

Chapter 1 : National Girlfriends Day Best Quotes, Sayings & Activities

Sentiments and Activities Essays in Social Science by George Caspar Homans Political Ideas, of the Greeks With Special Reference to Early, Notions About Law, Authority, and Natural Order in Relation to Human Ordinance by John L. Myres.

Precursors to the committee[edit] Overman Committee [edit] Lee Slater Overman headed the first congressional investigation of American communism in The subcommittee investigated German as well as Bolshevik elements in the United States. After World War I ended in November , and the German threat lessened, the committee began investigating Bolshevism, which had appeared as a threat during the First Red Scare after the Russian Revolution in The resulting committee, commonly known as the Fish Committee, undertook extensive investigations of people and organizations suspected of being involved with or supporting communist activities in the United States. The committee was widely known as the McCormack-Dickstein committee. Its mandate was to get "information on how foreign subversive propaganda entered the U. The committee investigated allegations of a fascist plot to seize the White House , known as the " business plot ". Although the plot was widely reported as a hoax, the committee confirmed some details of the accusations. It is unclear whether he actually passed on any information. On May 26, , the House Committee on Un-American Activities was established as a special investigating committee, reorganized from its previous incarnations as the Fish Committee and the McCormack-Dickstein Committee, to investigate alleged disloyalty and subversive activities on the part of private citizens, public employees, and those organizations suspected of having communist or fascist ties; however, it concentrated its efforts on communists. In , Hallie Flanagan , the head of the Federal Theatre Project , was subpoenaed to appear before the committee to answer the charge the project was overrun with communists. Flanagan was called to testify for only a part of one day, while a clerk from the project was called in for two entire days. It was during this investigation that one of the committee members, Joe Starnes D-Ala. Euripides " preached class warfare. The committee also put together an argument for the internment of Japanese Americans known as the "Yellow Report". A number of anti-WRA arguments were presented in subsequent hearings, but Director Dillon Myer debunked the more inflammatory claims. With the exception of Rep. Twenty years later, in " , however, the committee did conduct an investigation into Klan activities under chairman Edwin Willis D-La. Democratic Representative Edward J. Hollywood blacklist In , the committee held nine days of hearings into alleged communist propaganda and influence in the Hollywood motion picture industry. After conviction on contempt of Congress charges for refusal to answer some questions posed by committee members, " The Hollywood Ten " were blacklisted by the industry. Eventually, more than artists " including directors, radio commentators, actors, and particularly screenwriters " were boycotted by the studios. Some went underground to find work. Others like Dalton Trumbo wrote under pseudonyms or the names of colleagues. Only about ten percent succeeded in rebuilding careers within the entertainment industry. Among those whom she named as communists was Harry Dexter White. The committee subpoenaed Whittaker Chambers for August 3, Chambers, too, was a former Soviet spy, by then a senior editor of Time magazine. Most of these former officials refused to answer committee questions, citing the Fifth Amendment. White denied the allegations, and died of a heart attack a few days later. Hiss also denied all charges; however, doubts about his testimony, especially those expressed by freshman Congressman Richard Nixon , led to further investigation that strongly suggested Hiss had made a number of false statements. Hiss challenged Chambers to repeat his charges outside of a Congressional committee, which Chambers did. Hiss sued for libel, leading Chambers to produce copies of State Department documents which he claimed Hiss had given him in Hiss denied this before a grand jury, was indicted for perjury, and was convicted and imprisoned. By , the committee was being denounced by former President Harry S. Truman as the "most un-American thing in the country today". An anti-communist propaganda film, Operation Abolition, [27] [28] [29] [30] was produced by the committee from subpoenaed local news reports, and shown around the country during and Scenes from the hearings and protest were later featured in the Academy Award-nominated documentary Berkeley in the Sixties. The

committee lost considerable prestige as the s progressed, increasingly becoming the target of political satirists and the defiance of a new generation of political activists. The Yippies used the media attention to make a mockery of the proceedings. Rubin came to one session dressed as a Revolutionary War soldier and passed out copies of the United States Declaration of Independence to people in attendance. Rubin then "blew giant gum bubbles, while his co-witnesses taunted the committee with Nazi salutes ". On another occasion, police stopped Hoffman at the building entrance and arrested him for wearing the United States flag. Hoffman quipped to the press, "I regret that I have but one shirt to give for my country", paraphrasing the last words of revolutionary patriot Nathan Hale ; Rubin, who was wearing a matching Viet Cong flag, shouted that the police were communists for not arresting him also. The committee faced witnesses who were openly defiant. In the fifties, the most effective sanction was terror. Without a chance to clear his name, a witness would suddenly find himself without friends and without a job. Witnesses like Jerry Rubin have openly boasted of their contempt for American institutions.

