

WEBVTT

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00:00:04.180 --> 00:00:09.040

[Nolan] Inescapably Foreign. Welcome to Without Borders. I'm your host, Nolan Yuma.</p>

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If this is your first time tuning into the show,

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00:00:11.470 --> 00:00:15.640

know that this is the podcast for nomads, expats, uh,

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third culture kids,

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or anyone else that feels inescapably foreign. Today.

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I'm here with Dr. Steven j Heine.

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He's a scholar and a professor of social and cultural psychology at

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UBC, that's the University of British Columbia, where I went.

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His research has challenged key psychological assumptions and self-esteem,

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meaning, and the ways people understand genetic constructs.

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And if you've listened to the show before,

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or if you read any of my work at [withoutborders.fyi](http://withoutborders.fyi),

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you'll know that the most quoted book is Cultural Psychology,

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which is Steve's book. Um, so I'm,

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I'm sitting here with one of my academic and intellectual heroes right now.

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So it's, uh, 12 at night. Uh, it's midnight for me here in Spain,

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but I am very excited to have Steve on the show. So, uh, Steve,

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how are you doing today?

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[Dr. Heine] I'm doing great. Um, pleasure to meet you for Nolan.</v>

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I'm excited to be on your show.

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00:01:12.440 --> 00:01:17.240

[Nolan] Thank you. Um, so Steve, just to start it off,</v>

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um, of course I have a little bit more of an academic background with cultural

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psychology, thanks to your book and my professors at UB C. Uh,

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but how would you define culture?

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[Dr. Heine] Um, so there's a lot of different ways that, that people do define culture.</v>

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Um, to me, I like a definition that gets, I think right to the most basic level,

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and I see culture is, uh,

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the information that we share with others that, that we learn from others.

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So, um, we're always, um,

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we are a species that likes to share our experiences. Um, our,

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our brains, the reward centers of our brains light up when, uh,

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we talk about our own experiences, we find this, um, uh, really engaging.

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And because of that,

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because we're always sharing our experiences with each other,

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we're always sharing information with each other,

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and this shared information comes to create a,

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a shared reality that we live in, that, that provides us norms to,

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to guide our behaviors. And, and that's our culture. At least to me, that's the,

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the most basic definition of culture.

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[Nolan] Yeah. So keeping that definition in mind, um,</v>

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I think of some people when they think about culture,

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their mind immediately goes to museums or it goes to language,

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um, which kind of relates more to that definition,

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but how would you react when some people,

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let's say like in Canada,

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they go to Europe and then they come back and then they say,

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there's so much more culture there.

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[Dr. Heine] Right? Yeah. Well, I think what they're referring to there, it's,

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it's still this kind of shared information that we have out there.

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It's just that, um, in Europe, there's, uh,

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a longer history of that shared information than the colonial culture than the

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Europeans brought to Canada, where, where I live. So, um,

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the colonial culture is, is only a few centuries old. Um, I mean,

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I'm at University of British Columbia. It recently celebrated its, uh, 100th,

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uh, anniversary, and it's the first university in, in the province.

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So it's a pretty recent colonial culture.

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Clearly there's been people living here for thousands of years, um, um,

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before that. But, uh, the, the colonial Canadian culture is,

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is the one that kind of has spread across the,

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the country and kind of a somewhat unifying way. And that's so recent.

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Whereas in Europe, you know, you can see all of the artifacts of this,

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this shared information that people have, uh, been exchanging for,

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for centuries. Um, so I have that sensation too, and I go to Europe,

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just things that, wow, you can just see, um, uh, these,

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these are ideas and ways of living that go back centuries

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and, uh, especially in Western Canada. It's just so recent.

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[Nolan] Yeah, definitely. And I understand that feeling too when you're in Europe,</v>

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but I always play the devil's advocate when someone says that,

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and then I bring up, uh,

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the hundreds of indigenous languages that we have in Canada. Yeah.

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And then if you take, um, just the white man out of the equation, [laughter]

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and then you start to realize how much culture and how much shared information

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there really is in, uh, certainly in Canada as well.

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[Dr. Heine] Certainly.</v>

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[Nolan] Uh, um, and just for the listeners right now,</v>

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because of course I have a little bit of the background,

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but just so we're kind of here on the same page, um,

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one thing I think is important to bring up is the hierarchical framework

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that you created with, um, Ara Norenzayan

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Can you kind of summarize it for the listeners, because I think,

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I think it's a very good starting point for people who want to think about

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culture in a more in-depth way.

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[Dr. Heine] Sure. Um, yeah, so,</v>

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so we created this hierarchy for thinking about, uh,

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cultural universality when we can say something is, is, uh,

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universal to people all around the world, or whether it's, it's specific to, uh,

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certain cultures.

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And it's actually not that straightforward to distinguish between what is

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something that's culturally universal and what is something that's, uh,

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that's specific. So, um, uh,

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there are some psychological processes that do look pretty

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uniform around the world to the, um, the best that, that we can tell.

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Um, uh, so these are things, um, such as, uh, that,

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you know,

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familiarity leads to liking that repeated exposures to something, um,

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makes us process that more easily. And that makes us like it more,

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have a positive feeling when, when we encounter that.

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And that's something that doesn't differ much, uh, between cultures,

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at least from what we can tell. And, um, so that's something that, that we just,

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we call, that's our, um, uh, our highest level of universality.

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We call that an accessibility universal. Um,

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then one step down, there's another level of universality. And, uh,

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that's where that people do things for the same,

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use psychological tools for the same function everywhere, but they use them to,

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uh, differing degrees. Um, uh, so, uh, for example,

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what would be a good example of this? Um, just the, the idea that, um,

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perhaps that, uh, um, people, uh, will, um,

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frown when they're angry. Okay. So, um, that, that when people frown when angry,

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they, they do this to a degree everywhere, but they, um,

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the degree varies somewhat the,

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the way that people express their emotions there,

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there's a certain cultural accent on the way that they express their emotions.

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So, so we would call it that in general, it's quite similar, but it, it's, it,

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it differs, uh, a little bit. And so that's something that we call a, uh,

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a functional universal. And then the, the,

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the next level is when there's a psychological tool that's, uh,

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in principle accessible to everyone around the world,

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but they use it towards different ends. And, uh, an example is perhaps from my,

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my own research, uh, I've studied what motivates people to, to do their best.

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And I, um, looking in, uh, a Japanese and a, uh,

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North American context in, in Canada, in the us and, and we find that, uh,

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North Americans, uh, are motivated to do their best, um,

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when they're getting positive feedback,

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when they're feeling getting positive information about,

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about their performance, the idea that I'm good,

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that motivates North Americans to, to work harder. And, uh, in, in contrast,

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uh, we find the opposite tendency in, in Japan that, uh, Japanese people,

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we find our studies are,

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are motivated to work harder when they find out that they're not good enough,

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when they're getting critical feedback highlighting where there's room to

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improve. And so, this here, um, we're getting a,

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a pretty pronounced cultural difference,

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but it's still using the same underlying basic tools.

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Like we're still motivated to do our best is this being motivated by,

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by dif toward by different means. And, uh,

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we call that an existentially universal. And then the, uh, the last level of,

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uh, universality is, we call it a non universal,

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and that's something that is something that just is simply a,

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a psychological process that is just simply not evident in other cultures. Um,

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and, and this is, um, uh, uh, meaning that it's a cultural invention.

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Certain psychological tools are cultural inventions. And, um,

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a a good example of this is mathematical reasoning, um,

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which I think is an interesting one because math is, you know,

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universal across the universe that, you know, the, the, the, the way that, um,

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uh, you know, that, uh,

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00:08:45.960 --> 00:08:49.920

basic physical properties of objects work in constant ways across the universe.

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But our ability to understand math is something that, uh, uh, that is learned.

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And there are some cultures that don't have, um, numeric concepts, um,

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beyond, uh, number two. So they have a number one, they have a number two,

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and then they have something more than number two. Um, and, uh,

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so all that we know about math is stuff that, uh,

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people have invented and shared with others,

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and then that we've ultimately learned in our schools. Um,

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and so that's something that if you haven't been exposed to that you can't do

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00:09:20.720 --> 00:09:22.360

math, you, you, the, uh,

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00:09:22.360 --> 00:09:26.560

the idea of what is a fraction if you've never been exposed to math,

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is just something that you cannot compute. And so that's the,

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the lowest level universality. We call that a non universal.

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[Nolan] Yeah. So I, I love that example. I remember reading that in the book, but, well,</v>

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[laughter] I've read the book three or four times now. So [laughter] I've got, uh,

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quite a few of the details memorized. Um,

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and then another one just related to that, and I love bringing this up,

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is the Muller-Lyer illusion.

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00:09:49.170 --> 00:09:50.003

[Dr. Heine] Oh, yeah. Right.</v>

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[Nolan] Because often people think that these illusions that we learn</v>

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00:09:54.920 --> 00:09:57.240

are true. You would think that it's universal.

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But then it turns out not to be the case. Uh, now, before we give the answer,

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just, uh, quickly tell the listeners what the Muller-Lyer illusion is.

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Um, if you type it in on Google, you'll see it's the one with the two lines.

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And then you have, um,

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two arrows either pointing inwards or outwards. And of course,

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those lines are actually the same,

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but the illusion is that they look different.

