- 3-4. *Economic Inequality, Distributive Preferences and Political Outcomes. Part I and Part II*
- 5-6. *Emotion and Inequalities. Part I and Part II.*
7. *Factorial Surveys in Social Psychology*
8. *Gender Stereotypes and STEM Education: Global and Local Perspectives*
9. *Group Processes and Structural Social Psychology*
10. *Justice and Inequality in Education*
11. *Transition, Social Justice and Identity: Social Psychological Insights*

Last, but not least important, I would like to invite you to participate in the Business Meeting that will take place at the Forum. **Your participation in this meeting is of great importance!!** Its overt function is to discuss proper business issues such as the recruitment of new members and how to convert our RC into a dynamic group that aims at advancing sociological social psychological research. A hidden function of this meeting is having the opportunity to gather and meet other RC42 members:-)

I will be looking forward to meeting you in Vienna,

Truly yours,

Clara Sabbagh, RC42 President

The Futures We Want: Global Sociology
and the Struggles for a Better World



3rd ISA Forum of SOCIOLOGY



July 10-14, 2016
Vienna, Austria

The preliminary schedule for the 3rd ISA Forum of Sociology is now available for you to access online. Please note this schedule is subject to changes.

Preliminary Schedule: <https://isaconf.confex.com/isaconf/forum2016/webprogram/start.html>

The registration deadline for presenters is **April 5th 2016 24:00 GMT**. Presenters who fail to pay a registration fee by the deadline will be automatically deleted from the program. No extension of the deadline is possible.

Please visit the link below for details on registration fees and to start the registration process.

<https://isaconf.confex.com/isaconf/forum2016/registration/call.cgi?>

Thank you,

The ISA Abstract Support Team

SECTION SUPERSTARS!

AWARDS OF NOTE!



Michael Flaherty has been awarded a Fulbright Fellowship in the Department of Culture and Society at Aarhus University, Denmark, for January through June of 2017.

Michael G. Flaherty is a Professor at Eckerd College. He earned his Ph.D. from the University of Illinois at Urbana-Champaign. He is the former editor of *Symbolic Interaction*, and is a current Deputy Editor for *Social Psychology Quarterly*. He is the author of many superb books; recently, his tome *The Textures of Time: Agency and Temporal Experience* (Temple University Press 2011) won the 2012 Charles Horton Cooley Award from the Society for the Study of Symbolic Interaction.



The International Symposium on Experimental Research in the Social Sciences was held in Kraków, Poland, on June 12th and 13th, 2015. Excellently hosted by Dr. Tadeusz Sozański from the Department of Philosophy and Sociology, Pedagogical University of Kraków, speakers from around the world highlighted their current work, while also enjoying the glorious city of Kraków. The keynote speaker, Dr. Martha Foschi, from The University of British Columbia in Canada, discussed experimental contributions to immigration research. Attendees have submitted their papers to the Polish journal entitled *Studia Sociologica: Annales Universitatis Paedagogicae Cracoviensis*. Watch for the future publication of some important new work from these conference goers!

dziękuję, Krakowie!



Upcoming Conferences

The **16th biennial meeting** of the International Society for Justice Research (ISJR) will be held from **20-23 July, 2016**, at the University of Kent in the beautiful medieval city of Canterbury, England. All conference information, submission and registration details are available from <http://www.isjr.org/conference/>

There is a whole day PhD workshop on 20 July, featuring additional seminars, exercises, and opportunities for students to present their work. Cathedral and runs through to the 23 July.

Look forward to welcoming all of you here,
Robbie Sutton
Conference Organizer, email isjr2016@gmail.com

