

Psychology of Emotion: Theory and Applications
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Module 4, Lecture 8: Self-evaluative emotions-Guilt, shame, Embarrassment, and pride

I welcome you to the fourth module of this course titled Psychology of Emotion Theory and Applications. Module four is about self-conscious emotions. So it's a category of emotion which has certain specific characteristics and in this module, we will be talking about these different emotions that can be categorized under self-conscious emotions. This is overall lecture number eight and it is the first lecture of module four. In this lecture, we will be specifically focusing on something called self-evaluative emotions which is one category of self-conscious emotion which includes emotions like guilt, shame, embarrassment and pride. So before we talk about today's lecture, let me give you a brief recap of the last lecture.

The last lecture was about the physiology of emotion and in lecture seven specifically, we talked about how emotion is connected to physiological changes in the brain. So in that context, we have discussed the concept of brain lateralization which basically means that the human brain is divided into the right brain left brain and right brain was found to be primarily associated with emotional experiences and we have discussed so many other characteristics in the last lecture. Then we discussed the Triune brain model which is one of the earlier theory of the brain model that talks about how with evolution different layers of the brain have evolved one over the other. That model talks about three specific layers which are functionally different in terms of their specific functionalities.

So first is the reptilian brain which basically controls all the survival-related functions, reflex actions like in human heartbeat and so on. So all the reflex and survival-related actions are controlled by the reptilian brain. So this is the first brain that is shared with the reptiles. Then the mammalian brain evolved over the reptilian brain which also basically deals with the emotional aspects of it. So the limbic system which is primarily responsible for emotional experiences in the brain is in the mammalian part of the brain and the neocortex is the latest development in the brain. Typically it is found more developed in the human brain.

It is responsible for thinking logic and so on and the complex thought processes. We have discussed some of the limitations of this theory. Then we discussed in the context of brain structure one particular brain structure called the Amygdala which is a part of limbic system and is primarily for emotion. So, the Amygdala has received a lot of research attention in the context of emotion particularly fear as an emotion. So, the Amygdala is a

very important structure that is particularly responsible for the emotional experience of fear.

In a lot of brain damage patients or even animals when the Amygdala was removed the whole fear response was kind of diminished and so much evidence was discussed in the last lecture. The amygdala was also found to be you know facilitator of or consolidator of emotional memory particularly episodic memory where emotions are involved like remembering some events in your life which is a lot of emotional content maybe your last birthday or maybe somebody's marriage and so on. So Amygdala also plays in the consolidation of the memory which is related to emotional episodes. We have also discussed neurotransmitters particularly chemicals that are responsible for communicating information and a lot of these neurotransmitters are associated with emotional experiences, particularly in the brain. So some of these that we have discussed are Dopamine, serotonin and Antorphins.

So Dopamine, serotonin and endorphins are connected with mood. So, secretion enhances mood. As the level increases their secretion increases it also influences mood positively and the lack of release or less release of these kinds of hormones is generally associated with low mood and so on and other things like depression. So Dopamine has a lot of specific functionalities associated with it that we have discussed for example lot of drug addictions and other things. Dopamine is responsible because a lot of these drugs actually enhance Dopamine release and you know it gives you a pleasurable feeling which people get addicted to. Serotonin has also been used in the treatment of depression because it is one of the neurotransmitters which is associated with depression and the treatment is also used.

Endorphins are more like painkillers, natural painkillers in the brain and the body and particularly they also mediate both emotional pain like sadness, grief and so on and physical pain. So the less release of endorphins increases the pain or something like that or when we experience a lot of pain and grief and emotional pain, endorphins release is diminished and so on. So these are some of the concepts that we have discussed in the last lecture. So today we will be talking about self-conscious emotions and particularly one category of self-conscious emotion which is called self-evaluative emotions. In that context, we will be discussing specifically shame, guilt, and embarrassment. There is another self-evaluative emotion pride and hubris this one we will be covering in the next lecture along with some other categories of self-conscious emotions because otherwise it will become too lengthy.

So let's start today's lecture. So what is the meaning of self-conscious emotions? So in the term itself, the concept of self is included in the term. So self-conscious emotions are

a category of complex emotions. So, one thing is these are very complex emotions typically found among humans. So, these are very complex emotions that are related to our sense of self and require self-awareness, self-reflection and our consciousness of others' reactions to us.

So this category of emotions they are associated with your sense of self concept of self. How do you define yourself? What is your self-image that you have? So the concept of self develops in a child as they progress in terms of physical age. So somewhere around 2-3 years, this sense of self develops and it consolidates in the later stages of life. So once you become a separate identity separate self with certain ideas about self-image, that also leads to the experience of certain emotions which are very much associated with this self-concept only. So this self-concept is at the foundation of these emotional experiences.

These kinds of emotional experiences require self-awareness. So you have a separate self with a certain awareness of separate identity and so on. When you have a separate identity and sense of self obviously how others treat you or react to you will also influence your sense of self. So a lot of time we say our self-esteem increases or decreases based on whatever happens in your lives. Somebody insults you and so your self-esteem will be influenced by this and so on. So other's reactions will also influence your self-concept of self or sense of self and accordingly, we will experience a lot of diverse emotions.

