

Might one person's arrogance be another's moral conviction?

Tim Kurz

Department of Psychology
University of Bath

Humility/Arrogance in Public Debate?

- As I understand the overall project...
 - Phase 1: Work out what humility/arrogance looks like
 - how might we ‘spot it’ in social interaction when it is there?
 - Phase 2: Use this ‘spotting tool’ to measure the quantity of its occurrence under different conditions (e.g. self-affirmation etc.)

Some ‘Spotting’ Challenges

- What *are* arrogance & humility? Are they:
- A) Ways of being that we have
 - (akin to an attitude or a personality trait or emotional state)
 - “Person X *is (being)* arrogant/humble
 - ...we might look for interactional markers of this trait/state ‘bubbling over’?
- B) Actions that we perform in social interaction?
 - (just as we do accusations, blamings, agreements, or assessments)
 - “Person X *has done* arrogance/humility”
 -we might analyse how this was achieved and to what end?
 - Note: People ‘do humility’ all the time (not necessarily a ‘good’ thing)
- C) Concepts that we invoke directly in social interaction to achieve interactional business
 - (like we do with identity categories [‘speaking as a mother’] or emotional states [‘what you said hurt my feelings’])
 - “Person X *has put* ‘arrogance’/‘humility’ *to work* in interaction
 - ...we might analyse what work the two concepts perform?

A quick 20-second example



- <https://goo.gl/xqwHhE>

Can we spot ways of doing/being arrogant?

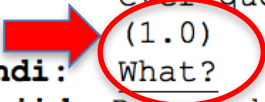
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Mehdi: [Because]
Maajid: [That's] the only one I tweeted
Medhi: [Because] because thats that was one part of a series of
[cartoons you can't]
Maajid: [No no no that's the only one I tweeted] what [did you find offensive about that one
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Mehdi: [Err if I tweet one page from a book]
it doesn't mean I don't represent the rest of the book (.) c'mon [Maajid
Maajid: [Of] course it
doesn't
Mehdi: Come on Maajid
Maajid: [Of course it doesn't]
Mehdi: [You know perfectly] well what [the wider cartoons were about]
Maajid: [Do you believe in] every single view of everyone you
ever quote?
(1.0)
Mehdi: What?
Maajid: Do you believe in every [single] view of everyone you ever quote
Mehdi: [Maajid] I'm not here to
debate the cartoon [You can debate it with Mo I don't even care about the cartoon]
Maajid: [Right so you just said you found it] offensive (.) Well you
clearly do because you said you found it offensive



Overlapping talk?

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Using pauses to 'do confusion'?

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Addressing interlocutor by name?

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Making claims to knowledge of others' psychological states?

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Constructing one's own position as self-evident?

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But surely topic of debate is important?

- Is 'arrogant' behaviour in interaction always perceived negatively by others?
- Situations where it is seen as 'called for'?