Chapter 2 : Bearish sentiments dominated trading activities - Ghana Business News

EMBED (for theinnatdunvilla.com hosted blogs and theinnatdunvilla.com item tags).

Mott, a Quaker minister, was a strong abolitionist. She and the Hicksite Quakers refused to use materials produced with slave labor, including cotton and cane sugar. She worked as a teacher and at her school, met her husband, James Mott. Together, the Motts sheltered runaway slaves and traveled so that Lucretia could make abolition speeches. The couple was selected to serve as delegates to the Convention because of their activities. But at the Convention, Lucretia, along with all the other female delegates, was not allowed to fully participate and was asked to leave. After the refusal to seat Mott and all other female delegates, the pair discussed the need to hold a convention to discuss the rights of women. Stanton was also a staunch abolitionist, but she placed her family above her abolitionist activities. She raised seven children. She later wrote speeches for Susan B. Anthony, who gained more notoriety in the movement because of her more public persona. Stanton was born into a wealthy New York family, and to please her parents, tried to duplicate the academic successes of her brothers. She had to convince her father to allow her to attend college, where she studied philosophy and logic. She also studied her father and, as a judge, his cases. She saw through his work how women suffered discrimination at the hands of the law. With these two women as the driving force behind a convention to address the plight of women in 19th century society, the Seneca Falls Convention met. It took eight years after the slavery convention, during which time Stanton composed the Declaration of Sentiments. There, the Declaration was debated and refined. The Declaration was also met with strong criticism and anger. The Declaration is one of the roots of the suffrage movement that ultimately resulted the 19th Amendment being added to the Constitution. We hold these truths to be self-evident: Whenever any form of government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience has shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they were accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their duty to throw off such government and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand the equal station to which they are entitled. The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world. He has never permitted her to exercise her inalienable right to the elective franchise. He has compelled her to submit to law in the formation of which she had no voice. He has withheld from her rights which are given to the most ignorant and degraded men, both natives and foreigners. Having deprived her of this first right as a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides. He has made her, if married, in the eye of the law, civilly dead. He has taken from her all right in property, even to the wages she earns. He has made her morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming, to all intents and purposes, her master "the law giving him power to deprive her of her liberty and to administer chastisement. He has so framed the laws of divorce, as to what shall be the proper causes and, in case of separation, to whom the guardianship of the children shall be given, as to be wholly regardless of the happiness of the women "the law, in all cases, going upon a false supposition of the supremacy of man and giving all power into his hands. After depriving her of all rights as a married woman, if single and the owner of property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it. He has monopolized nearly all the profitable employments, and from those she is

permitted to follow, she receives but a scanty remuneration. He closes against her all the avenues to wealth and distinction which he considers most honorable to himself. As a teacher of theology, medicine, or law, she is not known. He has denied her the facilities for obtaining a thorough education, all colleges being closed against her. He allows her in church, as well as state, but a subordinate position, claiming apostolic authority for her exclusion from the ministry, and, with some exceptions, from any public participation in the affairs of the church. He has created a false public sentiment by giving to the world a different code of morals for men and women, by which moral delinquencies which exclude women from society are not only tolerated but deemed of little account in man. He has usurped the prerogative of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that belongs to her conscience and to her God. He has endeavored, in every way that he could, to destroy her confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life. Now, in view of this entire disfranchisement of one-half the people of this country, their social and religious degradation, in view of the unjust laws above mentioned, and because women do feel themselves aggrieved, oppressed, and fraudulently deprived of their most sacred rights, we insist that they have immediate admission to all the rights and privileges which belong to them as citizens of the United States. In entering upon the great work before us, we anticipate no small amount of misconception, misrepresentation, and ridicule; but we shall use every instrumentality within our power to effect our object. We shall employ agents, circulate tracts, petition the state and national legislatures, and endeavor to enlist the pulpit and the press in our behalf. We hope this Convention will be followed by a series of conventions embracing every part of the country.