So this cluster of emotions which are at the foundation of it is the sense of self are called as self-conscious emotions. So these emotions are experienced because you are conscious of your sense of self as a separate identity with certain characteristics certain self image and so on. Examples of this kind of emotions are like embarrassment, guilt, shame, pride, humiliation, envy, jealousy and so on. We will be talking in detail about these emotions. If you see all these emotions, these are very much associated with the sense of self and how you evaluate yourself or your ideas about yourself, they are kind of a byproduct of how you evaluate yourself.

How they are a byproduct of evaluation we will be looking in more detail in this lecture as well as in the upcoming lecture. So this is the basic idea of the concept of self-conscious emotion.

Now as we have already discussed, these emotions are linked to our understanding of our self in relation to others and societal norms. So when the concept of self is not just an isolated concept it is always in the context of your relationship with other and how you behave in society's societal norms whether you follow it or don't follow it what is your idea whether should follow it or not. So the concept of societal norms, your relationship with other people, how you give importance to the relationship and so on all these things will come into play with the concept of self.

So these emotions will be linked to all these things, how others are reacting to you or how you are behaving with other people, whether you are following societal norms or not, all these things will influence your emotions. So these emotions serve as a driving force for people to put in the effort to behave in a morally and socially acceptable manner. So a lot of these self-conscious emotions does a lot of important purpose and the purpose is that it propel you or guide you towards more morally and socially acceptable behaviour. For example, you know if you feel particular about the self-evaluative emotion if you feel people feel guilty now guilt helps you to come to the right path you know so you realize that you have done something wrong. So that is why if you don't realize that you have done something wrong then you cannot correct those you know negative behaviors or whatever you have done wrong or whatever it is. So lot of self-conscious emotions propel you to behave morally and socially acceptable manner.

So that has some important functions particularly positive functions among in a lot of these self-conscious emotions. The experience of self-conscious emotion can vary among individuals and cultures. So a lot of the self-conscious emotions can be expressed differently in different cultures some of these things we have already discussed in module 2 where we have discussed culture and emotion for example you know shame as a self-conscious emotion can be expressed very differently in let's say in Indian culture in some of the state where shame is one of the expression of shame is you know people bite their tongue which is not at all evident in other culture like Western cultures. So some cultural differences in the expression of self-conscious emotion will be evident. So let us see what are the distinctive characteristics of self-conscious emotions.

What are the unique features or what makes or what are the defining characteristics of self-conscious emotions? So Tracy and Robbins in 2007, in one of their book kind of gave a very elaborative list of characteristics that typically talk about five key characteristics of self-conscious emotions. The first one is self-conscious emotion requires self-awareness and self-representation. So this is the definition that we have already discussed. So for all the self-conscious emotion, the concept of self is at the center of it.

All these emotions will be experienced because of this sense of self-awareness, self-evaluation and self-representation, how you present yourself and so on, how you imagine yourself to be, and how you define yourself to be will be at the centre of all these self-conscious emotions. Now lot of these basic emotions like fear and anger may also have some self-concept associated with it but it is not a mandatory thing. You may experience fear and other basic emotions without self-concept associated with them but to experience self-conscious emotion sense of self-awareness, and self-representation, all these things

have to be there. So this is a kind of mandatory feature to call an emotion a self-conscious emotion.

The second characteristic is self-conscious emotion emerge later in childhood than basic emotions. So if you see developmentally, self-conscious emotion emerges much later in childhood than the basic emotions. Basic emotions can emerge very early in the childhood. So this is one of the unique characteristics that self-conscious emotion that they develop later in childhood as compared to basic emotions. So basic emotion can be typically present even in a child of a few months old like nine months old. But the fear and those kinds of some of the basic emotions can be very early seen in the infants.

Basic emotions are kind of biologically hardwired so they are much more evident or it is in the system of human beings even in very early childhood. More complex self-conscious emotions like shame and guilt may emerge much later possibly somewhere two and three years of age or it becomes much more evident in the much later part of that but it may start somewhere around three years of age or two or three years somewhere around that. So it is much later development in terms of development if you look at these emotions. The third characteristic is that self-conscious emotion facilitates the attainment of complex social goals. So this attainment of complex social goals.

The concept of self is at the root of complex human behaviour and emotions. So these emotions will be mostly displayed in the complexities of the social life of human beings. So that is why they are also related to complex social goals. We experience all these emotions shame guilt and so on. This has a much more complex context where we experience a lot of these things.

So emotions are generally there for survival functions like most of the basic emotions are very much needed for survival. Self-conscious emotions however evolved primarily to help us achieve social goals. They are much more later development and kind of with the development of the complex social world around us lot of this self-conscious emotion evolved and it helps us to maintain status, avoid rejection and so many things will be discussed as we discuss one by one all these things will be much more clear. So they are associated with complex social life attaining goals social goals and so on. So these emotions are also evidently found in species with complex social hierarchies like human beings and maybe in some primates but typically it is mostly the human thing. Self-conscious emotions promote behavior that stabilizes social hierarchies and affirms status roles such as shame and embarrassment leading to avoidance after a social mistake.

