

Evaluating the ‘Us’ in the context of ‘Them’: Contrast effect in social comparison

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Abstract

Intergroup attitudes are shared perceptions that members of one group have for members of another group. The fact that people belong to the same group or are part of a separate and distinct social group often influences perceptions of each other. The social identity approach (Tajfel & Turner, 1979) asserts that social categories provide members with a social identity. It further holds that the process of social comparison in an intergroup setting often leads to intergroup differentiation. The social context in which these groups are placed often governs the nature of stereotypes. This study attempts to explore these dynamics amongst two groups with varying historical experiences. For the study, 150 respondents were taken, with 65 belonging to the Hindu community and 85 from the Muslim community. To assess the manner in which people of one group perceived themselves and members of the other group, they were asked to write five positive and five negative qualities about their group and those associated with the other group. They also rated the ingroup and outgroup on an adjective rating scale. The rating was done on a five-point scale, ranging from 1 “very little” to 5 “very much”. The result shows that both Hindus and Muslims rated their groups more positively in comparison to the other groups. However, on the open-ended question, the desire for positive distinctiveness for the ingroup was not very evident.

Introduction

Social comparisons are fundamental psychological mechanism influencing people’s judgments, experiences, and behavior. We constantly engage in social comparisons as they typically serve as strategic processes that are executed to satisfy certain motives or goals (Taylor et al., 1996). Mussweiler and Epstude (2009) have suggested that comparisons in general are so ubiquitous because they allow us to process information in a more efficient manner than the more absolute modes of information processing. Thus, social comparison may be an efficient way of self-evaluation, because the less information people have to consider, the faster they come to a conclusion, as demonstrated, for example, in research on the use of categorical thinking (Macrae & Bodenhausen, 2000) and heuristics (Tversky & Kahneman, 1974). Social cognition research has provided substantial empirical evidence that accessible constructs shape our view of others and of ourselves. In the context of intergroup relations these accessible constructs play a significant role in

determining the way we look at our group and the other group. The very fact that there are multitude of groups in our society and we differentially are part of these groups it generates what the social identity theory refers to the “we” and “they” (Tajfel & Turner, 1979; Turner, Hogg, Oakes, Reicher, & Wetherell, 1987) feeling.

Based on the perception that society is hierarchically structured into different social groups that stand in power and status relation to each other Tajfel and Turner (1979) postulated that these social categories provide the individual with a social identity. Social identity is that part of the self-concept that derives from group membership. It not only refers to the description and evaluation of who we are but prescribes appropriate behavior for the members. Social identity is quite separate from personal identity, which is that part of the self-concept that derives from the idiosyncratic personal relationships we have with other people (Turner, 1982). The social identity theory deliberately makes a clear distinction between social and personal identity so as not to explain intergroup processes in

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Table of Contents Mind And Society Part 3

1. Understanding the eBook Mind And Society Part 3
 - The Rise of Digital Reading Mind And Society Part 3
 - Advantages of eBooks Over Traditional Books
2. Identifying Mind And Society Part 3
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Mind And Society Part 3
 - User-Friendly Interface
4. Exploring eBook Recommendations from Mind And Society Part 3
 - Personalized Recommendations

- Mind And Society Part 3 User Reviews and Ratings
- Mind And Society Part 3 and Bestseller Lists
- 5. Accessing Mind And Society Part 3 Free and Paid eBooks
 - Mind And Society Part 3 Public Domain eBooks
 - Mind And Society Part 3 eBook Subscription Services
 - Mind And Society Part 3 Budget-Friendly Options
- 6. Navigating Mind And Society Part 3 eBook Formats
 - ePub, PDF, MOBI, and More
 - Mind And Society Part 3 Compatibility with Devices
 - Mind And Society Part 3 Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Mind And Society Part 3
 - Highlighting and Note-Taking Mind And Society Part 3
 - Interactive Elements Mind And Society Part 3
- 8. Staying Engaged with Mind And Society Part 3
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Mind And Society Part 3
- 9. Balancing eBooks and Physical Books Mind And Society Part 3
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Mind And Society Part 3
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Mind And Society Part 3
 - Setting Reading Goals Mind And Society Part 3
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Mind And Society Part 3
 - Fact-Checking eBook Content of Mind And Society Part 3

- Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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