UNIT-2 ATTITUDE

ETHICS

ATTITUDE AND BEHAVIOUR

Chapter -1

CONCEPT, CONTENT, STRUCTURE AND FUNCTIONS OF ATTITUDE

Have you noticed that whenever we meet someone we tend to evaluate him or her? You may think of your friend as trustworthy, caring and helpful and hence have a positive and favourable feeling towards him/her. On the other hand you may consider your neighbour to be loud who tend to interfere in your family's activities. You are likely to have a negative or unfavourable feeling toward such a person. Similarly our family, grandparents, neighbours, friends, political leaders and others communicate their attitudes and beliefs towards us.

We need to understand ourselves and others and evaluate the social world we live in. Also, when we come across a new experience, we evaluate it to form long-term reactions that then govern the way we perceive that object again. Attitudes are these lasting evaluations that people make of the world around them. Our attitudes and beliefs help to understand ourselves and the people who live around us.

Thus, an attitude can be viewed as a predisposition to act, think and feel in particular ways toward a class of people, objects, or an idea. It is a positive or negative evaluation of people, objects, event, and ideas or just about anything in your environment. Attitudes are about things. There is an object involved about which we feel, think and behave in certain ways. An attitude object does not have to be an object in the concrete sense of things that can be touched. You can have an attitude about fox hunting or a piece of music as well as about any organisation like BCCI, World Bank or United Nations.

For example, you meet your parents, family members, friends, teachers and many other people over and over again. Gradually you start 'thinking' about their behaviour towards you. You experience certain kind of 'feeling' towards them, and start 'behaving' toward them in a particular manner. In other words by 'thinking', 'feeling' and 'behaving' you come to form an attitude towards the people, events, objects and everything that exists in the social world.

When we use words such as 'like', 'dislike', 'love', 'hate', 'good' and 'bad' we are describing our attitude towards objects, people or issues. Different people can have different Political attitudes; attitudes about smoking, jogging, and other activities.

Types of Attitudes

Attitudes are either positive or negative or neutral in nature.

1. **Example of positive attitudes:**
   - There is something good in every situation.
   - A problem is an opportunity to do something different.
   - change is a sign of growth
   - A mistake is a valuable step towards success.
2. **Example of negative attitudes:**
   - there is always something wrong
   - Other people cause problems.
   - a mistake is a failure
   - I have little or no control over my life.
3. **Example of neutral attitudes:**
   - the situation or the other person is unimportant
   - someone else will solve the problem
   - change is unnecessary
   - The future will come and go with or without me.

Beliefs, Values and Attitudes

There is considerable overlap in semantics of beliefs, values and attitudes; however these are distinct constructs as shown in the diagram. Beliefs are the assumptions we make about ourselves, about others in the world and about how we expect things to be. Beliefs are about how we think things really are. Beliefs tend to be deep set and our values stem from our beliefs.

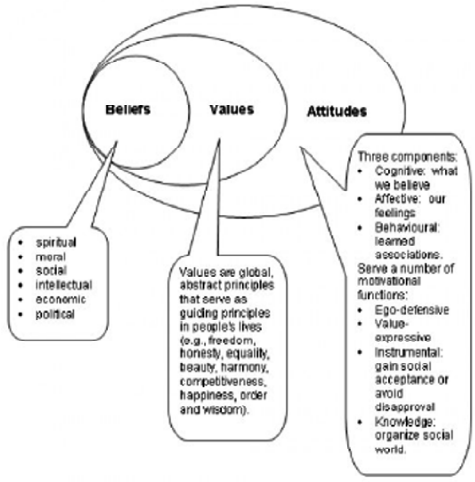
Values are about how we have learnt to think things ought to be or people ought to behave, especially in terms of qualities such as honesty, integrity and openness which when people are asked what are their values tend to be the main values.

Attitudes are the established ways of responding to people and situations that we have learned, based on the beliefs, values and assumptions we hold. How we respond to situation and our behaviour can reflect our attitude.

Difference between Values and Attitudes:

- Values are belief systems that guide our behaviour
- Values decide what we think is desirable or undesirable; right or wrong; good or unjust
- Attitudes are our likes and dislikes towards things, people and objects
- Attitudes are responses that are a result of our values
- The cognitive component of attitudes is similar to values as both involve beliefs
- Values are more or less permanent while attitudes are a result of our experiences and do change with favourable experiences
- Manifestation of values is seen in the shape of our attitudes

Beliefs, Values and Attitudes



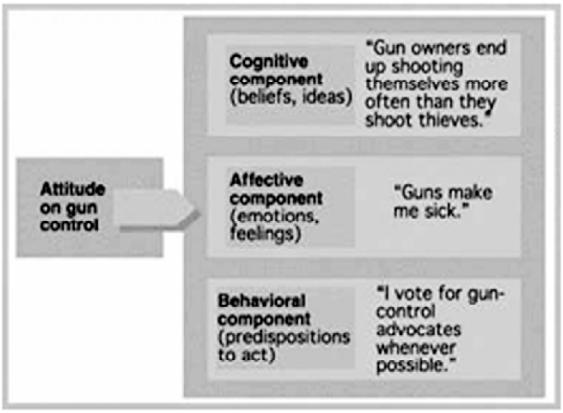
CONSIDER THE FOLLOWING LIST

- Amitabh Bachchan
- Arvind kejriwal
- AIDS
- Kapil Sharma
- Sports Utility Vehicle (SUV)

Do you have any reaction to each of them? Unless you have been living a life of total isolation, you probably do. You may like or dislike Amitabh Bachchan, believe that Arvind Kejriwal would or would not become a good chief minister, be worried or unconcerned about AIDS, find Kapil Sharma funny or not funny or like or dislike a Sports Utility Vehicle. Such reactions called attitudes, generally involve an emotional or affective component (like or dislike), a cognitive component (beliefs) and a behavioural component (buying an SUV or voting for AAP).

The most influential model of attitude has been the multi-component model which perceives attitudes as summary evaluations of an object that has Cognitive, Affective, and Behavioural components. These three components, thinking, feeling and behaving, come together and we form an attitude towards a person or an object. These components are considered as a taxi CAB that will get you where you want to go. A number of researchers have considered how the CAB components contribute to the formation and expression of attitudes.

What do we mean when we say that attitudes have cognitive, affective, and behavioural components?



Cognitive component

The cognitive component of attitudes refers to the beliefs, ideas, thoughts, and attributes we associate with an object. In many cases, a person's attitude

might be based primarily upon the positive and negative attributes they associate with an object. For example,

- A person has recently bought a car. He devoted considerable attention to different vehicles' safety records, gas mileage, and repair costs. In this example, attitudes toward the different cars were formed through a methodical consideration of the positive and negative characteristics of each car.
- Similarly, an individual's favourable attitude toward a particular politician might be based on the belief that the politician is charismatic, intelligent, and has economic policies that promote social equality.

When a human being is the object of an attitude, the cognitive component is frequently a stereotype, e.g. "welfare recipients are lazy". A stereotype is a thought that can be adopted about specific types of individuals or certain ways of doing things. These thoughts or beliefs may or may not accurately reflect reality. Like a person may believe that people belonging to a particular caste are bad since he was cheated by a man from the same caste only. But it doesn't mean that all people of that caste are bad.

Affective Component

The affective component of attitudes refers to feelings or emotions linked to an attitude object. Affective responses influence attitudes in a number of ways. A primary way in which feelings shape attitudes is through feelings that are aroused in response to an attitude object.

For instance, many people indicate that snakes make them feel scared. This negative affective response is likely to cause a negative attitude toward snakes.

Dominance of affective component may lead to prejudiced actions taken by individuals. Prejudice is prejudgment, or forming an opinion before becoming aware of the relevant facts of a case. The word is often used to refer to preconceived, usually unfavourable, judgments toward people or a person because of gender, political opinion, social class, age, disability, religion, sexuality, race/ethnicity, language, nationality or other personal characteristics.

Behavioural component

The behavioural component of attitudes refers to past behaviours or experiences regarding an attitude object. For instance, people might guess that they must have a negative attitude toward factory farming, if they remember having signed a petition against the unethical treatment of animals.

It is the tendency or disposition to act in certain ways toward something. Like a person might want to keep welfare recipients out of his neighbourhood. Emphasis is on the tendency to act, not the actual acting; what we intend and what we do may be quite different.

Affective component:

- ''I am scared of spiders''
- "Smoking makes me nervous."
- "Owning this car makes me happy"

Cognitive component:

- ''I believe spiders are dangerous''
- "Smoking causes cancer"
- "This car gets 10 miles per gallon"

Behavioural component:

- ''I will avoid spiders and scream if I see one''
- "I don't smoke."
- "I have always driven this brand of car."

Relation between CAB components

These components of CAB model have a "synergistic" relation. When an individual possesses positive beliefs about an attitude object, they typically have positive affective and behavioural associations with the object.

One must also understand that these components of CAB model may seem to be the same thing but are different in many contexts. Perhaps the best evidence showing that the CAB components are not the same comes from research conducted by Steven Breckler (1984). In one experiment, Breckler had participants report their cognitive, affective, and behavioural responses about snakes. Whilst in the presence of a real snake, participants indicated whether

i. Snakes are kind and cruel (cognition)
ii. Snakes make them feel anxious and happy (affect)
iii. They like to handle snakes (behaviour)

Breckler (1984) used the content of participants' responses to compute a score for each of the components. He found that these cognitive, affective, and behavioural scores were only

moderately correlated with each other. Thus, these components were empirically distinct.

While Breckler (1984) provided strong evidence that the cognitive, affective, and behavioural components of attitude are not the same, this does not mean that they are completely independent of each other. For example, one of your friends is a big fan of the music of AR Rahman. If you asked him for his thoughts about Rahman's music, he would answer that the music has well-constructed lyrics that often express different dimensions of love. If you asked him about the feelings he associates with the music, he would say that the music makes him feel happy. If you asked him about his past experiences with Rahman's music, he would wax lyrically about the many times he has attended a Rahman concert. Unsurprisingly, the positive cognitions, affects, and behaviours all contribute to your friend's positive attitude toward AR Rahman.

However, it isn't always the case that the CAB components have the same evaluative implications. Instead of asking your friend about his perceptions of AR Rahman, ask him about blood donation. He would tell you that blood donation is a noble endeavour that helps others; implying that he has positive cognitions. However, if you asked him about his feelings about blood donation, he would admit that it makes him feel afraid. He would also recall the negative experience of having once been jabbed repeatedly by a sadistic nurse who was unable to locate a vein in his arm. Thus, his cognitive, affective, and behavioural responses about blood donation differ in valence (positivity and negativity).

It may also happen that your friend does not donate blood, though he thinks it is a great thing to do. Taken together, while the cognitive, affective, and behavioural components are (usually) consistent in their evaluative implications, they are not simply different ways of saying the same thing. Thus, despite their synergism, the cognitive, affective, and behavioural components are quantitatively and qualitatively distinct.

Further, people differ in the degree to which their attitudes are based on each of the CAB components. For example, you have been shown a series of television advertisements featuring professional athletes extolling the virtues of a particular brand of soft drinks. While some of the athletes noted that the soft drink was less filling than other soft drinks, others said that it tasted great. The first component of the message highlighted a positive attribute about the beverage (i.e., its low caloric intake), whereas the second component highlighted a positive affective response associated with the beverage (i.e., its taste). Which part of the message would you find more persuasive?

Perhaps it depends on whether your attitudes tend to be based more upon the content of your beliefs or more upon the content of your feelings. It has been showed through many studies that indeed some people (let's call them thinkers) based their attitudes much more upon the favourability of their beliefs than the favourability of their feelings, while other people (let's call them feelers) based their attitudes much more upon the favourability of their feelings than the favourability of their beliefs.

FUNCTIONS OF ATTITUDE

Individuals hold attitudes for a variety of reasons. For example, an individual's affinity for the Indian hockey team might have developed from his relatives and friends supporting the team. In contrast, his attitude toward abortion might be based on the value he place on an individual's freedom of choice or the sanctity of life.

The development or formation of attitudes may be a consequence of a range of different motives the person has. They are developed, maintained and may change because of functions they serve. In his own program of research, Daniel Katz (1960) proposed that every attitude serves at least one of four functions, some of which relate to those proposed by Smith et al. (1956):

1. **Knowledge:** The knowledge function represents the ability of attitudes to organize information about attitude objects. The attitude helps us to understand the otherwise overwhelming amount of information in the world. They are short-cuts, helping us to simplify our perceptions of the world so that it becomes more manageable, predictable and safer.

   Attitudes provide meaning (knowledge) for life. The knowledge function refers to our need for a world which is consistent and relatively stable. This allows us to predict what is likely to happen, and so gives us a sense of control. Attitudes can help us organize and structure our experience. Knowing that a person is religious, we can predict that he will go to Church or temple.

2. **Utility:** the utilitarian function exists in attitudes that maximize rewards and minimize punishments obtained from attitude objects. If a person holds and/or expresses socially acceptable attitudes, other people will reward them with approval and social acceptance. For example, when people flatter their bosses or instructors (and believe it) or keep silent if they think an attitude is unpopular. Again, expression can be nonverbal (politician kissing baby) in expression. Attitudes then are to do with being a part of a social group and the adaptive functions helps us fit in with a social group. People seek out others who share their attitudes, and develop similar attitudes to those they like.