So for example shame can help us to avoid social mistakes in the future because we experience shame after doing some kind of behaviour, guilt may lead to an apology after a social trespass. So all these things can have social repercussions complex social

repercussions, pride leading to boastfulness after a socially valued success and so on. So achieving these social goals can ultimately lead to survival and reproductive success. So this also can be connected to a lot of survival in the complex social world. The fourth characteristic is that self-conscious emotions do not have discrete universally recognized facial expressions.

This is also a very specific characteristic or important characteristic of self-conscious emotions if you compare it with the basic emotions. So if you have we have discussed basic emotions in detail in the earlier lectures where all these basic emotions had a very specific facial expression where we can very clearly say whether somebody is fearful or somebody is experiencing sadness or somebody is angry. So a lot of these basic emotions had a very clear, at least very intense experience of these emotions one can identify and we have seen even a lot of cross-cultural evidence of identification of these universal facial expressions. Now such kind of facial expressions are not associated with self-conscious emotions. They may not have very specific identifiable facial expressions but in the context of self-conscious emotions, you may have more complex kinds of expressions which may include body posture, head movements and so on combined with facial expressions.

There are facial expressions obviously whenever we experience this self-conscious emotion but they may be mostly combined with body movements head movements and so on which can give you an expression of this complex emotion, which may combat pride shame and embarrassment. So not just facial expressions if these are combined with many other bodily movements and head movements. So recent research suggests that at least two of these expressions pride and shame may be universally recognized. Some of this has some cross-cultural evidence in terms of identification of certain body posture facial expression combinations. They are a kind of universally identified or people could kind of connect identity or expressions are similarly available in different cultures.

Some of the reasons why self-conscious emotion may not have a very clear facial expression. One thing is they are much more complex than basic emotions where just face can express basic emotion but a lot of these self-conscious emotions are much more complex than just face can express it. This complexity of body signals associated with these emotions may convey a more complicated message. So when facial expression body movements head movements all are involved and then more complex emotions require lot of complex coordination not just facial expression that is why one of the reason lot of self-conscious emotions may not have a very clear facial expression because apart from just face cannot convey the complexity of it. So body movement and head movement everything is combined to give an expression of such complex emotions. Self-conscious emotion may be expressed more often through language than non-verbal cues.

A lot of the self-conscious emotions are expressed by speaking when you experience you know guilt and so on. So language is also very important not just non-verbal cues. Expression of self-conscious emotion can sometimes be harmful it may be more important to regulate this expression in some cultures openly displaying some self-conscious emotion like pride may be frowned upon people may not like it too much of showing of pride and so on and may impact negatively and so on. So kind of regulation of a lot of the self-conscious emotion is also kind of required so just not just automatic facial expression so in terms of adaptability also if you have other movements and all these things kind of regulation can become kind of you know probably a requirement of other body parts will help people to regulate a lot of these emotions. So unlike basic emotions, self-conscious emotions are less urgent, so these basic emotions are much more urgent and much more survival-related self-conscious emotions are much more socially kind of emotions less urgent so can be easily controlled through body movements and postures.

So that is why probably just facial expression is not the only aspect important aspect in terms of expression. So it requires a combination of a lot of things. So you can see especially how shame and pride are expressed in this particular picture. So if you see not just the face, the face may not say whether you are experiencing pride or not but the hand movement and the chest positioning and so all these things can indicate whether you are experiencing pride or not you know shame also has head movement people look down and so on if you see a face just face you may not be able to understand but head movement looking down and all this can collectively indicate that person is experiencing shame or pride or something like that. So the expressions are much more complex than just basic emotions.

Most of the basic emotions can be identified from the facial expression but if you see here you may not be able to understand whether somebody is experiencing pride or shame just based on the facial expression you need to look at their body movements head movements and so on.

The fifth important characteristic of self-conscious emotions is that you know they are cognitively complex. I think this is also very evident, cognitively complex means what goes through in your mind. So it may have a lot of complexities at the mental level when we experience self-conscious emotions. Basic emotions may not require all the complexities of cognitive level complexities at cognitive level.

So basic emotions such as fear only require an individual to interpret a situation as dangerous or not. If we perceive something as dangerous fear will be there you may not require all kinds of complexities but to experience shame you may have to have a concept of self what is your image how others are reacting, how you look at other people, how do you look at the situation, so many things you need to calculate and cognitively you interpret

and then you experience shame. So it is not just so there are a lot of complex interpretations that will be required to experience an emotion like shame. So that is the meaning that they are much more cognitively complex in terms of what goes on in your mind when you experience this kind of emotion. So these abilities allow for complex self-evaluative processes that trigger self-conscious emotion.

Basic emotions can involve this they can also involve sometimes but these are not absolute requirements for a lot of these basic emotions. They can happen mostly with simple cognitive processes but in all these self-conscious emotions much more complex cognitive processing happens. So these are some of the summarized ways of distinguishing between basic emotions and self-conscious emotions. Here I have in tabular form summarized the differences. So basic emotions develop very early in childhood somewhere in a few months old child can experience a lot of these basic emotions.