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And it turns out that people from foraging societies, uh,

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00:10:27.960 --> 00:10:32.120

don't see this illusion. Now, before Steve tells us the answer,

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just take a moment to think about it. All right. So Steve,

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00:10:36.840 --> 00:10:37.680

why is that,

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why don't they see the illusion and why are we susceptible to it?

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[Dr. Heine] Yeah, that's, um, uh, I think it's a, it's a fascinating example. Yeah. So,</v>

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um, our visual system develops very early in,

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in life that we come in, sort of,

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00:10:52.400 --> 00:10:56.200

our visual system is programmed to learn from information that it gets from the

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00:10:56.200 --> 00:10:57.033

environment.

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And one of the kinds of information that we get growing up in an industrialized

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environment where we live in worlds that have been carpentered with right

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angles and corners that we see, um, these,

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00:11:10.200 --> 00:11:15.120

these edges in these, like if you look into the corner of a room, you,

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00:11:15.120 --> 00:11:19.360

you'll actually see that it has edges. And if the, uh,

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if the corner is the furthest part of the scene from you,

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00:11:23.940 --> 00:11:26.440

the edges are gonna look something like this.

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00:11:26.710 --> 00:11:30.240

I don't know if I can see that like this. Um, on the other hand,

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00:11:30.250 --> 00:11:33.760

if the edge is something that's closer to you than the rest of the scene,

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00:11:33.870 --> 00:11:36.600

then the, uh, the, the edges on the,

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00:11:36.600 --> 00:11:40.880

the angle of the edge is gonna look something like this. And so our brain, uh,

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00:11:40.880 --> 00:11:45.160

interprets that information. We learn to, to use it to infer relative distance.

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00:11:45.330 --> 00:11:49.520

So, um, when we see this, we see something that, oh, that's something that's,

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00:11:49.690 --> 00:11:53.400

um, relatively closer to us than the rest of the, the scene.

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00:11:53.400 --> 00:11:54.400

And then when we see this,

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00:11:54.400 --> 00:11:59.040

we see something that is further away from us than the rest of the scene. And,

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00:11:59.040 --> 00:12:00.680

uh, if something's further away from us,

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00:12:00.680 --> 00:12:03.440

but it's taking up the same amount of space, we think, oh,

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00:12:03.440 --> 00:12:07.320

it must be larger than it really is, because we know it's further away,

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00:12:07.320 --> 00:12:11.160

yet it looks so large. And, uh, you need to be exposed to, uh,

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00:12:11.400 --> 00:12:15.040

carpenter corners early in your life to be susceptible to this illusion.

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00:12:15.040 --> 00:12:16.960

If you're not, uh, you never learn,

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00:12:16.960 --> 00:12:21.280

your visual system doesn't learn that those edges can be used to infer distance.

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00:12:21.710 --> 00:12:23.840

[Nolan] Yeah. Yeah. It's, it's fascinating.</v>

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00:12:23.840 --> 00:12:27.160

It's something that I bring up often with people just to see if they can figure

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00:12:27.160 --> 00:12:29.920

it out on their own [laughter] without the research.

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00:12:29.920 --> 00:12:33.400

I have no idea if I would've been able to figure it out just by thinking about

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00:12:33.400 --> 00:12:37.040

it. Yeah. Um, but then of course, I always, uh,

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00:12:37.160 --> 00:12:41.760

bring that up to segue into WEIRD people. Uh,

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00:12:41.760 --> 00:12:45.240

you and I are both weirdos, right? Mm. [laughter] yes. Very weird, uh,

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Western educated, industrialized rich, and democratic.

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00:12:49.290 --> 00:12:53.200

If you've listened to the show before, you've definitely heard me bring that up.

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And Steve, you, you and Ira came up with that together? Um.

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[Dr. Heine] Yes. With Ara Norenzayan and with Joe Henrick. Um, okay. Uh,</v>

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who used to be in, in our department, the, the three of us, um,

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wrote a paper where we sort of surveyed all of the cross-cultural evidence that

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we could find, uh,

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for psychological phenomena that have been studied in many different cultures.

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00:13:17.100 --> 00:13:17.520

And,

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00:13:17.520 --> 00:13:22.520

and what we realize is the vast majority of this work is with one particular

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00:13:22.520 --> 00:13:25.720

group, just as you called it, the WEIRD people, western educated,

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00:13:25.720 --> 00:13:30.080

industrialized rich, democratic societies. And that is the,

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00:13:30.080 --> 00:13:32.000

the vast majority of work in the,

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00:13:32.000 --> 00:13:36.240

the behavioral sciences is focused on that topic, uh, focused on that sample.

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00:13:36.860 --> 00:13:39.040

And, um, moreover, uh,

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00:13:39.040 --> 00:13:43.320

comparing the results of data from that sample compared with other samples,

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00:13:43.320 --> 00:13:48.280

we realize that's often an outlier. It's often an unusual way of, uh,

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00:13:48.280 --> 00:13:52.960

of thinking, not a, uh, species typical way of thinking. So we've been studying,

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00:13:53.730 --> 00:13:56.680

we in the behavioral sciences have been studying, uh,

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00:13:57.110 --> 00:14:01.360

a narrow sample that's actually somewhat unusual compared with the rest of the

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00:14:01.360 --> 00:14:05.200

world, except we've been building theories that we think apply to the, the,

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00:14:05.200 --> 00:14:05.920

the rest of the world,

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00:14:05.920 --> 00:14:09.320

because the researchers are largely looking at the same samples.

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00:14:09.320 --> 00:14:11.960

And when we compare results from different labs, we see, oh, yeah,

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00:14:11.960 --> 00:14:14.640

I found that effect. You found that effect. We, we all found that effect,

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00:14:14.640 --> 00:14:19.320

and not realizing that's cuz most of us are, are studying the same Western,

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00:14:19.320 --> 00:14:21.840

educated, industrialized rich democratic societies.

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00:14:22.470 --> 00:14:25.440

[Nolan] Yeah. And that's not only in the field of psychology, right?</v>

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00:14:25.440 --> 00:14:26.840

That's just in academia.

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00:14:27.130 --> 00:14:31.080

[Dr. Heine] In in general. Yeah. In, in, in academia more generally, I think especially the,</v>

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00:14:31.080 --> 00:14:34.280

the, the social sciences,

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00:14:34.550 --> 00:14:37.920

that I think is an interesting phenomenon in itself. Um,

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00:14:38.150 --> 00:14:41.840

that why it is that, um, I mean, there,

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00:14:41.840 --> 00:14:45.560

there are more psychologists per capita in,

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00:14:45.650 --> 00:14:47.480

in the West than there is in,

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00:14:47.480 --> 00:14:51.120

in the rest of the world that it UBC where I teach, uh,

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00:14:51.320 --> 00:14:54.440

psychology is the biggest major on campus. Um,

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00:14:54.860 --> 00:14:57.880

and in many countries around the world, uh,

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00:14:57.880 --> 00:15:01.320

psychology isn't even offered as a, as a, as a discipline, as a,

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00:15:01.320 --> 00:15:05.200

as a major topic of study. So that, uh, I think that's kind of,

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00:15:05.470 --> 00:15:08.520

I think that's the, the beginning of the, the, the WEIRD problem, or at least,

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00:15:08.770 --> 00:15:13.480

uh, one contributor to it is that, um, uh,

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00:15:13.480 --> 00:15:18.200

people who are fascinated by, uh, by how the mind works. Um,

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00:15:18.200 --> 00:15:22.480

and it might also be perhaps due to, um, economic situations. And, and I also,

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00:15:22.480 --> 00:15:25.320

I think just due to other aspects of our psychology, but anyways,

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00:15:25.320 --> 00:15:28.280

people who are fascinated by this tend to, or they're more common in,

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00:15:28.280 --> 00:15:29.113

in the West.

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00:15:29.150 --> 00:15:33.760

I think in the West people find that their own internal experiences quite

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00:15:33.760 --> 00:15:38.360

captivating and they wanna study it, whereas much of the rest of the world is,

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00:15:38.770 --> 00:15:42.080

is concerned with other things. They, they're attending more to, well, what do,

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00:15:42.080 --> 00:15:45.480

uh, the groups around me want me to do? Um, they're the,

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00:15:45.480 --> 00:15:49.240

they're concerned with social norms, social pressures, and not so much of, well,

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00:15:49.240 --> 00:15:53.520

how do I feel about it? Um, and, uh, so anyways, yeah, you have this,

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00:15:53.520 --> 00:15:57.800

this curious problem where most psychologists are also from weird countries,

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00:15:57.800 --> 00:16:00.960

and they tend to study convenient samples, the people around them.

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00:16:01.060 --> 00:16:05.440

And so we end up having this discipline that's just been largely looking at, uh,

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00:16:05.850 --> 00:16:08.960

this very narrow sample compared to the rest of the world.

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00:16:09.060 --> 00:16:13.080

[Nolan] Now, just so the listeners know just how big this, I would call it a problem,</v>

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00:16:13.080 --> 00:16:16.600

right? How big this problem is. Um, what were the numbers again?

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00:16:16.600 --> 00:16:21.360

Is it 70% of studies are conducted in WEIRD and then

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00:16:21.360 --> 00:16:25.640

96 of them are from university students? Or.