Example

Imagine you are, very patriotic about being Indian. This might cause you to have an ethnocentric attitude towards everything not Indian. Imagine further that you are with a group of like-minded friends. You say:''Of course there's no other country as good as India to live in. Other places are alright in their own way but they can't compare with your mother country.''(There are nods of approval all round. You are fitting in adaptive function). The people in the group are wearing Indian Cricket shirts (This is the self-expression function). Then imagine you go on to say:''The trouble with foreigners is that they don't like Indians. I went to USA. They call us unfriendly. (Others agree with you and tell of their similar experiences. You are making sense of things. This is the knowledge function). Then someone who has never travelled takes things a stage further.....''I don't mind foreigners coming here on holiday...but they shouldn't be allowed to live here....taking our jobs. India for the Indians is what I say.. ..Why is it getting hard to get a decent job in your own country.''(Now others in the room join in scapegoating foreigners and demonstrating the ego defensive function of attitudes).

3. **Ego-defence:** Katz's ego-defensive function exists in attitudes that serve to protect an individual's self-esteem, and is similar to Smith et al.'s (1956) externalization function. The ego-defensive function refers to holding attitudes that protect our self-esteem or that justify actions that make us feel guilty. Attitudes help to protect us from ourselves and from others, to explain why we've done something that could be seen as undesirable.

   For example, one way children might defend themselves against the feelings of humiliation they have experienced in P.E. lessons is to adopt a strongly negative attitude to all sport. People whose pride has suffered following a defeat in sport might similarly adopt a defensive attitude: ''I'm not bothered, I'm sick of rugby anyway.... This function has psychiatric overtones. Positive attitudes towards ourselves, for example, have a protective function (i.e. an ego-defensive role) in helping us reserve our self-image.

4. **Value-expression:** Katz proposed that attitudes may serve a value-expressive function, such that an attitude may express an individual's self-concept and central values. For example, a person might cycle to work because she values health and wishes to preserve the environment. Attitudes help us to relate to ourselves and to others, presenting a fairly unified image which help to establish our identity for both ourselves and for others. The attitudes we express:
   - Help communicate who we are and
   - May make us feel good because we have asserted our identity.

Self-expression of attitudes can also be non-verbal in nature. For example, bumper sticker, cap, or T-shirt slogan can convey our attitude towards different objects. Therefore, our attitudes are part of our identity and help us to be aware through expression of our feelings, beliefs and values. For example, some people value equality while others may value freedom or compassion. Mahatma Gandhi's attitude towards honesty and Mother Teresa's concern for the poor and needy is well known.

LINKING ATTITUDE CONTENT, STRUCTURE AND FUNCTION

From above, one can understand that there are inexorable links among attitude content, attitude structure, and attitude function. For example, synergy among the CAB components should cause an individual to have a uni-dimensional rather than bi-dimensional attitude. If an individual has

positive cognitions, affective responses, and past experiences with an attitude object, they should also have a uni-dimensional positive attitude about the object. In this case, synergistic content influences the structure of the attitude.

The link between attitude content and attitude function is also important. Consider attitudes toward a car that are based on a need to conserve fuel. These attitudes should be based on beliefs about the extent to which the car obtains good fuel economy.

Similarly, if attitudes toward a style of clothing fulfil a psychological need to enhance social relations, then these attitudes should be based on beliefs about the extent to which the style is preferred among one's friends. In both cases, attitudes that serve different functions often differ in the content of the beliefs that support them.

Finally, there are strong links between the structure and functions of attitudes. For instance, it has been argued that the same attitude functions may operate at both the uni-dimensional and Bi-dimensional structural levels, but to varying degrees. For instance, the object appraisal function should be served more strongly by uni-dimensional attitudes than by bi-dimensional attitudes, because the bi-dimensional attitudes evoke more decision conflict.

In addition, it is possible that social norms make it occasionally desirable to have high ambivalence in an attitude, such as when an issue is controversial. In this situation, people who appear ambivalent may give the impression of being fair and knowledgeable. These individuals may also be inoffensive to others because they "agree" with everyone to some extent.

INFLUENCE OF ATTITUDE AND ITS RELATION WITH THOUGHT AND BEHAVIOUR

From the above discussion, one can intuitively assume that attitudes play an important role in choosing how to behave in a given situation. We come across many examples in our daily life of how attitudes can shape behaviours. The Three-component model (The ABC model) implies that the behavioural component will be highly correlated with the cognitive and affective components.

However, studies as well as general observations have shown that the relationship between attitude and behaviour is rather complex. It is often difficult to predict one's attitude from his or her behaviour and vice versa.

CONSIDER EACH OF THE FOLLOWING STATEMENTS. DO YOU BELIEVE THESE STATEMENTS TO BE TRUE OR FALSE?

- College students who disapprove of cheating do not cheat on tests; it is only the students who view "cheating as acceptable who do cheat.
- People who state that they want to remain fit often go to gym and exercise.
- People who are worried about global warming do not drive a big car which consumes petrol by the gallons!
- How well people like their jobs is predictive of people's job attendance. Those like their jobs are less, likely to miss a day of work.
- Regardless of whether an employer makes a snap judgment or deliberates extensively about a hiring decision, if the employer has a negative attitude toward working women, a female candidate will not be hired.

All of these commonsense statements assume that people's attitudes influence their actions and decisions. In fact, as we will see in this discussion, none of these five statements is correct. The basic finding of decades of research is that sometimes people act in accordance with their attitudes, and other times they act in ways that are quite inconsistent with their attitudes.

Here we address three fundamental questions influence behaviour?

1. First, is there a relation? That is, do attitudes influence behaviour?
2. Second, when is such a relation to be expected? In other words, what variables determine the degree to which attitudes might influence behaviour? To the extent that attitudes do predict behaviour, this question concerns the identification of other factors that play a role in this relationship.
3. Finally, how do attitudes guide behaviour? By what psychological processes do attitudes exert these influences? If we are to understand the relation between attitudes we need to develop models and theories of the psychological processes that link attitudes to behaviour.

Furthermore, understanding the psychological processes underlying the attitude-behaviour

relationship has many practical implications. For example, we can design better programs and organisations which can lead to low level of corruption in government organisations if we understand how attitudes relate to behaviour.

RELATION BETWEEN ATTITUDES AND BEHAVIOUR

For a number of decades, the field of social psychology has had reason to question the intuitively reasonable assumption that people act on the basis of their attitudes. During the early 1930s, LaPiere (1934) conducted what has become probably the most widely cite study of the attitude-behaviour relation.

LaPiere study

Beginning in 1930 and for the next two years, LaPiere travelled around the USA with a Chinese couple (a young student and his wife), expecting "to encounter anti-Orientals attitudes which would make it difficult for them to find accommodation. But in the course of 10,000 miles of travel, they were discriminated against only once and there appeared to be no prejudice. They were given accommodation in 66 hotels, auto-camps and Tourist Homes' and refused at only one. They were also served in 184 restaurants and treated with'.... more than ordinary consideration ...'in 72 of them.

However, when each of the 251 establishments visited was sent a letter six months later asking: 'Will you accept members of the Chinese race as guests in your establishment?' 91 per cent of the 128 which responded gave an emphatic 'No'. One establishment gave an unqualified 'Yes' and the rest said 'undecided: depends upon circumstances'.

The study showed that people say one thing but do not necessarily follow it up with appropriate behaviours.

Study on cheating behaviour

In another study, Corey (1937) examined the relationship between students' attitudes toward cheating and their actual cheating behaviour. The students took a series of true/false examinations, which they self-scored at a later class meeting. The students did not know, however, that the instructor had scored the exams during the interim period. Thus, the difference between the scores the students assigned to themselves and the scores that the instructor assigned served as - the measure of students cheating behaviour. The correlation between the students toward cheating, and actual cheating, was essentially zero. Attitudes toward cheating in the least bit predict the actual cheating behaviour. Instead, cheating was related performance; the more poorly students had done on the exam, the more likely students were to cheat in scoring the exam.

Influences on behaviour

Does attitude lead to behaviour? The answer to this question cannot simply be in a 'Yes' or 'No'. Attitude always doesn't lead to behaviour for example;

Three friends Arun, Varun and Tarun always talk about the evil practice of corruption in their hostel room in Delhi. It was during that time Anna hazare gave a call for Action against corruption.

- Arun bunked his class and went to Jantar Mantar to protest.
- Varun's action against corruption was limited to pressing ''like'' button in Facebook seeing the picture shared by Arun.
- Tarun enjoyed a pizza in a restaurant while avoiding the road through Jantar Mantar.

The three guys hold attitude against corruption but chose to act in different ways. Attitude always doesn't get converted to behaviour.

In place like Mumbai, certain members of particular community of society are turned away from accommodations or sale of property by another and vice versa. This shows that, prejudice exists to a real dangerous level and a simple event may trigger problems.

A voter is highly against, corruption and he hates corrupt people, but during election he votes for a very corrupt person who belongs to his community. Here, his attitude towards the corruption has been washed away by another attitude. Here two attitudes competed and one won.

The same attitude may be expressed in a variety of ways. For example, having a positive attitude towards the AAP doesn't necessarily mean that you actually become a member, or that you attend public

meetings. But if you don't vote AAP in a general election, people may question your attitude. In other words, an attitude should predict behaviour to some extent, even if this is extremely limited and specific.

These studies along with general observations have led to considerable skepticism among the psychologists about the study of attitudes, some even suggesting "It may be desirable to abandon the attitude concept''.

Nonetheless this skepticism does not appear to have been fully warranted. Although it cannot be denied that a large number of studies suggest, that attitudes do not influence behaviour consistently but sometimes attitudes do predict behaviour. For example, studies on voting behaviour shows that basically people vote for the candidates they like. Kelley and Mirer (1974) analyzed data concerning the four presidential elections from 1952 to 1964 and found that voting behaviour could be predicted accurately from pre-election attitudes for 85% of the respondents.

The blanket statement that attitudes have little to do with behaviour is often contradicted by studies in the literature. Research has revealed everything from findings of no relation whatsoever to the nearly perfect relation observed in the context of voting behaviour.

Thus, the answer to the question, "Is there a relation between attitude and behaviour?" is a resounding ``sometimes.'' we have seen that relation between the attitude and behaviour is rather not so simple. It' generally agreed that attitudes form only one determinant of behaviour. They represent Predispositions to behave in particular ways but how we actually act in a particular situation will depend on the immediate consequences of our behaviour, how we think others will evaluate our actions, and habitual ways of behaving in those kinds of situations. In addition, there may be specific situational factors influencing behaviour. For example, in the LaPiere study, the high quality of his Chinese friends' clothes and luggage and their politeness, together with the presence of LaPiere himself, may have made it more difficult to show overt prejudice. Thus, sometimes we experience a conflict of attitudes, and behaviour may represent a compromise between them.

Given the range of findings, it becomes apparent that the question of attitude-behaviour consistency has to be approached differently. Rather than asking whether attitudes relate to behaviour, we have to ask "Under what conditions do what kinds of attitudes of what kinds of individuals predict what kinds of behaviour?"

WHEN DO ATTITUDES GUIDE BEHAVIOUR?

This question calls for identifying factors that determine whether the relation between attitudes and behaviour will be relatively strong or weak. Such factors are typically referred to as moderating variables because they moderate the relation between attitudes and behaviour. Moderators of the attitude-behaviour relation include:

1. Qualities of the Behaviour

The Behaviour that a social psychologist might be interested in predicting from knowledge of a person's attitudes can range from the very specific (e.g., will the person attend church services this week?) to the very general (e.g., how much religious behaviours will the person perform over the next month?). In a highly influential analysis, Ajzen and Fishbein (1977) noted the importance of measuring attitudes and behaviour at equivalent levels of specificity.

A specific behaviour is best predicted by an attitudinal question that is equivalently specific to the action in question, the target of the action, the context in which the action is performed, and the time of the action (e.g., "How do you feel about attending church this Sunday?'').

In a study conducted prior to the mandated use of lead-free gasoline, the purchase of lead free gas was better predicted by questions asking specifically about buying lead-free gas than by questions assessing more general attitudes toward ecology (Heberlein and Black, 1976). In contrast, a general pattern of behaviour is best predicted by a general attitude measure.

In their review of the literature, Ajzen and Fishbein (1977) noted that studies that employed attitude and behaviour measures that were equally specific typically found higher attitude-behaviour correlations than did studies in which one of the two measures was more specific that the other. thus, the degree of match between the attitude and the behaviour we wish to predict affects the strength of the attitude-behaviour relations that will be observed.

2. Qualities of the Person

Some kinds of people typically display greater attitude-behaviour consistency than do others. In general, two classes of individuals have been considered:

- those who are aware of and guided by their internal feelings
- those who tend to rely heavily on cues in the situation to decide how to behave

In general, people who are aware of their feelings display greater attitude-behaviour consistency than those people who rely on situational cues.