or Clara Sabbagh (csabbagh@edu.haifa.ac.il), academic leader of the PhD workshop

ICSSP 2016 : 18th International Conference on Sociological Social Psychology

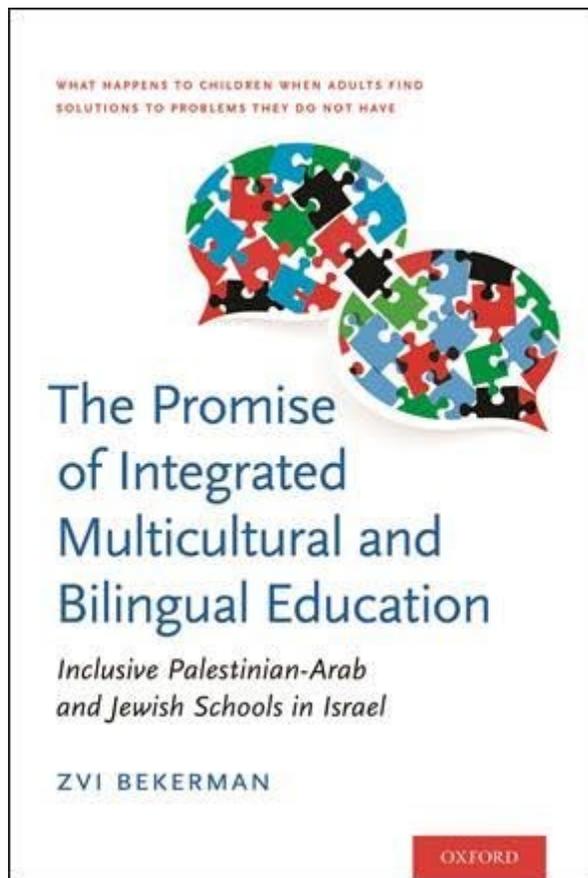
PARIS, FRANCE, NOVEMBER 21 - 22, 2016

<https://www.waset.org/conference/2016/11/paris/ICSSP/call-for-papers>

CALL FOR PAPERS

The ICSSP 2016 : 18th International Conference on Sociological Social Psychology is the premier interdisciplinary forum for the presentation of new advances and research results in the fields of Sociological Social Psychology. The conference will bring together leading academic scientists, researchers and scholars in the domain of interest from around the world. Topics of interest for submission include, but are not limited to:

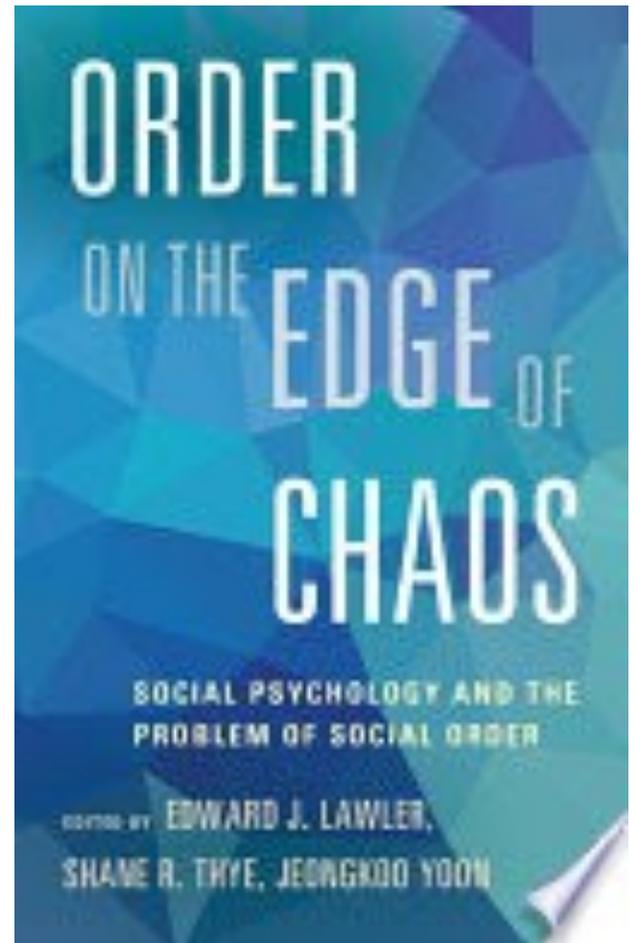
- Social structure and personality
- Symbolic interactionism
- Legacy of the strong program in the sociology of science
- Symmetry
- Core concepts
- Interpretative flexibility
- Relevant social groups
- Design flexibility
- Problems and conflicts
- Sociology of the arts
- Sociology of consumption
- Sociology of education
- Global, transnational and Cosmopolitan sociology
- Development and rise of urban sociology
- Evolution of urban sociology
- Ageing in society
- Sociology of the arts
- Sociology of health and illness
- Work, employment and industrial relations
- Sociology of communications and media research