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00:16:26.010 --> 00:16:30.840

[Dr. Heine] Um, I think it's, uh, almost 70% from, uh,</v>

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00:16:31.380 --> 00:16:35.880

nor from the us actually, it's about 68% of the, um,

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00:16:36.100 --> 00:16:37.400

the samples in the,

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00:16:37.400 --> 00:16:42.320

the top journals in psychology are from the US and 96% from

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00:16:42.320 --> 00:16:46.160

the, uh, from the west, the west more generally. Um,

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00:16:46.160 --> 00:16:50.080

and then within that about 70% of, uh, the,

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00:16:50.080 --> 00:16:54.360

these Western samples have been university students. So, uh,

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00:16:54.970 --> 00:16:56.400

if you crunch all of the numbers,

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00:16:56.550 --> 00:17:00.640

this means that the odds of an American undergrad showing up in a psychology

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00:17:00.640 --> 00:17:02.000

study are,

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00:17:02.000 --> 00:17:06.560

are about 4,000 times greater than the odds of a non-Western person

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00:17:06.690 --> 00:17:11.080

in the rest of the world showing up in a psychology study. So it really is a,

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00:17:11.130 --> 00:17:15.920

uh, a very distorted view that we have of the world,

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00:17:15.920 --> 00:17:18.720

cuz we've largely been looking at, yeah, this, this one group that's,

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00:17:18.720 --> 00:17:23.320

that's not all that big, but, uh, has, um, somehow got to,

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00:17:23.410 --> 00:17:27.080

uh, define how we understand the psychology of the, the rest of the world.

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00:17:27.580 --> 00:17:32.550

[Nolan] Yeah. So you just hinted towards why that, why that could be one financially,</v>

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00:17:32.920 --> 00:17:37.150

um, and also just interests, right? What, what the people are concerned with.

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00:17:37.560 --> 00:17:41.950

Um, but I think money must be a, a pretty big, uh,

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00:17:41.950 --> 00:17:46.470

indicator because reading your book and then also just looking at other

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00:17:46.710 --> 00:17:49.880

research, I notice now that there is a lot, lot more, uh,

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00:17:49.880 --> 00:17:54.880

psychology research and social science research in China and in Japan

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00:17:55.380 --> 00:17:57.480

and, well, I don't know about Korea,

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00:17:57.480 --> 00:18:00.200

but I've definitely read quite a bit in Japan and China,

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00:18:00.960 --> 00:18:03.860

and I assume it's because there's more money there is,

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00:18:03.860 --> 00:18:08.220

am I correct in saying that or are they just concerned with different things

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00:18:08.220 --> 00:18:08.970

now?

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00:18:08.970 --> 00:18:13.700

[Dr. Heine] I, I would say that yes, on average wealthier societies, um,</v>

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00:18:13.700 --> 00:18:17.860

are more likely to be, uh, studying psychology. Um,

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00:18:18.610 --> 00:18:20.100

I, I do think that, yeah,

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00:18:20.100 --> 00:18:23.940

psychology has been growing a lot in East Asia recently,

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00:18:23.940 --> 00:18:26.060

but historically it,

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00:18:26.430 --> 00:18:31.420

it hasn't been such a big topic of study. It's, it's growing, uh, in,

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00:18:31.750 --> 00:18:33.980

in its popularity there. Um,

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00:18:34.290 --> 00:18:38.580

I think it's been less common there, uh, historically though. Yeah, just,

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00:18:38.580 --> 00:18:42.790

just because part of the, uh,

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00:18:42.790 --> 00:18:46.150

the self-concept, the, the, the, the way that our mind is,

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00:18:46.150 --> 00:18:50.470

is organized to understand the individual's perspective, um,

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00:18:50.470 --> 00:18:55.030

is shaped by, uh, cultural practices. And growing up in the West,

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00:18:55.210 --> 00:18:59.470

the, the cultural practices are, are very much about how to be an independent,

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00:18:59.490 --> 00:19:04.190

self-sufficient entity and, um, how do you take care of yourself,

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00:19:04.480 --> 00:19:07.430

um, how do you perceive the world? And, um,

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00:19:07.620 --> 00:19:09.750

I think growing up in that mindset,

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00:19:09.750 --> 00:19:14.230

you become very sensitive to attending to your inner experiences.

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00:19:14.230 --> 00:19:17.710

These inner experiences play, play a big role in, uh,

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00:19:17.710 --> 00:19:21.910

your understanding of who you are. Uh, we call this an independent self-concept.

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00:19:22.240 --> 00:19:26.670

Um, and in much of the rest of the world, in, in, in non-Western cultures and,

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00:19:26.670 --> 00:19:31.670

and East Asia in particular, um, uh, there's, uh,

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00:19:31.670 --> 00:19:34.790

a sense of the, the self who the individual is, is, um,

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00:19:34.790 --> 00:19:38.710

it's tied up in people's ideas about relationships that they have with others,

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00:19:39.190 --> 00:19:43.230

roles that they have in those relationships and groups that they belong to.

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00:19:43.230 --> 00:19:46.190

So it's much more of the social aspects, uh,

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00:19:46.190 --> 00:19:48.950

of the individual that those get wrapped up in the self.

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00:19:48.950 --> 00:19:52.150

And that leads to a perspective not inside,

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00:19:52.150 --> 00:19:56.470

but outside to what is everyone else doing? Um, yes,

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00:19:56.860 --> 00:19:59.950

what do others expect of me? And, uh,

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00:19:59.950 --> 00:20:03.390

having that more external focus here, I think, um,

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00:20:03.480 --> 00:20:06.590

is quite different from, uh, um,

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00:20:06.890 --> 00:20:11.070

the kinds of concerns that psychologists study. That's, um, and I think,

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00:20:11.070 --> 00:20:12.150

so our psychology,

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00:20:12.260 --> 00:20:16.230

I think has largely been built on these ideas that have grown outta the west,

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00:20:16.230 --> 00:20:17.790

where people have, uh,

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00:20:17.790 --> 00:20:21.750

for some time here have had this more of this individualistic independent

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00:20:21.750 --> 00:20:23.790

self-concept that, uh,

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00:20:23.790 --> 00:20:27.270

directs their attention inwards and makes them interested in these questions

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00:20:27.270 --> 00:20:31.750

about, um, psychology and why do I feel that way? Um,

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00:20:31.770 --> 00:20:36.310

and I think those are just considered less often in many other parts of the

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00:20:36.310 --> 00:20:37.143

world.

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00:20:37.220 --> 00:20:40.710

[Nolan] Definitely. And, well, I think about it a lot,</v>

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00:20:41.050 --> 00:20:45.310

the individualistic and collectivistic, um, duality.

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00:20:46.010 --> 00:20:50.800

And now that I live in Spain, um, I'll, you think Spain,

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00:20:50.930 --> 00:20:52.280

it is a western country,

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00:20:52.280 --> 00:20:56.560

but the longer I live here and the more I get to know the culture and the more I

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00:20:56.560 --> 00:20:58.960

apply what I know from cultural psychology,

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00:20:59.030 --> 00:21:03.760

I realize how collectivistic it actually is here. Yeah. And [laughter]

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00:21:03.760 --> 00:21:07.080

I don't know if this has anything to do with it, but I remember in your book,

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00:21:07.690 --> 00:21:12.480

um, you mentioned one of the reasons that societies might become more

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00:21:12.480 --> 00:21:16.960

collectivistic or individualistic depends on whether they had, uh,

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00:21:16.960 --> 00:21:21.040

rice or wheat. Because rice, um,

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00:21:21.210 --> 00:21:25.000

to cultivate rice, you need to work as a team. Um, and wheat,

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00:21:25.000 --> 00:21:28.960

you can often do it by yourself, right? or at a small unit.

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00:21:29.460 --> 00:21:31.120

And then I thought here in Spain,

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00:21:31.120 --> 00:21:35.440

maybe this has something to do with paella rice, [laughter] I dunno though. Um,

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00:21:35.440 --> 00:21:39.320

I think it might have more to do with the, the Catholic history and yeah.

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00:21:39.320 --> 00:21:40.440

things like that. But.

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00:21:41.230 --> 00:21:42.920

[Dr. Heine] Yeah, yeah, no, that's, um,</v>

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00:21:43.760 --> 00:21:47.370

I think there's many different parts of our environment, but that,

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00:21:47.370 --> 00:21:51.850

that shape the cultural norms that emerge. And you, uh, just alluded to a,

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00:21:51.960 --> 00:21:56.610

a big one is just, uh, the, the key crops that, that we grow,

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00:21:56.680 --> 00:21:59.450

that, um, that for much of history,

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00:21:59.450 --> 00:22:03.090

most people were involved in food production. It's, um,

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00:22:03.240 --> 00:22:06.530

only relatively recently that, um, we have,

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00:22:07.600 --> 00:22:11.450

have developed really since the Industrial Revolution that, um,

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00:22:11.760 --> 00:22:15.730

a larger proportion of people have been able to, to lead basic food production.

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00:22:15.750 --> 00:22:20.730

And yeah, uh, wheat farming is something that is largely done by,

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00:22:20.730 --> 00:22:25.130

by a single family that, um, they, uh, they wait for the rains.

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00:22:25.420 --> 00:22:30.090

Um, I mean irrigation, um, uh, is, is used to a degree,

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00:22:30.090 --> 00:22:33.650

but historically it wasn't used nearly to the degree that it is now.