Obviously, this is a very rough distinction. Any given behaviour of an individual can be guided both by the individual's internal feelings and by external cues. Yet a number of personality scales have been developed and used successfully to assess whether a given person tends to rely more heavily on one type of cue or the other.

Level of moral reasoning has been found to affect the relation between attitudes and behaviour. People with high level of integrity show higher relation between their attitudes and behaviour. More advanced moral reasoning is characterized by principled, morally responsible thought based on people's own general principles of moral action. Lower levels of reasoning focus on the general positive or negative consequences of a particular action or on a feeling of being bound by social or legal rules. Individuals who depend on their own feelings and principles to make moral judgments act much more consistently with their attitudes toward moral issues than the people who rely on external standards to determine what is moral.

The personality dimension that has received the greatest attention in the context of the attitude-behaviour issue is self-monitoring (Snyder, 1987). Individuals who score low on the self-monitoring scale claim to be guided by dispositions (i.e., their inner feelings). They agree with statements such as

"My behaviour is usually an expression of my true inner feelings, attitudes, and beliefs."

In contrast, individuals who score high on the self-monitoring scale view their behaviour as stemming typically form a pragmatic concern with what is appropriate in each situation. They agree with statements such as

"In different situation and with different people, I often act like very different persons."

Thus, these individuals are said to monitor the impression that they make on other people and adjust that impression to fit with others' expectations.

3. Qualities of the Situation

A number of situational variables also affect the strength of the attitude-behaviour relation. These include normative factors and time pressure to reach a decision.

Norms: or beliefs about how one should or is expected to behave in a given situation can exert a powerful influence on behaviour. Much evidence has been found in support of this view. People often behave as they believe others expect them to behave. Indeed, a norm may be so strong and so universally held that virtually everyone in that situation behaves the same regardless of his or her attitude. For example, you might wish that someone were dead, but you would very rarely act on this attitude. Hence, attitude-behaviour consistency is low. Consider also the relation between job satisfaction and work attendance.

I believe that smoking causes cancer. I believe that cancer is very bad. I have negative feelings about smoking. But my friends expect me to smoke. I want to please my friends. So, I feel I should smoke.I believe that studying leads to higher grades. I do not care what my grades are. I do not have favourable attitudes toward studying. But my parents expect me to study. I want to please my parents. So, I feel I should study.

Above example shows that subjective norms are a function of beliefs about the expectations of others and they do influence attitude if the motivation to comply with them is high.

At first glance, one might expect people who like their jobs to be less likely to miss a day of work. Yet the normative pressure (in addition to the potential financial pressure) to attend work every day is strong. Thus, with the exception of days when they are ill, people generally go to work every day, even people who do not like their jobs. Indeed, studies of job satisfaction have found little relation between attitudes toward one's job and absenteeism.

Time Pressure: Individuals are more likely to base their decisions on their attitudes when they are under time pressure because their attitudes provide a heuristic for making quick decisions. It appears

that time pressure pushes people away from a careful examination of the available information and toward a reliance on their pre-existing attitudes. For example, in one study, participants were asked to consider job application for both male and female job candidates. When there was no time pressure and so participants could consider all of the details carefully, their personnel decisions were unrelated to their attitudes toward working women. That is, participants who have earlier reported attitudes indicating some prejudice against women were just as likely to recommend hiring a female candidate as were those who did not hold such prejudiced attitudes. In striking contrast, when participants were under time pressure to make a hiring recommendation, an attitude-behaviour relation was apparent. Participants who were prejudiced against women were less likely to recommend hiring a female candidate.

4. Qualities of the Attitude

Some kinds of attitudes appear to be stronger than others. In this context, the word stronger is not used in the sense of the attitude being more extreme. Instead, stronger refers to the apparent influence that the attitude has on the individual's behaviour.

The Role of Direct Experience: One attitudinal quality that has been investigated extensively is the manner of attitude formation. On the one hand is attitude formation through direct behavioural experience with the attitude object and on the other hand is attitude formation through indirect non-behavioural experience with the attitude object. For example, a child may form an attitude toward a toy by playing with the toy (direct experience) or on the basis of a friend's or an advertisement's description of the toy (indirect experience). Attitudes based on direct experience have been found to be more predictive of later behaviour than attitudes based on indirect experience.

Attitude Accessibility: One thing that differentiates attitudes based on direct experience from those based on indirect experience is how accessible the attitudes are from memory. Accessibility in this sense refers to how easily attitudes come to mind. Some attitudes come to mind without any conscious effort on people's part. When people see a cockroach, the "Yuck!" response probably comes to mind immediately. This attitude would be highly accessible from memory. But sometimes people have to deliberate quite extensive what their attitudes toward some object are. If you are asked which of several restaurants is the best Tibetan restaurant, you might have to think extensively about which one you like the best. The attitude would not be at all accessible from memory.

Subsequent research on attitude accessibility has explored the functional value of such attitude. That is, what do accessible attitudes do for the individual? How do they help the individual to navigate the day-to-day world?

Research has found that accessible attitudes ease decision making. Imagine what it would be like if every time you went into an ice-cream parlour, you had to decide which flavour of ice cream you wanted by reviewing all considering the relative merits of each type of ice cream. You would probably take a long time to make the decision, and the decision would probably be stressful (enhanced by the stress you would feel from the people behind you in line impatiently waiting for you to make up your mind). However, if the fact that you really like two flavours—mint chocolate chip and pistachio almond—readily comes to mind, the decision becomes much easier (especially if you order a scoop of each flavour). As the research on attitudes and time pressure demonstrated, attitudes can serve as useful heuristics for decision making. Because accessible attitudes come to mind readily, they make the decision-making process that much easier.

Thus, the findings we have reviewed above makes it abundantly clear that attitudes do sometimes relate to behaviour. Extreme pessimism regarding the value of attitude predictors of behaviour is unwarranted. Furthermore, we now have a lengthy catalogue of situational, personality, attitudinal, and behavioural qualities that appear to determine the strength of the attitude-behaviour relation.

What is missing, however, is any sense of why these various factors exert their influence. Why do only certain kinds of attitudes or certain kinds of situations promote attitude-behaviour consistency?

These concerns raise a very basic question regarding attitudes-behaviour relation, That is, "by what processes do attitudes influence behaviour?" If we had an understanding of such processes, it would be for easier to understand why only certain kinds of attitudes or certain kind of individual in certain kind of situations seem to guide behaviour. It is to this point that we now turn.

ETHICS

ATTITUDE FORMATION AND CHANGE

Chapter -2

ATTITUDE FORMATION

People often try to influence others. Salespeople urge customers to buy goods or services; politicians exhort people to vote for them; dating partners try to make a good impression on each other; managers attempt to maintain employees' dedication to work; and advertisers try to raise interest in consumer products. In all of these examples, people try to make others like or dislike particular objects, ideas, individuals, groups or tasks.

The distinction between attitude formation and attitude change is a fine one. If people change their attitudes, they can be said to be forming new attitudes. Thus much of the theorizing and research considered under attitude change can be regarded as relevant to the issue of attitude formation.

Attitudes are formed over the years by various means. Sometimes, they are based on our experiences and knowledge and sometimes we acquire them from other people. Sometimes they are based on what is true or what we think is true.

Implicit vs. Explicit Attitudes

Historically, most research on attitudes concerned people's explicit likes and dislikes, but much recent research has also explored the notion of implicit attitudes. Although implicit and explicit attitudes are not the "same" they frequently overlap (e.g. people that are explicitly racist are usually implicitly racist). Both are a positive or negative feeling towards an object. The primary difference between the two is found in conscious awareness of a particular attitude and how the attitude is expressed. Implicit attitudes are unconscious while explicit attitudes are conscious. Explicit attitudes are tempered by things like social desirability. Implicit attitudes arise due to past experiences which one is either unaware of or which one cannot attribute to an identified previous experience.

Essentially, what you think, what you do, and what you feel is what forms your attitude. For example, if a girl says, "I like dancing", it represents positive thinking towards dancing. This attitude is formed because she believes that she likes dancing, or feels happy while dancing. Consider another example, when someone says, "I hate working on this project" represents a negative attitude of that person towards the project. He either thinks so, or he believes that this work is boring. In both the cases there could be numerous reasons for developing those attitudes. In the first case, the girl may think that dancing is good for health or it is 'cool' to dance, or she must be having fun while dancing, in short the reasons could be numerous for her to like dancing or believe that she likes dancing. In the similar manner, in the second case, a man may hate working on a project due to numerous reasons that make him feel so or make him believe and think so.

Interestingly, people are not necessarily aware of the bases of their attitudes. For example, people can believe that their attitudes are based primarily on cognition when they are in fact based on affect, and both meta- and structural bases of attitudes influence how people respond to different objects and events in the environment. Attitudes are the result of many different influences yet the common aspect is that it is acquired through different types of learning.

1. Classical conditioning: A father angrily denounces the latest increase in income taxes. A mother happily announces the election of a candidate she worked for. These parents are expressing opinions, but they are also displaying nonverbal behaviour that expresses their emotions. For a child watching the parents, the association between the topic and the nonverbal behaviour will become obvious if repeated often enough. And the nonverbal behaviour will trigger emotional responses in the child: the child feels upset and disturbed when listening to the father and happy when listening to the mother.

This is an example of classical conditioning. When two stimuli are repeatedly associated, the child learns to respond to them with a similar emotional reaction. In this case, the stimuli are the attitude topic and the parental emotion. Through repeated association, a formerly neutral stimulus (the attitude topic - taxes or politicians) begins to elicit an emotional reaction (the response) that was previously solicited only by another stimulus (the parental emotion). Whenever tax increases are mentioned, the child feels an unpleasant emotion;

when the elected official is mentioned, the child feels a pleasant emotion.

Strong smells, tastes and sensory information can bring about strong emotional responses. For example, if a child eats sprouts and dislikes it, there are chances that this dislike will be generalized to other food items similar in colour and taste.

- Pavlov's dogs. Bell was rung when dogs received food. Food made dogs salivate. Then whenever a bell was rung, dogs salivated even when food was not present.
- When you were a child, parents may have cheered for Indian cricket team. You may not have even known what cricket was, but you liked your parent's happy attitude. Now Indian cricket team evokes that same response in you.
- Men with bow ties. Meet a bad man who wears bow ties, and you may come to hate all bow ties. This explains why behaviours can persist even after reinforcement is withdrawn. Also helps explain self-reinforcement.
- If a child receives a lot of attention (and thus feels happy) each time a particular guest visits, but receives none (and thus feels sad) whenever another guest visits; the child is likely to develop a positive attitude towards the first guest and a negative attitude towards the second.

2. Direct instruction: Instructions given by parents, teachers, or leaders, lead to formation of specific attitudes. Parents tell their children not to smoke and drink because it is unhealthy. Teachers may also reinforce this attitude. The child may develop a negative attitude towards smoking and drinking.

3. Instrumental or Operant Conditioning: Behaviours or attitudes that are followed by positive consequences are reinforced and are more likely to be repeated than are behaviours and attitudes that are followed by negative consequences. When a particular view or attitude is reinforced with rewards of praise and encouragement, the attitude strengthens; while an attitude that is punished with negative experiences is less likely to persist.

For example, if your group of friends think it is 'cool' to wear black jeans and shirts decorated with chains, you may think it cool to be dressed in such clothes. Also, if your friends think it 'cool' to smoke and drink then you may not listen to your parents and teachers but agree with the peer group. You choose such a way of behaving, as this behaviour is reinforced by the reward you get from your friends, that is, praise, approval and acceptance as a group member. Further, such actions make you 'feel good', increase your self-esteem and make your attitude even stronger. The use of rewards involves instrumental learning. By controlling rewards and punishments children are taught specific attitudes.

4. Observational learning: Children watch the behaviour of people around them and imitate what they see. For example, if a young girl hears her mother denounce all elected officials as crooks, she may repeat that opinion in class the next day. Whether she continues to repeat that opinion depends on the responses of her classmates, teacher, and parents. That is, observations determine the responses we learn, but reinforcement determines the responses we express.

In addition, the educational system, media particularly television, movies, magazines and newspapers all influence attitude formation. Belonging to an impressionable age children believe in what they watch on the TV. Advertisers take advantage of this and try to get children to form specific attitudes towards what they want to sell. As you have noticed almost all companies and organizations spend a lot of money on advertisement aimed at persuading people for change in their attitude.

5. Modelling: Is another important means of attitude formation. People, particularly children, try to emulate the persons they admire; and this includes accepting the attitudes held by these people as one's own. Even as adults, modelling affects attitude formation. For example, when a new subject is introduced in a module, the attitude held by a professor one looks up to can influence the extent to which students like or dislike the new subject.

Learning is not the only means of attitude formation. Social Comparison theory suggests that an individual may form an attitude or reinforce one by comparing one's attitudes with those of another. When one's attitudes corroborate with those held by significant others, they are accepted as being accurate responses to the attitude-object, and thus, are reinforced. On the other hand, if a discrepancy is observed, people may choose to change their attitude to attain similarity. Also, when someone trusted shares an attitude, an individual may form

a fresh attitude based simply on this information (for example, when a friend tells us about this new product, we may choose to believe her, and then pass on the recommendation if we are asked for it). Research studies have shown that attitudes seem to be heritable. This may be due to the heritability of temperament and other dispositional characteristics, and due to the ever-present opportunity to learn the attitudes of family members.