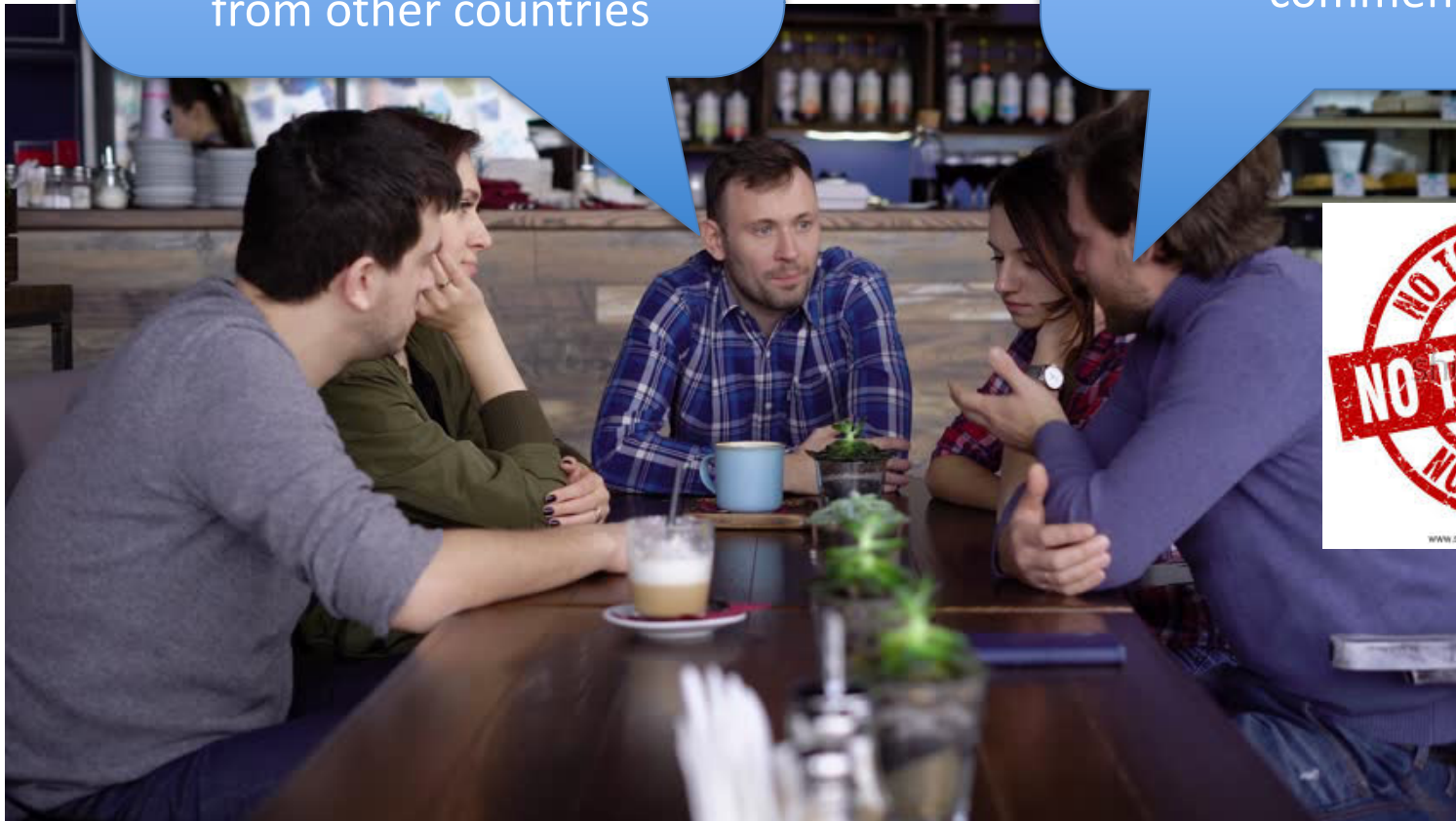


Our scenario paradigm

Steentjes, Kurz, Barreto & Morton (2017) *Glob Env Ch*, 43, 116-125

SAM: I really couldn't give a damn about racial equality. To be honest, I intentionally go out of my way to be as rude as I can to immigrants from other countries

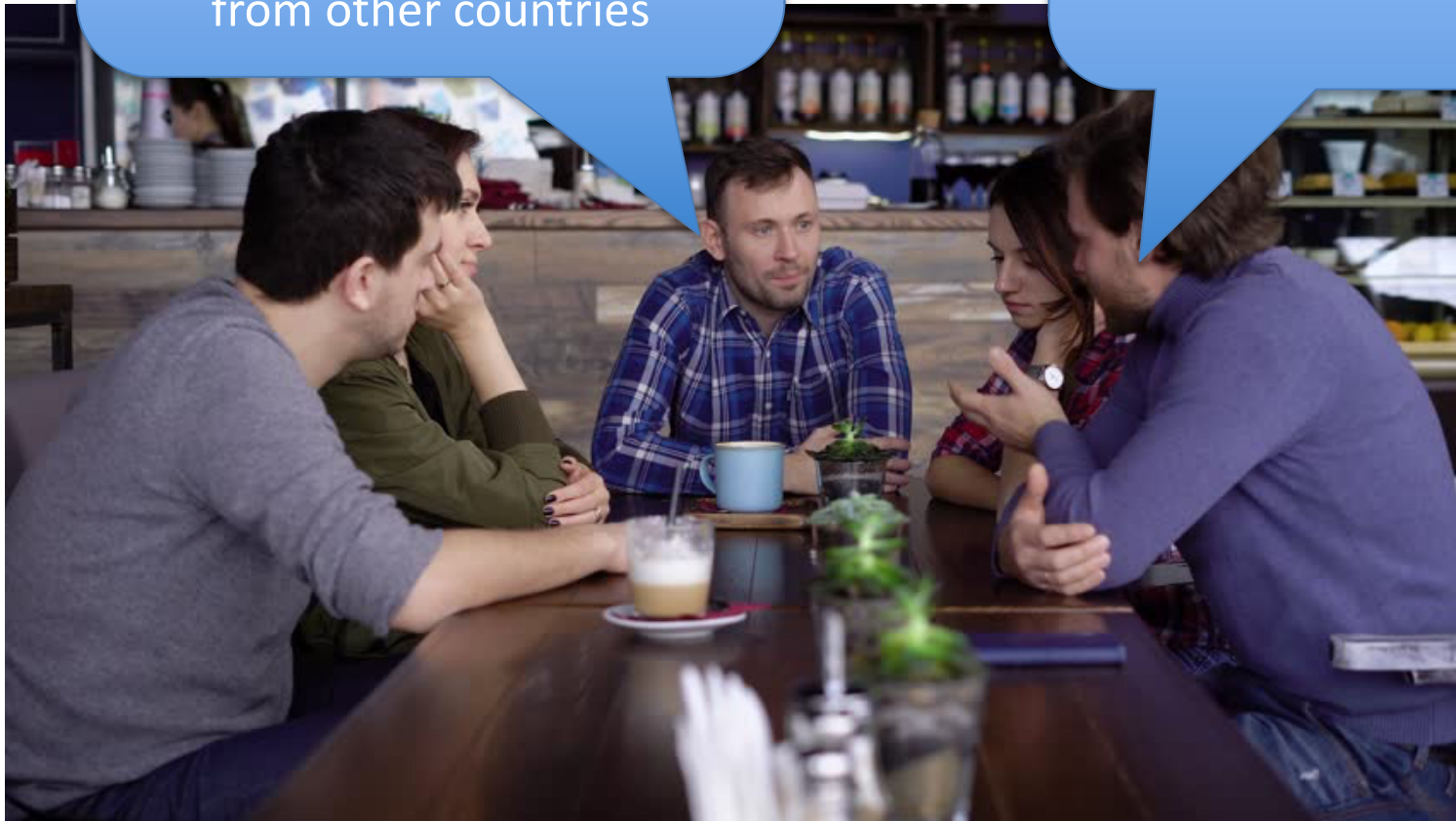
ALEX: How can you even think something like that? I can't believe that you just made such a stupid comment