The Promise of Integrated and Multicultural Bilingual Education, by Zvi Bekerman, presents the results of a long-term ethnographic study of the integrated bilingual Palestinian-Jewish schools in Israel that offer a new educational option to two groups of Israelis--Palestinians and Jews--who have been in conflict for the last one hundred years. Their goal is to create egalitarian bilingual multicultural environments to facilitate the growth of youth who can acknowledge and respect "others" while maintaining loyalty to their respective cultural traditions. In this book, Bekerman reveals the complex school practices implemented while negotiating identity and culture in contexts of enduring conflict. Data gathered from interviews with teachers, students, parents, and state officials are presented and analyzed to explore the potential and limitations of peace education given the cultural resources, ethnic-religious affiliations, political beliefs, and historical narratives of the various interactants. The book concludes with critique of Western positivist paradigmatic perspectives that currently guide peace education, maintaining that one of the primary weaknesses of current bilingual and multicultural approaches to peace education is their failure to account for the primacy of the political framework of the nation state and the psychologized educational perspectives that guide their educational work. Change, it is argued, will only occur after these perspectives are abandoned, which entails critically reviewing present understandings of the individual, of identity and culture, and of the learning process.

Books in Social Psychology

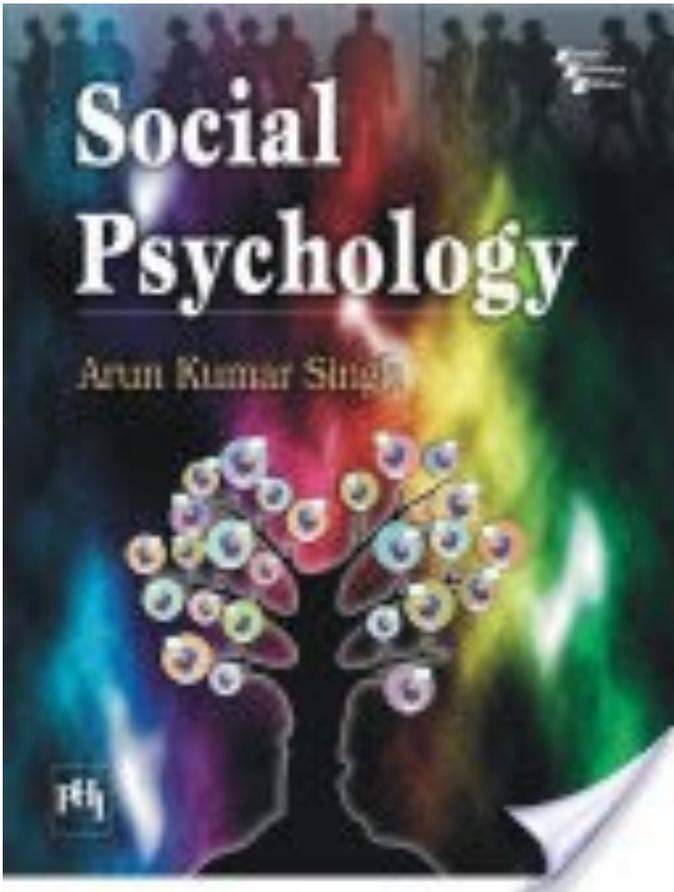
Order and stability are highly tenuous and fragile in the world today. People have to work to create and sustain a semblance of stability and order in their lives and in their organizations and larger communities. This book compares different theoretical ideas about how people coordinate and cooperate to do this. The ideas come from “micro-sociology,” and they offer new answers to the classic question of Thomas Hobbes: “How is social order possible?” The most common answers in sociology, political science, and economics assume a fundamental tension between individual and group interests. This volume reveals that social orders are problematic even without such tension, because when people interact with each other, they verify their identities, feel and respond to emotions, combine different goal frames, and develop shared responsibility. The ties of people to groups result from many aspects their social interactions, and these cannot be explained by individual self-interest. This book is edited by Edward J. Lawler, Shane R. Thye and Jeongkoo Yoon.