Resolved, Whereas, the great precept of nature is conceded to be that "man shall pursue his own true and substantial happiness. It is binding over all the globe, in all countries and at all times; no human laws are of any validity if contrary to this, and such of them as are valid derive all their force, and all their validity, and all their authority, mediately and immediately, from this original; therefore, Resolved, That such laws as conflict, in any way, with the true and substantial happiness of woman, are contrary to the great precept of nature and of no validity, for this is "superior in obligation to any other. Resolved, that the women of this country ought to be enlightened in regard to the laws under which they live, that they may no longer publish their degradation by declaring themselves satisfied with their present position, nor their ignorance, by asserting that they have all the rights they want. Resolved, that inasmuch as man, while claiming for himself intellectual superiority, does accord to woman moral superiority, it is preeminently his duty to encourage her to speak and teach, as she has an opportunity, in all religious assemblies. Resolved, that the same amount of virtue, delicacy, and refinement of behavior that is required of woman in the social state also be required of man, and the same transgressions should be visited with equal severity on both man and woman. Resolved, that the objection of indelicacy and impropriety, which is so often brought against woman when she addresses a public audience, comes with a very ill grace from those who encourage, by their attendance, her appearance on the stage, in the concert, or in feats of the circus. Resolved, that woman has too long rested satisfied in the circumscribed limits which corrupt customs and a perverted application of the Scriptures have marked out for her, and that it is time she should move in the enlarged sphere which her great Creator has assigned her. Resolved, that it is the duty of the women of this country to secure to themselves their sacred right to the elective franchise. Resolved, that the equality of human rights results necessarily from the fact of the identity of the race in capabilities and responsibilities. Resolved, that the speedy success of our cause depends upon the zealous and untiring efforts of both men and women for the overthrow of the monopoly of the pulpit, and for the securing to woman an equal participation with men in the various trades, professions, and commerce. Resolved, therefore, that, being invested by the Creator with the same capabilities and same consciousness of responsibility for their exercise, it is demonstrably the right and duty of woman, equally with man, to promote every righteous cause by every righteous means; and especially in regard to the great subjects of morals and religion, it is self-evidently her right to participate with her brother in teaching them, both in private and in public, by writing and by speaking, by any instrumentalities proper to be used, and in any assemblies proper to be held; and this being a self-evident truth growing out of the divinely implanted principles of human nature, any custom or authority adverse to it, whether modern or wearing the hoary sanction of antiquity, is to be regarded as a self-evident falsehood, and at war with mankind.

Chapter 3 : Emotions - ESL Resources

Feelings in French - activities and tips to work vocabulary related to feelings and emotions en français - Des outils Find this Pin and more on Sentiments et Émotions by Josée Vaillancourt (Maternelle).

Junior Scholastic is a current events magazine for grades that covers important national and world events supporting Social Studies curriculum. It includes more articles, maps, posters, and skill-building activities than any other Social Studies magazine for middle school students. It was adopted at a meeting of people which focused on the "social, civil, and religious condition and rights of woman," and was held at the Wesleyan Chapel at Seneca Falls, New York, on July 19, 1848. Only a few days before the convention was scheduled to begin, Stanton, Mott, and others drew up the Seneca Falls Declaration of Sentiments and Resolutions, using the Declaration of Independence as a model. This use of the Declaration of Independence was particularly appropriate to the time. That same year, 1848, people in England, France, Germany, Austria and elsewhere were taking to the streets, demonstrating and proclaiming their democratic rights. We hold these truths to be self-evident: Whenever any form of government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they were accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object evinces a design to reduce them under absolute despotism, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand the equal station to which they are entitled. The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world. He has never permitted her to exercise her inalienable right to the elective franchise. He has compelled her to submit to laws, in the formation of which she had no voice. He has withheld from her rights which are given to the most ignorant and degraded men – both natives and foreigners. Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides. He has made her, if married, in the eye of the law, civility dead. He has taken from her all right in property, even to the wages she earns. He has made her, morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming, to all intents and purposes, her master – the law giving him power to deprive her of her liberty, and to administer chastisement. He has so framed the laws of divorce, as to what shall be the proper causes, and in case of separation, to whom the guardianship of the children shall be given, as to be wholly regardless of the happiness of women – the law, in all cases, going upon a false supposition of the supremacy of man, and giving all power into his hands. After depriving her of all rights as a married woman, if single, and the owner of property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it. He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration. He closes against her all the avenues to wealth and distinction which he considers most honorable to himself. As a teacher of theology, medicine, or law, she is not known. He has denied her the facilities for obtaining a thorough education, all colleges being closed against her. He allows her in Church, as well as the State, but a subordinate position, claiming Apostolic authority for her exclusion from the ministry, and, with some exceptions, from any public participation in the affairs of the Church. He has created a false public sentiment by giving to the world of a different code of morals for men and women, by which moral delinquencies which exclude women from society, are not only tolerated, but deemed of little account in man. He has usurped the