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00:22:33.650 --> 00:22:37.690

So people just waited for the, the rains to fall, and then at the uh, uh,

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00:22:37.690 --> 00:22:40.490

end of the season, they, they, they, they harvested their crops.

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00:22:40.780 --> 00:22:43.730

Whereas growing rice, it's, uh, it's,

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00:22:43.730 --> 00:22:47.370

it's quite different that rice is grown in patties in, in standing water.

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00:22:48.230 --> 00:22:52.450

And one that means, uh, you need to have a,

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00:22:53.200 --> 00:22:57.770

a shared irrigation system cuz um, where when you,

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00:22:57.770 --> 00:23:01.850

when you flood your patties has to be the same time that your neighbors flood

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00:23:01.850 --> 00:23:04.770

their patties. Um, and so this, uh,

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00:23:04.770 --> 00:23:09.090

involves a lot of coordination with others and actually a hierarchical power

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00:23:09.210 --> 00:23:13.330

where you, you look up to the governing authorities for who are, um,

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00:23:13.810 --> 00:23:17.290

involved in, in deciding when this is happening. And then too,

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00:23:17.290 --> 00:23:21.020

that that rice cultivation is far more labor intensive.

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00:23:21.030 --> 00:23:25.340

So there's a lot of labor sharing between families. Um, so that, uh,

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00:23:25.530 --> 00:23:30.300

that you can't harvest all the rice at the same time because you need support of

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00:23:30.300 --> 00:23:34.180

others, your, your neighbors really to, to, to harvest rice at those times.

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00:23:34.590 --> 00:23:38.100

So then, um, it's, uh, families,

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00:23:38.580 --> 00:23:41.540

neighboring families coordinate such that they plant their rice at slightly

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00:23:41.540 --> 00:23:44.180

different times so that it's harvested at slightly different times.

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00:23:44.680 --> 00:23:47.520

And all of this involves a lot of coordination with your neighbors.

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00:23:47.520 --> 00:23:49.920

You have to learn to get along with neighbors and,

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00:23:49.920 --> 00:23:54.800

and learn to do things in sync with neighbors to coordinate with them. And,

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00:23:54.930 --> 00:23:59.600

um, and so yeah, this has been argued to be a, a key reason why this more,

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00:23:59.600 --> 00:24:01.760

these more collectivistic traditions emerge.

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00:24:01.860 --> 00:24:06.520

Cuz you can see them one between countries, but also even within countries.

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00:24:06.550 --> 00:24:08.440

A lot of this research has been done within China.

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00:24:08.580 --> 00:24:12.280

Cuz in China there's rice growing regions and there's wheat growing regions and

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00:24:12.280 --> 00:24:13.320

the rice growing regions,

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00:24:13.320 --> 00:24:16.560

you see more evidence of this collectivistic way of thinking, um,

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00:24:16.560 --> 00:24:19.760

than in the wheat growing regions. Um, and so yeah, that's, uh,

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00:24:19.760 --> 00:24:22.960

that's one key source of influence is, um,

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00:24:24.010 --> 00:24:28.320

is the, the crops that that, that people raise. So Yeah.

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00:24:28.320 --> 00:24:32.480

[Nolan] Yeah. And, and bringing up the crops and, um, the plow and everything,</v>

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00:24:32.480 --> 00:24:36.320

it even influences egalitarian views as well, right?

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00:24:37.030 --> 00:24:41.960

[Dr. Heine] Yeah. Yeah. So that's, um, uh, that's been, so some interesting, uh, uh,</v>

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00:24:42.200 --> 00:24:46.560

research that's been, uh, done by some economists, um, such as Nathan Nun.

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00:24:47.250 --> 00:24:51.640

Um, and what, uh, they were looking at was just this,

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00:24:51.640 --> 00:24:55.040

this idea of, uh, why are, uh,

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00:24:55.260 --> 00:24:58.520

why do countries differ in terms of their norms towards gender equality?

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00:24:58.820 --> 00:25:01.280

And they're really quite vast differences in,

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00:25:01.280 --> 00:25:04.920

in countries between whether men and women are, are seen as equal,

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00:25:05.120 --> 00:25:09.320

having same rights and opportunities, or whether they're seen as quite distinct.

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00:25:09.320 --> 00:25:11.600

And there's, there's the female world and there's a,

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00:25:11.600 --> 00:25:16.400

there's a male world and different, uh, rights and opportunities. And, um, so,

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00:25:16.730 --> 00:25:20.040

uh, one key argument, um, has been made,

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00:25:20.140 --> 00:25:23.160

and a lot of data's shown to back it up, is that places,

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00:25:23.390 --> 00:25:25.470

once uh,

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00:25:25.480 --> 00:25:30.310

farmers adopted a plow that this actually had big changes

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00:25:30.310 --> 00:25:32.590

in society before there was a plow.

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00:25:32.590 --> 00:25:36.230

People used to do agriculture largely with a stick, like a hoe,

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00:25:36.410 --> 00:25:40.390

and you would sort of dig a hole and, and put, put seeds in there. And,

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00:25:40.390 --> 00:25:44.750

and farming then was practiced by both men and women in the community. Um,

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00:25:44.890 --> 00:25:49.470

and it was something, uh, both men and women were, were involved. And then, uh,

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00:25:49.470 --> 00:25:51.910

the, the plow was an invention and it was, uh,

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00:25:51.910 --> 00:25:54.070

it was really good for agriculture cuz it, um,

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00:25:54.370 --> 00:25:57.030

you could plant seeds far more effectively with a,

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00:25:57.030 --> 00:26:00.630

with a plow you can tear up the ground and then, uh, it's,

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00:26:00.630 --> 00:26:02.870

it's much more efficient than digging individual holes.

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00:26:02.970 --> 00:26:07.590

But the problem with the plow is, uh, one, it's kind of dangerous cuz it's, you,

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00:26:07.590 --> 00:26:12.270

you need to do, uh, tie the plow to some, to some livestock like oxen,

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00:26:12.520 --> 00:26:14.630

um, to pull. And so it's kind of dangerous.

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00:26:14.630 --> 00:26:18.750

So you don't want little kids around. And, um, uh, around the world, um,

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00:26:18.750 --> 00:26:23.470

mothers do more, uh, childcare of young infants than, uh, um, than,

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00:26:23.470 --> 00:26:27.150

than than do men. And so you can't have kids around when you got a plow.

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00:26:27.150 --> 00:26:31.750

And also the plow, using the plow involves a lot of upper body strength too, um,

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00:26:31.750 --> 00:26:33.830

um, around the world, men have more upper,

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00:26:33.830 --> 00:26:36.750

upper body strength. So you end up, once the plow comes in,

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00:26:36.750 --> 00:26:39.590

all of a sudden farming becomes the man's job.

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00:26:39.690 --> 00:26:41.390

And all of a sudden you have this big, uh,

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00:26:41.500 --> 00:26:46.000

sort of sexual division of labor here that, uh, well, the,

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00:26:46.000 --> 00:26:49.600

the men are involved in, in the basis of food production, the, the,

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00:26:49.600 --> 00:26:53.150

which is the, the basis of the economy. And, um,

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00:26:53.280 --> 00:26:56.590

so what you can see is how long a,

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00:26:56.590 --> 00:27:01.190

a region has been using the plow predicts how unequal are the gender norms

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00:27:01.190 --> 00:27:05.150

today. And so places where the plow came later in Scandinavia,

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00:27:05.150 --> 00:27:09.990

the plow came a lot later. Um, they had, um, so they had less time.

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00:27:09.990 --> 00:27:13.070

They've had it for centuries, mind you, but it's been less time, uh,

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00:27:13.070 --> 00:27:15.190

than it has been in much of the rest of the world.

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00:27:15.190 --> 00:27:19.070

And so there's been less time for this gender division of labor to, um,

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00:27:19.280 --> 00:27:21.790

to emerge. So, um, yeah,

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00:27:21.790 --> 00:27:25.710

I find it really quite fascinating with culture that going back in our history,

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00:27:25.710 --> 00:27:28.990

some early changes that might seem kind of small or,

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00:27:28.990 --> 00:27:33.230

or kind of unrelated can later on have, uh, persistent, uh,

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00:27:33.230 --> 00:27:36.750

effects that, that shape the whole trajectory that a culture is on.

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00:27:37.180 --> 00:27:41.510

[Nolan] Yeah. Yeah, it's fascinating. Um, now just the,

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00:27:41.510 --> 00:27:46.070

to bring it back to the, the east and or in the weird countries,

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00:27:46.610 --> 00:27:50.710

one thing that keeps coming up on this show, especially, uh,

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00:27:50.710 --> 00:27:54.990

people who have lived in North America and have gone to schools in North

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00:27:54.990 --> 00:27:58.510

America, um, mostly I'm talking about Canada, um,

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00:27:58.540 --> 00:28:03.470

versus people who have gone to schools in Europe and in Asia

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00:28:03.470 --> 00:28:06.870

now, both people on the show, people from Asia, people from Europe,

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00:28:06.870 --> 00:28:10.470

when they go to a Canadian school, we're talking about high school here,

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00:28:10.980 --> 00:28:15.950

they always mention how the teachers will never say anything bad about

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00:28:15.950 --> 00:28:16.430

them.