Contents:

1. Social Psychology of Social Order: An Introduction (*Edward J. Lawler, Shane R. Thye, and Jeongkoo Yoon*);
- 2 The Evolutionary Biology and Sociology of Social Order (*Jonathan H. Turner*);
- 3 Social Rationality and Weak Solidarity: A Coevolutionary Approach to Social Order (*Siegwart Lindenberg*);
- 4 An Integrative Theory of Action: The Model of Frame Selection (*Hartmut Esser and Clemens Kroneberg*);
- 5 The Center Cannot Hold: Networks, Echo Chambers, and Polarization (*Daniel J. DellaPosta and Michael W. Macy*);
- 6 Social Exchange and Social Order: An Affect Theory Approach (*Edward J. Lawler, Shane R. Thye, and Jeongkoo Yoon*);
- 7 Institutions, Trust, and Social Order (*Karen S. Cook*);
- 8 Identity Verification and the Social Order (*Peter J. Burke and Jan E. Stets*);
- 9 Identities, Roles, and Social Institutions: An Affect Control Account of Social Order (*David R. Heise, Neil J. MacKinnon, and Wolfgang Scholl*);
- 10 The Gender Frame and Social Order (*Cecilia L. Ridgeway*);
- 11 Status, Power, and Social Order (*Theodore D. Kemper*);
- 12 Interaction Order: The Making of Social Facts (*Anne Warfield Rawls*);
- 13 The Arts of Together: Social Coordination as Dyadic Achievement (*Hannah Wohl and Gary Alan Fine*);
- 14 Dignity as Moral Motivation: The Problem of Social Order Writ Small (*Steven Hitlin and Matthew A. Andersson*);
- 15 The Legitimacy of Groups and the Mobilization of Resources (*Morris Zelditch*);
- 16 Social Order from the Bottom Up? (*Peter V. Marsden*)

Books in Social Psychology



This comprehensive book written by Arun Kumar Singh, is an earnest endeavour to acquaint the reader with a thorough understanding of all important basic concepts, methods and facts of social psychology. The exhaustive treatment of the topics, in a cogent manner, enables the students to grasp the subject in an easy-to-understand manner.

Logically organised into 17 chapters, the book commences with the introduction of social psychology, research methods, theoretical foundations, self and identity, social cognitions, perception and attribution, socialisation, social attitude and persuasion, and goes on to provide in-depth coverage of stereotyping, prejudices and discrimination, behaviours in groups, social norms and conformity behaviour, leadership and social power, interpersonal attraction and relationship, social influence, aggression, prosocial behaviour, language and communication, along with applications of social psychology.

The theme of the book incorporates latest concepts and researches, especially Indian researches and findings, thus making the book more understandable and applicable in Indian context.

Written in an engaging style, the book is intended for the undergraduate and postgraduate students of social psychology and sociology/social works.

Books in Social Psychology

The *Handbook of the Life Course*, Vol. 2, edited by Michael Shanahan, Jeylan Mortimer, and Monica Johnson, has just been published, emphasizing emerging trends, challenges, and new directions in life course studies. Many of the chapters will be of great interest to social psychologists. See attached description and the Table of Contents.

The volume is available via purchase of the hardcover and paperback, purchase of individual chapters, or free download of the entire volume for scholars and students affiliated with an institution that is a member of SpringerLink.

For more information from Springer, see <http://www.springer.com/us/book/9783319208794>

Noted Papers from Members

Cousineau, Matthew J. 2015. "Mass Media as a Discursive Resource and the Construction of Engineering Selves." *Bulletin of Science, Technology & Society* 35(1-2):35-43.

Ermak, Ivan. 2015. "The Structure of Contingency." *The American Journal of Sociology* 121: 1: 64-125.

Foy, Steven L. 2015. "Challenges From and Beyond Symptomatology: Stereotype Threat in Young Adults With ADHD." *Journal of Attention Disorders*. doi: 10.1177/1087054715590159. <http://m.jad.sagepub.com/content/early/2015/06/26/1087054715590159.abstract>

Mijs, Jonathan J.B. 2016. "The Unfulfillable Promise of Meritocracy: Three Lessons and Their Implications for Justice in Education." *Social Justice Research* 29(1): forthcoming. Available at SSRN: <http://ssrn.com/abstract=2670274>.

Sources of Reference in Sociological Social Psychology

OMICS International is a source of reference in sociological social psychology http://research.omicsgroup.org/index.php/Social_psychology_%28sociology%29

Thomas Scheff

Abstract: Cooperative learning is becoming a powerful voice in education. It proposes that K thru 12 teach about the social-emotional world, in addition to traditional education topics. The Sudbury approach is still quite small, but could also become a vital path. Although promising in many ways, both are weak with respect to emotions. So far there has been only the mere mention, if that, of the names of some of the common emotions, such as anger, grief or fear. That is to say they both follow the practice of modern societies of dismissing emotions as unimportant, not referring to them at all, or so briefly as to amount to dismissal. This note suggests a provisional way to begin to add emotion components to K-12 cooperative and Sudbury teaching, based on descriptions of each of six emotions: grief, fear, anger, pride, shame and excessive fatigue.

