



ROLE OF EMOTIONAL DISPOSITIONS IN ATTITUDINAL STABILITY

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Abstract

The article captures some significant psycho-social mechanisms in terms of the processes of shaping and crystallizing attitudinal and behavioural patterns, interpreted as forms or arguments for integrating the individual into the social environment. In the first part, we emphasize the deterministic relationship between the attitudinal manifestations and the degree of social integration. In the second part, an explanatory model is being built which aims at the attitudinal complex as a psycho-social phenomenon and which is explained from the perspective of emotional experiences. The material is a theoretical reflexive approach and aims to bring the importance of emotions to the fore in the context of social integration processes.

Keywords: social integration; attitudes; emotions; behavioural patterns

Human interaction is built on attitudinal funds. Attitudes are not simply opinions; they are rather beliefs. Attitudes build individual authority, in fact determine human and social relations. The attitude is structured on the basis of a complex of ideas, which has the capacity to highlight coherent perspectives and directions for interpretation on issues of Community or personal interest. From the point of view of the issues of attitudinal manifestation, issues of Community interest prevail, since personal perspectives are only meaningful in so far as they provide a benchmark for the identity of the individual in relation to the social environment. In fact, personal identity itself is a social construction, as long as it is difficult to consider a man's opinion of himself meaningful without that opinion

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being shared and recognized by his social fabric, at least to some extent. We see here two dependant phenomena, which are almost never the same: Our opinion of us and the opinion of others about us. Social homogeneity is based on this mechanism, so group membership can be translated into recognition by others, which is more or less marked depending on whether the two phenomena in total dependence are different (self-representation and personality representation). We believe that the attitudinal manifestations are decisive in this context, from both the explanatory and the analytical perspective. In other words, the attitudinal consistency, the matching with social interest, the concordance of the people in relation to the values and beliefs of the community, were the correspondence between self-presentation and social presentation, in other words the drive for the social integration of an individual.

Serge Moscovici, former Director of the School of Advanced studies in Social Science (École des Hautes Etudes en Sciences Sociales) in Paris, recognized as one of the founders of social psychology, It defines attitude as *the way an individual is in relation to various objects to which we can show for and against, agree or not, which we can consider to be of great value or lack of interest.* (Moscovici, 1998, p. 192). Charles Osgood says attitudes are *predisposition to respond, but are distinct from other such mood in that they predispose of evaluative responses* (Osgood, Suci, & Tannenbaum, 1957).

Osgood's perspective highlights the context of interaction with others, the "evaluative responses" offer comes in the context of social unrest, permanent and perpetual movements resulting from the interactions of society's members. The problems of understanding attitudes derive partly from the immensity of issues involving attitudinal events and their inconsistency. Attitude is a form of social adaptation, a phenomenon that is constantly changing. The dynamism of the agenda of social interest, and even the dynamic position of a particular issue, implies a key characteristic of attitudes: volatility. This is why the interest of social sciences in attitudes is directed toward identifying those attitudes that show a certain perennially and are stable in the longest possible temporal segments. However, the attitudinal stability is limited, the attitudinal directions may change, sometimes even radically, or dissolve by oblivion. However, attitudinal stability provides social stability. A "seated" society is a society with permanent and universal attitudinal landmarks (accepted and promoted by all). These attitudinal benchmarks are reflected in traditions, social values, defining cultural features,

which manifest themselves across the whole social fabric and determine decisively the construction of personality.

Attitudes play a decisive role in determining behaviour, and it should be made clear that social stability is crucially dependant on the acceptance and ownership of behavioural patterns. The latter are promoted by society, and social integration is conditional on their respect. Finding more deeply to understand this relationship of determination is the question of whether there are benchmarks to explain the construction and taking on of attitudes sufficiently. From this perspective we introduce into our analysis the term *of emotion*, which is established as a phenomenon of research not only in psychology, but also in sociology, so that toward the end of the 20th century in the United States there is a distinct branch called the sociology of emotions. Theodore D. Kemer, sociology professor at St. Petersburg. John's University (New York City) is considered the founder of this new scientific field. It is considered that 1975 is the time for sociology of emotions within sociology. This year, the American Sociology Association organized the first conference on emotions (Chelcea, 2007). Even if in Romania the sociology of emotions is not studied as a distinct matter in the field, there is no lack of concern in this field. We can recall the book *of social emotions as a reference. About shame, guilt, regret and disappointment*, written by Septimiu Chelcea and published this year at the Trithonic Publishing House, or the book signed by Gabriel Jderu, *Introduction to the society of emotions*, published by Polirom Publishing House in 2012.

The American psychologist Paul Ekman, considered a pioneer in the field of emotional studies, sees emotion as a mental state induced by one or more stimuli, internal or external, which leads to body changes, behavioural responses and a certain mood. Emotions are in constant interdependence with a person's temperament, personality, disposition and motivation (Ekman & Davidson, 1994). Robert W. Levenson States that emotions prepare the individual for a set of actions, determining the control patterns of the central nervous system and thereby determine an adequate reaction at the exact time (Levenson, 2003). The process of socialization is leading to the internalization of socially desirable rules and thus emotional reactions appear without the individual delirious their appearance, provided that these reactions are in line with what is permitted or labelled by society (Atudorei, 2016).

In relations between the individual and the social environment of which it is a part, we must distinguish between emotional episodes and emotional

dispositions. Differences not only result from the perspective of the time of manifestation, but more importantly, there is a significant difference in terms of the factors that generate them. Thus, emotional provisions have a strong social character, and it is social values and standards that determine them. The ability of people to show socially desirable emotional arrangements ensures that the individual is well integrated into the Community and is therefore a phenomenon that is at stake. Scientists have built the notion of emotional intelligence, which is precisely the ability of the individual to develop and display emotional provisions that are compatible with and compatible with social values. Nicolae Sfetcu shows that “emotional intelligence is the ability of individuals to recognize their own emotions and those of others, to discern between different feelings and to label them correctly, using emotional information to guide thinking and behaviour and manage and adjust emotions to adapt to environments or to meet their own goals” (Sfetcu, 2020). Social integration therefore depends to a significant extent on emotional intelligence.

Another key factor in social integration is of a functional nature and is the usefulness of individual action in the context of the social crucible. We see around us examples and situations where an individual lacks emotional intelligence, or manifests himself at a mediocre level, but because of his or her skills and competences socially valued, our subject shows a high degree of integration into the community. We also find enough situations where, despite the lack of remarkable skills or abilities, the individual is highly integrated in society due to emotional intelligence. But most of the cases are those which do not excel in any of the above-mentioned directions. This is why emotional provisions need to be educated and their learning process is accompanied by a means of making personality compatible with social requirements related to behavioural and behavioural patterns. This process is easier for some and harder for others. The effort to learn patterns of behaviour is not equal and is a generator of emotional consumption.

We can say that emotions play a decisive role, not only from an individual perspective, but also from a social perspective. The basic characteristics of human communities, and in particular the forms of interaction between their members, are determined by the acquired emotional provisions learned through their relations with others. Emotional connotations are present in substance, both in interacting processes in a social environment and in the quality of events that determine the identity of a human Community.

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