Self-conscious emotion will develop much later maybe two or three years of age. Basic emotions are primarily evolved for individual survival- how do you survive? Individual survival is the focus of basic emotion, self-conscious emotion supports group living social life, and attainment of complex social goals. So they are focused on complex social life, group living community living and so on. Most of the basic emotions are very clearly evident in our facial expressions. One can say what kind of emotions you are experiencing from the face itself in the context of basic emotions.

However, just face cannot express self-conscious emotions. Self-conscious emotion involve complex displays of that include body posture head movement facial expressions everything is combined. So then probably in most cases, one can identify these self-conscious emotions. Basic emotions in the context of basic emotions self-awareness and self-representation are not mandatory they may be there but they are not absolute requirements to experience basic emotions like fear or anger. But so far self-conscious emotion this concept of self is at the center of it.

So this is a mandatory condition. So this is another thing and another important difference is that generally the basic emotions are cognitively simple in the sense most of these basic emotions are just simple environmental stimuli and some basic cognitive interpretation can lead to the experience of basic emotions. But in the context of self-conscious emotions generally, they are much more cognitively complex as we have discussed just now. So examples of basic emotions like fear anger sadness here it is the same as pride, guilt and so on. Another important characteristic that is very evident in the literature is that a lot of self-conscious emotions are very little studied in terms of scientific research very little research is available in the context of self-conscious emotions. But if you see the basic emotions lot of research experiments are available in the context of basic emotions.

So much more research is available much more studies are available but self-conscious emotion much less comparatively. So why some of for some of the reasons we will be discussing why many less studies were available in for self-conscious emotions. So self-conscious emotions are also very essential, particularly in the context of social life but they have not been studied as extensively as basic emotions. Why? Some of the reasons are that it is very methodologically challenging to study these emotions because they are much more complex. Basic emotions are much easier to study and designing a study is much easier because they can be very easily kind of measured also from facial expression and so on.

However, it is methodologically much more challenging to study self-conscious emotions because it is much harder to elicit laboratory setting than basic emotions. In the laboratory setting basic emotions one can elicit very easily but it is much more difficult to elicit complex self-conscious emotions in the laboratory setting. Traditional experimental procedures such as showing photographs or film clips are less effective in eliciting self-conscious emotions. So it is not so easy to lead people or participants to experience these emotions. This is a big challenge in terms of studying self-conscious emotions.

It is challenging to imagine an ethical manipulation. So ethically it is also not possible to manipulate and create a lot of these emotions in the laboratory setting like shame and guilt it will be very difficult and it may not be ethically also feasible in so many context. So despite all these challenges people have tried to study and use whatever you know insights available from the methodology of basic emotions. People have tried to utilize some of these paradigms and try to study using the best possibilities so some studies are available no doubt about it. However, it is much more challenging to study these emotions.

So that is why fewer studies are available. Self-conscious emotion is the broadest category under this there are other subcategories. One category is self-evaluating we will be looking at these aspects. So with the development of the concept of self, two cognitive achievements two basic categories of cognitive abilities develop with the development of concept of self I am a separate individual with certain characteristics and so on. Once this develops people can do one two important things cognitively one is self-evaluation they can evaluate themselves whether I am good bad or am I doing right or wrong they can evaluate themselves. So that is called self-evaluation and so many emotions we can experience because of this evaluation when I evaluate myself am I doing right or wrong and accordingly we can experience lot of emotions and we can also do another important thing is that we can do social comparison we can compare ourselves with other people.

So how am I doing not just I am evaluating myself I can also evaluate am I doing better

than another person. So this is called social comparison. So with the concept development of self-concept we can do self-evaluation as well as we can do social comparison. Similarly in both the contexts we can experience diverse emotions associated with self-evaluation as well as social comparison. So self-evaluating emotion that we are talking about is based on these are these are dependent on how you evaluate yourself.

So this self-evaluation involves internalizing standards and norms and judging oneself and behaviors as good or bad. So your own evaluation about yourself with whatever standard internal standard you have to judge what is right and wrong good or bad and so on. Social comparison is about evaluating yourself in comparison to someone else how you are doing as compared to the person other person. So that is called social comparative evaluation. In both the cases we can experience emotions while evaluating ourselves as well as social comparison.

So the next lecture will be focusing more on social comparison emotions emotions that are associated with social comparison. And in today's lecture we will be looking at few examples that are related to self-evaluation itself. So if I just write it in terms of so just to show it diagrammatically or in a chart. So self-concept develops with the development of self-concept.

This emotions comes into the picture. So for experiencing self-conscious emotion self-concept has to develop. So this leads to this kind of emotional experience. Now this self-conscious emotion could be of two broad categories. One is called as self-evaluation emotion and another is called as social comparison emotion. So this self-conscious emotions develops as a result of the development of self-concept emotions and this self-conscious emotion can be also broadly of two categories.

One is called as self-evaluative emotions. So here basically these emotions evolve based on judging oneself based on some internal standards. So whatever internal standard you judge yourself whether you are doing good or bad or whatever it is. Social comparison emotion it is evaluating oneself in comparison to others. So examples of self-evaluative emotions are shame, guilt, pride etc.