ATTITUDE CHANGE

We have learnt about the nature of attitude and how attitudes are formed. No doubt, attitudes once formed are difficult to change. Yet, because attitudes are learnt they can also change with new learning. In order to accomplish effective attitude change certain elements of the attitude itself must be addressed. As we have discussed, an attitude has three components: a mental component, behavioural component and an emotional component. Effective attitude change programs include methods and tools which appeal to these components of the attitude. These three elements are based on the functions of an attitude and include an appeal to an individual's reasoning and beliefs, an appeal to an individual's feelings or emotions, and an appeal to an individual's current and future actions.

In particular, it is generally more effective to change attitudes that are actually based or perceived to be based on emotion with emotional strategies than with more cognitively rational ones and vice versa. Attitudes have also been shown to have some genetic basis, and highly heritable attitudes can be more resistant to change than less heritable attitudes.

Functionalist theory: As discussed earlier, Daniel Katz proposed a functionalist theory of attitudes. He takes the view that attitudes are determined by the functions they serve for us. People hold given attitudes because these attitudes help them achieve their basic goals. Katz distinguishes four types of psychological functions that attitudes meet that are Instrumental, Knowledge, Value-expressive and Ego-defensive.

Katz's functionalist theory also offers an explanation as to why attitudes change. According to Katz, an attitude changes when it no longer serves its function and the individual feels blocked or frustrated. That is, according to Katz, attitude change is achieved not so much by changing a person's information or perception about an object, but rather by changing the person's underlying motivational and personality needs.

- As your social status increases, your attitudes toward your old car may change - you need something that better reflects your new status. (For that matter, your attitudes toward your old friends may change as well).
- In the earliest model of attitude change, Hovland, Janis and Kelley (1953) suggested that persuasive messages change people's attitudes when they highlight some incentive for this change. For example, an advertisement might describe the utilitarian benefits of buying a particular model of car (e.g. good fuel economy) or the social-adjustment benefits (e.g. a sporty look). The incentives must seem important if the message recipients are to change their attitude.

COGNITIVE COMPONENT

The first element or factor of success required for an attitude change is an appeal to the individual's reasoning and belief. Attitudes have a cognitive function and individuals develop attitudes based on their experience, learned values and personal thoughts and ideas. Attitude change programs need to appeal to a person's thinking.

It could be argued that persuasive messages such as advertisements often change attitudes by changing people's beliefs about the object of the message. For example, anti-smoking ads attempt to change people's beliefs about the consequences of smoking, and those beliefs should in turn influence their attitude towards smoking.

Consider a simple experiment in which Canadian participants received a booklet describing a study of a new immigrant group to Canada (Maio, Esses & Bell, 1994). The information in the booklet was manipulated to create positive and/or negative beliefs about the group. For example, some participants read that the immigrants scored above average on desirable personality traits (e.g. hardworking, honest), whereas other participants read that the group members scored below average on these traits.

After reading the information, participants rated their attitudes towards the group. Not surprisingly, the results indicated that those who received positive information indicated more favourable attitudes towards the immigrant group than those who received negative information.

This simple demonstration is important from a practical perspective, because it demonstrates how even second-hand information about others can have a powerful effect on our attitudes towards them. When prejudice has arisen largely from indirect information, interventions encourage direct, positive interactions to change beliefs and reduce the prejudice.

Further research has shown that attitudes are less likely to change if the information and message presented to influence the individual's thinking is too complex or ambiguous. If information is presented in this way the individual will dismiss the ideas as unworkable and inappropriate. It can be suggested then that as attitude change programs appeal to a person's intellect or thinking concerning a particular attitude, it is required that the information is concise, relevant, meaningful and understandable.

For example, the Australian Government Department of Health and Ageing (2007) implemented a societal attitude change program called the National Skin Cancer Awareness Campaign. The campaign ran successfully from November 2006 until February 2007. The campaign used media releases including television, printed and radio advertisements. The campaign made the information of the risk of skin cancer meaningful and concise as the main header for the awareness was a real life story of an Australian citizen.

According to Manfredo (1992) information presented in an attitude change campaign must also be an argument that is relevant to the individual. The National Skin Cancer Awareness Campaign achieved relevance to the Australian public as it appealed to the summer climate and encouraged Australians in certain steps that were already a practical part of Australian summer living. These included wearing a hat, protective clothing and sunglasses, seeking shade and wearing water proof, SPF30+ sunscreen and reapplying every two hours.

AFFECTIVE COMPONENT

Attitudes have an affective or emotional function. That is, they can be affected and changed according to an individual's feelings. Often attitude change programs attempt to create a message that will engage a viewer or listener's emotions. According to Schiffman and Kanuk (1997) an individual allows their attitude towards a particular product or issue to be influenced by socially significant persons or towards causes with which they have amiable feelings. For example, a person may have a passive attitude toward recycling until it is linked with a desirable cause such as saving wildlife. Societal and attitude change programs often use celebrities or experts to endorse their message. This attempts to induce feelings of trust or enthusiasm of a new attitude. Some attitude change programs use an opposite method and induce feelings of fear or insecurity to change an individual or a societal attitude through scare tactics.

An example of an attitude change program that uses scare tactics is the anti-smoking, National Tobacco Campaign implemented by the Commonwealth of Australia (1997). The campaign uses warnings and graphic images on the labels of cigarette packets and commercials on television to attempt to alter the dismissive and avoidant attitudes of smokers to the potential harm they are exposing themselves to by smoking. The cigarette packet labels and television commercials show a range of images of potential cancers and other health risks that are caused by smoking.

If you look carefully at advertisements, you will find that many give very little information about the objects they are promoting. For example, an advertisement for AXE deodorant shows hundreds of supermodels running and undressing on their way to the man who has applied the deodorant, while upbeat music plays in the background. Rather than focusing on concrete information (e.g. long lastingness of smell, price), ads like this work by linking the product with positive feelings.

Research supports this technique. Many studies use a classical conditioning approach, which exposes participants to the name of an attitude object together with an accompanying positive or negative stimulus. Sometimes the stimulus is a direct, pleasant or unpleasant experience (e.g. presence or absence of a shock), and sometimes it is simply a word that has positive or negative association (e.g. 'happy' vs.'sad'). The stimuli evoke positive or negative affective responses, which in turn become linked in memory with the attitude object. So, whenever the attitude object is presented, the positive or negative affective response is recalled and experienced by association.

As you might expect, results typically indicate that people come to like objects that are paired with positive stimuli more than those that are paired with negative stimuli. This effect occurs even when the attitudes are measured in a different context.

For example, one clever experiment exposed participants to a series of names, each followed by a positive or negative word. In this list, (a) positive words were linked with the name 'Ed' and negative words with the name 'George' or (b) positive words were linked with the name 'George' and negative words with the name 'Ed' (Berkowitz & Knurek, 1969). Participants then went to an ostensibly unrelated experiment, where they had a brief discussion with two confederates. The confederates' first names were George and Ed. Later, the confederates rated each participant's friendliness towards them as an indication of their attitudes. As expected, the participants were friendlier (i.e. they had a more positive attitude) towards the confederate whose name had been paired with the positive stimuli.

BEHAVIOURAL COMPONENT

Finally, attitudes have a behavioural function. Attitudes affect an individual's actions and choices. Research has suggested that the more one outwardly expresses an attitude the more it will increase in its strength. It can be suggested then that successful attitude change programs address the behavioural function of an attitude and allow the individual to practise the behaviour associated with the newly learned attitude.

For example, Australian government has implemented the Healthy Active Australia campaign. This campaign not only changes the attitude of an individual or group but gives them practical steps to implement and express their decisive attitude towards a healthy, active lifestyle. The campaign offers practical advice on healthy eating, overcoming obesity, physical activity and active living for children, teenagers, parents, adults and senior citizens. The campaign has also established government supported activities such as the Around Australia in 40 Days Walking Challenge, the Healthy Active Ambassador Program, a National Children's Nutrition and Physical Activity Survey, a new Healthy Weight website, the Active After-School Communities program and the Active School Curriculum. A number of resources are also available to allow individuals and groups to put into practise a pro-health attitude. These resources include guidelines and recommendations for various population groups, on physical activity and healthy eating, physical activity guidelines for adults and for children aged five to twelve and twelve to eighteen, as well as various dietary guidelines for different age groups.

According to the theory of reasoned behaviour discussed earlier, a person's behaviour is influenced by the person's intentions of behaviour which are shaped by the individual's attitude. If an attitude change program aims to be fully successful in addressing the behaviour function of an attitude, first of all it must equip the individual to change their thinking and attitude towards an attitude object. The second step is to equip them to change their intentions of behaviour and then to equip them to form new habits and behaviour to suit the changed attitude. In the example given of the Healthy Active Australian campaign the program offers Australians a chance to not only change their view and attitude toward a healthy lifestyle, but it gives them a variety of resources to implement the necessary behaviour to express the changed attitude.

Effect of Behaviour on Attitudes

Initiation rituals have often been prerequisites for acceptance into social groups, such as military squads and college fraternities. Would-be new members may be asked to perform embarrassing acts, such as streaking nude at a public event or dressing in a strange costume during classes. Ragging in India has been banned as many students have even lost their life because of it. Yet, a big majority of the students do accept it. Why do new students not leave a group after enduring such ordeals? One possible explanation is that the behaviour of submission to group rules leads to more positive attitudes towards the group. In other words, the new recruit's behaviour affects his attitudes.

For many decades, the general effect of behaviour on attitudes has captured a great deal of interest. Researchers first began to notice an interesting effect arising from role-playing. For example, participants assigned to play the role of a person diagnosed with terminal lung cancer later reported more negative attitudes towards smoking than those who had listened to an audiotape of the role play (Janis & Mann, 1965).

Similarly, people assigned to debate a particular position on an issue such as legalized abortion subsequently express a more favourable attitude towards the position they have been required to advocate (e.g. Janis & King, 1954). People who merely listen to the participants' arguments do not

show so much attitude change. Something about the role-playing behaviour drives the change.

What if the role-playing task explicitly requires counter-attitudinal advocacy – presenting an attitude or opinion that opposes the person's previous attitude? Suppose university students are asked to write an essay arguing for increased tuition fees – a position that obviously contradicts most students' feelings on this issue. Amazingly, they still tend to change their attitudes towards the position they have advocated. Another interesting finding is that this attitude change is more likely when participants are given only a small incentive to argue the counter attitudinal position than when they are given a large incentive.

Several theories help to explain this effect, but two are particularly prominent. On the one hand, cognitive dissonance theory suggests that a small incentive makes people feel guilt or tension from having acted, behaviourally, against their original attitude without sufficient reason. To reduce their discomfort, they change their attitude (Festinger, 1957).

This idea has also been used to explain the effects of initiation rituals. On the other hand, self-perception theory suggests that small incentives cause people to assume that their attitude must actually match the position they have advocated (Bem, 1972), because they can see no external reasons why they performed the behaviour.

Current evidence suggests that both theories have some validity. Apparently, cognitive dissonance processes may occur when people perform a behaviour that strongly contradicts their initial attitude (like the tuition fees example), whereas self-perception processes may occur when people perform a behaviour that is not so strongly contradictory (Fazio, Zanna & Cooper, 1977).

In conclusion, attitude change is effected by three elements. It is affected by the cognitive function of an attitude, the affective function of an attitude, and the behavioural function of an attitude. Successful attitude change programs and campaigns should address these three aspects of attitude and attitude change.

Attitude change programs need to appeal to a person's thinking and reasoning. They must also present information that is concise and practical as well as appeal to a person's current knowledge and experience. Attitude change programs or campaigns are required to have relevant information in order to be successful and effective.

Successful attitude change programs should also address the emotional function of the attitude, whether it is through scare tactics or through inducing feelings of confidence and empowerment within the individual. It is important that attitude change initiatives engage the individual in a context that they find meaningful and worthwhile.

Attitude change programs or campaigns also need to equip an individual to effectuate their changed attitude in order to strengthen it. They must provide resources and support so that individuals or groups can effectively express the behaviours associated with their new attitude.

Overall, these three components must be implemented together in order for attitude change to take place and for an effective and successful program to be completed.

SOCIAL COGNITIONS

Our minds try to make sense of the world around, and make necessary adjustments to function in it in adaptable ways. It would be very difficult to function if we went about our everyday lives without prior knowledge or expectations about the people, roles, norms and events in our community. Social cognition refers to information received from the social world which is interpreted, analysed and remembered, such that we come to think, feel and understand about the people who live around us.

For example, when a friend invites you for his wedding, you know many things about it - what type of dress to wear, you will carry a gift, that there will be many other friends and different rituals that will be performed. How do you know about it? Past experience and information about wedding parties and associated activities help form an image about a 'wedding' as different from other kinds of celebrations.

Social cognition research suggests that our behaviour and interactions in the social world are facilitated by cognitive representations in our minds called schemas. Schemas are a set of interconnected beliefs, information and examples about social objects, events and people. Once formed the schemas guide our thinking and behaviour. They simplify information so that we can interpret new information rapidly. There are various types of schemas dealing with persons, events and social roles.