No confront condition

SAM: I really couldn't give a damn about racial equality. To be honest, I intentionally go out of my way to be as rude as I can to immigrants from other countries

ALEX: Really? That's interesting. What makes you say that?



But what if....

SAM: I really couldn't give a damn about **climate change**. To be honest, I intentionally go out of my way to **do as many environmentally damaging things as I can**

ALEX: How can you even think something like that? I can't believe that you just made such a stupid comment



No confront condition

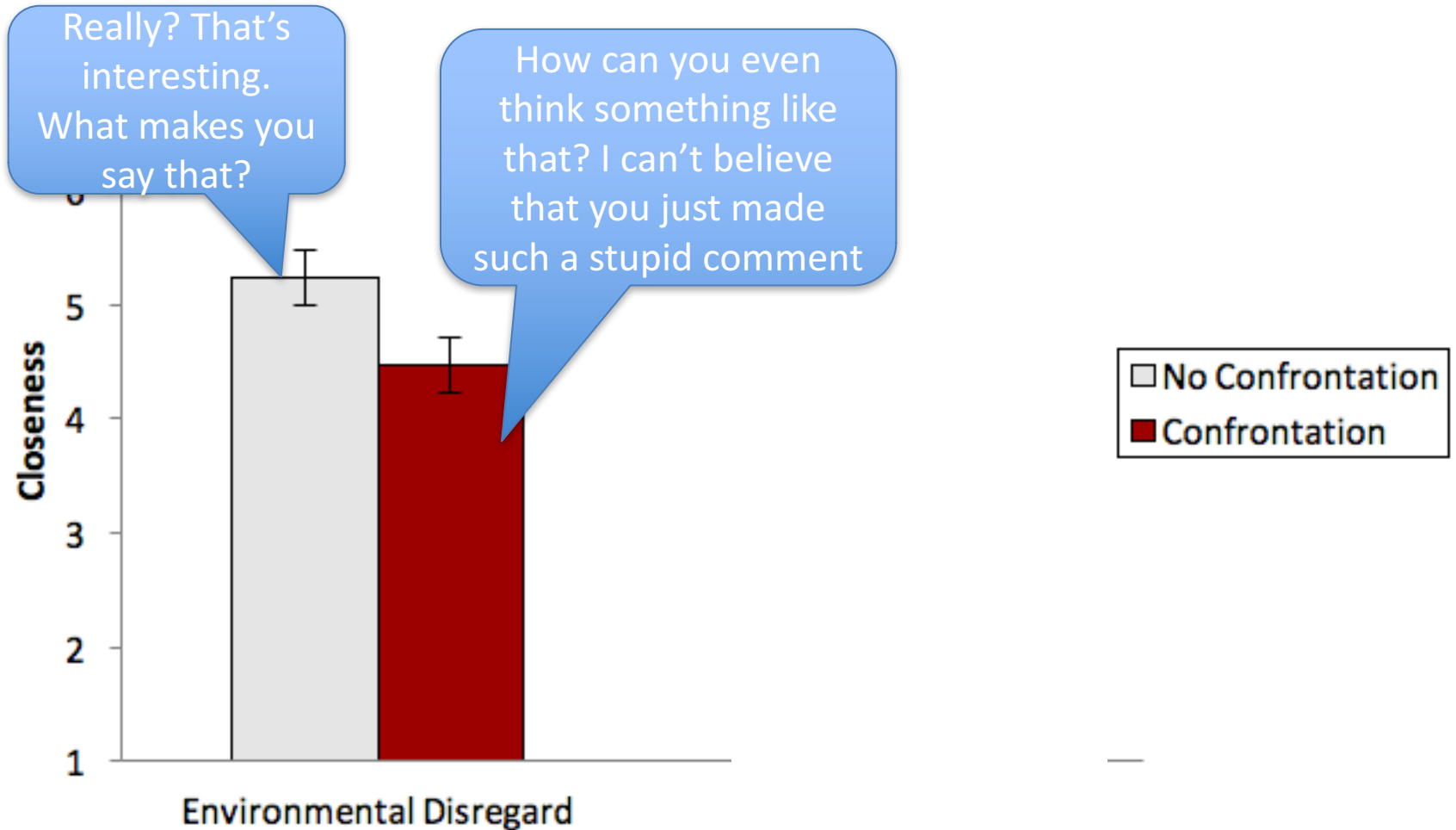