Examples of social comparison emotions are envy and jealousy. So to experience envy or jealousy you need to look at other people's lives, compare yourself with them otherwise you cannot experience it. Now here you need not compare yourself with others. Shame and guilt can happen because you have some certain standard inside yourself that you compare with, that is, whether you have done right or wrong based on that you experience these self-evaluative emotions. In today's lecture we will be focusing a little bit on shame, guilt and embarrassment and the next lecture we will be focusing more on social

comparison emotion and one particular part of that is self-evaluative emotion pride will also be included in that lecture.

So these self-evaluative emotions are the results of one's ability to make evaluative judgment about oneself. Shame, guilt, embarrassment are experienced when something about yourself is evaluated negatively. All these emotions are one thing that is very mostly shame, guilt, embarrassment when you evaluate yourself negatively for whatever reasons. Pride is experienced when you evaluate yourself positively when you think you have achieved something or so there is some positive evaluation about yourself. So we will be talking mostly about shame, guilt and embarrassment in today's lecture.

So guilt and shame I have kind of collectively discussed. So, feelings of guilt and shame are two distinct self-evaluative emotions. So these are two emotions both comes under self-evaluative emotions because they emerge out of your own evaluation about yourself with their own unique characteristics. So, guilt is a self-evaluative emotion that arises when an individual believes they have done something wrong. So this happens only when you believe that you have done something wrong then guilt arises.

Guilt is the result of experiencing or realizing that I have done something wrong. This wrong could be in terms of violation of moral or ethical standards or failing to meet your own or societal expectations. So you may experience that you have done something wrong in terms of why you could not meet somebody's expectations or your expectations or society's expectations or you have violated some moral standard, some moral aspects that were expected from you. Whatever it is, whatever you believe in, whatever internal standards of living you have, if you have violated some of these things and you realize that you have done something wrong then the result could be the experience of guilt. People who experience guilt believe that they are responsible for their actions. This is another thing that people feel that I am responsible for what I have done that is why guilt will arise otherwise it will not arise and can set things right by changing.

So they try to also set things right because guilt will propel them to do whatever they have done wrong. So kind of they will try to repair the damage that they have done. Guilt has some action tendencies means whenever we experience guilt some tendencies arise within all of us like the desire to make amends, whatever wrong you have done you try to amend that in whatever possible ways. People also reaffirm moral beliefs that you know they reaffirmative that I believe , I should make it right and so on.

People also seek forgiveness for their actions. So these are some of the action tendencies that we experience whenever we feel guilt as an emotion. Guilt can be a naturally healthy emotion. In most circumstances, it is fine if you have done something wrong and you feel

guilty so it will set you on the right path. If you do not feel guilty at all then probably you will not realize that you are doing something wrong. So in that sense, it can be a healthy emotion as it reflects an individual's capacity for empathy and moral awareness. So people have empathy because empathy means if you have done something wrong to another person you can realize and understand that you have done something wrong by looking at that person's perspective.

So that also helps you to kind of correct the mistakes that you have made or there is a sense of moral awareness that is why you are feeling guilt. So in that sense, it is healthy. However, excessive or overwhelming guilt can also create problems in one's well-being. It may create anxiety, depression, and emotional challenges if the guilt is too much. So there may be certain support system that may be required.

Shame is also another self-evaluative emotion. This also has a very strong sense of inadequacy and unworthiness. This sense of shame develops when we experience that 'I' as a person is inadequate or 'I am unworthy' as a person. In a sense when something happens you know you feel I am unworthy, I am inadequate, I lack something. So this kind of evaluation are always associated with the experience of shame. So shame arises when individuals perceive that they have failed to meet their own or societal expectation just like guilt it can happen in a similar situation leading to a negative evaluation of themselves as a person.

So they kind of themselves as a person evaluate as I am not adequate or I am not good enough or whatever it is you know. So their whole evaluation of themselves as a person is included in the shame. So shame is associated with this kind of evaluation. Shame often involves a sense of exposure as if you are exposed certain negative aspects of yourself is exposed in front of other people. So then we all experience shame as if our shortcomings are visible to others for what sometimes it comes out which can lead to a desire to hide.

So whenever we experience shame action tendencies are like people try to hide, vanish from the situation, or withdraw from the social interaction. So withdrawal people will try to hide they do not want to come out in front of people. So these are the action tendencies associated with shame. Shame is also associated with certain bodily expressions where people hang their heads, drop their arms and sides I think we have already shown one picture where you know generally people look downward and there is sadness in their faces.

In many cultures this display is generally have been found in a lot of these cultures. Even people who are blind at birth also show a similar kind of expression. So it could be you know very lot of cross-cultural similarity may be there in the expression of shame. Shame

arises from situations where your self-esteem, status, acceptance, public failure, defeat, social rejection, invasion of personal privacy in all this context shame can arise. So shame just here you can see how shame another picture we have already shown. So generally people look down and you know this kind of facial expression and body posture is there.

