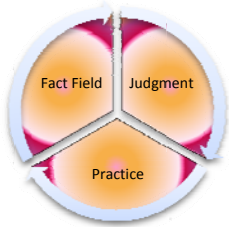


Introduction to the set of articles on Emotion and Culture
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Students were taught a model of “The Emotional Zone.” The emotional zone consists of three sectors which operate smoothly when the individual does not become “stuck” in one sector or another. The three sectors are: the fact field (what we believe is *true*), the judgment field (what we believe is *good or bad*), and the field of practices (what we *do*). Doing is neither thinking nor judging, but doing impacts both thinking and judgment. For example, if you practice yoga or kind deeds, your thinking and judgment shifts. If you practice drugs or dishonesty, so, too, will they shift. These gears in the emotional zone correspond with Aristotle’s True, Beautiful, and Good. We get what we think (the true), how we judge (the good—and bad), and our practices (what we do—the beautiful, and the ugly) from our subcultures. Life is made up of the three in interaction.

Students were advised that emotion is a breakdown of the fact field, which is what we believe is true. For an emotion to take place the cognitive field is ripped open and the world either shrinks or expands. It tends to shrink and loom when the change is negative and it tends to grow and expand when the change is positive. An accident is an example of the former (the world gets small) and falling in love is an example of the latter (the world gets big). Since each sector of the zone can beckon us, the operative question becomes: in which direction do we go when “the facts” fall apart? When there is a tear in our cognitive world, do we turn to judgment or practice? What sub cultural influences prompt us in which direction and what content does our subculture provide when our Fact Field is punctured?

We live in a world of judgment which creates divisiveness and negativity as well as positivity. When our fact fields “go”, we tend to rush to judgment to try to hold firm. The trick might be to one-up our sociology and go counterclockwise to a new practice. Students were challenged to review an emotional interruption to their cognitive fields with this model. They were asked to view their instinctive action “choices” against the backdrop of their cultures. The papers that follow are the result.