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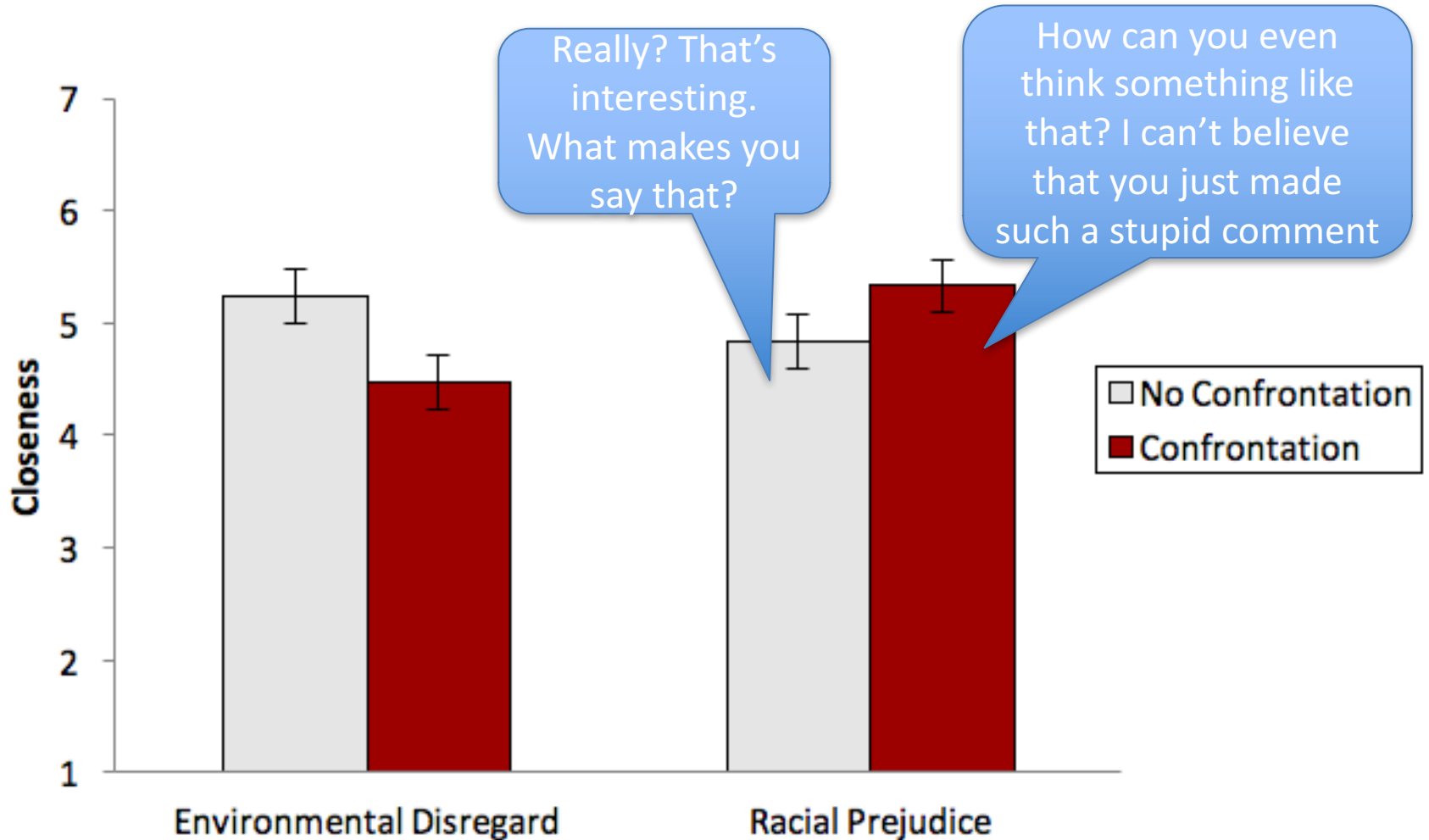
Important things to note first

- Participants all thought that Alex *disagreed* with Sam's position (even in No Confront)
- Participants all disagreed with Sam's position themselves (in both race and environment conditions)
- **Our Key Q: What did they think of Alex (responder)?**
 - Perceived social closeness to Alex
 - “would like to work with them on next group project”
 - “would like to get to know them outside university”
 - “we could become friends”
 - “would avoid spending time with them in future”(R)
 - Perceived warmth of Alex
 - Is Alex: ‘good-natured’, ‘warm’, ‘trustworthy’, ‘friendly’

