

## Everyday Conceptions Of Emotion An Introduction To The Psychology Anthropology And Linguistics Of Emotion Nato Science Series D

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Everyday Conceptions of Emotion by J.A. Russell, 9789048145515, available at Book Depository with free delivery worldwide.

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NATO Science Series D:: Everyday Conceptions of Emotion ...

As we move through our daily lives, we experience a variety of emotions. An emotion is a subjective state of being that we often describe as our feelings. The words emotion and mood are sometimes used interchangeably, but psychologists use these words to refer to two different things.

Emotion | Introduction to Psychology

Emotional intelligence is a term or concept popularized by researchers in the 1990s. This concept differs from general intelligence.. Emotional intelligence is the ability to understand and manage ...

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Seminar paper from the year 2003 in the subject English Language and Literature Studies - Linguistics, grade: 1,3 (A), University of Hamburg (IAA), 12 entries in the bibliography, language: English, abstract: One major assumption in the study of emotions is the idea that our understanding of emotion metaphors is, to a large extent, based on bodily experience. Although most evidence for this claim has been found in analyses of the English language, Chinese emotions seem to be conceptualised to a large degree in the same way as in English. Previous studies on the concepts of ANGER and HAPPINESS come to the conclusion that English and Chinese only vary in minor aspects, due to cultural differences. But how about the more peripheral type of emotions? Do these show the same metaphorical preferences? Or are they even more culture-specific? In this paper I will show the different metaphorical realization of RESPECT in English and Chinese and offer some suggestions as to why these differences occur. For this analysis I have considered a set of about 140 sentences and idioms in English and Chinese. After considering these sample sentences, it will become evident that these two languages most likely follow the same major metaphorical principles. English and Chinese share important concepts such as GOOD IS UP or THE OBJECT OF RESPECT IS A VALUABLE COMMODITY. And this shows in the metaphORIZED expressions of respect. It seems, though, that Chinese is far more restricted in the use and meaning of these respect metaphors.

The Routledge Handbook of Language and Emotion offers a variety of critical theoretical and methodological perspectives that interrogate the ways in which ideas about and experiences of emotion are shaped by linguistic encounters, and vice versa. Taking an interdisciplinary approach which incorporates disciplines such as linguistic anthropology, sociolinguistics, applied linguistics, psychology, communication studies, education, sociology, folklore, religious studies, and literature, this book: explores and illustrates the relationship between language and emotion in the five key areas of language socialisation; culture, translation and transformation; poetry, pragmatics and power; the affective body-self; and emotion communities; situates our present-day thinking about language and emotion by providing a historical and cultural overview of distinctions and moral values that have traditionally dominated Western thought relating to emotions and their management; provides a unique insight into the multiple ways in which language incites emotion, and vice versa, especially in the context of culture. With contributions from an international range of leading and emerging scholars in their fields, The Routledge Handbook of Language and Emotion is an indispensable resource for students and researchers who are interested in incorporating interdisciplinary perspectives on language and emotion into their work.

A proposal that extends the enactive approach developed in cognitive science and philosophy of mind to issues in affective science. In The Feeling Body, Giovanna Colombetti takes ideas from the enactive approach developed over the last twenty years in cognitive science and philosophy of mind and applies them for the first time to affective science—the study of emotions, moods, and feelings. She argues that enactivism entails a view of cognition as not just embodied but also intrinsically affective, and she elaborates on the implications of this claim for the study of emotion in psychology and neuroscience. In the course of her discussion, Colombetti focuses on long-debated issues in affective science, including the notion of basic emotions, the nature of appraisal and its relationship to bodily arousal, the place of bodily feelings in emotion experience, the neurophysiological study of emotion experience, and the bodily nature of our encounters with others. Drawing on enactivist tools such as dynamical systems theory, the notion of the lived body, neurophenomenology, and phenomenological accounts of empathy, Colombetti advances a novel approach to these traditional issues that does justice to their complexity. Doing so, she also expands the enactive approach into a further domain of inquiry, one that has more generally been neglected by the embodied-embedded approach in the philosophy of cognitive science.

First Published in 2001. Routledge is an imprint of Taylor & Francis, an informa company.

Drawing from current research in psychology, the social sciences, and spirituality, this book presents a comprehensive investigation into the heart of gratitude as it arises within lived experience and its role in nurturing relationships. It explores the range and depth of the emotion experience of gratitude and identifies its relationship with other indicators of wellbeing. New research by the authors reveals gratitude as a feature of transcendence and its connection to higher order experience including spirituality and religion. This book explores the potential for cultivating gratitude as a transformative practice for personal growth, enhancing relationships, and spiritual development.

One of the most influential developments in the cognitive sciences in the last 20 years is Phil Johnson-Laird's theory of mental models. This theory aims to provide a detailed account of both reasoning and inference, on the one hand, and language processing on the other. Mental models theory can therefore be regarded as a step toward the much-sought-after unified theory of cognition. This book, to be published on the occasion of Phil Johnson-Laird's sixtieth birthday, provides an overview of the current state of mental models research. It also reflects Phil's influence on the development of cognitive science at a more personal level. The authors include some of Phil's most distinguished collaborators and the majority of his former graduate students, many of whom are now eminent psychologists in their own right. The book contains contributions from North America, Britain, and the rest of Europe, and covers all the main strands of mental models theory.

Publisher Description

This chapter briefly describes the general goals of the book, introduces the most fundamental features of the methodology that is employed to achieve these goals, and gives an outline of the structure of the book. A more detailed account of the goals and methodology is presented in chapters 2 and 3, respectively. What the Book Is About The main objective of this study is to attempt to answer the question: How do people understand their emotions? As we shall see in the next chapter, a large number of scholars have tried to provide answers to this question. The interest in the way people understand their emotions has led scholars to the issue of the nature of emotion concepts and emotional meaning. Since the notion of understanding involves or presupposes the notions of concept and meaning, it was only natural for scholars with an interest in the way people understand their emotions to turn their attention to emo tion concepts and the meaning associated with emotion terms. So the broader issue has often become more specific. For example, Davitz in his The Language of Emotion formulated the central question in the following way: "What does a person mean when he says someone is happy or angry or sad?" (Davitz 1969: 1).

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