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00:28:16.430 --> 00:28:16.970

[Dr. Heine] [laughter] .</v>

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00:28:16.970 --> 00:28:21.790

[Nolan] And how much of a focus there is on self-esteem. And, um,</v>

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00:28:22.900 --> 00:28:27.790

I was a little bit hyperbolic when I said this, but I said, um, [laughter]

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00:28:27.790 --> 00:28:31.470

if you travel around the world, no one gives a shit about your self-esteem.

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00:28:31.470 --> 00:28:33.310

It's such a North American idea.

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00:28:33.690 --> 00:28:37.710

But of course that's a little bit hyperbolic and self, and,

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00:28:37.710 --> 00:28:42.270

and I go on to say self-esteem doesn't even exist in some other languages,

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00:28:42.770 --> 00:28:47.000

but of course it does in a way, right?

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00:28:47.000 --> 00:28:51.880

Because it's just how we understand and how we define self-esteem.

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00:28:51.880 --> 00:28:52.680

Mm-hmm.

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00:28:52.680 --> 00:28:57.120

so since that's come up on the show quite a bit where peoples say that, oh,

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00:28:57.120 --> 00:29:00.800

in North America teachers aren't willing to say anything bad because everyone's

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00:29:00.800 --> 00:29:03.280

worried about the self-esteem. Um,

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00:29:03.420 --> 00:29:06.560

and then in the rest of the world they don't care about self-esteem.

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00:29:06.700 --> 00:29:09.920

But that's not really true. So can can you expand on that a little bit,

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00:29:09.920 --> 00:29:13.680

like the three faces of self-esteem and because I know this is, you're an,

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00:29:13.680 --> 00:29:15.280

uh, it's one of your expertise, right?

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00:29:15.750 --> 00:29:18.200

[Dr. Heine] I've done, yeah, I've done quite a bit of, uh, uh,</v>

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00:29:18.400 --> 00:29:21.760

research on this and it's really the, the, the topic that I've started today.

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00:29:21.760 --> 00:29:26.520

It was the first topic I, I looked at in my career. And, um, I,

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00:29:26.520 --> 00:29:31.240

I got interest in this because right after I received my undergrad, um, I,

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00:29:31.240 --> 00:29:34.320

I went to teach English for a couple years in a tiny town in,

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00:29:34.320 --> 00:29:39.280

in rural Japan town called Obama of all things. And, um,

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00:29:39.790 --> 00:29:41.040

I was, I just had my,

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00:29:41.200 --> 00:29:44.920

I came fresh from university with my psychology degree and I thought I

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00:29:44.920 --> 00:29:48.200

understood, you know, done a lot of things in school about, you know,

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00:29:48.200 --> 00:29:51.720

how people, um, people work and what motivates them.

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00:29:51.720 --> 00:29:53.520

And I tried to apply that being a teacher.

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00:29:53.980 --> 00:29:58.280

And so one of the things that I would do is whenever I was teaching my Japanese

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00:29:58.280 --> 00:30:01.800

students English, uh, when they, whenever they would try something, I would say,

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00:30:01.800 --> 00:30:04.480

you know, good job. And, um,

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00:30:04.830 --> 00:30:07.720

I would always be co-teaching with a Japanese teacher. And,

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00:30:07.740 --> 00:30:11.080

and this one teacher particularly, he would often bring me and he would,

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00:30:11.080 --> 00:30:14.080

he would, he was bothered by me doing this. He goes, why did you tell that kid?

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00:30:14.080 --> 00:30:18.720

He did a good job. He did a bad job, [laughter] . And, um, and, and he goes,

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00:30:18.720 --> 00:30:22.640

don't you want them to, uh, to learn their English?

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00:30:22.660 --> 00:30:25.640

And I found this really confusing, cuz of course that's what,

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00:30:25.640 --> 00:30:28.920

that's what I'm trying to do too. And we just had very different strategies.

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00:30:28.920 --> 00:30:32.320

He thought the way to do it was tell people, you know, you've done a bad job.

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00:30:33.220 --> 00:30:36.080

And, um, and that would motivate them. And I, I thought the opposite.

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00:30:36.420 --> 00:30:40.880

And this ultimately as so led to this research program,

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00:30:41.210 --> 00:30:44.760

um, that I have on, uh, yeah. What, what, uh,

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00:30:45.950 --> 00:30:48.720

what are the different ways that people view posi, uh,

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00:30:48.720 --> 00:30:53.000

view themselves positively, uh, around the world and, uh, yeah,

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00:30:53.000 --> 00:30:57.920

I think in the West, um, uh, there is this idea of, uh, of self-esteem that,

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00:30:57.970 --> 00:31:00.080

uh, to view oneself positively.

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00:31:00.080 --> 00:31:04.160

It's taking the individual's own perspective that, that, that really matters.

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00:31:04.530 --> 00:31:09.400

So having self-esteem is when you, when the individual says, I think I am good,

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00:31:09.560 --> 00:31:12.560

right? Or I believe I'm good. And it's really from the, the,

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00:31:12.580 --> 00:31:14.720

the individual's perspective. And,

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00:31:14.720 --> 00:31:17.720

and there's been a lot of research showing that having the sense of self-esteem

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00:31:17.720 --> 00:31:20.600

does predict a lot of positive outcomes in, in the West.

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That people who have higher self-esteem on average do achieve more in school.

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00:31:25.730 --> 00:31:28.880

Um, they, they, they tend to fare better in,

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00:31:28.880 --> 00:31:32.800

in a number of ways that this confidence is key. But it's, um.

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00:31:32.800 --> 00:31:35.400

[Nolan] An important note to highlight there is that you said in the West.</v>

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00:31:35.440 --> 00:31:39.120

[Dr. Heine] Right? Yes, yes. And, uh, so this is something that's been,</v>

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00:31:39.120 --> 00:31:43.800

I think especially cultivated in cultures where more of this independent

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00:31:43.800 --> 00:31:47.560

view of self, where the idea is you are supposed to be self-sufficient,

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00:31:47.700 --> 00:31:52.200

you are supposed to be the director of, of, of your own life, um,

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00:31:52.500 --> 00:31:56.480

and self-esteem. I, I mean in, in the West too. It's,

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00:31:56.480 --> 00:31:58.760

it's actually a fairly recent topic of study.

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00:31:58.760 --> 00:32:03.520

It's really caught on in the 1960s, uh, is when people started, uh,

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00:32:03.520 --> 00:32:08.120

to study it. And if you look back at that early research from the 1960s to now,

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00:32:08.610 --> 00:32:12.760

uh, you realize that as, as some people like Gene Twenge, uh, um,

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00:32:12.830 --> 00:32:16.840

a social psychologist has identified as that self-esteem has been going up in

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00:32:16.840 --> 00:32:21.160

the west. Um, and, uh, it's gone up quite a bit, uh, um,

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00:32:21.470 --> 00:32:25.640

almost 20% since the 1960s as people's self-esteem.

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00:32:25.640 --> 00:32:29.720

It's gotten so high now that the most common answer on a self-esteem, uh,

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00:32:29.720 --> 00:32:34.240

scale is the highest possible scale. That's the most common answer among, uh,

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00:32:34.480 --> 00:32:35.280

American participants. They,

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00:32:35.280 --> 00:32:38.240

they couldn't answer the questions any more positively than,

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00:32:38.240 --> 00:32:42.160

than they already do. And, uh, so there's been this growing movement,

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00:32:42.160 --> 00:32:45.440

people are viewing themselves in the west more and more positively.

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00:32:45.700 --> 00:32:49.440

And I think part of the reason for that is the culture around them has also been

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00:32:49.640 --> 00:32:54.440

changing, such that it's encouraging people to have more positive views of

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00:32:54.440 --> 00:32:59.160

themselves. One way we can see that is, um, with how grading has changed,

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00:32:59.730 --> 00:33:03.720

um, that, uh, there's a nice analysis of this, um,

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00:33:03.720 --> 00:33:07.720

some psychologists who are looking at what were the most common grades back in

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00:33:07.720 --> 00:33:11.680

the 1940s in the US. And, and the most common grade, uh,

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00:33:11.680 --> 00:33:14.520

then was a C uh, a C was the most common grade,

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00:33:14.520 --> 00:33:18.840

and an A was reserved for the, the rare student who, um,

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00:33:18.840 --> 00:33:21.440

really stood out. So only about, I think it's like, well,

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00:33:21.440 --> 00:33:24.600

15% of the students would get an A in the, in the 1940s,

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00:33:24.600 --> 00:33:28.840

most people would get a get a C. And that has changed. Um,

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00:33:28.840 --> 00:33:31.120

so that it's, um, it's something like,

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00:33:31.180 --> 00:33:34.760

now an A is the most common grade at American universities, uh,

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00:33:34.760 --> 00:33:38.760

something like 40 something percent, uh, students are, are, are getting an A in,

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00:33:38.760 --> 00:33:43.640

in, in classes. And, and this changes because, um,

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00:33:43.700 --> 00:33:47.240

the universities have, or individual instructors, well, really,

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00:33:47.240 --> 00:33:51.520