Embarrassment is something we will be looking at later. So it is very similar you know another emotion sometimes confused with shame but their expressions are little bit different we will be looking at later. So guilt and shame may arise in many similar situations you know same situation sometimes may lead to shame as well as guilt also or one person in the same situation may experience guilt and another person may feel shame in the same situation. So the situation may be very similar but one may experience guilt another may experience shame. It can happen in those kind of situations. So for example there are two close friends and they share a lot of secrets. So it is kind of expected that both of them whatever secrets they have, have they will not share it with other people. That is the trust of friendship. But let's say somebody breaches this trust and one of the friends discloses some of the secret about the other friend to some other individual. So unknowingly let's say or whatever it is unintentionally. So the person may experience shame in a sense if he or she experiences or realizes that it is I as an individual is not a good person I should not have done this. I am a terrible person. That realization the person may experience shame and may not be able to show his face to the other friend. So shame may be experienced the person may also experience guilt if he or she feels that I should not have done this act this action was not expected of me and you know whatever I lied or whatever it is you know. So that may also create guilt that I should not have done this particular action that I have done, it may create guilt also. So what is the kind of difference here? So Lewis kind of answered this question what is the difference why one case shame and one case guilt? The difference is that guilt arises when a person perceives their unacceptable behaviour as the cause while shame arises when the person perceives their entire self as the cause.

So this is the difference in the guilt person generally looks at the action that they have done is wrong and that is the cause of guilt. In the shame the whole person they perceive the whole entire self as the reason or the cause of this thing. So in this particular example when the person says I should not have done this particular action then it will lead to guilt when the action is the cause when the person realizes or that I am a terrible person, I have done something wrong. So this whole self is included in it. This is not just the action, because of this action I am myself is a terrible person worthless person I should not have done this I am not a good person and I deserve all the bad things something like that.

So it is a kind of evaluation of the self itself that will lead to shame. So the cause could be different how where the cause one attributes will determine whether you experience

shame or guilt. So both the emotion involves self-evaluation the focus of evaluation differs in the guilt it is about the behaviour whatever behaviour directed towards the behaviour I feel guilty about my behaviour and the shame towards one's whole self I feel ashamed of myself that I have done something. So this is the basic difference. So here are some of the other differences between shame and guilt the focus of evaluation in the context of shame is on the self.

Self as a whole is the focus. So feeling fundamentally flawed that you are a flawed person, inadequate person, unworthy person, all these evaluations are associated with shame. In the context of guilt it is a specific action or behaviour that is the focus of evaluation it is about what you did not necessarily about your inherent sense of worth as a person. So the action is the focus of evaluation in the context of guilt in the context of shame it is the whole person. So action tendencies in the context of guilt are associated desire to hide or withdraw from the others when we experience shame we want to hide and run away from others, in the context of guilt people generally desire to make amends and correct the wrongdoings. They will try to correct the wrongdoings and try to ask forgiveness from the other person so they will not run away in most of the cases but most people will kind of go and try to make amends. So action tendencies are also different.

The context of relationships with other often leads to a sense of disconnection from others. So whenever we experience shame we want to disconnect from other people, whenever we experience guilt people are motivated to seek forgiveness and make reparations potentially fostering reconnection. There is a possibility of more reconnection in the case of guilt but disconnection in the case of shame. Motivational aspects may the tense in the case of guilt it tends to be demotivating and can lead to a sense of hopelessness or helplessness. It demotivates people, hopelessness, and selflessness all these more aspects are associated with it. In the context of guilt, it can be motivating and lead to positive behavior to amend whatever you have done wrong make changes correct your mistakes align with their actions and values so it can be motivating in a positive sense.

So these are some of the important differences between the shame and guilt. What are the functions of shame and guilt? Why these emotions? What are the basic fundamental purposes for which these are expressed? The most important function is regulating moral behaviour. So most of these emotions are arises in the context of moral behavior moral situations right wrong and those kinds of evaluation. Most theories believe that shame and guilt are a very important role in regulating moral behavior this emotion often stems from violating social norms and receiving social sanctions both formal and informal. So whenever somebody violates some social norms and receive social sanctions these emotions generally comes out. Generally, these emotions feelings of shame and guilt are also standard techniques people use for childhood socialization also to even child adults

whenever people do some inappropriate actions.

So these emotions the idea is that people induce them to make people realize that they have done something wrong so that they can do what is right. A lot of phenomenological studies also suggest that guilt and shame heighten an individual sense of responsibility. These emotions also help you to feel that I am responsible for something wrong so you should correct it and that kind of sense of responsibility are also associated with them. Self-evaluating emotions has a general function in the development of a sense self-control and ability to avoid immoral and self-incriminating actions. So these moral functionalities is the core of these emotions they also help us to develop self-control right kind of moral development and so on.

So these two emotions also have very different action tendencies. Guilt encourages action to make things right, reparative functions, and shame discourages behavior that protect oneself from further threat. Shame encourages behaviour that protect oneself from further threats. So shame people generally try to run away just to protect themselves and their psychological sense of self. The guilt people try to make reparative functions so they try to do something so that you know their guilt is released or at least lessened. Some lot of these experimental studies also show the reparative functions of guilt that when people experience guilt they try to do or repair the mistakes they have made.

One such experiment was conducted for example in this experiment which was done by Cryder, Springer and Morewedge in 2012. The experiment is the participants were given some background information which were written in a very tiny font ,so nobody read about it. Some information which was not even clearly meaning was not clearly coming or very small font so none of them actually kind of read them. So participants were given some background information which none read, most of them did not read.

