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Symbolic interaction is a micro-level theory that focuses on the relationship between people in society. It is believed that communication - sharing meaning through language and symbols - is a way by which people have an idea of their social worlds. Theorists Herman and Reynolds (1994) note that this perspective sees people as active in shaping the social world, not just acting. George Herbert Mead (1863-1931) is considered the founder of symbolic interaction, although he never published his work on it (LaRossa and Reitzes 1993). Mead's student, Herbert Blumer, coined the term symbolic interaction and outlined these basic assumptions: people interact with things based on the meanings attributed to these things; The attributed value of things comes from our interactions with others and society; values of things are interpreted by man when dealing with things in specific circumstances (Blumer 1969). If you love books, for example, symbolic interaction can suggest that you have learned that books are good or important in interacting with your family, friends, school or church; maybe your family had a special reading time each week, get a library card treated as a special event, or bedtime stories were associated with warmth and comfort. Social scientists, applying symbolic-interaction thinking look for patterns of interaction between people. Their research often involves monitoring one-on-one interactions. For example, while a conflict theorist who studies political protest may focus on class difference, symbolic interaction would be more interested in how people in the protest group interact, as well as the signs and symbols that protesters use to convey their message. Focusing on the importance of symbols in building society led sociologists such as Erving Hoffman (1922-1982) to develop a method called dramatic analysis. Hoffman used theatre as an analogy for social interaction and acknowledged that human interaction showed patterns of cultural scripts. Since it may not be clear what role a person may play in a given situation, he or she should improvise his role as the situation unfolds (Goffman 1958). Studies that use symbolic interaction perspectives are more likely to use qualitative research methods, such as in-depth interviews or observation of participants, as they seek to understand the symbolic worlds in which subjects live. Constructivism is a continuation of the symbolic theory of interaction, which suggests that reality is what people cognitively build it. We develop social structures based on interaction with and those designs that last over time are those that have meanings that are widely agreed upon or accepted by the majority in society. This approach is often used for that is defined as deviant in society. There is no absolute definition of deviation, and different societies have built different values for deviation as well as linking different behaviors with deviations. One situation that illustrates is what you think you do if you find your wallet on the street. In the United States, handing over your wallet to local authorities will consider appropriate measures, and keep the wallet will be treated as deviant. In contrast, many Eastern societies find it much more appropriate to keep a wallet and look for an owner on their own; appealing to someone else, even the authorities, would be considered deviant behavior. The basic principles of symbolic interaction are explained in the following video. Click on the image to open the video in the new tab. Criticism of the study conducted from this point of view is often carefully due to the complexity of the remaining goal. Others criticize the extremely narrow emphasis on symbolic interaction. Supporters, of course, see this as one of his greatest strengths. Food consumption is commonplace, a daily occurrence, but it can also be associated with important moments in our lives. Nutrition can be an individual or group action, and eating habits and customs are influenced by our cultures. In the context of society, our country's food system is at the centre of numerous social movements, political issues and economic debates. Any of these factors can become a topic of sociological research. A structurally functional approach to the topic of food consumption may be interested in the role of the agricultural industry in the country's economy and in how this has changed from the early days of manual labor of agriculture to modern mechanized production. Another exam may examine the different functions that occur in food production, from agriculture and harvesting to ostentatious packaging and mass consumerism. Theorist of conflict may be interested in the differences in power present in the regulation of food, exploring where people's right to information intersects with the desire of corporations for profit and how the government mediates these interests. Or the theorist of conflict may be interested in the power and impotence of experienced local farmers compared to large farm conglomerates, such as the documentary Food Inc. portrays as a result of Monsanto's patenting of seed technology. Another topic of study may be how nutrition varies between different social classes: A sociologist considering food consumption through a symbolic lens of interaction would be more interested in micro-crop topics, such as the symbolic use of food in religious rituals, or the role it plays in the social interaction of the family. This perspective can also explore the interaction between team members who identify themselves through their sharing diets such as vegetarians (people who don't eat meat) or locavores (people who tend to eat locally produced foods). These three approaches are still the main basis of modern sociological theory, but some evolution has been noticed. Structural and functionalism was the dominant force after World War II until the 1960s and 1970s. At that time, sociologists began to feel that structural and functionalism did not sufficiently explain the rapid social changes taking place in the United States at the time. Conflict theory was then widely disseminated, with renewed emphasis on institutionalized social inequality. Critical theory, as well as specific aspects of feminist theory and critical race theory, focus on creating social change through the application of sociological principles, and in this area the renewed emphasis on helping ordinary people understand the principles of sociology, in the form of social sociology. Postmodern social theory tries to look at society through a completely new lens, rejecting previous attempts by the macro level to explain social phenomena. Generally considered to gain recognition in the late 1970s and early 1980s, postmodern social theory is a micro-level approach that looks at small, local groups and individual reality. Its rise in popularity coincides with constructivist aspects of symbolic interaction. Browse the basic sociological theories (except social construction) again in the next video. 