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Chapter 4 : Team Building and Leadership Quotes

Internet Archive BookReader Sentiments & activities; essays in social science.

Homans, the human group and elementary social behaviour George C. Homans, the human group and elementary social behaviour. George Caspar Homans is widely regarded as the father of social exchange theory. Its Elementary Forms are considered world-classics in sociology. He also made significant empirical and conceptual contributions to small-group research. In this piece A. Entering Harvard University in to read English, Homans was to spend the rest of his academic career there. He became a junior fellow in sociology in ; was invited to become a professor of sociology in ; and, with a gap of four years serving in the naval reserve, he remained a faculty member until he retired in Homans made a major contribution to the deepening of small group theory and research and through this to a growing sophistication of practice with the field of social groupwork. He also explored the activities of individuals in his influential work Social Behaviour ; The development there of social exchange theory proved to be influential with several, later theories including rational-choice theory drawing upon it. The first of these was the physiologist cum sociologist Lawrence J. Aside from introducing him to the work of the Italian sociologist Vilfredo Pareto, Henderson also impressed upon Homans the doctrine of the notion of the conceptual scheme. A conceptual scheme consists of a classification of variables or concepts that need to be taken into account when studying a set of phenomena. It also consists of a sketch of the given conditions within which the phenomena are to be analyzed. Finally, it must contain a statement that the variables are related to one another and following Pareto, that relationship is usually seen as one of mutual dependence. Following Pareto, Henderson believed that the subject of interest in sociology be that a society, a community, or a group is best conceptualized as a social system. One post-college intellectual influence on George C. Homans that is highly significant to his social exchange theory is the behavioural psychology of B. Homans first met and became friends with Skinner when their terms in the elite Harvard Society of Fellows overlapped, Examining small groups George C. This is not to say that the latter are not real only that they are created by individuals. Once created, social structures exert back effects on the behaviour of their makers Homans But by the late s Homans came slowly to the conclusion that human social systems were much less organic than what he had previously believed. From that point on he all but abandoned the idea of the social system. Though his consideration of social structure and social system wavered, Homans remained steadfast in his focused analysis of the small group. Indeed, his interest in small groups began early, during his student days at Harvard with the psychologist Elton Mayo, who at that time was interpreting the results of the Hawthorne researches. Homans became thoroughly familiar with these researches, of which at least two were some of the most detailed studies of small groups that had yet been made: He was also well acquainted with William F. Finally, he was influenced by an idea that had been going around Harvard during the s: While the observation of small groups had, for George C. Small groups, Homans explains, are not what sociologists study, but where they often study their true subject matter, which is face-to-face social behaviour. Activity, sentiment and interaction During the mids Homans came in contact with Eliot D. Chapple and Conrad M. Arensberg, graduate students in anthropology at Harvard, who sought to identify the chief variable in the social sciences that most easily lends itself to measurement in terms of order, frequency, and duration. In fact, interaction was a whole class of variables that could be measured in regard to how often and how long a given person spoke in conversation; how often and how soon that person initiated talk or other action either at the beginning of a conversation or after a pause; how many persons within a given place or time that person interacted with and with how many he or she initiated the interaction Homans From then on Homans began to think of other classes of variable that could be added to interaction to account for, not its order, frequency, and duration, but its content. Activity refers to any action that people perform that may not require interactions with others or express interpersonal sentiments. Finally, and again in line with Henderson and Pareto , George C. Homans argued that the three classes of variables were interdependent. Every group, as a social system, is constituted by a boundary, a conceptual demarcation that distinguishes the system itself from its environment. Within this boundary all emergent interactions,