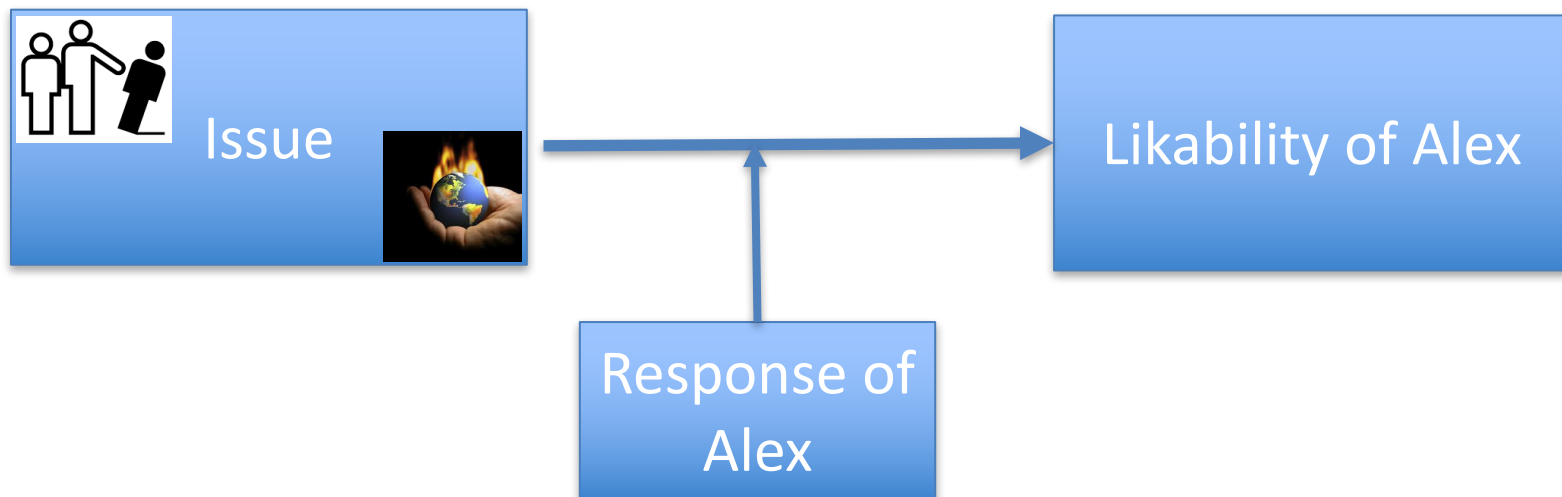




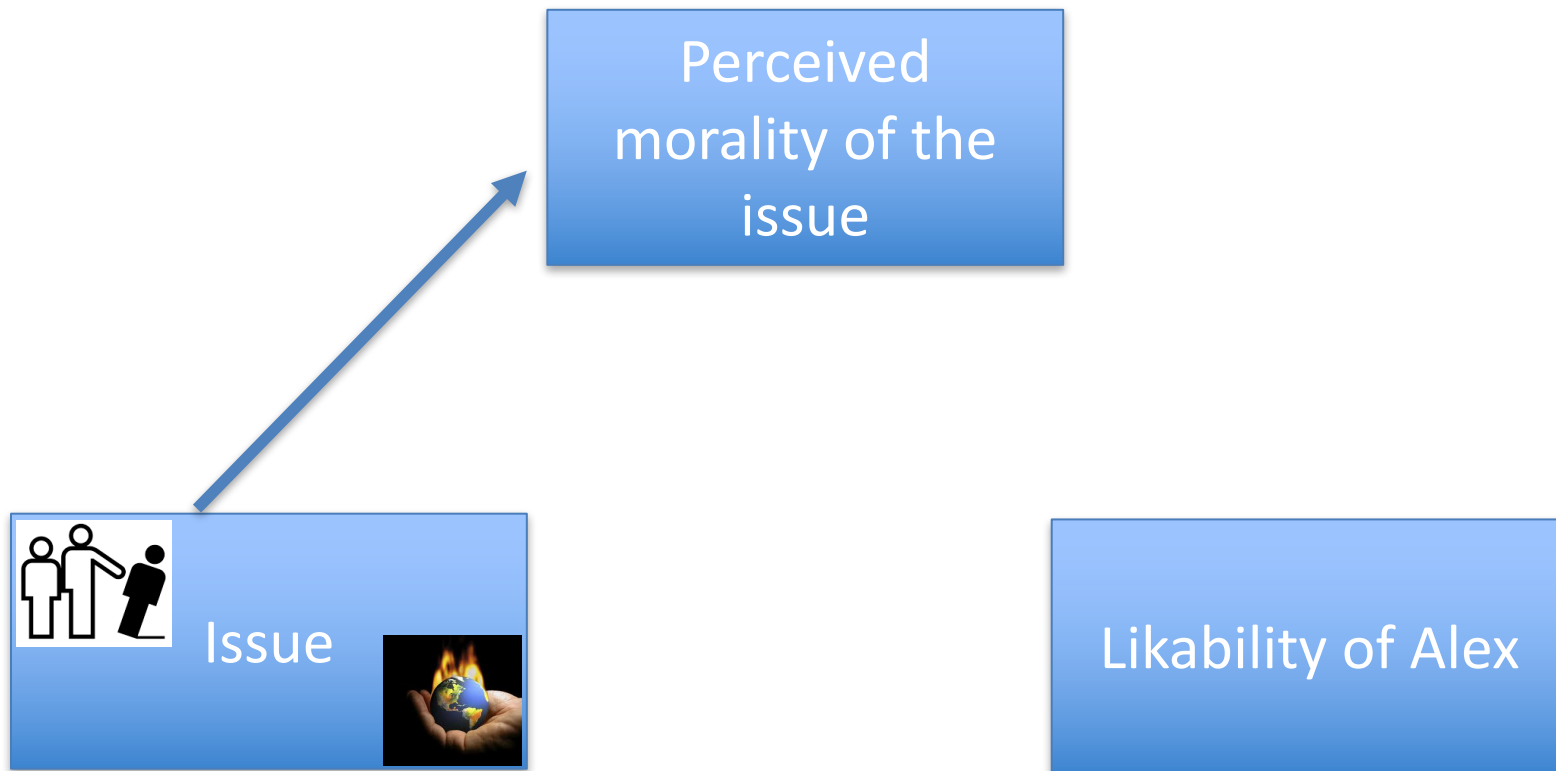
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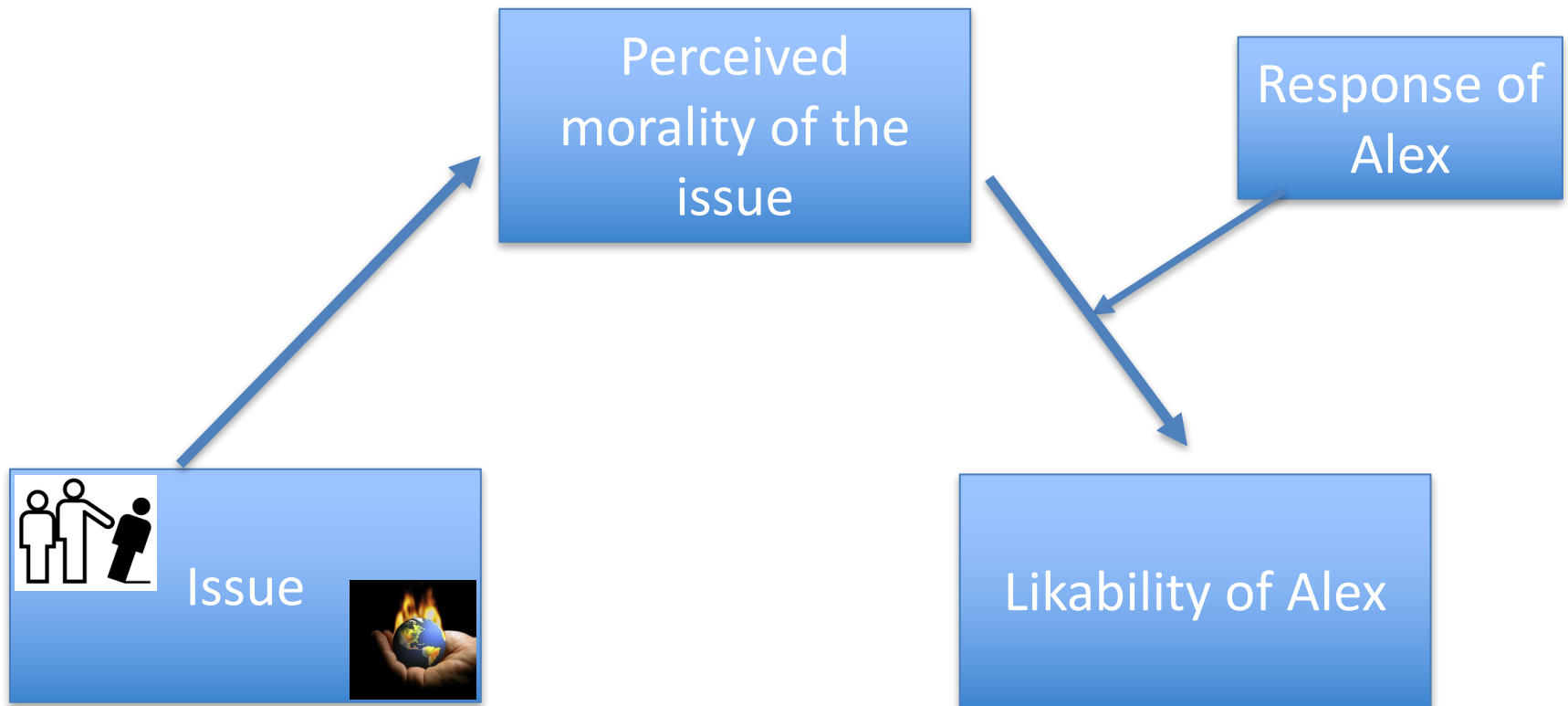
Different reactions to confrontation of two issues was mediated by morality



Different reactions to confrontation of two issues was mediated by morality



Different reactions to confrontation of two issues was mediated by morality



Does level of 'politeness' of confrontation make a difference?

Moderator: Thank you all for coming today. As you know, climate change is an issue that the University is interested in, both in terms of research we do and our own operations as a campus. Um...I'm just going to start off by asking if you care about climate change at all whether you feel that there is anything you can do as a student do to tackle the climate change issue?

Jamie: I don't have any friends or family members outside the UK...Um...So I don't really fly much...and if we go on holiday, my family usually takes the train or coach. So I guess that's also being carbon friendly.