1. Symbolic interaction can compare social interactions with: the behavior of conflicts of human organs theatrical roles 2. Which research method is likely to be used by symbolic interaction? Polls Participant Observation Quantitative Data Analysis None of the above you will have more success on Self-Check if you have completed five readings and watched the video in this section. Sociological Theory Focuses on Cultural Symbols Exchanged During Interpersonal Interactions Part series of Nasocology History Description Theory Theory Conflict Theory Structural Functionalism Symbolic Interactionism Critical Theory Positivism Social Change Social Constructivism Theory Social Movement Techniques Quantitative Qualitative Comparative Computational Ethnographic Analysis of Conversation Conversation Historical Interview Mathematical Network Analysis Under the Field of Criminology Culture Demography Development Devians Economic Education Environmental Family Feminist Gender Immigration Knowledge Literature Medical Military Organizing Political Race and Ethnic Religion Rural Science Social Anthropology Social Psychology in Sociology Sociolinguistics Stratification Technology Terrorism Urban People Emile Durkheim Herbert Spencer Weber Friedrich Engels Auguste Earl George Herbert Mead Georg Simmel V.E.B. Dubois Roland Bart Ernest Burgess Michel Foucault Erving Goffman Antonio Gramsci Gramsci Thorstein Veblen Ferdinand Turney William Graham Sumner Lists Bibliography Terminology Journals Organization People Chronology By Country Society portaltve Symbolic Interaction is a sociological theory that evolves from practical considerations and refers to people particular using the dialect to make images and normal consequences, for deduction and correspondence with others. In other words, it is a benchmark to better understand how people interact with each other to create symbolic worlds, and in turn how these worlds shape individual behavior. It is a framework that helps to understand how society is preserved and created through repeated interactions between people. The process of interpretation, which takes place between interactions, helps to create and recreate meaning. It is a general understanding and interpretation of meaning that influences the interaction between people. Individuals act on the basis of a common understanding of meaning in their social context. Thus, interaction and behavior are framed by a common meaning that objects and concepts have attached to them. From this point of view, people live in both natural and symbolic environments. Symbolic interaction takes place from a sociological point of view, which developed around the middle of the twentieth century and which continues to exert influence in some areas of discipline. This is especially important in microsociology and social psychology. It derives from the American philosophy of pragmatism and, in particular, from the work of George Herbert Mead as a pragmatic method of interpreting social interactions. R. Collins sees symbolic interaction as a study of the way to create a social world through interaction between people and their environment. The story of George Herbert Mead Symbolic interaction was conceived by George Herbert Mead and Charles Horton Cooley. Mead argued that people's me are social products, but that these me are also suggestive and creative, and believed that the true test of any theory is that it is useful in solving complex social problems. Mead's influence was so strong that sociologists consider him the true founder of the symbolic tradition of interaction. Although Mead taught at the Faculty of Philosophy, he is best known to sociologists as a teacher who taught a generation of the best minds in his field. Oddly enough, he never outlined his broad ideas in a book or a systematic treatise. After his death in 1931, his students collected class notes and conversations of his mentor and published Mind, Self and Society on his behalf. It is a common misconception that John Dewey was the leader of this sociological theory; according to the Handbook of Symbolic Interaction, Mead was undoubtedly a man who transformed the inner structure of theory, it to a higher level of theoretical complexity. George Herbert Mead Mind, Self and Society is a book published by Students Mead based on his lectures and teaching, and the title of the book emphasizes the basic concept of social interaction. The mind refers to a person's ability to use symbols to create meanings for the world around man - people use language and thought to achieve that goal. Self refers to a person's ability to reflect on how a person is perceived by others. Finally, the society, according to Meade, is where all these interactions occur. The general description of Mead's compositions depicts how external social structures, classes, power and abuses affect the development of oneself, the personality for the assemblies, verifiably devoid of the ability to characterize themselves. Herbert Blumer Herbert Blumer, a student and translator of Mead, coined this term and put forward an influential summary: people act in a certain way in relation to things based on the meaning that these things already have, and these values are derived from social interaction and changed through interpretation. Blumer was a social builder, and under the influence of John Dewey; as such, this theory is very phenomenologically based. Given that Blumer was the first to use symbolic interaction as a term, he is known as the founder of symbolic interaction. He believed that the most human and humanizing activity that