sentiments, and activities are mutually dependent in the behaviour of the group members. For example, in industry a number of workers may be performing work activities in the same room. This performance of their work activities makes it likely that they will engage in interaction. Furthermore, this interaction increases positive sentiment among the workers, which will increase their interaction still more. This may consist of required or planned activities and interactions, as well as the physical setting. And just as the elements of social behaviour are mutually dependent in the primary system, so too is the primary system mutually dependent on the secondary system. Homans applied his conceptual scheme to a complex body of data on five closely observed, concrete field studies of small groups that had appeared before and during the War: Arnseberg and Douglas McGregor. He then demonstrated how the three elements and two systems are mutually dependent. The Human Group, which quickly became a classic in sociology, served two purposes, one pragmatic the other theoretical. First, in repeatedly applying the conceptual scheme to each of the five groups considered, the book can be treated as a pedantic manual that methodically and precisely trains students how to actively employ a set of concepts in order to better understand certain facts of observation. Subsequent to subsuming the data from the five studies of small groups into his conceptual scheme, Homans cautiously but explicitly began to state a few propositions of low generality that seemed to hold good of several of the empirical studies. For example, in endeavouring to explain the mutual dependence of the interaction and sentiments played out among the wiremen in the Bank Wiring Room and among brothers in Tikopia society, Homans observes: With the articulation of propositions like this, George C. Homans was on his way, not only toward describing the characteristics of a theory as he understood them, but to creating his own theory to explain elementary social behaviour. And though he believed that The Human Group was not, ultimately, his best work, he was nonetheless wholly satisfied with it as the beginning of his metatheory.

Social Behaviour In his next major work, *Social Behaviour: Its Elementary Forms*, which George C. Homans considered superior to *The Human Group* because it is the more general, ambitious, and systematic of the two, he brought together all these previous efforts in achieving his next goal: *Its Elementary Forms*. George C. Homans demonstrates further how various empirical findings in the field studies of small groups follow, in logic, from a small number of general principles of behavioural psychology. In his view, both the individualistic and structural sociological approaches to social behaviour require, for their explanation, psychological propositions. Homans could deductively apply in explaining the basic social situation "in which the actions of each of at least two persons reward or punish the actions of the other" were already available to him in the writings of his long-time friend and Harvard colleague, B. Two men "Person and Other" are doing paper-work jobs in an office. Each of the men emits behaviour reinforced to some degree by the behaviour of the other. As he emits behaviour, each man may incur costs, and each man has more than one course of behaviour open to him. After adding a few more intricacies to this scene, the basic social situation, Homans then states the propositions relating the variations in the values and costs of each man to his frequency distribution of behaviour among alternatives, where the values taken by one man determine, in part, their value for the other. The more valuable to a man a unit of the activity another gives him, the more often he will emit activity rewarded by the activity of the other. Homans. The more often a man has in the recent past received a rewarding activity from another, the less valuable any further unit of that activity becomes to him. Homans. In essence, for Homans, social behaviour is an exchange of material and nonmaterial e. For a person engaged in exchange, what she gives may be a cost to her, just as what she gets may be a reward, and her behaviour is apt to change less as profit, that is, reward less cost, increases. In other words, the more she gets, the less valuable any further unit of that value is to her, and the less often she will emit behaviour reinforced by it. The cost, or the reward forgone, and the value of what she gives and of what she gets vary with the quantity of what she gives and gets. But persons involved in an exchange relationship also expect to receive as much reward from the other as they give to the other. That is to say, they expect there to be a fairly equitable exchange of rewards and costs between persons. Homans calls this the rule of distributive justice and describes it as follows: A man in an exchange relation with another will expect that the rewards of each man be proportional to his costs "the greater the rewards, the greater the costs" and that the net rewards, or profits, of each man be proportional to his investments "the greater the investments, the greater the profit. A few