In the first task the participants were given a choice between red apple-flavored or vomit flavored jelly beans. So two flavored jelly beans were given and they needed to choose one. Needless to say, no one liked to take vomit-flavored jelly beans everybody chose red apple flavored jelly beans. In task two, the experimenter tried to induce guilt where half of the participants were told that their partner, actually who was an experimenter's helper would have to taste the rejected candy. So if you have taken red apple-flavored candy your partner will have to take the vomit-flavored ones. So most of them took red-flavoured candy, so which means their partner by default had to taste the vomit-flavored jelly beans.

So kind of guilt was induced here that you have because of your choice someone else had to suffer. So some kind of guilt was induced here experimentally. In task three, so all these participants were given another task which was about behavioral economics game, some

game was there where you know then it they can give some reward and so on a participant who believed half of the participants who told that you know your partner had to take the rejected jelly beans flavoured who believed that they had given the vomit flavoured jelly beans to their partner earlier in the session they gave their partner significantly more money. So it was a game behavioural economics game that gave much more money to those partners in that game. So just they were trying to repair the mistakes they have made in the first case.

So this is one of the indications that inducing guilt can lead people to be involved in the reparative actions. So this suggests that individuals experiencing guilt are motivated to make up for their behavior and repair their relationship. Research also shows that guilt is associated with increased empathy. So you kind of identify with other people, individuals who anticipate guilt are more likely to engage in upstanding behaviour more moral behaviour like self-constrained avoidance of self-intelligent behaviour and so on. Shame is linked with a lack of empathy because then the person is too focused on themselves that is they have because of the negative evaluation of the self and this is expected since individual tend to hide and focus on themselves.

This behaviour is functional since they are trying to protect themselves from further social threats. The expression of shame tends to elicit cooperation and non-punitive behaviour from interacting partners. So whenever people experience shame the other people kind of understand this person is realizing shame so it elicits some cooperation from other people also compared to when you do not experience shame. So it has also social cooperation kind of helping behaviour has some implications to it. So it also tries to reduce social threat additionally the display of shame communicates that the shamed individual acknowledges that transgression of failure which may result in forgiveness from other people.

So this is also a social benefit in that context. So in summary, guilt and shame involve negative evaluations of the self-guilt functions to keep individuals in line with social norms and prevent them from hurting others. So it has a very important moral function. Shame functions to protect individuals from further social threats or loss of self-esteem. So the last one that we will be talking about here is embarrassment very briefly we will be talking about here. So embarrassment is another emotion which generally people synonymously sometimes use with shame but it is different from that.

So if you can recall a moment when you have experienced embarrassment what generally happens when we experience embarrassment? Let us say that this embarrassment is a kind of emotional response that arises when individuals unknowingly break a social norm resulting in unexpected social scrutiny and prompting a desire to exhibit some missing behavior to satisfy the expectations of others. So it is a kind of emotion that arises when

people unknowingly break some social norms and because of that, they become suddenly centre of attention and unexpected scrutiny by other people. So it gives you a sense of feeling of embarrassment and then people try to exhibit some missing behavior try to correct it in some way. For example, if somebody is attending a formal meeting let us say person X is attending a formal meeting with colleagues and superiors the meeting had a norm that is in progress everyone is expected to maintain a serious professional environment.

However, during a moment of absent-mindedness, your phone rings phone goes loudly. So it kind of breaks the social norm everyone expected to keep their phone silently and it was not there. So it kind of breaks the norms of that group. So it rang it disrupting the meeting and drawing everyone's looked at you.

So scrutiny was there. You quickly apologize and silence your phone. So you exhibited a submissive behavior. So in this typical situation of feeling of one can experience embarrassment where all these characteristics of definitions are there. So in the experience of embarrassment, people feel discomfort characterized by negative self exposure leading to a sense of agitation confusion self attention and potential humiliation. But unlike shame which can bring about feelings of worthlessness in the concept of shame, people feel they are worthless individuals or their whole sense of self is evaluated negatively. Embarrassment is typically marked by a feeling of some situational thing.

Embarrassment is much more less serious less intense and people may just feel foolish in a particular situation. So what is the difference between shame and embarrassment? Mostly these two terms are very commonly confused with each other. So shame typically arises from a deeper sense of personal inadequacy and unworthiness. You feel shame means you are judged highly negatively you judge yourself that I am a worthless individual or something inadequate person.

So the evaluation is the whole self. Here it arises from a mostly socially acquired situation. Sometimes in a situation, you are kind of caught in an awkward situation for certain reasons. It need not be about you evaluating yourself very negatively.

It's just a situational thing. Shame is a much more intense and profound emotion. It is mostly milder emotion. Embarrassment is much more milder. Shame can have a more long lasting impact. Usually, the impact of embarrassment is temporary and situational and once the situation goes generally we don't experience it beyond that.

But shame can last much longer. Shame can lead to social withdrawal. When you experience shame people generally try to hide and run away from the social situations. But

in the embarrassment, it may not lead to prolonged social withdrawal. Situationally you can feel some sense of withdrawal but it may not lead to prolonged social withdrawal.