people participate in is talking to each other. According to Blumer, human groups are created by people, and only actions between them define society. He argued that when interacting and interacting, people are able to produce common symbols by endorsing, arranging, and redefining them. Having said that, interaction is formed on the basis of mutual exchange of interpretation, the basis of socialization. Other theorists with less influential work in this discipline, Charles Horton Cooley and William Isaac Thomas are considered influential representatives of the theory. Cooley's work to unite the community and individuals influenced Mead's work. Cooley felt that society and individuals could only be understood in relationships with each other. Cooley's looking glass- self concept influenced Mead's theory of himself and symbolic interaction. W.I. Thomas is also known as a representative of symbolic interaction. His main work was the theory of human motivation, referring to interaction between people and social sources of behavior. He tried to explain the correct methodological approach to public life; Develop a theory of human motivation; Set out the working concept of adult socialization; and provide the right view of deviations and disruption. Most scientists agree with Thomas. Two Theorists who influenced the symbolic theory of interaction are Jiri Engestrum and David Middleton. Engestrum and Middleton explained the usefulness of symbolic communication interaction in a variety of working environments, including courts of law, health care, computer software development, research lab, telephone sales, control, repair and maintenance of advanced production systems. Other scholars credited for their contributions to the theory are Thomas, Park, James, Horton Cooley, Shennetski, Baldwin, Redfield and Wirth. Unlike other social sciences, symbolic interaction greatly emphasizes the ideas of action, rather than culture, class and power. According to behavior, Darwinism, pragmatism, and Max Weber, the theory of action has made a significant contribution to the formation of social interaction as a theoretical point of view in communication studies. Presumptions, assumptions and methodology of the study of the Assumption Most symbolic interactions believe that physical reality does exist by the social definitions of the individual, and that social definitions develop partially or in relation to something real. Thus, people do not respond to this reality directly, but to the social understanding of reality; i.e. they react to this reality indirectly through a kind of filter that consists of different perspectives of people. This means that people do not exist in a physical space consisting of realities, but in a world consisting only of objects. Three assumptions frame symbolic interactions: Individuals build meaning through the process of communication. Self-re-sissy is a motivation for behavior. There is a unique connection between man and society. The prerequisites for defining some of the fundamental assumptions of symbolic interaction need to consider the prerequisites that each assumption supports. According to Blumer (1969), there are three backgrounds that can emerge from the assumptions above. 1) People act in relation to things based on the values they attribute to these things. The first premise includes everything a person can celebrate in his world, including physical objects, actions and concepts. Essentially, people behave towards objects and others based on personal values that a person has already given these elements. Blumer tried to emphasize the importance of individual behavior, in particular, psychological and sociological explanations of these actions and behavior. 2) The meaning of such things comes from or arises from the social interaction that a person has with others and society. The second premise explains that the meaning of such things comes from or arises from the social interaction that a person has with other people. Blumer, after Mead, claimed that people interact with each other or defining each other's actions instead of simply reacting to each other's actions. Their response is not directly to each other's actions, but is instead based on the meaning they attach to such actions. Thus, human interaction is mediated by the use of symbols and signification, interpretation or clarification of the meaning of each other's actions. The value is either taken for granted and is set aside as an unimportant element that does not need to be investigated, or is seen as merely a neutral link or one of the causal chains between the causes or factors responsible for human behavior and such behaviour as the product of such factors. 3) Meanings are processed and modified through, interpreting the process used by a person to combat the things he/she encounters. Symbolic interactions describe thinking as an internal conversation. Mead called this internal dialogue a mind that is a delay in his thought process, which occurs when someone thinks about what they will do next. These values are processed and modified through the interpretation process used by a person to combat the things he or she encounters. Naturally, we talk to ourselves to understand the sense of a difficult situation. Before we can think, we should be able to interact symbolically. The emphasis on symbols, the agreed meaning and social construction of society has drawn attention to the role people play. Role-playing is a key mechanism that allows people to see another person's point of view to understand what action can mean for another person. Role-playing is a part of our life at an early age, such as playing in the house and pretending to be someone else. There is an improvisational quality of roles; however, actors often assume the script they follow. Because of the uncertainty of roles in social contexts, the burden of role-creating falls on the person who has developed this situation. In this sense, we are actively working in our environment. The study methodology Most interactions use qualitative research methods, such as observing participants, to study aspects of social interaction and/or me of individuals. Observing participants allows researchers to gain access to symbols and meanings, as in Howard Becker's Worlds of Art and Arleigh Hochschild's Managed