* I am indebted to *Radclyfe Leahey* for calling the Sudbury schools to my attention.

Cooperative education and learning is a rapidly growing project in world education, but it is especially strong in the USA. The Sudbury approach, a radical individuation of learning, (to be discussed below) could also be important, but it is still only practiced on a much smaller scale. There are thousands of references to cooperative learning in Google Scholar in 2015 alone, and more than a million overall. Its intent is an increasing emphasis on social-emotional learning, in contrast to just reading, writing and arithmetic. The project seems to be powerful on the social part, since it practices forming and grading teams of students, as contrasted with individual learning. The students on teams can do cooperative, rather than just individualized learning.

However, there is a problem with the references that I have read. Although the social part, emphasizing cooperation instead of competition between students, seems to be actually working, there is practically no explanation of the emotional part, not even descriptive examples. Modern societies more or less reject emotions as unimportant and/or destructive. As a result, as in the cooperative education project, if emotions are referred to at all, the reference is so short and abstract as to be dismissive.

The Emotion World

In modern societies, understanding emotions is beset by an elemental difficulty: the meaning of words that refer to emotion are so confused that we hardly know what we are talking about. Virginia Woolf wrote: "The streets of London have their map; but our passions are uncharted" (p. 73, 1922). When compared to beliefs and actual studies about behavior, thoughts, attitudes, perception and the material world, the realm of emotions is still terra incognita. A common assumption is that emotions are unimportant, yet they may play a key role in the behaviors of individuals and even of nations.

Both lay and expert disagree on almost everything about emotions. Several studies have pointed out the lack of agreement. Ortony et al (1988, p. 27) reported on twelve investigators, some leading experts in the field. Even the number, much less the specific emotions, is in contention; the fewest proposed is two, the most, eleven. There is not a single emotion word that shows up on all 12 lists. Plutchick (2003) also showed wide ranging disagreement of the 16 leading theorists (p. 73).

This disagreement involves emotion words in only one language, English. The comparison of different languages opens up a second level of chaos. Anthropological and linguistic studies suggest that just as the experts disagree on the number and names of the basic emotions, so do languages. Cultural differences in emotion words will only be mentioned here, since it is too large an issue to be discussed at length.

The supply of emotion words in the West, particularly in English, is relatively small. Although English has by far the largest total number of words (some 800,000 and still expanding), its emotion lexicon is smaller than other languages, even tiny languages like Maori. In addition to having a larger emotion lexicon than English, its emotion words are relatively unambiguous and detailed compared to English (Metge 1986).

Emotion Terms

In my days as a physics graduate student, I learned that scientific terms require both CONCEPTUAL and OPERATIONAL definitions. General concepts require a clear, unitary and abstract definition. Operational definitions are specifically about how the concept is to be measured. These rules allow for no ambiguity whatsoever. But emotion terms, especially in English, are wildly ambiguous.

Grief: In this case, ambiguity might seem to amount only to the choice of words. Most authors use the term grief to refer to the emotion of loss. But there is a large literature on attachment in which the authors use the term distress instead. Distress is broader than grief and implies consciousness and pain more than grief.

For reasons that he didn't make clear, Silvan Tomkins (1962) seems to have started the use of the word distress. In the first three volumes of his influential study (1962; 1963; 1965; 1992) the word is used frequently, with grief occurring only once. However, in V. 4, there is a sharp change; distress disappears, its place taken by grief.

In the first three volumes it is fairly clear what he means, because he connects distress to loss and crying. In volume IV, he makes this connection using only the word grief. What happened? As far as I know, there has been no published response to this dramatic change in nomenclature.

The original studies of facial expression of emotion followed Tompkins first usage: neither Ekman & Friesen (1978) nor Izard (1977) referred to grief. However, later works, such as Harre' and Parrott (1996), refer only to grief, never to distress. Plutchik (2003) also refers only to grief. Others use the word sadness, rather than distress or grief.

Still another direction is followed by Volkan and Zintl (1993). They elide around both grief and distress by referring only to failure to mourn. It would seem that anarchy rules in the naming of the emotion associated with loss and crying.