years after the publication of *Social Behaviour*, George C. Homans, despite his uncommon ability for clear and lucid writing, his propositions in *Social Behaviour* are stated in a rather turgid prose that makes them ponderous reading. So, in 1950 he produced a revised edition of *Social Behaviour* in which he keeps much of the substance of his main argument but tightens up the argument to make it more lucid and logical. He also adds an entire chapter on power and uses payoff matrices of the sort developed by social psychologists John W. Thibaut and Harold H. Kelley in their *The Social Psychology of Groups* to illustrate how power works. Additionally, Homans restates his general propositions and titles them as follows: For all actions taken by persons, the more often a particular action of a person is rewarded, the more likely the person is to perform that action. Homans: The more valuable to a person is the result of his action, the more likely he is to perform the action. The more often in the recent past a person has received a particular reward, the less valuable any further unit of that reward becomes for him. Homans: In choosing between alternative actions, a person will choose that one for which, as perceived by him at the time, the value, V , of the result, multiplied by the probability, p , of getting the result, is the greater. Homans: In George Homans was awarded the Cooley-Mead Award, the highest honour conferred by the Social Psychology section of the American Sociological Association to honour long-term contributions of a sociologist to the field of social psychology. This prestigious award was given to him on the strength of *Social Behaviour*: His ideas, to be sure, had a profound influence, positively or negatively, on the thinking of major sociologists like Richard M. Emerson, a, b, Peter M. Blau, and James S. Coleman. Additionally, Homans has also impacted the research of scholars such as Linda D. Molm, Karen S. Cook, and Edward J. Lawler who are currently working in the social exchange tradition. The poem reads in part:

Chapter 5 : The Declaration of Sentiments - The U.S. Constitution Online - theinnatdunvilla.com

Greeting card sentiments can also act as inspiration for a greeting card design and this can be a great way to get ideas for new and different greeting card designs.

As early as the late 19th century, Asian immigrants were subject to racial prejudice in the United States. Laws were passed that openly discriminated against Asians, and sometimes Japanese in particular. Many of these laws stated that Asians could not become citizens of the United States and could not hold basic rights, such as owning land. These laws were greatly detrimental to the newly arrived immigrants, since many of them were farmers and had little choice but to become migrant workers. Some cite the formation of the Asiatic Exclusion League as the start of the anti-Japanese movement in California. On 11 October, the San Francisco, California Board of Education had passed a regulation whereby children of Japanese descent would be required to attend racially segregated separate schools. The invasion of China in and the conquest of Manchuria was roundly criticized in the US. In addition, efforts by citizens outraged at Japanese atrocities, such as the Nanking Massacre, led to calls for American economic intervention to encourage Japan to leave China; these calls played a role in shaping American foreign policy. As more and more unfavorable reports of Japanese actions came to the attention of the American government, embargoes on oil and other supplies were placed on Japan, out of concern for the Chinese populace and for American interests in the Pacific. Furthermore, the European American population became very pro-China and anti-Japan, an example being a grass-roots campaign for women to stop buying silk stockings, because the material was procured from Japan through its colonies. When the Second Sino-Japanese War broke out in, Western public opinion was decidedly pro-China, with eyewitness reports by Western journalists on atrocities committed against Chinese civilians further strengthening anti-Japanese sentiments. African American sentiments could be quite different than the mainstream, with organizations like the Pacific Movement of the Eastern World PMEWS which promised equality and land distribution under Japanese rule. The PMEWS had thousands of members hopefully preparing for liberation from white supremacy with the arrival of the Japanese Imperial Army. The man was later detained nonetheless. This Dorothea Lange photograph was taken in March, just prior to the Japanese American internment. The most profound cause of anti-Japanese sentiment outside of Asia had its beginning in the attack on Pearl Harbor. The Americans were unified by the attack to fight against the Empire of Japan and its allies, the German Reich and the Kingdom of Italy. The surprise attack at Pearl Harbor prior to a declaration of war was presented to the American populace as an act of treachery and cowardice. Following the attack many non-governmental "Jap hunting licenses" were circulated around the country. Life magazine published an article on how to tell a Japanese from a Chinese person by the shape of the nose and the stature of the body. Fanning the flames of outrage were the treatment of American and other prisoners of war POWs. Weingartner attributes the very low number of Japanese in U. POW compounds to two key factors: Japanologist, believes that front line troops intensely hated Japanese military personnel and were "not easily persuaded" to take or protect prisoners, as they believed that Allied personnel who surrendered, got "no mercy" from the Japanese. An estimated, to, Japanese migrants and Japanese Americans from the West Coast were interned [citation needed] regardless of their attitude to the US or Japan. They were held for the duration of the war in the inner US. The large Japanese population of Hawaii was not massively relocated in spite of their proximity to vital military areas. Debate over the atomic bombings of Hiroshima and Nagasaki Weingartner argues that there is a common cause between the mutilation of Japanese war dead and the decision to bomb Hiroshima and Nagasaki. When you have to deal with a beast you have to treat him like a beast. It is most regrettable but nevertheless true". Nowhere was this more visible than in the automobile industry, where the lethargic Big Three automobile manufacturers General Motors, Ford, and Chrysler watched as their former customers bought Japanese imports from Honda, Subaru, Mazda, and Nissan, a consequence of the and energy crisis. The anti-Japanese sentiment manifested itself in occasional public destruction of Japanese cars, and in the murder of Vincent Chin, a Chinese American beaten to death when he was mistaken to be Japanese. Other highly symbolic deals "including the sale of famous American