A schema contains both abstract knowledge and specific examples about a particular social object. It 'provides hypotheses about incoming stimuli, which includes plans for interpreting and gathering schema-related information'. Schemas therefore give us some sense of prediction and control of the social world. They guide what we attend to, what we perceive, what we remember and what we infer.

All schemas appear to serve similar functions – they all influence the encoding (taking in and interpretation) of new information, memory for old information and inferences about missing information.

Not only are schemas functional, but they are also essential to our well-being. A dominant theme in social cognition research is that we are cognitive misers, economizing as much as we can on the effort we need to expend when processing information. Many judgements, evaluations and inferences we make in the hustle and bustle of everyday life are said to be 'top of the head' phenomena, made with little thought and considered deliberation.

So schemas are a kind of mental short-hand used to simplify reality and facilitate processing. Schema research has been applied to four main areas:

Person schemas: Often referred to as person prototypes, are configurations of personality traits that we use to categorize people and to make inferences about their behaviour. We may infer from our observations and interactions with 'Ram' that he is shy, or that 'Shyam' is opinionated. Trait or person schemas enable us to answer the question: 'what kind of person is he or she?'

Self schemas: Just as we represent and store information about others; we do the same about ourselves, developing complex and varied schemas that define our self-concept based on past experiences. Self schemas are cognitive representations about ourselves that organize and process all related information. They develop from self-descriptions and traits that are salient and important to our self-concept.

Different self schemas become activated depending on the changing situations and contexts in which we find ourselves. For example, your self schema as fun-loving and frivolous when you are with your friends may be quite different from your self schema as serious and dutiful when you are with your family. You will have schemas for your real self and also for your 'ideal' and 'ought' selves.

Role schemas: The norms and expected behaviours of specific roles in society are structured into role schemas. They will include both achieved roles – including occupational and professional roles, such as doctor or teacher – and ascribed roles, over which we have little control – such as age, gender and race. The roles and expectations associated with these categories are commonly referred to as stereotypes – mental representations of social groups and their members that are widely shared. Prolific empirical research on stereotypes views the

process of categorizing individuals into their respective social groups as highly functional in that it simplifies the inherent complexity of social information.

Social categories such as male/female, black/white, old/young are viewed as highly salient and prior to any other kind of person categorization. Age, gender and race are referred as the 'top three' because they are the most central and visually accessible categories. So when we meet someone for the first time, we attend to obvious and salient physical cues in guiding our interactions with them. With increased familiarity, the notion is that stereotypes based on physical cues become less important, and we may subsequently employ trait-based or person schemas.

Event schemas: Commonly referred to as cognitive scripts, event schemas describe behavioural and event sequences in everyday activities. They provide the basis for anticipating the future, setting goals and making plans. We know, for example, that the appropriate behavioural sequence for eating at a restaurant is to enter, wait to be seated, order a drink, look at the menu, order the meal, eat, pay the bill and leave. The key idea here is that our commonsense understanding of what constitutes appropriate behaviour in specific situations is stored in long-term memory, and it is activated unconsciously whenever we need it.

ATTRIBUTIONS

We often look for the causes of one's own and other people's behaviour. This is termed as attribution. Attributions are explanations for events and behaviour. If your friend does not invite you for her birthday party you are going to question why she did not do so. So we are like naïve scientists trying to establish cause and effect relationships. If you fair poorly what reasons are you likely to put forward and when you do well in the examination what reasons will you give? There are two categories:

1. You will attribute your success or failure to internal causes pertaining to personal reasons, (e.g. "I faired poorly because I did not put in effort", or "I did well in the examination because I put in a great deal of effort"). Personal attributions refer to factors within the person, such as their personality characteristics, motivation, ability and effort.
2. The external causes include anything outside the person. For instance, "I faired poorly in the examination because the question paper was tough". Situational attributions refer to factors within the environment that are external to the person.

It has been found that we tend to make a correspondent inference about another person when we are looking for the cause of their behaviour. In other words, we tend to infer that the behaviour, and the intention that produced it, correspond to some underlying stable quality. For example, a correspondent inference would be to attribute someone's aggressive behaviour to an internal and stable trait within the person – in this case, aggressiveness. Jones and Davis argued that this tendency is motivated by our need to view people's behaviour as intentional and predictable, reflecting their underlying personality traits. But in reality, making correspondent inferences is not always a straightforward business. The information we need in order to make the inferences can be ambiguous, requiring us to draw on additional cues in the environment, such as the social desirability of the behaviour, how much choice the person had, or role requirements.

Bias and errors

While people strive to find reasons for behaviours, they fall into many traps of biases and errors. As Fritz Heider says, "our perceptions of causality are often distorted by our needs and certain cognitive biases". The following are examples of attributional biases:

1. **Fundamental Attribution Error:** The fundamental attribution error describes the tendency to overvalue dispositional or personality-based explanations for behaviour while under-valuing situational explanations. The fundamental attribution error is most visible when people explain and assume the behaviour of others. For example, if a person is overweight, a person's first assumption might be that they have a problem with overeating or are lazy and not that they might have a medical reason for being heavier set. When we see another person come late for a meeting and drop her notes on the floor, we are likely to reach a conclusion that the person is 'disorganized and clumsy'. We tend to explain the cause of 'coming late' and 'dropping notes' to

internal causes. When we are in the same position then we are likely to attribute the reasons of the same happening to external causes, such as, there was a traffic jam and the floor was slippery. Thus when we perceive others we perceive their behaviour to be caused by internal causes and say she is 'that kind of a person'. When we try to explain our own behaviour we do it in terms of situational or external causes.

2. **Actor/observer difference:** People tend to attribute other people's behaviours to their dispositional factors while attributing own actions to situational factors. In the same situation, people's attribution can differ depending on their role as actor or observer. For example, when a person scores a low grade on a test, they find situational factors to justify the negative event such as saying that the teacher asked a question that he/she never went over in class. However, if another person scores poorly on a test, the person will attribute the results to internal factors such as laziness and inattentiveness in classes. The actor/observer bias is used less frequently with people one knows well such as friends and family since one knows how his/her close friends and family will behave in certain situation, leading him/her to think more about the external factors rather than internal factors.

3. **Dispositional attributions:** Dispositional attribution is a tendency to attribute people's behaviours to their dispositions; that is, to their personality, character, and ability. For example, when a normally pleasant waiter is being rude to his/her customer, the customer will assume he/she has a bad temper. The customer, just by looking at the attitude that the waiter is giving him/her, instantly decides that the waiter is a bad person. The customer oversimplifies the situation by not taking into account all the unfortunate events that might have happened to the waiter which made him/her become rude at that moment. Therefore, the customer made dispositional attribution by attributing the waiter's behaviour directly to his/her personality rather than considering situational factors that might have caused the whole "rudeness".

4. **Self-Serving Bias:** Self serving bias is attributing dispositional and internal factors for success and external, uncontrollable factors for failure. For example, if a person gets promoted, it is because of his/her ability and competence whereas if he/she does not get promoted, it is because his/her manager does not like him/her (external, uncontrollable factor). Originally, researchers assumed that self-serving bias is strongly related to the fact that people want to protect their self-esteem. However, alternative information processing explanation came out. That is, when the outcomes match people's expectations, they make attributions to internal factors; when the outcome does not match their expectations, they make external attributions. People also use defensive attribution to avoid feelings of vulnerability and to differentiate himself from a victim of a tragic accident. An alternative version of the theory of the self-serving bias states that the bias does not arise because people wish to protect their private self-esteem, but to protect their self-image (a self-presentational bias). Note well that this version of the theory can predict that people attribute their successes to situational factors for fear that others will disapprove of them looking overly vain if they should attribute successes to themselves.

For example, people believe in just-world hypothesis that "good things happen to good people and bad things happen to bad people" to avoid feeling vulnerable. This also leads to blaming the victim even in a tragic situation. When a mudslide destroys several houses in a rural neighbourhood, a person living in a more urban setting might blame the victims by blaming them for choosing to live in a certain area or not building a safer, stronger house. Another example of defensive attribution is optimism bias in which people believe positive events happen to them more than to the others and that negative events happen to them less than to the others. Too much optimism leads people to ignore some warnings and precautions given to them. For example, smokers believe they are less likely than other smokers to get lung cancer.

5. **Culture Bias:** People in individualist cultures, generally Anglo-America and Anglo-Saxon European societies, value individuals, personal goals, and independence. People in collectivist cultures see individuals as members of groups such as families, tribes, work units, and nations, and tend to value conformity and interdependence. This cultural trait is common in Asia, traditional native American societies, and Africa. Research shows that culture, either individualist or collectivist, affects how people make attributions.

People from individualist cultures are more inclined to make fundamental-attribution error than people from collectivist cultures. Individualist cultures tend to attribute a person's behaviour to his internal factors whereas collectivist cultures tend to attribute a person's behaviour to his external factors.

Research suggests that individualist cultures engage in self-serving bias more than do collectivist cultures, i.e. individualist cultures tend to attribute success to internal factors and to attribute failure to external factors. In contrast, collectivist cultures engage in the opposite of self-serving bias i.e. self-effacing bias, which is: attributing success to external factors and blaming failure on internal factors (the individual).

SOCIAL INFLUENCE AND PERSUASION

Social Influence

Since Aristotle recorded his principles of persuasion in Rhetoric, humans have attempted to define and refine the principles of successful influence. Social influence occurs when one's emotions, opinions, or behaviours are affected by others. Social influence takes many forms and can be seen in conformity, socialization, peer pressure, obedience, leadership, persuasion, sales and marketing.

The comparatively young science of social influence, however, can trace its roots to the Second World War, when a social psychologist named Carl Hovland was contracted by the U.S. Armed Forces to bolster the morale of soldiers. President Roosevelt was concerned that Americans would lose the will to fight after winning victory in Europe. It was Hovland's job to motivate soldiers to continue fighting against Japan. Since World War II, social influence has become a vastly expanding field of study devoted to discovering the principles that determine our beliefs, create our attitudes, and move us to action.

A knowledge of it can help you when you need to move someone to adopt a new attitude, belief, or action. It can also help you resist the influence attempts of others. Some of the examples that demonstrate social influence are:

- People following traffic rules and regulations can also influence the behaviour of those violating the rules. Like keep waiting for the traffic signal to turn green even if no police officer is present to check the compliance.
- People can be influenced to pay their taxes in an appropriate manner by showcasing the people who pay their taxes on time and the benefits they enjoy for doing that.
- A state government wished to increase state wide recycling. To accomplish this, they contracted with an influence research team to create a series of TV advertisements that played on social norms to increase recycling behaviours.
- Influence consultants are increasingly sought by political campaign managers to provide a range of services, from psychological analyses of the electorate to the creation of speeches, advertisements, and strategies. Like *'abki bar Modi sarkar'* tagline had a great role in the victory of BJP in 2014 Lok Sabha elections.
- The bystander effect which refers to cases in which individuals do not offer any means of help to a victim when other people are present can be reduced through social influence. Studies suggest that the probability of help is inversely related to the number of bystanders. In other words, the greater the number of bystanders, the less likely it is that any one of them will help. Several variables help to explain why the bystander effect occurs. These variables include: ambiguity, cohesiveness and diffusion of responsibility.

The above examples demonstrate a few situations in which knowledge of social influence can make the difference between success and failure. Social influence is said to be employed by an agent or practitioner upon a target. The agent's message is

called her advocacy. If your goal is to get your husband to stop overeating, you may seek compliance— by getting him to stay out of the refrigerator—or you may influence him to internalize different eating habits, in which case he would be persuaded. You are the agent, your husband is the target, and your tactics or message would be your advocacy.

Social Influence is a broad term that relates to many different phenomena. Below are some major types of social influence that are being researched in the field of social psychology.

1. Kelman's varieties

There are three processes of attitude change as defined by Harvard psychologist Herbert Kelman:

- **Compliance:** Compliance is the act of responding favourably to an explicit or implicit request offered by others. Technically, compliance is a change in behaviour but not necessarily attitude- one can comply due to mere obedience, or by otherwise opting to withhold one's private thoughts due to social pressures. According to Kelman's 1958 paper, the satisfaction derived from compliance is due to the social effect of the accepting influence (i.e. people comply for an expected reward or punishment-aversion). For example, an employee wearing a white colour shirt even if he hates that colour just because his boss requested him to do so and other employees also wears white shirt only.
- **Identification:** Identification is the changing of attitudes or behaviours due to the influence of someone that is liked. Advertisements that rely upon celebrities to market their products are taking advantage of this phenomenon. The desired relationship that the identifier relates with the behaviour or attitude change is the "reward", according to Kelman. Like a girl using a brand of cosmetics in order to identify with Kareena Kapoor who is the brand ambassador of that company.
- **Internalization:** Internalization is the process of acceptance of a set of norms established by people or groups which are influential to the individual. The individual accepts the influence because the content of the influence accepted is intrinsically rewarding. It is congruent with the individual's value system, and according to Kelman the "reward" of internalization is "the content of the new behaviour".