Sam: Well you know, people are making too much of a big deal out of the whole issue. The world's not going to die in my lifetime so I don't really care. I still fly frequently, and have two cars, and generally lead a good life. To be honest, sometimes I even go out of my way to do non-environmentally friendly things because I know it'll piss off greenie-type people. People pretend to be all green, but, let's be honest, who really cares? I think...

Alex: Um... Well... I'm really shocked about that, to be honest. How can you make such a stupid comment?

Impolite Confrontation

More polite confrontation

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Alex: Hmm...

Moderator: Alex, did you have something to add?

Alex: Um... Well... I'm really shocked about that, to be honest. How can you make such a stupid comment?

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Alex: Hmm...

Moderator: Alex, did you have something to add?

Alex: Um...Well...I'm not sure I agree, but I'm interested to hear more about Sam's position on this. What makes you say that Sam?

No confrontation

Racial prejudice conditions

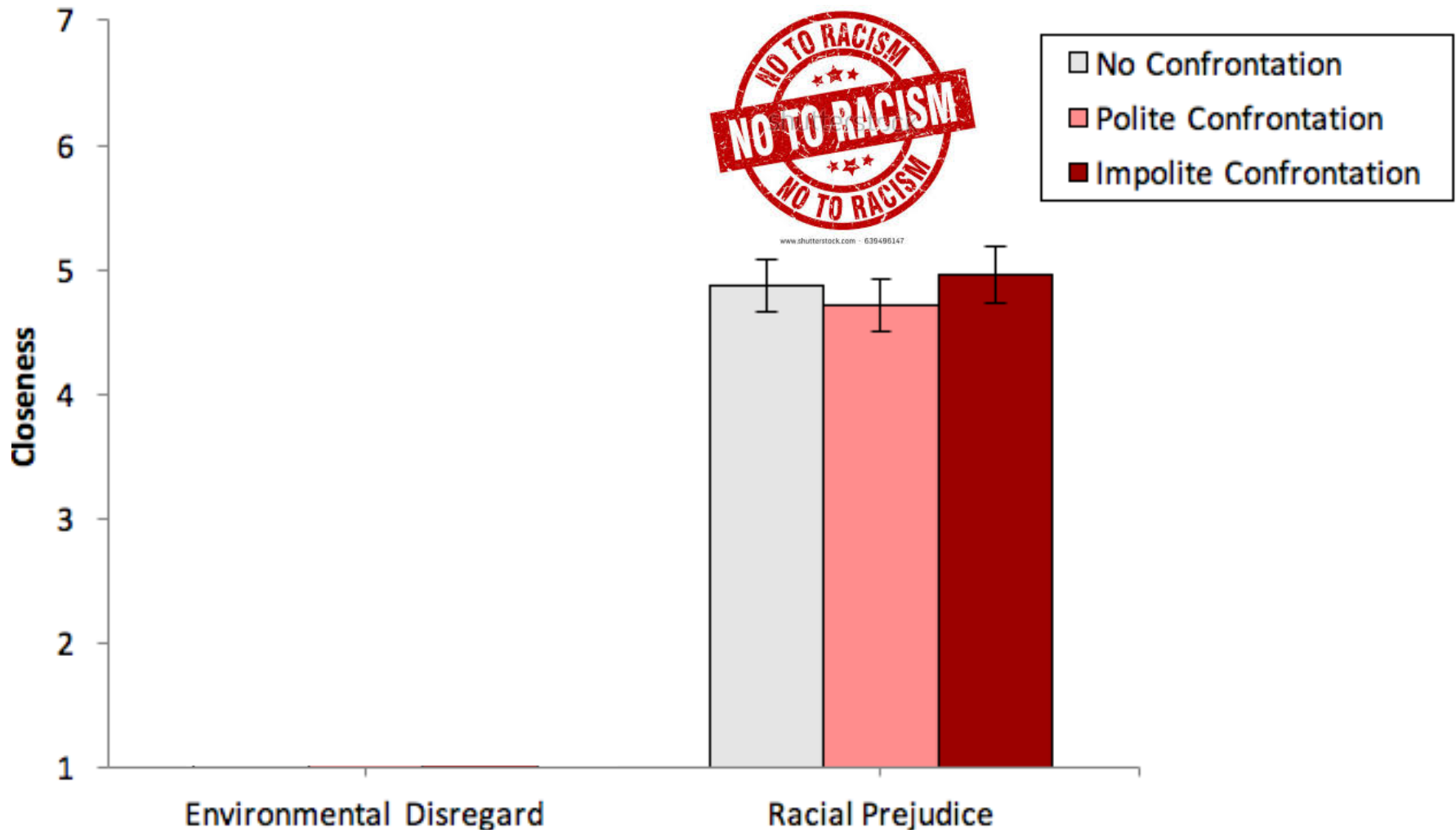
Moderator: Thank you all for coming today. As you know, the University regards it as being important for international students to feel welcomed here. Um...I'm just going to start off by asking whether you care about this at all whether you feel that there is anything you can do as a student to tackle the broad issue of tolerance towards other cultures and their integration into our society.

Jamie: Yeah...There are loads of international students on my course, but I have to admit that most of my friends are from here.