I think the whole culture has, has changed such that, um, that the desired,

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00:33:52.250 --> 00:33:52.660

um,

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00:33:52.660 --> 00:33:56.480

the desired way of evaluating students is to come up with an evaluation where

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00:33:56.480 --> 00:34:00.680

people tend, are doing positively so that teachers, instructors here,

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00:34:01.090 --> 00:34:02.800

they're making the exams and,

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00:34:02.800 --> 00:34:06.560

and you can make an easy exam or you can make a hard exam. And, uh,

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00:34:06.560 --> 00:34:11.120

the exams really have gotten easier over time, such that they,

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00:34:11.500 --> 00:34:16.320

the idea is that they want most people to come out with an A outta

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00:34:16.320 --> 00:34:19.160

the course and to, and, and to think they're doing well. Whereas before,

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00:34:19.390 --> 00:34:22.920

I think it was more that, uh, it was more kind of like, um,

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00:34:22.920 --> 00:34:26.600

the Japanese instructors that I was telling you about, who the idea that no,

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00:34:26.600 --> 00:34:29.840

you, you, you want to provide some critical feedback to people so they,

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00:34:29.840 --> 00:34:33.000

that they know where they're, they're lacking. They, they know where to,

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00:34:33.000 --> 00:34:36.880

to focus their, their effort. So there's been this change, uh, over time. And,

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00:34:36.880 --> 00:34:40.880

and so you see they're kind of going in parallel that, uh,

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00:34:40.880 --> 00:34:45.680

average grades have been going up and average self-esteem has also been going

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00:34:45.680 --> 00:34:47.120

up, uh, outside and

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00:34:47.120 --> 00:34:50.120

[Nolan] Now, you, you personally, do you, do you think this is a good trend?</v>

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00:34:50.170 --> 00:34:53.160

Do you think this is a positive trend? Or do you think it has some negative,

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00:34:53.480 --> 00:34:53.920

negative effects?

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00:34:53.920 --> 00:34:58.320

[Dr. Heine] Yeah, uh, I am, um, I tend to view, uh, self-esteem,</v>

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00:34:59.450 --> 00:35:02.680

um, more as a, as well,

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00:35:04.270 --> 00:35:08.760

I, I'm kind of agnostic if it's good or if it's bad in the sense that, um,

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00:35:08.990 --> 00:35:10.040

I think, uh,

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00:35:10.040 --> 00:35:14.120

people end up getting us a self view that fits with their culture.

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00:35:14.130 --> 00:35:16.360

So if the culture is changing in this way,

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00:35:16.470 --> 00:35:19.840

that the idea is that we're supposed to be focusing on what's good about

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00:35:19.840 --> 00:35:24.800

ourselves, then it is more functional to have high self-esteem in that culture.

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00:35:25.610 --> 00:35:30.120

If the culture though is, uh, changing or, or if it has, uh,

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00:35:30.140 --> 00:35:35.080

for some time been a culture which emphasizes the interdependence of

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00:35:35.080 --> 00:35:36.240

the individual

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00:35:36.240 --> 00:35:41.000

and so that a person is supposed to fit in with others and is supposed to

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00:35:41.000 --> 00:35:45.160

take on the roles required by others, um, then, um,

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00:35:45.190 --> 00:35:48.680

I don't think self-esteem is, is so functional there and there, in fact,

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00:35:48.680 --> 00:35:53.160

it can be more adaptive to be focusing on, uh, where you might be, um,

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00:35:53.690 --> 00:35:56.880

uh, have some shortcomings where you might be, uh,

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00:35:56.990 --> 00:36:01.400

likely to jeopardize getting a positive view from others. And so, yeah,

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00:36:01.400 --> 00:36:03.200

I guess what I haven't said is, I think, yeah,

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00:36:03.200 --> 00:36:06.320

self-esteem is a way of viewing the itself positively that matters in the West.

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00:36:06.380 --> 00:36:11.040

And I think, uh, at least in East Asia, the corresponding view, I would,

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00:36:11.230 --> 00:36:13.680

I would use a term face for, uh.

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00:36:13.680 --> 00:36:14.440

[Nolan] Saving a face.</v>

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00:36:14.440 --> 00:36:18.000

[Dr. Heine] Saving face. Yes, exactly. And, and face is something that's,</v>

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00:36:18.000 --> 00:36:21.800

it's it that shares some commonalities of self-esteem. And,

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00:36:21.800 --> 00:36:24.080

and some key differences too. So like self-esteem,

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00:36:24.080 --> 00:36:27.320

it's about having a positive view of yourself, but the key,

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00:36:27.320 --> 00:36:31.040

some key differences are face is based on what others think of you.

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00:36:31.410 --> 00:36:35.480

So that's your face is ultimately in the hands of others. Um,

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00:36:35.660 --> 00:36:40.560

and that really changes things from a psychological level because,

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00:36:40.770 --> 00:36:44.160

uh, when the concern is about building your own self-esteem,

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00:36:44.160 --> 00:36:48.600

what matters is your own perspective that if I think I'm doing well,

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00:36:48.750 --> 00:36:50.480

then I'll have high self-esteem.

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00:36:50.480 --> 00:36:54.600

And it's kind of up to me to interpret things in a way where I end up looking

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00:36:54.600 --> 00:36:56.960

good, and that's a way of building, um, self-esteem.

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00:36:57.260 --> 00:37:01.520

But when it's faith and it's, I need others to view me positively,

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00:37:01.750 --> 00:37:04.720

well that changes the dynamics a lot cuz now it's like,

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00:37:04.720 --> 00:37:09.200

how can I present myself in a way that I think others will, will, like?

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00:37:09.200 --> 00:37:12.760

And one key way of doing that is making sure that you don't have any

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00:37:12.760 --> 00:37:16.880

shortcomings that is gonna cause others to think negatively of you and might

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00:37:16.880 --> 00:37:19.840

cause you to lose face, which is, um,

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00:37:19.840 --> 00:37:21.920

very problematic in East Asian society.

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00:37:22.430 --> 00:37:26.160

[Nolan] Yeah. And I think there are pros and cons with that. So I,

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00:37:26.160 --> 00:37:30.440

I work as a teacher as well, and I've taught hundreds of students, uh,

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00:37:30.440 --> 00:37:31.640

from China especially,

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00:37:31.640 --> 00:37:36.640

I've taught students from around South America in Canada and [laughter]

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00:37:37.070 --> 00:37:38.880

I'll just be honest, on average,

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00:37:39.210 --> 00:37:44.160

it is a pleasure to teach Asian students compared to Western

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00:37:44.160 --> 00:37:47.800

students. They, they work harder. Um,

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00:37:47.800 --> 00:37:49.960

when you do give them critical feedback,

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00:37:49.960 --> 00:37:53.120

they take it and they don't whine about it.

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00:37:53.120 --> 00:37:55.560

And then if you give them positive reinforcement,

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00:37:55.560 --> 00:37:58.240

they love it because it's,

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00:37:58.240 --> 00:38:01.640

it's something that they don't get all the time, right?

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00:38:01.640 --> 00:38:05.320

So when you do give them something positive, it really means something to them.

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00:38:05.320 --> 00:38:09.680

And I find nowadays in North America, you tell, uh,

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00:38:09.680 --> 00:38:12.960

students something good and well, of course they,

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00:38:12.960 --> 00:38:14.920

they hear nothing but good things about themselves,

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00:38:15.090 --> 00:38:19.920

so it kind of just gets washed away. But then on the flip side,

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00:38:19.920 --> 00:38:21.920

how you just described saving face,

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00:38:22.410 --> 00:38:26.200

it is so much easier to get a Western child, um,

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00:38:26.200 --> 00:38:30.200

or and a North American child to express their opinion about something.

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00:38:30.210 --> 00:38:33.640

If I say create a context sentence or explain your opinion here,

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00:38:33.640 --> 00:38:35.600

and they'll just, they'll just just go off.

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00:38:35.930 --> 00:38:39.400

Whereas many Asian children that I teach, um,

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00:38:39.780 --> 00:38:43.120

you really gotta force it out of them to get the opinions out.

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00:38:43.160 --> 00:38:47.560

[Dr. Heine] Yeah. And I, uh, I think that difference, um,</v>

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00:38:47.630 --> 00:38:50.560

also stems just even from some ideas of, uh,

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00:38:50.680 --> 00:38:54.680

different ideas of what is knowledge, what is the, uh,

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00:38:54.680 --> 00:38:59.480

what are the goals of, of, of, uh, education? And I think, um,

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00:38:59.480 --> 00:39:03.880

sort of coming from a more of a Confucian perspective, the, the idea is that,

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00:39:04.130 --> 00:39:09.080

um, knowledge is something that experts have. And so you're learning from the,

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00:39:09.080 --> 00:39:12.720

the experts and so you should listen to what they, they say and,

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00:39:12.720 --> 00:39:17.400

and try to try to learn what, what they're telling you. And I think, uh,

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00:39:17.400 --> 00:39:21.680

a lot of ideas about Western knowledge perhaps stem back from some classical

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00:39:21.680 --> 00:39:25.080

Greek ideas of some ideas. Socrates.

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00:39:25.080 --> 00:39:29.280

And knowledge is something inside of you that, that you have to come and, and,

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00:39:29.280 --> 00:39:34.080

and to, um, you, you understand things by, um, uh,

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00:39:34.080 --> 00:39:36.560

by questioning others until they, uh,

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00:39:36.560 --> 00:39:38.520

are able to figure things out for themselves.