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commercial and cultural symbols such as Columbia Records , Columbia Pictures , 7-Eleven , and the Rockefeller Center building to Japanese firms – further fanned anti-Japanese sentiment. The film Blade Runner showed a futuristic Los Angeles clearly under Japanese domination with a Japanese majority population and culture , perhaps a reference to the alternate world presented in The Man in the High Castle written by Philip K. Criticism was also lobbied in many novels of the day. Author Michael Crichton wrote Rising Sun , a murder mystery later made into a feature film involving Japanese businessmen in the U. The fear of Japan became a rallying point for techno-nationalism, the imperative to be first in the world in mathematics, science and other quantifiable measures of national strength necessary to boost technological and economic supremacy. Notorious "Japan-bashing" took place alongside the image of Japan as superhuman, mimicking in some ways the image of the Soviet Union after it launched the first Sputnik satellite in American bureaucrats purposely pushed this analogy. In , Ernest Boyer, a former U. Commissioner of Education, publicly declared that, "What we need is another Sputnik" to re-boot American education, and that "maybe what we should do is get the Japanese to put a Toyota into orbit. Anti-Japanese sentiment in China Poster outside of a restaurant in Guangzhou , China Anti-Japanese sentiment is felt very strongly in China and distrust, hostility and negative feelings towards Japan, Japanese people and culture is widespread in China. Anti-Japanese sentiment is a phenomenon that mostly dates back to modern times post Like many Western powers during the era of imperialism, Japan negotiated treaties that often resulted in the annexation of land from China towards the end of the Qing Dynasty. Dissatisfaction with Japanese settlements and the Twenty-One Demands by the Japanese government led to a serious boycott of Japanese products in China. Despite the time that has passed since the end of the Second World War, discussions about the Japanese conduct can still evoke powerful emotions today, in part because most Japanese are aware of what happened but their society has never engaged in the type of introspection common in Germany after the Holocaust. More than anti-Japanese films were made in China in alone. Anti-Japanese sentiment in Korea The issue of anti-Japanese sentiment in Korea is complex and multi-faceted. Today, issues of Japanese history textbook controversies , Japanese policy regarding World War II, and geographic disputes between the two countries perpetuate this sentiment, and these issues often incur huge disputes between Japanese and South Korean Internet users. The KMT majority-takeover in followed by a boating accident resulting in Taiwanese deaths has created recent tensions, however.

Chapter 6 : theinnatdunvilla.com | George C. Homans, the human group and elementary social behaviour

Bearish sentiments dominated trading activities on the Ghana Stock Exchange as Bank of Ghana held its benchmark policy rate for the first time this year at 17 per cent; despite the expected inflows from the three year bond of \$98 million. Consequently the benchmark GSE-Composite Index dropped by

Chapter 7 : 32 best Sentiments et Émotions images on Pinterest | Learning, Activities and Classroom

The following document is in French. It is a page "Emotions and Feelings" unit, which focuses on Juli Power's song: "Comment ca va?" It focuses on vocabulary used throughout the song, identifying certain emotions, feelings and faces.

Chapter 8 : House Un-American Activities Committee - Wikipedia

In this Declaration of Sentiments lesson, 11th graders analyze the document published in and identify and explain the social, political, and economic grievances presented. Get Free Access See Review.

Chapter 9 : Sentiments & activities; essays in social science

The Declaration of Sentiments and Resolutions was drafted by Elizabeth Cady Stanton for the women's rights convention at Seneca Falls, New York in Based on the American Declaration of Independence, the Sentiments

demanded equality with men before the law, in education and employment.