Sam: Well, you know, I people are making too much of a big deal out of the whole issue. I've got no intention of working in some other country, so I don't really care about understanding other cultures. I just prefer hanging out with people that are similar to me in social class and race, and generally just live life the way I want to. To be honest, sometimes I even go out of my way to make jokes about the international students because I know it'll piss off politically correct type people. People pretend to be all tolerant, but, let's be honest, who really cares?

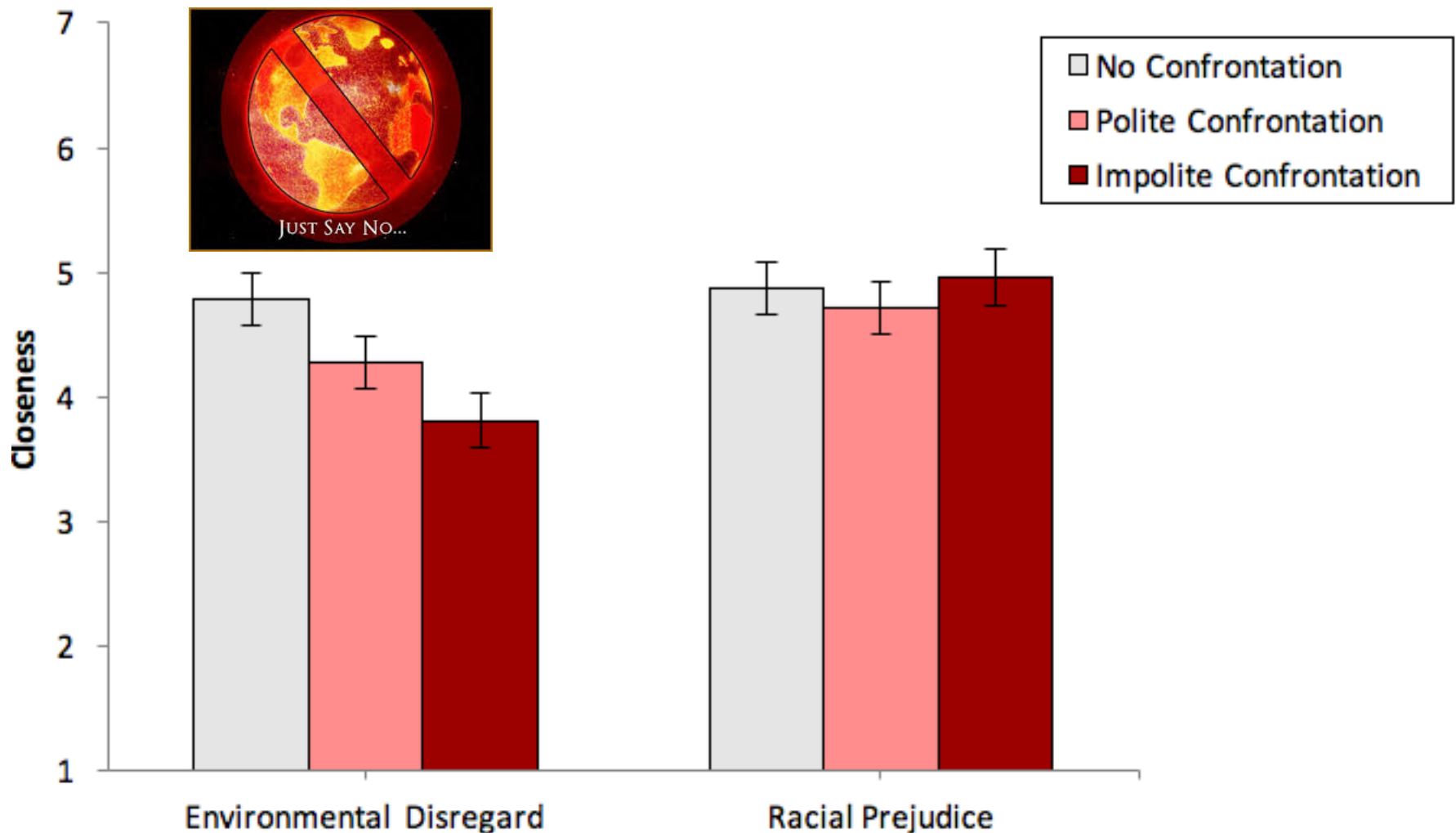
...then rude confront, polite confront or no confront by Alex

One can be as rude ('arrogant') as one likes when confronting racism



One can be as 'arrogant' as one likes when confronting racism

...but not environmental disregard



Concluding thoughts

- Studying responses to ‘arrogance’ was not our original intention
 - never directly measured perceived ‘arrogance’
- But show how *exactly* the same discursive maneuvers can lead to different perceptions of speakers as a function of the topic of debate
- Perception of the moral valence of the topic may greatly affect how speech acts are responded to (both interactionally & cognitively)
- Potential implications to consider for
 - attempts to ‘spot’ arrogance in a empiricist (CA/EM, ‘nothing beyond the transcript’) fashion
 - whether we might always wish to put ‘arrogance’ in our intervention cross-hairs?