Fear/anxiety. Before Freud, fear meant the emotional signal of physical danger to life or limb, and anxiety was just a more diffuse kind of fear. But after Freud, the meaning of these words began to expand. Anxiety became broader, enough to include many kinds of diffuse emotion, but not as broad as "emotional arousal." Current vernacular usage is so enlarged that fear can be used to mask other emotions, especially shame and humiliation. "I fear rejection" has nothing to do with danger of bodily harm, nor does "social fear" or "social anxiety." These terms refer rather to the anticipation of shame or humiliation.

Anger: the confusion over the meaning of this word seems different than any of the above. It involves confounding the feeling of anger with acting out anger, confusing emotion with behavior. We don't confuse the feeling of fear with running away, the feeling of shame with hiding one's face, or the feeling of grief with crying. But anger is thought to be destructive, even though it is only a feeling.

The feeling of anger is an internal event, like any other emotion. It is one of the many signals that alert us to the state of the world inside and around us. In itself, if not acted out, it is instructive, not destructive. The condemnation of emotions as negative in Western societies is another aspect of chaos. Normal emotions, at least, are not negative, since they are brief, instructive and vitally necessary for survival. Like breathing, emotions are troublesome only when obstructed.

When anger is expressed verbally, rather than acted out as yelling or aggression, it can be constructive. It explains to self and other how one is frustrated, and why. Both self and other need to know this information. The confounding of anger expression with acting out can be seen as a way of justifying aggression, as in spousal abuse and road rage. "I couldn't help myself."

Shame: Substitute terms for anger usually don't hide the emotion, they just soften the reference to it. With shame, however, most of the many substitute words and phrases hide the reference entirely. Current usage of shame in English involves an extremely narrow meaning: a crisis feeling of intense disgrace. In this usage, a clear distinction is made between embarrassment and shame. Embarrassment can happen to anyone, but shame seems to be conceived as so horrible. Embarrassment is speakable, shame is unspeakable. This usage avoids everyday shame such as embarrassment and modesty, and in this way sweeps most shame episodes under the rug.

Other languages, even those of modern societies, treat embarrassment as a milder version of shame. In Spanish, for example, the same word (*vergüenza*) means both. Most languages also have an everyday shame that is considered to belong to the shame/embarrassment family. French *pudeur*, which is translated as modesty, or better yet, a sense of shame, is differentiated from *honte*, disgrace shame. If you ask an English speaker if shame distinct from embarrassment, they will usually answer with an impassioned yes. But a French speaker might ask "Which kind of shame?"

Suppose that just as fear signals danger of bodily harm, and grief signals loss, shame signals disconnection. In modern societies, since connecting with others has been becoming infrequent, we usually hide that fact. Instead of saying that we were embarrassed, we say "It was an awkward moment for me." It was the moment that was awkward (projection), not me that was embarrassed (denial).

In English especially, there is a vast supply of code words that can be used as alternatives to the s-word (Retzinger 1995). She lists more than a hundred vernacular words that may stand for shame, under six headings:

Alienated: rejected, dumped, deserted, etc.

Confused: blank, empty, hollow, etc.

Ridiculous: foolish, silly, funny, etc.

Inadequate: powerless, weak, insecure, etc.

Uncomfortable: restless, tense, anxious, etc.

Hurt: offended, upset, wounded, etc.

The broadening use of fear and anxiety is another way of disguising shame. To say that one fears rejection or to use a term like social anxiety is to mask the common occurrence of shame and embarrassment. We can also disguise the pain of rejection by acting out anger or withdrawal. Studies of stigma, even though this word means shame, seldom take note of the underlying emotion, concentrating instead on thoughts and behavior.

Apologies suggest another instance of the masking of shame with another emotion. The ritual formula for an apology in English is to say that you are sorry. But the word sorry (grief) serves to mask the more crucial emotion of shame. "I'm ashamed of what I did" is a more potent apology than the conventional "I'm sorry."

The word pride in English is also ambiguous. Unless one precedes the word with "justified, authentic or genuine," there is an inflection of arrogance, "the pride that goeth before the fall." Pride is also one of the Seven Deadly Sins (Scheff, 1994; see also Tracy et al, 2009). This type would better be called false pride, since it implies hiding shame behind arrogance or egotism. False pride is only one more way of hiding shame.