Heart. They argue that close contact and immersion in the day-to-day activities of participants are necessary to understand the meaning of actions, to determine the situations and process that actors build the situation through their interaction. Because of this close contact, interaction cannot remain completely free of value obligations. Most of the They use their values to choose what to learn. however, they tend to be objective in the way they conduct research. So, in a way approach is a micro-level orientation focused on human interaction in specific situations. Five central ideas there are five central ideas of symbolic interaction according to Joel M. Charon (2004): A person should be understood as a social person. It is the constant search for social interaction that leads us to do what we do. Instead of focusing on the individual and its personality, or on how society or social situation evokes a human behavior, symbolic interaction focuses on the activity that occurs between the subjects. Interaction is the main unit of the study. Individuals are created through interaction; society is also created through social interaction. What we do depends on interacting with other people at the beginning of our lives, and it depends on our interaction right now. Social interaction is central to what we do. If we want to understand the cause, focus on social interaction. Man must be understood as a thinking being. Human action is not only interaction between people, but also interaction within the individual. Not our ideas, not views or values are as important as the constant active process of thinking. We are not just conditioned, we are not just creatures that are influenced by the people around us, we are not just products of society. We, in fact, thinking animals, always talk to ourselves, interacting with others. If we want to understand the cause, focus on human thinking. People don't feel the environment directly, instead people define the situation they are in. The environment may actually exist, but that's our definition of what's important. Definition doesn't just randomly occur; instead, it is the result of constant social interaction and thinking. The cause of human action is the result of what is happening in our current situation. The reason unfolds in real social interaction, real thinking and present definition. It is not the meeting of society with us in our past that triggers action, nor is it our own past experience that does. This, on the contrary, is social interaction, thinking, defining the situation that occurs in the present. Our past is part of our actions primarily because we think about it and apply it to the definition of the current situation. Humans are described as active creatures in relation to the environment. Words such as conditioning, response, controlled, imprisoned and formed are not used to describe a person in symbolic interaction. Unlike other socio-scientific points of view, people are not considered passive in relation to their surroundings, but are actively involved in what they do. topics of interaction from Blumer's conceptual point of view, he put them in three main sentences: that people act in relation to things, including each other, based on the values they have for that these values stem from social interaction with others; and that these values are managed and transformed through the process of interpretation that people use to understand and process the objects that make up their social worlds. This perspective can also be described as three basic principles - meaning, language and thinking, in which social structures are formed. The principle of meaning is the center of human behavior. Language provides meaning by providing tools for symbols. These symbols distinguish people's social relations from animal relationships. People, giving meaning to symbols, can express these things in language. In turn, symbols form the basis of communication. Symbols become imperative components for the formation of any communicative act. Thinking then changes people's interpretation of how this relates to symbols. Snow's four principles, keeping Blumer's earlier works in mind of David A. Snow, a professor of sociology at the University of California, Irvine, suggest four broader and even more basic principles of orientation: human agency, interactive determination, symbolism and appearance. Snow uses these four principles as a thematic basis for identifying and discussing the contribution to the study of social movements. Human will; emphasizes the active, his own, aspiring character of human actors. The focus on the agency focuses on actions, events and moments in public life in which agency actions are particularly tangible. Interactive definition: indicates that understanding the focal objects of analysis are whether they are self-aware, identity, role, practice, or even social movements. Basically this means that neither individual, society, self or other exist only in relation to each other and therefore can be fully understood only in terms of their interaction. Symbolism: highlights the processes through which events and conditions, artifacts, people, and other environmental features that take on specific meanings, becoming almost just objects of orientation. Human behavior depends in part on what the object of orientation symbolizes or means. Appearance: focuses on the process and unnamed side of public life, focusing not only on the organization and texture of public life, but also on the associated sense and feelings. The principle of emergence points us not only to the possibility of new forms of social life and systemic sense, but also to the transformation in existing forms of social organization. As Hewitt noted, the symbolic interaction of applications can be used to explain one's identity in terms of the role of ideas and principles of what to do in this situation. The symbolic identity of The interaction is represented in three categories - located, personal Social. The identity that is located refers to the ability to look at oneself the way others do. Other. It is often an instantaneous representation that it is short but can be very spectacular. From this experience I want to distinguish myself from others, and there is a personal identity. This view is when one wants to make