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Factors Influencing Psychosocial Communication in the Reason/Emotion Society

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Abstract

It is a fact that, in the course of time, the human mind has altered the evolution of civilization significantly. At the same time, it is also a fact that, in the clash between reason and emotions, the latter will prevail. Hence, society can be perceived in a twofold manner. On one hand, there is the world of reason, and, on the other hand, there is a world governed by emotions, incapable of prompt responses and overcoming limit situations. Often, emotions "shake" existing mechanisms and perceptions and lead to a fragile society, which is incessantly attempting at reshaping, rebuilding, interacting with its social agents, likely to assume more appropriate roles according to their abilities and skills. Nevertheless, communication is essential of human nature, and it is made possible through reason and emotions. It is precisely this balanced blend of reason and emotions that forges a true multicultural diversity. The present paper aims at analyzing the human personality as revealed by reason and emotions and the corresponding external factors prone to sustain and alter the social agents. The identification of psychosocial factors shaping the personality profile of young schoolchildren and students will help them capitalize on the reason/emotion competences to be applied to the social environment.

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1. Rationale

With regard to the literature of sociology and philosophy and current researches in the field, the relationship between reason and emotions has brought about a cross-disciplinary approach, including psychology, history of philosophy, metaphysics, social philosophy, politics, philosophy of agency, philosophy of mind, philosophy of religion etc.

It is noteworthy the previous researches in the field that would debate on the reason-emotion relation in the light of Locke's distinction between *reason* and *faith*. He defines *reason* as the discovery of the certainty and probability of propositions and truths whereas *faith* is a valid means for acquiring knowledge. On the other hand, they would address Kant's distinction between knowledge (Wissen), conviction (Mainung) and opinion (Glaube) (cf. <http://publicreason.ro/argument.php>, viewed on 28.03.2013). To sum up, reason based on knowledge is considered scientific knowledge (since metaphysics has been rejected as obsolete). Apart from these concept frameworks, according to which reason is opposed to faith, the present researches on philosophy have shown a growing interest in studying the reason-emotion relation. As a consequence, by emotion we understand the beliefs, the perceptions of the world, ideologies and moral systems. Likewise, emotions are equated to opinions.

Richard Strawson, Donald Davidson, van Fraassen, Jerry Fodor, W.v.O.Quine, David Papineau have all addressed rationality in the light of various opinions and attitudes that may build upon language and reason. Moreover, the theory of rational choice and economic rationality has been dealt with by Keneth Arow, Robert Axelrod, Brian Barry, Anthony Downs, Jon Elster, James M. Buchanan, Mancur Olson (cf. <http://publicreason.ro/argument.php>, viewed on 28.03.2013).

Reason and rationality can be defined by means of norms. To be rational implies acting by norms, an approach which is the concern of the following philosophers: John Rawls, Jürgen Habermas, Michael Sandel, Alasdair MacIntyre, Charles Taylor, Richard Rorty, Hillary Putnam, Michael Walzer (cf. <http://publicreason.ro/argument.php>, viewed on 28.03.2013).

In the light of the Illuminist approach, reason is the springboard for scientific knowledge (coined as a cause-effect type of knowledge) which, further, assists in understanding the laws of nature, fostering social progress.

According to the Postmodern paradigm, reality is a cultural structure based on our perceptions, ideas and agency. We create reality through our experiences and imagination.

All these paradigms and philosophical approaches have laid the bases for several movements, such as the feminist one, directed at “changing existing power relations between women and men in society, power that permeates all areas of life: family, education, politics, work, culture, free time” (Weedon, 1992, pg.1). The so-called power relations, the way society is organized, the roles both genders must assume, all this addresses a social structure likely to be altered and redefined.

Essential to the situationist movement (1957) is the attempt to promote cultural freedom in everyday life. Its primary concern is the progressively increasing tendency towards the expression and mediation of social relations through directly lived experiences, towards the construction of situations and moments of life deliberately constructed for the purpose of pursuing authentic desires, experiencing the feeling of life and adventure and the liberation of everyday life.

Another key observation is the binary structure of the society and latest studies have revealed that 65% of the men represent “reason” and 65 % of women represent “emotion” (cf. <http://www.personalitatealfa.com/blog/maturitatea-emotionala-scala-friedmann-un-test-de-inteligenta-emotionala/>, viewed on 11.03.2013). How could we explain our first reaction towards a person/object/action which is often rather emotional than rational? The answer may imply that even if the brain is used, we are often driven to act by heart. Why would we choose to communicate by feelings and less by reason? Maybe, because it is the emotional side of ourselves that triggers the call to action. On the other hand, according to the statistics, emotional competence is twice more important than technical or cognitive abilities. Emotional intelligence is the grasp and management of emotions in view of building congenial relationships with the people around us. Emotional intelligence offers some benefits: high performance, motivation and innovation, boost of self-confidence, efficient management and teamwork. The brain's left hemisphere controls emotional intelligence in charge of reason whereas the right

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