2. Conformity

Conformity is a type of social influence involving a change in behaviour, belief or thinking to align with those of others or to align with normative standards. It is the most common and pervasive form of social influence. In the case of peer pressure, a person is convinced to do something (such as illegal drugs) which they might not want to do, but which they perceive as "necessary" to keep a positive relationship with other people, such as their friends. Conformity from peer pressure generally results from identification within the group members, or from compliance of some members to appease others. Conformity is sometimes in appearance only - publicly appearing to conform (compliance) or it may be a complete conformity that impacts an individual both publicly and privately (conversion).

Compliance demonstrates a public conformity to a group majority or norm while the individual continues to privately disagree or dissent, holding on to their original beliefs or an alternative set of beliefs differing from the majority. Compliance appears as conformity but there is a division between the public and the private self.

Conversion includes the private acceptance that is absent in compliance. The individual's original behaviour, beliefs, or thinking changes to align with that of others (the influencers) both privately as well as publicly. The individual has accepted the behaviour, belief or thinking, internalizing it and making it their own.

What appears to be conformity may in fact be congruence. Congruence occurs when an individual's behaviour, belief or thinking is already aligned with that of the others and there is no change.

In situations where conformity (including compliance, conversion and congruence) is absent, there are non-conformity processes such as independence and anti-conformity (going for inter-caste marriage even if it is against social norms). Independence (also referred to as dissent) involves an individual, through their actions and/or inactions, or the public expression of their beliefs or thinking, being aligned with their personal

standards but inconsistent with that of other members of the group (either all of the group or a majority).

Anti-conformity (also referred to as counter-conformity) may appear as independence but lacks alignment with personal standards and is for the purpose of challenging the group (it happens many times in Indian politics). Actions as well as stated opinions and beliefs are often diametrically opposed to that of the group norm or majority. The underlying reasons for this type of behaviour may be rebelliousness/obstinacy or it may be to ensure all alternatives and view points are given due consideration.

3. Self-fulfilling prophecy

A self-fulfilling prophecy is the prediction that directly or indirectly causes itself to become true, due to a positive feedback between belief and behaviour. A prophecy declared as truth (when it is actually false) may sufficiently influence people, either through fear or logical confusion, so that their reactions ultimately fulfil the once-false prophecy. For example, women employees cannot reach upto the post of CEO in a company is a prophecy which is false as there is no scientific proof that women employees are less efficient than their male counterparts. However, such prophecy creates a sense of helplessness and demotivates female employees to such an extent that they start believing that they are not capable of becoming the CEO thus fulfilling the prophecy.

4. Minority influence

Minority influence takes place when a majority is influenced to accept the beliefs or behaviours of a minority. Minority influence can be affected by the sizes of majority and minority groups, the level of consistency of the minority group and situational factors (such as the affluence or social importance of the minority). Minority influence most often operates through informational social influence (as opposed to normative social influence) because the majority may be indifferent to the liking of the minority.

5. Reactance

Reactance is the adoption or a view contrary to the view that they are being pressured to accept, perhaps due to the perceived threat to behavioural freedoms. This behaviour has also been called anti-conformity. While the results are the opposite of what the influencer intended, this reactive behaviour is the result of social pressure. It is notable that anti-conformity does not necessarily mean independence. In many studies, reactance manifests itself in a deliberate rejection of an influence, even when the influence is clearly correct. For example, many times a child does completely opposite of what parents and teachers suggest in order to exert his or her perceived independence.

6. Obedience

Obedience, in human behaviour, is a form of "social influence in which a person yields to explicit instructions or orders from an authority figure".[1] Obedience is generally distinguished from compliance, which is behaviour influenced by peers, and from conformity, which is behaviour intended to match that of the majority. Obedience can be seen as immoral, amoral and moral. For example, in a situation when one orders a person to kill another innocent person and he or she does so willingly, it is generally considered to be immoral. However, when one orders a person to kill an enemy who will end many innocent lives and he or she does so willingly, it can be deemed moral.

Humans have been shown to be obedient in the presence of perceived legitimate authority figures, as shown by the Milgram experiment in the 1960s, which was carried out by Stanley Milgram to find out how the Nazis managed to get ordinary people to take part in the mass murders of the Holocaust. The experiment showed that obedience to authority was the norm, not the exception.

7. Persuasion

Persuasion is the process of guiding oneself or another toward the adoption of some attitude by some rational or symbolic means.

PERSUASION

We live in an environment dense with influence attempts. A large portion of the population makes a living simply getting others to comply with their requests. Conservative estimates suggest that a person will receive up to 400 persuasive appeals from marketers alone in the course of a single day. Whether a manager encouraging productivity, a policeman directing traffic, a salesperson closing a sale, or a prime minister telling us we need to spend more money on social programs; each of us

is subjected to an uncountable number of influence attempts each day.

Society can be regarded as a massive group of people influencing, persuading, requesting, demanding, cajoling, exhorting, inveigling, and otherwise manipulating each other to further their ends. We call it society because we persuade instead of physically coerce. Imagine if a policeman simply shooting you in the back for going at a speed of 45 kmph in a 35 kmph zone. Persuasion makes society work smoothly while physical coercion grinds it to a halt. Successful persuasion makes physical coercion unnecessary, interpersonally and internationally. Thus society benefits from persuasion. And those who know how to persuade benefit the most from society.

It has been argued convincingly that Western societies prefer persuasion even more than other societies do. Marriages aren't arranged, they are left up to the persuasive tactics of each couple. Unlike communistic countries that control trade, the creation of consumer tastes and choices is left to the advertiser. Arguments aren't settled by clan leaders or religious authorities, but by the wrangling of attorneys. Rulers are not royally born, or chosen because of their ability, but arise through one of the largest persuasion rituals of all, the election campaign. The candidate that has both good looks and a persuasive demeanour almost always wins.

In his book The Dynamics of Persuasion: Communication and Attitudes in the 21st Century Richard M. Perloff outlines the five major ways in which modern persuasion differs from the past:

1. The number of persuasive message has grown tremendously.
2. Persuasive communication travels far more rapidly. Television, radio and the Internet all help spread persuasive messages very quickly.
3. Persuasion is big business. In addition to the companies that are in business purely for persuasive purposes (such as advertising agencies, marketing firms, public relations companies), many other business are reliant on persuasion to sell and services.
4. Contemporary persuasion is much more subtle.
5. Persuasion is more complex. Consumers are more diverse and have more choices, so marketers have to be savvier when it comes to selecting their persuasive medium and message.

Defining Persuasion

Persuasion attempts to win "the heart and mind" of the target. Persuasion can attempt to influence a person's beliefs, attitudes, intentions, motivations, or behaviours. In business, persuasion is a process aimed at changing a person's (or a group's) attitude or behaviour toward some event, idea, object, or other person(s), by using written or spoken words to convey information, feelings, or reasoning, or a combination thereof. Persuasion is also an often used tool in the pursuit of personal gain, such as election campaigning, giving a sales pitch, or in trial advocacy. Persuasion can also be interpreted as using one's personal or positional resources to change people's behaviours or attitudes.

Systematic persuasion is the process through which attitudes or beliefs are changed by appeals to logic and reason. Heuristic persuasion on the other hand is the process through which attitudes or beliefs are changed because of appeals to habit or emotion. Although persuasion is more difficult to induce, its effects last longer because the target actually accepts and internalizes the advocacy.

Persuasion Tactics

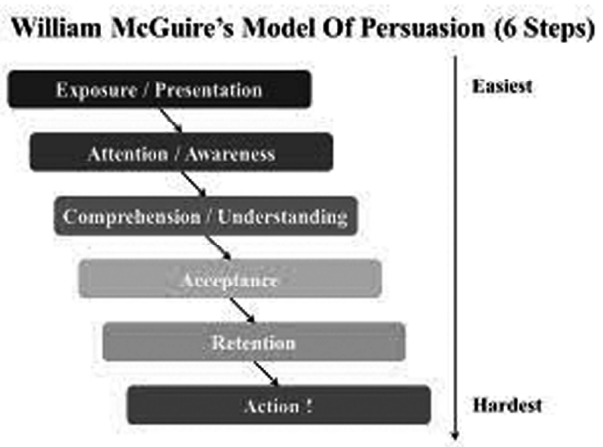
Persuasion depends upon the following factors:

1. **Source:** The person who delivers the message is called the communicator. The probability, that you will change your attitude is higher if the message is conveyed by experts, who are considered to be trustworthy, attractive and similar to the person receiving the message. Thus, if the cricketer Sachin Tendukar says that a particular drink gives him energy, the target audience is likely to be young children who consider him as a role model in the field of sports. They are likely to buy the drink because they assume that they would be able to 'play like him'.
2. **Message:** The nature of message is important because it provides the information for attitude change. The message should be clear and well organized. Messages that produce anxiety and fear are more effective. Thus an advertisement on soap may explain that perspiration from the

body results in bad odour and your friends will turn away from you. Or, if you have a bath with a particular soap then you are likely to be flooded with friends!

3. **Person:** The characteristics of the person whose attitude is to be changed plays an important role in attitude change. Attitudes that are strong, personally important, complex and interconnected are difficult to change. Thus your attitude towards family would be difficult to change rather than preference of a soap or drink.

Thus 'who' (communicator) says 'what' (message) to 'whom' (person for whom the communication is meant for) will determine whether a successful persuasion will take place or not. What other people say and do has an effect on us. Different persuasion methods are used according to the combination of these three factors. Persuasion methods are also sometimes referred to as persuasion tactics or persuasion strategies. Though there is no end of different persuasion tactics and strategies, yet some the most important have been discussed below:



Weapons of Influence

Robert Cialdini, in Influence, his book on persuasion, defined six "influence cues or weapons of influence":

1. **Reciprocation**: The Old 'Give and Take' is the central principle of this method. All of us are taught we should find some way to repay other for what they do for us. Most people will make effort to avoid being considered a moocher, ingrate, or person who does not pay their debts.

   This is an extremely powerful tactic and can even spur unequal exchanges. In one experiment, e.g., half the people attending an art appreciation session were offered a soft drink. Afterwards, all were asked if they would buy 25-cent raffle tickets. Guess what? The people who had been offered the soft drinks purchased twice as many tickets, whether or not they had accepted the drinks!

   You probably already use this principle, but it is much stronger than you suspect. You can build a sense of indebtedness in someone by delivering a number uninvited first favours over time. They don't have to be tangible gifts. In today's world useful information is one of the most valuable favours you can deliver.

2. **Commitment and Consistency:** Once people have made a choice or taken a stand, they are under both internal and external pressure to behave consistently with that commitment. This desire for consistency offers us all a shortcut to action as we recall a previous decision we have already made. Often politicians use this technique in their election campaigns making people committed to their ideology.

   When you can get someone to commit verbally to an action, the chances go up sharply that they'll actually do it. e.g., before starting your next meeting, ask each person to commit to following the posted agenda. Then, if anyone goes off on a tangent, just ask them to explain how it fits the agenda. If they can't, they'll quickly fall back in line.

3. **Social Proof:** We decide what is correct by noticing what other people think is correct. This principle applies especially to the way we determine what constitutes correct behaviour. If everyone else is behaving a certain way, most assume that is the right thing to do. e.g., one of the important and largely unconscious, ways we decide what is acceptable behaviour on our current job is by watching the people around us, especially the higher-ups or old timers.

   This principle of influence kicks in even more strongly when the situation is uncertain or people aren't sure what to do. When you can show them what others like them believe or are doing, people are more likely to take the same action. Product endorsements are the most obvious

application of the social proof. If you want someone to do something for you, be sure to let them see that many other people are already doing it or are willing to do it. Show them others like them (and the more like them the better) believe in your product or are using it.

4. **Liking:** This principle is simple and concise. People say "yes" to people that they like. Two major factors contribute to overall liking. The first is physical attractiveness. People who are more physically attractive seem to be more persuasive; they get what they want and they can easily change others' attitudes. This attractiveness is proven to send favourable messages/impressions of other traits that a person may have, such as talent, kindness, and intelligence. The second factor is similarity. This is the simpler aspect of "liking." The idea of similarity states if people like you, they are more likely to say "yes" to what you ask them. When we do this, we usually don't think about it, it just comes naturally.

5. **Authority:** Most of us are raised with a respect for authority, both real and implied. Sometimes, people confuse the symbols of authority (titles, appearance, possessions) with the true substance.

   Some people are more strongly influenced by authority than others and compliance can vary according to the situation. For example, it's 11:00 PM and the doorbell rings. Two men in police uniforms want to come in and ask you some questions. Most people respect such authority enough that they would comply, even though the Constitution says they don't have to. But if it was 3:00 AM and the men were in street clothes, claiming to be detectives, most of us would hesitate. The men would have to overcome our resistance with more proofs of their authority like badges or a search warrant.