themselves known for who they really are, not the opinion of others. From personality comes, comes social identity, where connections and similarities are made with persons sharing similar identities or identity traits. This view of symbolic interaction can be applied to the use of social networking sites and how a person's personality is represented on these sites. From social networking sites, you can brag (or post) their identity through their news feed. Personal identity presents itself as a necessity for individuals to be able to post the values that one has achieved, in an effort to differentiate themselves. Social identity arises when people tag others in their posts, photos, etc. based on the perspective that we learn, or at least desire how to expect other people's reactions/responses to things, Bruce Link and his colleagues have studied how expectations of others' reactions can affect mental illness stigma. Participants in the study were people with psychosis who answered questions related to discrimination, stigma, and rejection. The purpose of the study was to determine whether the expectations of other participants affect internalized stigma, expected rejection, problems with staying in and others. The results showed that high levels of internalized stigma were only present in the minority, however, the expectation of rejection, stigma of consciousness, perceived devaluation discrimination and problems with staying in were found to be more common among participants. These perceptions correlated with the results of withdrawal, self-esteem and isolation from relatives. The study found that waiting for rejection plays a big role in internal stigma. New Media New Media is a term used to define everything related to the Internet and the interaction between technology, images and sound. As the research of the Internet community spread, the concept of the Internet community has become a more conventional social construct. Research has spread to discursive communities; Personality: The community as a social reality; Networks The public sphere; and ease and anonymity in interaction. These studies show that the Internet community is an important social construct from the point of view of its cultural, structural, political and economic character. It has been demonstrated that people's perceptions of the community are shaped, in part, through interaction both on online forums and face-to-face. As a result, act in their communities according to the values they receive about their environment, whether online or offline, from those interactions. This perspective shows that online communication may well take different meanings for different people depending on the information, circumstances, relationships, power and other systems that make up the community practices. People are taking the community the way it is conceived and meaning the community evolves as they come up with new ways of using it. Given this reality, scientists are constantly faced with the challenge of researching and understanding how online communities are composed, how they function, and how they relate to autonomous social life. The symbolic theory of interaction was discussed in The Cyberself: The Self-ING Project goes online, symbolic interaction in the digital age. Laura Robinson discusses how symbolic interaction theory explains how people create a sense of self through their interactions with others. However, she believes that advances in technology have changed that. The article explores how individuals shape their online identity. It uses symbolic theory of interaction to study the formation of cyber-me and digital generalized another. In the article, Robinson invites people to form new identities online. She argues that these cyber identities are not necessarily the way a person will be perceived offline. Critics of Symbolic Interactions are often criticized for being overly impressionistic in their research methods and somewhat unsystematic in their theories. It is argued that theory is not one theory, but the basis for many different theories. In addition, some theorists have problems with the symbolic theory of interaction due to its lack of testability. These objections, coupled with a rather narrow focus of the interaction of studies on the interaction of small groups and other socio-psychological issues, have pushed the interaction camp towards a minority position among sociologists (albeit a fairly substantial minority). Much of this criticism originated in the 1970s in the United States, when quantitative approaches to sociology were dominant, and perhaps the most famous of them is Alvin Gouldner. Frameworks and theories Some critics of symbolic interaction are based on the assumption that it is a theory, and critics apply the criteria for a good theory to something that does not claim to be a theory. Some critics consider the symbolic interaction framework too broad and common when they search for specific theories. Symbolic interaction is a theoretical basis, not a theory, and can be evaluated on the basis of effective conceptualization. The theoretical basis, like any theoretical basis, is vague when comes to analyzing empirical data or predicting results in public life. How To instead of theory, many scientists are hard to use. Interaction is the basis, not the theory, making it impossible to test the interaction in a way that specific theoretical claims about the relationship between specific variables in this context allows. Unlike symbolic interaction, many theories arising from symbolic interaction, such as role theory and versions of identity theory developed by Sheldon Stryker, as well as Peter Burke and his colleagues, clearly define concepts and relationships between them in this context, allowing the development and validation of hypotheses. In addition, especially among Bloomer process interactions, a large number of very useful conceptualizations have been developed and applied in a very wide range of social contexts, population types, behavior types, cultures and subcultures. The social structure of symbolic interaction is often connected and connected with the social structure. This concept assumes that symbolic interaction is the building of people's social reality. It also means that from a realistic point of view, the interpretations that are being made will not make much difference. When the reality of the situation is determined, the situation becomes a significant reality. This is both methodological criticism and critical sociological issues. A number of symbolic interactions have touched upon these topics, the most famous of which is the structural symbolic interaction of Stryker and the formulations of interaction strongly influencing this approach (sometimes called the Indiana School of symbolic interaction), including the work of key scientists in sociology and psychology using various methods and theories using the structural version of interaction that is presented in the 2003 collection, edited by Burke and others. that