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00:39:38.520 --> 00:39:40.600

And there's this much more of this emphasis on,

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00:39:40.600 --> 00:39:45.040

on the individual learning things and that the individual can create some of

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00:39:45.040 --> 00:39:48.920

these kinds of knowledge. And so I think that's, uh, that itself is,

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00:39:48.920 --> 00:39:52.800

is another key difference, uh, between societies is yeah, you know,

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00:39:52.950 --> 00:39:57.560

what is the purpose of education? Is it to teach you to how to, um,

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00:39:57.560 --> 00:39:59.040

understand things for yourself?

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00:39:59.040 --> 00:40:03.600

Or is it to how to understand things the way that you're, you, the, the experts.

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00:40:03.730 --> 00:40:04.840

Um, um,

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00:40:04.840 --> 00:40:08.840

that that knowledge is something that resides within experts versus knowledge is

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00:40:08.840 --> 00:40:10.400

something that resides within all of us.

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00:40:11.150 --> 00:40:14.600

[Nolan] Yeah. Yeah. Now, just tying into this,</v>

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00:40:14.600 --> 00:40:18.360

when we're thinking about education and we're thinking about what are the best

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00:40:18.360 --> 00:40:21.760

ways to do this and what, what, what's going to be best for humanity?

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00:40:22.310 --> 00:40:26.440

I often think about morality when it comes to culture, right? Mm-hmm.

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00:40:26.480 --> 00:40:31.480

um, can we morally accuse a cultural tradition?

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00:40:31.870 --> 00:40:35.200

Yeah. Um, is it possible? And of course, uh,

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00:40:35.600 --> 00:40:37.680

[laughter] the beginning of your book, you have,

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00:40:37.900 --> 00:40:42.800

and a wonderful example I love to bring up, and that's with the, the za,

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00:40:42.800 --> 00:40:43.880

the, the Zambia.

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00:40:44.240 --> 00:40:45.073

[Dr. Heine] Zambian Zambian.</v>

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00:40:45.220 --> 00:40:46.320

[Nolan] The Zambian people.</v>

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00:40:46.680 --> 00:40:47.513

[Dr. Heine] Zambian.</v>

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00:40:47.580 --> 00:40:52.040

[Nolan] The Zam Sambian people, right? With with an S Yes. Yeah.</v>

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00:40:52.040 --> 00:40:56.520

With an s where the boys are forced, well,

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00:40:56.520 --> 00:40:57.520

not forced I guess,

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00:40:57.650 --> 00:41:02.480

or just it's part of the culture there to perform fellatio in order

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00:41:02.610 --> 00:41:06.680

to obtain masculinity, right? And, um,

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00:41:06.680 --> 00:41:11.000

you kind of bring this up just to talk about how we think about, um,

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00:41:11.370 --> 00:41:15.760

uh, sexual orientation, right? Because they go from, from, um,

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00:41:16.110 --> 00:41:20.840

a gay sexual orientation to eventually being allowed to be,

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00:41:21.050 --> 00:41:25.520

to be straight and to have a wife. And, um,

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00:41:25.890 --> 00:41:29.680

to me, I, I love the idea of how, um,

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00:41:29.720 --> 00:41:34.640

sexuality can be fluid and how it's not just straight or gay.

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00:41:34.760 --> 00:41:38.560

Right? And I think that's an interesting side of it, but on the other side,

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00:41:39.380 --> 00:41:41.540

maybe it's my western influence,

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00:41:41.540 --> 00:41:46.540

but I stand by saying that it is wrong for a

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00:41:46.540 --> 00:41:47.660

culture to do that. Right?

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00:41:48.000 --> 00:41:52.220

And how can I accuse that culture is

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00:41:52.270 --> 00:41:56.140

Am is there a way that we can universally,

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00:41:56.440 --> 00:41:59.340

universally agree that that is wrong?

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00:42:00.010 --> 00:42:02.580

[Dr. Heine] Yeah. Well, that's, uh, you,</v>

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00:42:02.580 --> 00:42:06.740

you get right to a very thorny issue underlying this. So yeah, you,

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00:42:06.740 --> 00:42:11.580

you're referring the, the Sambian there, um, uh, a tribal society in, um, the,

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00:42:11.580 --> 00:42:15.540

the high heels of New Guinea and, um, and this,

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00:42:15.540 --> 00:42:19.540

this practice seems to be centuries old. It's shared by many other, um,

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00:42:19.540 --> 00:42:23.700

small scale societies in, uh, in New Guinea. And it's, yeah. And it's,

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00:42:23.700 --> 00:42:28.100

and it's something, yeah, it's just shocking by, uh, western modern norms that,

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00:42:28.100 --> 00:42:32.660

um, this is something that young boys are, are, are, are, are doing.

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00:42:33.350 --> 00:42:38.260

Um, and I think to, to me, uh, what,

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00:42:38.260 --> 00:42:42.180

what I try to do and what I, something I emphasize my class,

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00:42:42.380 --> 00:42:45.700

whenever we do talk about morality, uh, across cultures is a,

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00:42:45.700 --> 00:42:49.580

is a tricky with moralities because we are socialized within a, a,

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00:42:49.580 --> 00:42:54.540

a set of moral values to think of this is right. And, and, and this is wrong.

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00:42:54.540 --> 00:42:58.740

So it's very difficult to conceive that other cultures could do things

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00:42:58.740 --> 00:43:02.300

differently, because if it's differently from what we think of as Right,

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00:43:02.990 --> 00:43:06.420

we reflexively assume that that, that it's, that it's wrong.

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00:43:06.420 --> 00:43:09.740

[Nolan] But even things in our culture, like, um, just to bring,</v>

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00:43:09.740 --> 00:43:13.100

bring an example from North America, I think, uh,

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00:43:13.100 --> 00:43:17.740

child beauty pageants are morally wrong, right? Yeah. So even though I'm,

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00:43:17.740 --> 00:43:18.780

I'm raised in that culture,

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00:43:18.890 --> 00:43:23.460

I can still understand that there are things that are morally wrong with that.

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00:43:23.760 --> 00:43:28.500

[Dr. Heine] Yep. Yep. And, um, and I, I mean there's lots of,</v>

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00:43:28.710 --> 00:43:32.260

uh, other cultural practices and practices here within Canada that,

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00:43:32.260 --> 00:43:35.540

that I also agree are, are, are wrong. And I don't think it's,

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00:43:35.690 --> 00:43:40.300

it's problematic to, to have views of other cultures like this.

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00:43:40.300 --> 00:43:44.740

I think that's just, just natural because, um, we,

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00:43:44.740 --> 00:43:47.580

we do learn, uh, a a set of, uh,

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00:43:47.580 --> 00:43:51.820

moral values and that guides our life and, and we judge people on whether they,

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00:43:51.820 --> 00:43:52.620

they stick to it. And,

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00:43:52.620 --> 00:43:56.580

and you do find sometimes that cultures can have practices that, uh,

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00:43:56.580 --> 00:44:00.340

go strongly against that. I think to understand the culture, to,

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00:44:00.340 --> 00:44:04.980

to understand that practice, it's, it's useful to try to, uh,

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00:44:04.980 --> 00:44:09.420

set aside the, the judgmental side and, and to, to look at it in a way of, well,

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00:44:09.420 --> 00:44:13.980

how is this this practice functional in that society? Why did it emerge? Um,

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00:44:14.280 --> 00:44:18.740

and um, and I think that's useful for coming to under understand why,

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00:44:18.740 --> 00:44:22.540

why people do things. Um, and I, I would argue, I don't,

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00:44:22.540 --> 00:44:24.220

I don't think overall that it,

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00:44:24.220 --> 00:44:27.740

it's reasonable to say that some cultures are more moral on average than others.

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00:44:27.740 --> 00:44:31.800

I I think they, they're adopting, you know, sets of practices that, that,

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00:44:31.800 --> 00:44:36.680

that fit with, with what the cultural norms around them, uh, require. Uh,

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00:44:36.780 --> 00:44:37.760

but yeah, the,

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00:44:37.760 --> 00:44:42.240

it's a remarkable diversity of around the world of the kinds of things that,

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00:44:42.240 --> 00:44:45.920

that, that people do. And, um, and many of the things that,

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00:44:45.920 --> 00:44:49.360

that people do are far outside of, uh,

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00:44:49.360 --> 00:44:53.800

what the norms are within Canada of, uh, what, what is appropriate behavior.

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00:44:54.830 --> 00:44:56.600

[Nolan] Well, I, one thing you say right there,</v>

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00:44:56.600 --> 00:45:00.160

what I think is really interesting is the fact, is it functional, right?

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00:45:00.890 --> 00:45:05.850

Would it be fair to say that one good way to think about morality

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00:45:05.850 --> 00:45:10.730

in a universal way is if that practice is no longer functional

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00:45:11.390 --> 00:45:14.530

and no longer progressing the culture,

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00:45:15.560 --> 00:45:19.140

can we say that it's wrong in in those terms then?