So these are the basic differences. Embarrassment is much milder and situation connected. Shame is stronger and more prolonged and it includes evaluation of yourself negatively your whole selves of self. So what experiences evoked embarrassment in one of the studies conducted by John Sabini and colleagues in 2000? They asked college students. They were presented with various descriptions of different scenarios and they were then asked to indicate whether these scenarios were embarrassing to them or whether they experienced embarrassment in those situations.

So they gave scenarios of three situations. A situation of making social mistakes they have done somewhere, a situation where they were centre of attention and a situation of being in a sticky situation. Now these two things we have already discussed in the other examples. We will be talking here about what is a sticky situation. But Sabini and colleagues in the research found the participants said they experience embarrassment in all these three situations.

What is a sticky situation? One of the examples in the experiment they gave a scenario they have given. I had lent my friend a large sum of money which he had not repaid. I suddenly found myself in a tight spot and needed the money back to pay my rent. So I knew I was going to have to ask my friend to repay the loan.

So it is a sticky situation. You have given money to your friend but he has not repaid but now you urgently need that money. So you have to ask that friend and you are feeling embarrassed to ask that. So it is a kind of sticky situation. A person is not very comfortable in kind of dealing with that situation.

This can also lead to a sense of embarrassment. Sometimes we can also experience empathic embarrassment. So you are not in an embarrassing situation but one of your close friend or people whom you know or another person in the situation of embarrassment and you are empathetic because you are kind of in that situation with that person or you identify with that person and you experience also embarrassment because of that person's situation not yourself directly involved or being embarrassed in sympathy for someone who else is in the embarrassing situation. For example, you are at a restaurant with a friend and accidentally spill a drink on the table even though you are not involved you feel empathetic embarrassment for him and quickly reassure him that this type of thing happens with everyone. So like just identifying with that person's situation and his embarrassment kind of become your embarrassment.

So that is an empathetic embarrassment. How embarrassment is expressed in terms of facial and bodily expression? Some typical observable behaviors happen. Individuals tend to avoid eye contact, conceal their face either by with their hands or cover their eyes by turning their head downwards often towards the left side. Generally, this is the kind of description of expression. People try to avoid eye contact, conceal their face by hand or something or cover their eyes by turning their head downwards and so on. Despite feeling embarrassed also people in the expression of embarrassment people sometimes also smile although their lips may appear tense as if they are trying to hold back the smile.

Embarrassment people also smile because of embarrassment but it is a very strained smile people generally give. The most noticeable sign of embarrassment is that people also feel blush. Blush is a kind of thing where the temporal reddening of the face, and face becomes red neck and upper chest caused by the increased blood flow to these areas.

So blush is a very specific thing related to embarrassment. People experience blush of face become red. So it has some biological connection to it. So this is one of the expressions where I took it. So people may smile also but it is a very constrained smile and look downwards and left side and so on. They try to hide their face. So this could be one of the typical expressions of embarrassment. Embarrassment is also uniquely physiologically associated or blushing some physiological association of that face becoming red and so on because of the more blood flow.

So this is a unique thing of embarrassment. Now embarrassment can also differ from guilt in some sense. So some basic differences unlike guilt which involves repairing harm done to others where people try to repair the harm that is done to others. Embarrassment involves repairing harm done to one's self-presentation or oneself that others perceive. So in that particular situation your sense of self that is presented they try to repair the harm that is done. But in case of guilt, you try to harm done to the other individuals, not yourself.

Guilt is related to the sense of responsibility for a specific wrong action leading to remorse and desire for restitution. Embarrassment on the other hand is triggered by self-consciousness and discomfort in the social situation but does not necessarily involve moral judgment. Guilt has a very moral aspect to it. Mostly moral violation leads to guilt. Embarrassment may not be necessarily associated with moral violation and so on.

So what are the functions of embarrassment? Non-verbal communication of embarrassment serves one thing appeasement function. You try to appease in the situation. You communicate that it is my mistake and I want to appease that. It is a kind of bodily expression of emotion that conveys that it is my mistake, I have done something wrong kind of in that situation and I want to appease that. So this function is done by

embarrassment.

It communicates a desire for forgiveness and a wish to reintegrate in the group of relationships. So it is a communication of desire for forgiveness. Expressing embarrassment also has prosocial effects where you know a lot of studies show that people attempt to help those who express embarrassment. So whenever in an awkward situation we express embarrassment people try to help us. They understand that it is not your mistake, not an intentional mistake.

Something has happened by people communicating by acceptance of the persons despite the public exposure of mistake. Generally, a lot of studies also show that. When faced with someone else embarrassment people often like to share their similar embarrassing situation. So people generally express embarrassment it kind of positive evaluation from others that comes with that expression. People realize that this person is realizing the mistake and people try to help. Studies have shown that the reason behind this prosocial reaction could be the fact that people prefer individuals who show embarrassment after committing a mistake more than those who do not. So if somebody after making some mistake is not showing any sense of embarrassment people may not like those people as compared to when somebody showing embarrassment people may like them because when they are showing embarrassment means they are realizing accepting the fact that they have done something wrong and people always like that kind of acceptance.

Therefore bodily displays of embarrassment and blushing can help prepare social relationships after unintentionally violating social norms. So, with this, I stop here and the next class will be continuing with social comparison emotions and one emotion that is left in the self-evaluation category which is pride. So, with this, I stop here. Thank you.