is often mentioned in sociological literature as the Iowa School. The theory of a coherent order also takes a structural approach. Language is seen as the source of all meaning. Blumer highlights several key features of social interaction. Most people interpret things based on job and purpose. Interaction occurs after the meaning of something has been identified. This concept of meaning is something that is beginning to build the framework of social reality. By aligning social reality, Blumer suggests that language is the meaning of interaction. Communication, especially in the form of symbolic interaction, is associated with language. Language initiates all forms of communication, verbal and non-verbal. Blumina defines this source of meaning as a connection that arises from social interaction people have each other. Critical perspective According to social theorist Patricia Burbank, the concept of synergistic and divergent properties are what shape people's point of view as social beings. These two concepts differ in some sense because of their views on human freedom and their level of attention. According to Burbank, the actions are based on the consequences of situations that arise in the process of social interaction. Another important factor in meaningful situations is the environment in which social interaction takes place. The environment influences the interaction that leads to a group of links and connects to the perspective, and then completes the definition of the situation. This illustrates the appropriate steps to determine the situation. Approval of the action takes place after the situation is determined. This action then makes an interpretation that may ultimately affect perspective, action and definition. Stryker emphasizes that the sociological world as a whole is the most viable and dynamic intellectual basis. Being made up of our thoughts and self-belief, the theory of social interaction is the goal of all human interaction, and that is what makes society exist. This fuels criticism of symbolic interaction for an insecure social structure, as well as criticism that interaction theories cannot be quantified and cannot be falsified or tested empirically. Frameworks are important for the symbolic theory of interaction, because in order to form a social structure there are certain connections that need to be established to create interaction. Much of the basic principles of a symbolic system of interaction can be found in a very wide range of sociological and psychological work without being directly cited as interaction, making the impact of symbolic interaction difficult to recognize, given this general acceptance of one's assumptions as general knowledge. Another problem with this model twice, is that it 1) does not take into account human emotions very much, implying that symbolic interaction is not completely psychological; and 2) is interested in the social structure to a limited extent, implying that symbolic interaction is not entirely sociological. These incompetences are framed as something natural in interaction under a certain condition, rather than taking into account the basic social context in which the interaction is located. From this point of view, the meaning has no source and does not perceive social reality for what people create with their interpretations. Another critique of symbolic interaction is more on the scientists themselves. It is noted that they are not interested in the history of such a sociological approach. It gives produce a small understanding and can subject is difficult to teach based on the lack of organization in their teachings to relate to other theories or studies. The Society for the Study of Symbolic Interaction (SSSI) is an international professional organization for scholars interested in learning about symbolic interaction. SSSI is hosting a conference with the American Sociological Association (ASA) and the Society for the Study of Social Issues. This conference usually takes place in August and SSSI sponsors host the Couch-Stone Symposium every spring. The Society provides scholarships for students interested in participating in the annual conference. At the annual conference, SSSI sponsors annual awards in various categories of symbolic engagement. In addition, some awards are open to students members of the community. The Ellis-Bochner Auto-Ethnography and Personal Narrative Research Award is annually given to the SSSI affiliate of the National Communication Association for best article, essay, or book chapter in auto-ethnography and personal storytelling research. The award is named after famous auto-ethnographers Carolyn Ellis and Art Bochner. The Society also sponsors the quarterly journal Symbolic Interaction and publishes the SSSI Notes newsletter. SSSI also has a European office that organizes an annual conference that brings together European symbolic engagement. See also the Society Portal Constructivism (Learning Theory) Coordinated Management meaning edward T. Hall Erving Hoffman Expansion Transmission Generalized Other Georg Simmel Label Theory of Interaction Sandbox Play Therapy Social Action Social Interaction Notes - This process occurs in the form of interaction with oneself or taking into account. See: Stryker and Vjan (2006) for a clear distinction between them as it relates to the interaction inspired conceptualization. Inquiries : Hall, Peter M. (2007). Symbolic interaction. Blackwell's encyclopedia of sociology. doi:10.1002/9781405165518.wbeoss310. ISBN 9781405124331. b West, Richard L.; Lynn H. 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