A List for Beginners

The chart that follows brings together much of the discussion of emotion words above. It is based on what John Dewey (1894) called "the attitude theory of emotions." He proposed that the foundation of every emotion was bodily tension of a specific kind: bodily preparation for certain kinds of inner activity in which the resolution is delayed. Dewey didn't offer names even of specific emotions, much less detailed examples. Nina Bull (1951), citing Dewey, went further by discussing three emotions at some length: fear, grief, and anger.

Bull left out shame and pride entirely, and even her discussions of fear and anger are not sufficiently detailed. She also failed to explain the distinction between "good" cries or laughs and "bad" (painful or pain inflicting) versions which will be discussed briefly below. The chart proposes a workable model of the Dewey/Bull idea that emotions are bodily preparations for actions that have been delayed. For example, suppose that grief is based on bodily preparation to cry that has been delayed. The table provides similar models for five other emotions in addition to grief.

EMOTION MODELS

Name	Stimulus	Preparation For	Visible Cues
1. Grief	Loss	"Good" Cry: Sobbing and tears	(Recent work suggests
2. Fear	Physical danger	Shaking and sweating	that the first three have
3. Anger	Frustration	Adrenalin, then body head	universal bodily cues)
Pride	Feeling accepted	No preparation: the normal state.	Tranquility
5. Shame/Humil. /Embarrassment	Feeling rejected.	"Good" laugh.	Hiding behavior
No name	Physical stress and illness	Yawning with tears	(Little studied)

This table proposes that fear is a response to immediate physical danger, and that it involves bodily preparation to shake and sweat. Anger is a response to frustration, and that it involves bodily preparation for action (adrenalin). Authentic pride (as distinguished from the egotistical kind) seems to be the natural state of humans, so it needs no preparation.

Shame is an internal response to feeling rejected. Being rejected by everyone is a serious matter, like fear, but it is not immediate like fear. The signal that the matter that caused shame is no longer taken seriously involves bodily preparation to have a good laugh.

Finally, I have included a response that that has never been considered an emotion: ordinary physical stress and illness can produce bodily preparation to yawn and tear. Most people assume that yawning is caused by boredom or sleepiness, but systematic studies have failed to support these ideas (Walusinski 2010).

This whole approach requires differentiating what I am calling “good” laughs and cries from other kinds of responses. In my earlier work (1979; 1997), I used the drama theory that had been developed in the humanities since antiquity to explain the emotional effect of theatre on audiences. This theory suggested that responses could be at three “distances” from emotion: overdistanted is no emotional response, underdistanted involves a re-enactment of unresolved emotional moments without changing them. Successful theatre depends on what might be called “optimal distance,” neither too far nor too close. (The actual term used in drama theory is “aesthetic distance.”)

At the right distance, what seems to happen is that the audience feels the emotions generated by the play by reliving their own emotional past, but also constantly aware that they are not just bogged down again. When watching, they have the reassurance that they are safe and can stop instantly, even leaving the theatre if the play is too underdistanted. As dramatists will be glad to explain, producing theatre at optimal distance is not easy. In real life it seems to be just as difficult.

The Relative Difficulty of Changes in Education Structures: Cooperative, Individualistic, and Emotional

One of the reasons that cooperative education has spread so quickly and widely is that although it deals with a basic issue, the amount of change necessary is tiny. In one part of their schooling, students are given the chance to learn cooperatively, but they are still mostly learning competitively. For the teachers, the changes that occur are even smaller: for some of their subjects, students are graded in teams rather than individually.

To understand how small the changes in the structure of education, it might be instructive to compare cooperative education with a highly individualist kind of school, such as the Sudbury schools (Chertoff, 2012). In these schools, there are no classes or grades. There are not even any teachers, because the school staff don't use that word. Students are allowed to pick their own interests, and learn them in any way they wish. Their presence at school is required for only 5 hours a year. These schools are revolutionary, in that the students pursue learning in a way that is completely individualistic rather than cooperative.

Introducing emotion into learning might be just as difficult, because in modern societies there would probably be an enormous amount of resistance, not just by the administration and teachers and parents, but even by many of the students. The kind of change needed to introduce emotion in this case would not be in the structure of schooling, but in the vast unseen system of beliefs and practices held by all concerned. As indicated in the beginning of this article, in modern societies, these beliefs and practices are firmly held, yet they are obstructive in the short run, and destructive in the long run.