Milgram study: In the Milgram study, a series of experiments begun in 1961, a "teacher" and a "learner" were placed in two different rooms. The "learner" was attached to an electric harness that could administer shock. The "teacher" was told by a supervisor, dressed in a white scientist's coat, to ask the learner questions and punish him when he got a question wrong. The teacher was instructed by the study supervisor to deliver an electric shock from a panel under the teacher's control. After delivery, the teacher had to up the voltage to the next notch. The voltage went up to 450 volts. The catch to this experiment was that the teacher did not know that the learner was an actor faking the pain sounds he heard and was not actually being harmed. The experiment was being done to see how obedient we are to authority. "When an authority tells ordinary people it is their job to deliver harm, how much suffering will each subject be willing to inflict on an entirely innocent other person if the instructions come 'from above'?". In this study the results show that most teachers were willing to give as much pain as was available to them. The conclusion was that people are willing to bring pain upon others when they are directed to do so by some authority figure.

6. **Scarcity:** Nearly everyone is vulnerable to some form of the principle of scarcity. Opportunities seem more valuable when they are less available. Hard-to-get things are perceived as better than easy-to-get things. The possibility of losing something is a more powerful motivator than of gaining something.

   When something has limited availability, people assign it more value. According to Cialdini, "people want more of what they cannot have." When scarcity is an issue, the context matters. This means that within certain contexts, scarcity "works" better. To get people to believe that something is scarcer, you need to explain what about that certain product will give them what no other product will. You have to work the audience in the correct way. Something else, that you can do to get people to believe that something is scarce, is to tell them what they will lose, not what they will gain. Saying things like "you will lose $5", rather than saying "you could save $5". You are making something sound scarcer.

There are two major reasons why the scarcity principle works:

1. When things are difficult to get, they are usually more valuable so that can make it seem to have better quality; and
2. When things become less available, we could lose the chance to acquire them. When this happens, we assign the scarce item or service more value simply because it is harder to acquire.

This principle is that we all want things that are out of our reach. If we see something is easily available, we do not want it as much as something that is very rare.

Socratic Effect

It states that by merely directing thoughts to attitudes and beliefs with logical implications for one another, those attitudes and beliefs become more consistent. For example.

"If my wife wants me to start and maintain an exercise program, she might bring up other topics which have logical, positive implications for exercise. She might tell me about a friend who recently experienced a heart attack. That may lead to a discussion about the benefits of good health and the horrors of hospitals, and how people who are in good health are better looking, have more energy, and are more successful. Without ever pointing it out, my wife will have caused me to notice uncomfortable inconsistencies in my belief system. I don't like hospitals, and exercise will help keep me out of them—so why don't I go jogging with her? I will likely decide to do just that the next time I see her putting on her running shoes. At the next social gathering we attend, she may capitalize on the situation and mention that the two of us are now exercising together. I will agree, and in so doing will have made a public commitment—which will compel me to remain consistent with my stated behaviour."

Relationship based persuasion

In their book The Art of Woo, G. Richard Shell and Mario Moussa present a four-step approach to strategic persuasion. They explain that persuasion means to win others over, not to defeat them. Thus it is important to be able to see the topic from different angles in order to anticipate the reaction others have to a proposal.

1. **Survey your situation:** This step includes an analysis of the persuader's situation, goals, and challenges that the persuader faces in his or her organization.
2. **Confront the five barriers:** Five obstacles pose the greatest risks to a successful influence encounter: relationships, credibility, communication mismatches, belief systems, and interest and needs.
3. **Make your pitch:** People need a solid reason to justify a decision, yet at the same time many decisions are made on the basis of intuition. This step also deals with presentation skills.
4. **Secure your commitments:** In order to safeguard the long time success of a persuasive decision, it is vital to deal with politics at both the individual and organizational level.

By appeal to reason

1. Logic
2. Logical argument
3. Rhetoric
4. Scientific evidence (proof)
5. Scientific method

By appeal to emotion

1. Advertising
2. Faith
3. Presentation and Imagination
4. Pity
5. Propaganda
6. Psychological manipulation
7. Seduction
8. Tradition

Aids to persuasion

1. Body language
2. Communication skill or Rhetoric
3. Personality tests and conflict style inventory help devise strategy based on an individual's preferred style of interaction
4. Sales techniques

Other techniques

1. Deception
2. Hypnosis
3. Power (social and political)
4. Subliminal advertising

Coercive techniques

Coercive techniques some of which are highly controversial and/or not scientifically proven to be effective:

1. Brainwashing
2. Coercive persuasion
3. Force
4. Mind control
5. Torture

MORAL ATTITUDES

Events like the September 11, 2001, terrorist attacks on the World Trade Center and the Pentagon naturally give rise to questions about what could possibly motivate anyone to embark on such an incredibly horrific mission. These attacks involved not only a willingness to be a martyr for one's cause but also a willingness to take the innocent lives of untold numbers of others. Clearly, the people who were at the front lines of this attack had strong beliefs about their cause. Although one can discount the strength of these beliefs and the actions done in their name as being the exclusive province of radical extremists, a strong and morally loaded anti-west antipathy was also common among the presumably less radicalized general population. For example, a Gallup poll of nine Muslim countries (December 2001–January 2002) found that 67% of the respondents said the 9/11 attacks were morally justified.

Many of the theories suggest that there are certain beliefs and attitudes which have the power they do because they are more extreme, important, and certain than other attitudes. Such attitudes are sometimes rooted in moral convictions and that attitudes rooted in moral conviction are different from attitudes that are not rooted in moral conviction. Thus moral attitudes are those attitudes which are based on our moral convictions and may convey our concept of right and wrong to others. A self-righteous moral attitude and its effect on our perspective of the people around us are profound, so much that it often serves to pit people against each other.

Moral conviction refers to a strong and absolute belief that something is right or wrong, moral or immoral. People in all cultures possess these beliefs, although the objects of the convictions may be culturally or contextually variable. It is the presence of moral convictions which makes moral attitudes different from other attitudes.

Moral philosophers argue that moral convictions are experienced as sui generis, that is, as unique, special, and in a class of their own. What makes moral conviction different or special relative to similarly strong but nonmoral beliefs or attitudes? Moral philosophers nominate a number of possible distinguishing mental states or processes associated with the recognition of some- thing as moral, including Universalism, the status of moral beliefs as factual belief, compelling motive, and justification for action and emotion.

Universalism

Philosophical definitions of morality often include a perception of universality as a distinguishing feature of what people perceive as moral as compared with nonmoral beliefs. For example:

If one says, 'I value gender equality, but others need not value gender equality,' then gender equality is a matter of personal taste. If one says, 'We in our culture value gender equality, but people in other cultures need not value gender equality,' then one is treating gender equality as a social convention. However, if one sees gender equality as a moral good or a moral truth, then one is committed to saying, 'I value gender equality, and everyone else should too, even in other cultures.'

Attitudes rooted in moral conviction therefore are perceived as ones that transcend the boundaries of persons and cultures. They are perceived as terminal absolutes rather than personal preferences and are felt to apply across persons and contexts.

We do not mean to say by this description that we necessarily believe that there are universally true moral standards. Rather, it appears that people experience their moral convictions as beliefs that everyone would or could be persuaded to share, in part because moral convictions are experienced as matters of fact, rather than matters of preferences, tastes, or conventions.

Moral Convictions as Experiences of Fact

Part of what distinguishes moral convictions from otherwise strong but nonmoral attitudes appears to be that moral convictions are experienced as facts about the world. Good and bad are experienced as objective characteristics of phenomena and not just as verbal labels that people attach to feelings

Unlike other facts, moral convictions are also experienced as motivational guides. Recognition of fact is generally presumed to be independent of any kind of motivational force. For example, recognition that water molecules are two parts hydrogen and

one part oxygen has no motivational corollary or mandate. Recognition that trees photosynthesize or that 13 is a prime number inspires no action, or justification for action.

In contrast, a judgment that voluntarily terminating a pregnancy (or alternatively, interfering with a woman's right to choose whether to sustain a pregnancy) is fundamentally wrong has an inherent motivational quality—it carries with it an "ought" or "ought not" that can motivate subsequent behaviour. The presence or absence of another motivation (e.g., hunger, self-interest) has little impact on the action potential of moral conviction—moral convictions are sufficient in and of themselves as motives that can direct what people think, feel, or do.

Moreover, not only does moral conviction motivate one's response or subsequent actions, but also it provides an inherent justification for one's response or actions. People tend to express their attitudes about issues they see in moral terms, such as abortion, incest, or cannibalism, by saying "It is just wrong!" The question "Why is it wrong?" in these cases will be perceived as an odd question: The answer that it is simply wrong—fundamentally wrong, very wrong, even monstrous—is the justification for one's position. Therefore, moral convictions, unlike otherwise strong but nonmoral attitudes, appear to be experienced as a unique combination of factual belief, compelling motive, and justification for action.

Emotions

A third reason why moral convictions might be different from otherwise strong but nonmoral judgments is rooted in the mundane observation that moral judgments are often accompanied by strong emotions. Nonmoral attitudes may also have affective components, but the intensity and form of emotional response seems to be pale in comparison to the emotions that can accompany moral convictions. For example, the feelings people experience when they think about child molesters, racial profiling, abortion, or a host of other morally charged issues appear to be quite different than the kinds of emotions they feel when they think about nonmoral attitude objects such as their favourite sports team or their love of the arts.

Theorists have nominated a number of emotions as being particularly likely to be associated with moral judgments. For example, fear is associated with issues of safety and harm and can motivate people to eliminate the conditions that produce it. Anger and indignation are closely tied to issues of fairness, equity, and just dessert that can lead people to be motivated to eliminate injustice from the world. Love and compassion are associated with the desire to take care of the needy and vulnerable. Similarly, guilt, shame, and disgust are each thought to be closely connected to judgments that attitude objects are moral or immoral and similarly can be strongly associated with morally motivated behaviour.

Implications

From above discussion, one can infer that moral attitudes (attitudes held with moral conviction) have a great impact on the behaviour of an individual and people will be more intolerant of attitude dissimilarity when it is tied to an attitude held with moral conviction than when it is tied to an attitude that is otherwise strong but not held with moral conviction. Specifically, people should be more likely to reject and less likely to get along well with those who do not share their moral convictions relative to those who do not share their similarly strong but nonmoral attitudes.

Many studies have found that people do not want to live near, be friends with, or even sit too close to someone who does not share their core moral convictions. People also have greater difficulty generating procedural solutions to resolve conflict and have a more negative experience working with attitudinally dissimilar others when attitude dissimilarity involves strong moral convictions than when it does not.

Although moral conviction is likely to have pro-social consequences (e.g., associations with charitable giving, volunteerism, voting), moral conviction appears to have a dark side as well. As alluded to at the beginning of this article, we suspect that extreme actions, such as the terrorist attacks on 9/11, Gujarat riots of 2002, ethnic cleansing in Bosnia, or the assassination of abortion providers, may be based on very different ideological beliefs but nonetheless share a common theme: The people who did these things appear to be motivated by strong moral convictions.

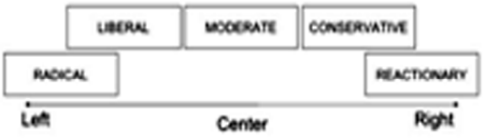
POLITICAL ATTITUDES

A political attitude is an expression of favour or disfavour toward different political ideologies,

politicians and political culture prevailing in a particular society. Democracy provides people with the opportunity to be active citizens rather than passive subjects. However, the promise of participation comes with a number of challenges. Citizens must evaluate a large number of political objects (such as candidates, parties, and platforms) and then aggregate these preferences in a way which allows them to be mapped onto a simple vote decision. This evaluation done by the citizens along with their personality traits and environmental conditions lead to the formation of their attitudes towards the politics of the day.

The most important factor which helps to identify the political attitude of a person for himself as well as for others is his political ideology. Political psychologists have often emphasized the role of ideology in the form of the bipolar distinction between "left" and "right". The successful learning and "use" of this ideological continuum allows individuals to adopt ideologically consistent positions toward different political objects and it contributes to the crystallization of opinions about particular political objects. Ideology is thought to do these things by bundling a large number of potential evaluative criteria together under the rubric of a single left-right dimension. Once an individual understands the logic of this dimension and locates himself somewhere on it, the otherwise-overwhelming task of evaluating the multitude of objects encountered in the political world and mapping the resulting attitudes onto simple political choices is eased.

The Basic Political Spectrum



The radical, liberal, moderate, conservative, and reactionary ideologies are the ones which are often used in political discourse. The concepts of political change and political values must be discussed in relation to these five ideologies in order to gain a clear understanding of what they represent.

Radicals are people who find themselves extremely discontented with the status quo. Consequently, they wish an immediate and profound change in the existing order, advocating something new and different for society.

Considerably less dissatisfied, but still wishing to change the system significantly, are the liberals. All liberals share a belief in the equality, intelligence, and competence of people. Moderates find little wrong with the existing society, and their reluctance to change it is exceeded only by the conservatives.

Differing from liberals in most respects, conservatives are dubious about bold efforts to improve the world for fear that incompetent meddling might, indeed, make things worse. Only the reactionaries reject current institutions and modern values. They would see society retrace its steps and adopt former political norms and policies.

Being clear about the values people hold is usually more revealing about the place they occupy on the spectrum than simply knowing what policy changes they advocate. Basically, people on the right of the political spectrum revere authority, tradition, elitism, and property rights, whereas those on the left emphasize political liberty, social change, human equality, and human rights.

