# **Social psychology chapter 3**

First text 28th in MY next class period ahhhhhhhhhhh!!!

Origins of the sense of self chap 3:

**Situationism and social self:**

How students are affected by their environments

Chameleon-like nature — our social self shifts from one situation to another we change through contexts

Working self-concept is the idea that only a subset of a persona's vast pool of self-knowledge is brought to mind in any given context—usually the most relevant

We tend to highlight what makes us unique or distinctive in a given situation

Malleability and stability—-most of us have a sense of continuity in the self — we have a stable core self despite changing based on the environment

Malleability- something that can be shaped

Although self-concept varies there are core aspects of self-knowledge — what a person thinks of first about themselves

Cross-situationally noticeable aspect of self

A person's overall pool of knowledge remains relatively stable

A person's sense of self may shift depending on the context but it is likely those sifts conform to a predictable pattern

### **Origins of the sense of self:**

The main points:

1. A person's social self is defined by two main aspects, malleability, the shift of self depending on the situation, and core components, the constants throughout situations.
2. Adolescents rely on their sense of self, based on how other people view them rather than how they view themselves
3. People often compare themselves to others to gain a more accurate sense of self or to feel better about their shortcomings
4. People from western cultures generally have an inward focus of self or an independent sense of self. Women in western cultures tend to have a greater outward focus of self. Most non-North American or western cultures have an interdependent sense of self
5. Western =inward focus of self Non-western=outward focus of self

### **Self-Esteem:**

1. Self-esteem def— the positive/negative evaluation people have of themselves determines how they feel about attributes/ qualities =, success/failure + self in general.
2. Western cultures - independence(critique=failure). Eastern cultures- interdependent(critique=beneficial)
3. Soocimater hypothesis - self-esteem internal + were always looking for external validation (well feel god when others accept us/were based around other people around us)
4. Late adolescence→ early adulthood: male self-esteem levels are high, female levels are low. Women tend to personalize mistakes and men tend to externalize those mistakes

We often push ideas of perfect self-esteem — the people who have perfect self-esteem are often psychopaths.

### **Motives during Self Evaluation:**

1. People think that ambiguous traits are higher than their unab=mbigiouse traits
2. Help minimize a wide range of defenses? And potentially harmful behaviors people exhibit when faced with a threat, such as the **self-serving attributional bias**, the tendency to attribute responsibility to themselves when they fail (we take good credit for what we do well—- fail-external—-- success- dispositional thing)
3. People who held positive illusions about themselves exhibited lower cortisol levels unlike others who had a negative illusion of themselves (people with higher less view have lower anxiety and vice versa)
4. Stable and accurate self-views make us more predictable to ourselves and others which helps interactions w/ others go more smoothly

What creates self-evaluation - ambiguous traits(sympathetic are artistic) are more valued most than unambiguous traits(tall and punctual)

### **Self-regulation:**

1. Theory figured by Higgims -who we are and what we want to be — actual, ideal, and ought self
2. Self-control being used up — Galliot's experience with natural sugar and glucose()shows how sugar changes self-control)
3. Self-regulation involves the ability to prioritize long-term goals
4. Can influence behavior as well as thoughts leading people to approach goals and avoid temptations

### **Self Preservation**

1. Social interaction can be thought of as a drama of self-preservation, in which we attempt to create and maintain an impression of ourselves in the mind of others
2. Self-monitoring, altering behavior to fit the specific demands of the social situation
3. Self-Handicapping when worrying about failure, people will sometimes choose to sabotage themselves to give themselves an excuse to avoid failing for no reason
4. Self-preservation online, people generally will present their personalities accurately online, as serf-verification (wanting to be seen) is a common motivation for posting on social media when it comes to physical traits, people are less honest

Pg 29

Pg 31 top

Pg 33 bottom

Pg 34 mid

Pg 36 top

Pg 39 top

Pg 40 mid

Pg 41 top

Pg 42 top

Pg 44 top

Pg 45 mid

Pg 46 top

“All living things contain a measure of madness that moves them in strange, sometimes inexplicable ways. This madness can be saved, it is part and parcel of the ability to adapt.” (Pg 41)

When Pi observes and reflects upon animal nature, he mentions the madness that they can demonstrate. I have noticed that there are many contradicting claims circling Pi’s perspective throughout the story so far. Sometimes he notices the patterns and predictability and other times the sheer chaos and uncertainty. This specific moment about “madness” reminds me of the correlation between humans, animals and religion Pi is constantly exploring. If animals need an inherent madness to survive and adapt, then so should humans. And maybe many humans have learned to adapt with the madness of thought , belief and religion. For what is religion if not madness? How could a human be made to hold an unprovable, instinctive belief without a little bit of madness? The way madness “moves” people is through belief, it is the way people who experience madness are able to explain and adapt.

Pg 47 bottom

Pg 49 top

Pg 52 top

Pg 53 bottom

Pg 55 mid

Pg 57 top

Pg 61 mid

Pg 62 mid

Pg 63 bottom

Pg 64 top

“The Trinity must be tainted by it; there must be a certain stench at the right hand of God the Father. The horror must be real. Why would God wish that upon Himself? Why not leave death to the mortals? Why make dirty what is beautiful, spoil what is perfect?” Chapter 17

When Pi begins talking to the Christian Priset and he learns about Christianity he is angry and resentful of the religion. Compared to Hinduism, Christianity is full of death, suffering, and humanity. Pi is most disturbed by the Death of it all; He asks why the religion would spoil divinity by introducing something like death. I think this reflects on Pis new found fear when witness to the massacred lamb, and how he has learned to regard death as something “dirty.” As Pi evolves throughout his journey he will have to confront death and find where that fits into his beliefs. I think his current interpretation of death will change as he experiences it in different ways. And I would be curious if Pi ends up accepting, or fearing death.