We know so little about emotions that introducing them into the curriculum would have to be a matter of trial and error. To begin the dialogue, I can offer a brief description of my experiences teaching freshmen (18 years old) for twenty years in a university. Only the K-12 teachers can tell if they are relevant to their classes.

My Emotion Classes

I didn't give lectures, but rather used the discussion method. First, to build an unthreatening mood, I asked students to report on some of the best moments in their lives so far. Not just the name of the moment (e. g., graduation from high school), but the specific details of what they felt, and what caused the feelings.

I built the class around role-playing of students' experiences. This process began by asking students to tell about one of their own conversations at home. I always asked for their pleasant experiences first: What is the best time you ever had with your dad (or mom or brother or sister)? After encouraging several students to report their pleasant times, I would then ask for a more difficult encounter: What was one of the most painful moments at home?

Then I got two students to role-play the moment, with the student whose moment it was acting as coach. He or she helps the players to get the correct words, tone, and gestures. It doesn't take long for most of the students to realize that it is specific emotions that cause difficulties, especially emotions that go unmentioned.

I found that students enjoy discussing the various emotions in this order. They yawn and laugh about yawning, and often laugh about anger. When I see that a moment concerns shame or a shame variant (humiliation and embarrassment) I encourage them to use embarrassment rather than the other two terms. Often they laugh about the embarrassing moment, but sometimes they cry. The female students seem to enjoy talking about fear and grief, but the male students retreat. Perhaps when and if are introduced to emotions in their earlier years, say 7 to 9, the male students would have less trouble with these two topics.

Toward the end of the class, I have them discuss the following sentences.

Grief: Having a good cry when needed is essential, even for boys.

Fear: Fear can save my life, and has nothing to do with cowardice.

Pride: I deserve to feel proud, since it means at least one other person accepts me just as I am.

Shame: It is the basis of morality and is not shameful.

Anger: I need to feel and reveal my anger, but without yelling.

Yawning is good for me, so get off my back.

By the end of the class, most of the male students have come around on grief, but they are still hesitant about fear.

Perhaps in the last year or two of college students would need to learn the idea of distancing of emotions in a way simplified enough so that they could understand it. Two centuries ago, the poet Wordsworth came close with the phrase "strong emotions recollected in tranquility." For example, they might be helped to understand why they like horror movies and roller coasters rides as a way of resolving hidden fears.

This whole procedure is provisional on future research that will support the various emotion models. But in the meantime, while waiting, perhaps we should go ahead with testing its usefulness in K-12 classrooms.

References

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FROM THE NEWSLETTER EDITOR

INTERNATIONAL SOCIOLOGICAL ASSOCIATION:

The ISA was founded in 1949 under the auspices of UNESCO. The goal of the ISA is to represent sociologists everywhere, regardless of their school of thought, scientific approaches or ideological opinion, and to advance sociological knowledge throughout the world. Its members come from 126 countries.

RESEARCH COMMITTEE ON SOCIAL PSYCHOLOGY

(RC 42)

The aim of RC42 is to contribute to the development of theory and research in social psychology on an international level, uniting professional and scientific interests of its members to work together on a local, regional, and international level.

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Greetings, Illustrious Members of RC 42!

It is my pleasure to present our first newsletter edition (at least the first for us)! Periodically, we will call for any contributions, such as:

1. Upcoming conferences, calls for papers or grant opportunities.
2. Reviews of conferences that would be of interest to RC42 members.
3. Reviews (up to 400 words) and recommendations of notable social psychological related books. In the case of recommendations, please write some words about the significance of the title.
4. Congratulatory notes, including: announcements of promotions, new positions, awards, honors, grants and other achievements.
5. Recent activities (publications, presentations) that may be of interest to the social psychological community.
6. Submissions about social psychological projects in progress that may be of interest to the justice community (up to 250 words).
7. Nominations of doctoral candidates (self nominations are also welcomed who are willing to present their studies to the wider social psychological community (up to 300 words).
8. Submission of social psychological teaching materials (e.g. films, activities and syllabi) for both graduate and undergraduate levels. Please write some words about the ways this material has been useful in your teaching.

Please note that due to space issues, we are no longer accepting full length articles!!!

However, feel free to send me anything having to do with International Social Psychology at any time! My e-mail address is: alison-bianchi@uiowa.edu.

Happy Summer to All!!! Hope to see you in Vienna!!!