Beyond these philosophical convictions, there are several other motivations that cause people to lean to the left or right. Psychological factors about the need for change are important. Economic circumstances also play a part. Age is another factor. Finally, one's view about the condition of human nature is probably the most important consideration in determining with which side of the spectrum one will identify. Each of these factors predisposes people's political attitudes about certain policy alternatives.

UNDERSTANDING THE SPECTRUM

Before studying specific ideologies, we should develop an understanding of certain basic political concepts. The terms radical, liberal, moderate, conservative, and reactionary are among the most commonly heard words in political discussion. Any coherent explanation of these political terms must be couched in terms discrete to a particular society because liberal or conservative positions on issues can differ from society to society.

Before proceeding, however, we should arrange the terms radical, liberal, moderate, conservative, and reactionary along a continuum in order to gain a graphic perspective on them. (See Figure 1) When they are arrayed from left to right in this fashion, we can see certain relationships among the terms with which we are concerned.

Change or Policy Options: People at each point on the political spectrum have an attitude about changing the existing political system (the status quo) by adopting certain policies or by pursuing certain courses of action. Political change is endemic to any society but it can be a very complex subject. With reference to the spectrum of political attitudes, we must actually learn the following four things about the change or policy option desired:

1. **Progressive and retrogressive change:** Progressive change simply means a change from the status quo to something new and different in that society. Conversely, retrogressive change refers to a return to a policy or institution that has been used by that society in the past. The watershed between progressive and retrogressive change lies between the conservative and reactionary sectors on the spectrum, and the line between these two sectors can be taken to represent no important change at all, or continuation of the status quo. In other words, everyone to the left of the reactionary is progressive. Even conservatives are progressives in that, although they do not want a great deal of change to the status quo, the change they will allow is a transformation from what currently exists to that which the society has yet to experience. Only the reactionary wants a change from the status quo to something that existed previously.
2. **Depth of a proposed change:** Would the desired change amount to a major or a minor adjustment in the society? Would it modify or replace an institution that is fundamental to the society as it now exists? If so, what is the likelihood that the proposed change will cause unforeseeable and uncontrollable effects once it is implemented? Once again, as with the direction of change, the watershed for the depth of change is at the line between conservative and reactionary, or at the status quo point on the spectrum. The farther people find themselves from the status quo, the more dissatisfied they are with the existing order and the more intense their desire for change.
3. **Speed of change:** Obviously, the more upset people are with the status quo, the more impatient they are likely to be, and, therefore, as a general rule, the more rapidly they would like to see the existing order transformed.
4. **Method used to accomplish change:** Political change can take place in a multitude of ways: officially or unofficially; legally, illegally, or extralegally; smoothly or abruptly; peacefully or violently. It is tempting for some people to conclude that those who would use violence to gain their political objectives are extremists.

   This, however, is not necessarily the case. True, violence is a major tool of certain extremist political groups. However, violence is used by people at practically every point on the political spectrum. The death penalty, property expropriation, chokeholds and certain other police techniques, and warfare itself are examples of forms of violence supported by people distributed all along the political continuum. Thus, it is unwise to jump to conclusions about the methods others use to accomplish their political goals. It is possible, however, to make some generalizations about the methods employed for political change. For example, the farther we are from the status quo on the political spectrum, the more likely we are to find ourselves in opposition to the laws of the society. This is so because the law is a form of communication that sets forth the purposes, goals, and structures of the society. People who are opposed to those purposes, goals, or structures will necessarily be at odds with the law. Consequently, it is usually easier for conservatives to be law-abiding and patriotic, since they are satisfied with the system. Radicals, liberals, or reactionaries, by contrast, find it much more difficult to abide willingly by all the laws or to wave the flag as enthusiastically as their conservative counterparts.

   Nevertheless, one should not assume from this discussion that conservatives would never violate the law to gain their political objectives. It sometimes happens that even those who control the laws of a society may not benefit from them at a given time. In such circumstances, it is not unlikely that an otherwise upstanding "pillar of society" would ignore or even violate the law.

DIFFERENT IDEOLOGIES

With the preceding general guide in mind, let us now turn to a consideration of each term on the political spectrum to determine the specific attitude of each group toward the concept of political change.

Radical

In general terms, a radical may be defined as a person who is extremely dissatisfied with the society as it is and therefore is impatient with less than extreme proposals for changing it. Hence, all radicals favour an immediate and fundamental change in the society. In other words, all radicals favour revolutionary change. The criterion that distinguishes one radical from another most clearly is the methods they would use to bring about a particular change. All radicals want immediate change at society's foundation , but the less extreme among them do not insist on violence as the necessary vehicle by which to bring about social transformation. Indeed, one group of radicals, the pacifists, completely reject violence as a means to achieve justice. These people hold human rights to be of such great importance that no one, they believe, has the right to injure or kill another in pursuit of their political goals.

Excellent examples of this attitude can be found in the careers of Mohandas Gandhi, Dr. Martin Luther King Jr., and labour leader Cesar Chavez. Each leader organized great movements demanding immediate and profound change, yet each refused to use violence to reach his goals, even after he had suffered violence at the hands of supporters of the status quo.

Liberal

Liberals are placed closer than radicals to the status quo point on the continuum because they are less dissatisfied with the fundamentals of society. Indeed, the liberal supports the basic features of that society. However, liberals are quick to recognize deficiencies in society and therefore are anxious to reform the system, favouring rapid and relatively far-reaching, progressive changes.

Today the term progressive is often used by liberals when describing themselves, because the term liberal has been effectively vilified in the United States by the right. Liberals, on the other hand, generally appreciate the concept of the law, and although they may want to change certain specificsof it, they will usually not violate it to accomplish their political objectives. Instead, they try to change the law through legal procedures. Liberals seek change in the system by several important means, but they reject attempts to revolutionize the system because they support its essentials.

Liberalism is one of the intellectual by-products of the Enlightenment, of the scientific method, and ultimately of the Industrial Revolution .During the medieval era, people looked heavenward for Divine relief from their wretched earthly existence. Faith in human potential, as well as esteem for humankind in general, was very low.

However, the discoveries of inquisitive people such as Copernicus, Galileo, and Newton revolutionized people's attitudes toward themselves and their function in life. Through use of the scientific method, people began to make improvements in their material existence, and in so doing, they began to develop confidence in their ability to solve many problems that they had previously borne with little complaint. It was not long before people began to conclude that if physical difficulties could be solved through the use of human reason, perhaps the same could be done with social and political problems. This speculation led to the keystone of liberalism: Optimism about people's ability to solve their problems through the use of reason .

Moderate

Moderates are fundamentally satisfied with the society, although they agree that there is room for improvement and recognize several specific areas in need of modification. However, they insist that changes in the system should be made gradually and that no change should be so extreme as to disrupt the society.

To say that being a moderate is only to take a mild stand on the issues is not to suggest that being moderate is always easy. Being moderate on an issue that engenders in most other people a highly emotional response can be very difficult indeed. For example, holding a moderate position on whether abortion should be legal could be problematic. Affirmative action, the death penalty, feminism, and the war in Afghanistan are other examples of issues on which the pro and con sides have so hardened that a less-than-absolutist stance can be unfairly seen as faint-hearted, ambivalent, and uncommitted.

Conservative

Conservatives are the most supportive of the status quo and therefore are reluctant to see it changed. Being content with things as they are does not suggest that conservatives are necessarily happy with the existing system, however. Conservatives are often accused of lacking vision, but this charge is unfair.

The difference between conservatives and liberals is not founded on the fact that the latter dream of achieving a better world, whereas the former think the status quo is the best conceivable existence. In fact, conservatives may desire a future no less pleasant than that of the liberals—a future free of human conflict and suffering. The essential difference between the two viewpoints rests on their respective confidence in when (or, indeed, whether) the ideal can be accomplished. Conservatives support the status quo not so much because they like it but because they believe that it is the best that can be achieved at the moment. Put differently, conservatives oppose change because they doubt that it will result in something better, not because they do not desire improvement.

Reactionary

Of all the political factors discussed here, only the reactionary proposes retrogressive change; that is, reactionaries favour a policy that would return society to a previous condition or even a former value system. For example, we witnessed a reactionary revolution with the overthrow of the Shah of Iran in 1979. Without going into detail about the nature of the movement formerly headed by the Ayatollah Khomeini, we can see that his advocacy of a return to a literal application of the ancient laws in the Koran was clearly a reactionary legal posture. The policies of Iranian President Mahmoud Ahmadinejad and the Taliban's emergence in Afghanistan in the 1990s are also quite reactionary, as is the extreme Islamism movement. The closer reactionaries are to the status quo, the less impatient and frustrated they are and the more socially acceptable are their methods.

Tamso Ma Jyotir Gamaya

ETHICS

CASE STUDIES AND QUESTIONS

Chapter -5

QUESTIONS

1. 'Violence is often related with only extreme political ideologies. However, it is also used by liberals and that too quite often.' Discuss?
2. Explain the role of attitudes in the life of a person? Support your answer with real life examples?
3. What are the different functions of attitude and explain how their understanding can help in the process of attitude change and formation?
4. Write a short note on Milgram study and explain how this study was helpful in explaining the process of persuasion?
5. Explain with examples different components of attitude and how they affect the overall behaviour of the person.
6. "Attitudes and behaviour have a chicken and egg kind of causation. Both can lead to each other." Explain this statement?
7. Explain the various interlinkages between attitude and behaviour with the help LaPiere study? Also give real life examples to substantiate your answer?
8. "Conformity can lead to social stability and integration but it can also be detrimental to the growth of society in many contexts." Analyse this statement?
9. What in your opinion are the reasons behind the pessimism and disinterest of people towards joining politics in India? Also suggest ways through which young people with strong ethical conduct can be motivated to join politics?
10. What are the factors which affect the moral attitude of a person?
11. Critically analyse the statement: 'political ideology of an individual often determine his attitude towards the politics of the day.'
12. 'Persuasion involves a manipulation of a person which in itself can be regarded as an unethical conduct.' Discuss?
13. 'Beliefs, values and attitudes are different but related to each other.' Explain?
14. Discuss the circumstances under which one can find a strong congruence between attitudes and behaviour? Give examples?
15. Write short notes on the following:
    (a) Self-fulfilling prophecy
    (b) Conformity
    (c) Fundamental Attribution Error

CASE STUDIES

1. You are a new employee at a manufacturing unit of an MNC. You have got this job with great difficulty as nearly fifty candidates appeared for the job interview. The salary is good and your family is really happy for your achievement.

However, after working for few days, you realised that some of the manufacturing processes in the unit are in gross violation of environmental norms and cause severe ground water depletion. If the company does not adopt such measures then its manufacturing cost would go up and the unit might have to be shut down.

You are in a state of dilemma and unrest. Analyse the different options available with you and explain what action you will take in such a situation.

2. A minister's son was driving the vehicle in a very rash and erratic manner. The traffic constable on duty at a traffic intersection stopped the vehicle. Suspecting that the boy driving is possibly drunk, he calls the patrolling group. They came and subject the boy to breath analyser. The suspicion turns out to be correct. All this action took about one hour. In the mean while the boy was throwing tantrums and dropping names. He also made few calls and tried to slap the constable on duty. But the constable on duty remained undeterred. On the arrival at the police station, the SHO took the note of the situation but just before filing the case, he gets a call from his superior to release the boy without any arrest or fine.

Analyse the situation from different perspectives and explain what action shall SHO take in midst of such a dilemma.

3. You are the Superintendent of Police (SP) of a district which is known for its communal sensitivity and religious clashes. A situation has arisen which requires some sort of tactfulness

on your part. For the past few days, morphed pictures of a great leader belonging to your region, late leader of an extremist right wing group active in your area and other sacred deities have been appearing on many social media websites and have gone viral. This has led to some small clashes between people from different religious communities in your area. The morphed pictures seem to have their origin in some foreign country.

However, the situation has become really tense for past 24 hours as one of the youth belonging to a particular religious community has been killed and the right wing extremist group is held responsible for the killing. This group is known for its violent streak and many complaints have been lodged against it in the past but no action had been taken due to lack of evidence.

The situation may take a destructive course if some action is not taken as soon as possible. What will be your action plan in this situation so that the area can be brought back to normality and the real culprits can be punished?

4. Traffic management in urban centres like Delhi is one of the biggest challenges for the state governments. All the efforts made by government are often neutralised by the ever increasing number of vehicles on the roads. The rate of growth in vehicles on roads is much higher than the rate of increase in population. In fact, things are becoming really unmanageable with increasing traffic jams and road rage cases. Can you analyze this problem in detail and indicate not only the socio-economic but also the emotional and attitudinal factors responsible for this problem?

What feasible steps can you suggest which will be effective in controlling this serious problem of our urban centres?

5. Armed forces today are finding it difficult to attract capable candidates interested in joining the defence services. Every year, many seats in premier army institutions like Nation Defence Academy remain unfilled. However, at the same time, tremendous liking of candidates has been seen towards civil services. This has led to an imbalance causing problems for the recruiters on both sides.

What do you think are the main reasons for such pessimism towards defence services? Bring out the attitudinal factors influencing a candidate's approach towards army and feasible steps which will be effective in controlling this anomaly between defence and civil services?

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