



Cognitive Dissonance

MyJoVE Corp,
2016

[Internet videos](#) [Internet videos.](#)

Material Projectable

Social psychologists have documented that feeling good about ourselves and maintaining positive self-esteem is a powerful motivator of human behavior (Tavris & Aronson, 2008). In the United States, members of the predominant culture typically think very highly of themselves and view themselves as good people who are above average on many desirable traits (Ehrlinger, Gilovich, & Ross, 2005). Often, our behavior, attitudes, and beliefs are affected when we experience a threat to our self-esteem or positive self-image. Psychologist Leon Festinger (1957) defined cognitive dissonance as psychological discomfort arising from holding two or more inconsistent attitudes, behaviors, or cognitions (thoughts, beliefs, or opinions). Festinger's theory of cognitive dissonance states that when we experience a conflict in our behaviors, attitudes, or beliefs that runs counter to our positive self-perceptions, we experience psychological discomfort (dissonance). For example, if you believe smoking is bad for your health but you continue to smoke, you experience conflict between your belief and behavior. Later research documented that only conflicting cognitions that threaten individuals' positive self-image cause dissonance (Greenwald & Ronis, 1978). Additional research found that dissonance is not only psychologically uncomfortable but also can cause physiological arousal (Croyle & Cooper, 1983) and activate regions of the brain important in emotions and cognitive functioning (van Veen, Krug, Schooler, & Carter, 2009). When we experience cognitive dissonance, we are motivated to decrease it because it is psychologically, physically, and mentally uncomfortable. We can reduce cognitive dissonance by bringing our cognitions, attitudes, and behaviors in line—that is, making them harmonious. This can be done in different ways, such as: changing our discrepant behavior (e.g., stop smoking), changing our cognitions through rationalization or denial (e.g., telling ourselves that health risks can be reduced by smoking filtered cigarettes), adding a new cognition (e.g., "Smoking suppresses my appetite so I don't become overweight, which is good for my health."). More Examples, Please. A classic example of cognitive dissonance is John, a 20-year-old who enlists in the military. During boot camp he is awakened at 5:00 a.m., is chronically sleep deprived, yelled at, covered in sand flea bites, physically bruised and battered, and mentally exhausted. It gets worse. Recruits that make it to week 11 of boot camp have to do 54 hours of continuous training. Not surprisingly, John is miserable. No one likes to be miserable. In this type of situation, people can change their beliefs, their attitudes, or their behaviors. The last option, a change of behaviors, is not available to John. He has signed on to the military for four years, and he cannot legally leave. If John keeps thinking about how miserable he is, it is going to be a very long four years. He will be in a constant state of cognitive dissonance. As an alternative to this misery, John can change his beliefs or attitudes. He can tell himself, "I am becoming stronger, healthier, and sharper. I am learning discipline and how to defend myself and my country. What I am doing is really important." If this is his belief, he will realize that he is becoming stronger through his challenges. He then will feel better and not experience cognitive dissonance, which is an uncomfortable state. The Effect of Initiation The military example demonstrates the observation that a difficult initiation into a group influences us to like the group more, due to

the justification of effort. We do not want to have wasted time and effort to join a group that we eventually leave. A classic experiment by Aronson and Mills (1959) demonstrated this justification of effort effect. College students volunteered to join a campus group that would meet regularly to discuss the psychology of sex. Participants were randomly assigned to one of three conditions: no initiation, an easy initiation, and a difficult initiation into the group. After participating in the first discussion, which was deliberately made very boring, participants rated how much they liked the group. Participants who underwent a difficult initiation process to join the group rated the group more favorably than did participants with an easy initiation or no initiation. Similar effects can be seen in a more recent study of how student effort affects course evaluations. Heckert, Latier, Ringwald-Burton, and Drazen (2006) surveyed 463 undergraduates enrolled in courses at a midwestern university about the amount of effort that their courses required of them. In addition, the students were also asked to evaluate various aspects of the course. Given what you've just read, it will come as no surprise that those courses that were associated with the highest level of effort were evaluated as being more valuable than those that did not. Furthermore, students indicated that they learned more in courses that required more effort, regardless of the grades that they received in those courses (Heckert et al., 2006). Besides the classic military example and group initiation, can you think of other examples of cognitive dissonance? Here is one: Marco and Maria live in Fairfield County, Connecticut, which is one of the wealthiest areas in the United States and has a very high cost of living. Marco telecommutes from home and Maria does not work outside of the home. They rent a very small house for more than

<https://rebiunoda.pro.baratznet.cloud:38443/OpacDiscovery/public/catalog/detail/b2FpOmNlbGVicmF0aW9uOmVzLmJhemF0ei5yZW4vMzUwMTUzMTQ>

Título: Cognitive Dissonance

Editorial: Cambridge, MA MyJoVE Corp 2016

Descripción física: 1 online resource (98 secs.)

Mención de serie: Core Psychology

Audiencia: For undergraduate, graduate, and professional students

Lengua: English

Materia: Psychology Core Psychology Psychology.

Baratz Innovación Documental

- Gran Vía, 59 28013 Madrid
- (+34) 91 456 03 60
- informa@baratz.es