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00:45:20.130 --> 00:45:23.020

[Dr. Heine] Yeah, that's, that's interesting. I think at heart,</v>

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00:45:23.020 --> 00:45:26.020

this is a very thorny debate because, uh,

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00:45:26.340 --> 00:45:28.340

functional for for whom,

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00:45:28.340 --> 00:45:33.260

and I agree that there's lots of things that traditions that continue, um,

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00:45:33.260 --> 00:45:37.100

and uh, often would be seen as problematic. Now, some of the,

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00:45:37.100 --> 00:45:41.140

the traditions that continue that, that maybe used to make sense in the past,

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00:45:41.630 --> 00:45:43.740

um, I think, uh, a for example,

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00:45:43.740 --> 00:45:48.580

a gender division of labor used to make sense in the past when society was,

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00:45:49.200 --> 00:45:53.260

was structured around that. And, um, and society,

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00:45:53.480 --> 00:45:54.820

the norms have changed.

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00:45:54.820 --> 00:45:58.580

And I don't think that same gender division of labor makes sense anymore,

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00:45:58.890 --> 00:46:01.980

even though yes, people with more traditional views will think, well,

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00:46:01.980 --> 00:46:06.540

this is the way it's always been and it should continue to be that way. Um,

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00:46:06.920 --> 00:46:11.100

and, and so yeah, you always are gonna have within any society that,

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00:46:11.100 --> 00:46:14.860

that some people are gonna be embracing traditions more and some people are

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00:46:14.860 --> 00:46:19.260

gonna be looking forward more to, to, you know, the new world that, that,

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00:46:19.260 --> 00:46:22.020

that we're living in. And, and people differ in,

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00:46:22.070 --> 00:46:26.740

in that regard. And I think there's, could be value both in trying to, you know,

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00:46:26.890 --> 00:46:30.060

respecting traditions and in, in looking to come up with,

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00:46:30.060 --> 00:46:31.900

with new norms for the,

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00:46:32.260 --> 00:46:35.180

the new changing cultures because the cultures are always changing.

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00:46:35.410 --> 00:46:38.340

They are always fluid. We have, you know,

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00:46:38.480 --> 00:46:41.980

new inventions coming by that we now live in a world with,

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00:46:41.980 --> 00:46:44.420

with smartphones as of this year.

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00:46:44.420 --> 00:46:47.580

Seems like we live in a world with artificial intelligence too. And, um,

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00:46:47.640 --> 00:46:52.060

and that's gonna change the kinds of norms that we develop in a society of what

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00:46:52.060 --> 00:46:56.540

is the effective way to, to live our traditions, uh, you know,

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00:46:56.540 --> 00:46:58.020

are what got us here.

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00:46:58.020 --> 00:47:01.940

And some of those traditions maybe are gonna provi provide a good foundation for

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00:47:01.940 --> 00:47:05.780

us going forward. And other of our traditions, uh, are ones that we,

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00:47:05.890 --> 00:47:08.180

that are now causing harm. But I think it's,

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00:47:08.510 --> 00:47:13.380

there's always gonna be a lot of debate within a society of, of, you know, what,

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00:47:13.620 --> 00:47:18.260

what is more harmful? Uh, and what is more value? And I think, um, yes, this,

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00:47:18.690 --> 00:47:19.740

this is always, I think,

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00:47:19.740 --> 00:47:24.540

gonna be a perennial topic of debate between those endorsing more traditional

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00:47:24.540 --> 00:47:27.060

views in society and those endorsing more progressive views.

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00:47:27.120 --> 00:47:32.040

And I think every society has that division of opinions, um,

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00:47:32.040 --> 00:47:35.280

and is definitely, and it's contested and it, and, and it's, and it's,

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00:47:35.300 --> 00:47:39.840

but I think it's hard to take an objective point of view and say, well,

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00:47:40.300 --> 00:47:42.960

who is right and who is wrong? I think that's hard too,

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00:47:42.960 --> 00:47:47.890

because we're all caught up in our own cultural networks of ideas here that none

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00:47:48.170 --> 00:47:52.770

of us course is, has that objective, uh, perspective. And so, yeah, I think,

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00:47:52.860 --> 00:47:56.090

uh, morality is often confounded with these,

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00:47:56.090 --> 00:48:01.010

these subjective perspectives based on the, uh, the, the various cultural,

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00:48:01.660 --> 00:48:04.970

um, well subcultures that, that, that we all live in.

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00:48:04.970 --> 00:48:09.170

Cuz we all do live in different collections of subcultures that, um,

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00:48:09.210 --> 00:48:12.770

it's not, I'm not just Canadian, I am, you know, I'm,

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00:48:12.770 --> 00:48:14.890

well one I live in, in, in Vancouver,

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00:48:15.030 --> 00:48:17.530

but I belong to various different social networks.

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00:48:17.530 --> 00:48:20.890

And those have all shaped the way that I think. And, um,

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00:48:20.890 --> 00:48:25.410

and that's the same for, for everyone. And all of those influences here, uh,

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00:48:25.410 --> 00:48:29.970

have nudged us in the, into the person that we are now.

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00:48:30.230 --> 00:48:35.050

And, um, and including our views on, on very contentious moral issues.

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00:48:35.320 --> 00:48:39.130

[Nolan] Definitely. Now, Steve, I know you need to go soon, um,</v>

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00:48:39.190 --> 00:48:43.570

but to wrap up, I I wanna bring up your latest book,

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00:48:43.940 --> 00:48:44.290

um,

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00:48:44.290 --> 00:48:49.130

also in relation to what you just mentioned about how cultures are changing and,

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00:48:49.620 --> 00:48:54.250

uh, you brought up ai, um, of course the internet.

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00:48:54.700 --> 00:48:59.610

So in your latest book, I haven't read it yet, but DNA is Not Destiny, right?

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00:48:59.660 --> 00:49:01.690

Um, I read that it's a, uh,

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00:49:01.690 --> 00:49:06.530

persuasive warning against unreflecting acceptance of sound bites,

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00:49:06.560 --> 00:49:11.010

tweets and headlines that simplify or distort reality.

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00:49:11.660 --> 00:49:15.530

Uh, can you just give us a little bit of insight into this and what,

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00:49:15.530 --> 00:49:16.490

what that means?

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00:49:17.360 --> 00:49:20.890

[Dr. Heine] Sure. So, um, this book is, uh,</v>

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00:49:20.960 --> 00:49:24.650

really what I'm exploring in is how people make sense of

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00:49:26.120 --> 00:49:31.120

genes and genetic causation. And, uh, in it I refer to there as a,

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00:49:31.120 --> 00:49:32.200

a psychological bias.

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00:49:32.200 --> 00:49:36.720

And it's one of these ones that is more universal than others. Uh, we call it,

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00:49:36.730 --> 00:49:40.000

um, uh, essentialism psychological essentialism.

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00:49:40.060 --> 00:49:43.880

And that's where you understand the, the, the world, um,

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00:49:43.970 --> 00:49:47.840

as the natural world as coming from some hidden, uh,

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00:49:47.840 --> 00:49:51.600

invisible forces that are deep down inside something.

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00:49:51.600 --> 00:49:56.560

So if you wanna understand, you know, why is a dog like a dog, you think, well,

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00:49:56.560 --> 00:50:01.280

it's born like a dog, that's all, all of those potentials are in it, um,

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00:50:01.610 --> 00:50:05.440

uh, be before it was born. So it's not that it learns how to become a dog,

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00:50:05.690 --> 00:50:09.760

it was born a dog. And, and in, in many ways, the,

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00:50:09.760 --> 00:50:14.600

the these assumptions can, uh, can, can be quite realistic. But I think, um,

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00:50:14.680 --> 00:50:18.480

there, there's often many ways though too that they can be quite, uh,

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00:50:18.480 --> 00:50:21.200

I think grossly mistaken. And I think our,

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00:50:21.430 --> 00:50:25.680

this psychological bias that we have towards imagining that things are the way

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00:50:25.680 --> 00:50:28.720

they are because of these hidden, unchanging, uh,

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00:50:28.720 --> 00:50:33.480

forces inside those map very nicely to, um, the,

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00:50:33.700 --> 00:50:37.920

the lay understanding of, of genetics that is that, uh,

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00:50:38.210 --> 00:50:39.360

if you have a gene,

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00:50:39.710 --> 00:50:44.040

then you are gonna develop whatever traits are associated with that gene in this

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00:50:44.040 --> 00:50:47.600

direct one-to-one deterministic way. Um,

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00:50:47.600 --> 00:50:51.480

and so you get some interesting sort of psychological reactions that,

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00:50:51.480 --> 00:50:56.000

that people will learn. That, uh, depression, for instance is something that,

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00:50:56.090 --> 00:51:00.640

uh, is influenced by genes and researchers have even labeled.

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00:51:00.640 --> 00:51:03.960

So things as like depression genes. And when people hear about that,

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00:51:03.960 --> 00:51:07.360

that makes them think about depression differently. Oh, it's,

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00:51:07.360 --> 00:51:09.960

it's something that, uh, it's, you know, it's,

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00:51:09.960 --> 00:51:14.360

it's not due to any fault on your own, that's just the way a person is born. Um,

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00:51:14.360 --> 00:51:17.600

but it also on the other hand, um, makes people, uh,

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00:51:17.600 --> 00:51:20.680

a little more pessimistic about a prognosis as well.

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00:51:20.680 --> 00:51:22.520

if I'm depressed, right, exactly.

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00:51:22.780 --> 00:51:26.040

And that if I'm depressed and depression is genetic,

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00:51:26.040 --> 00:51:30.440

that means I have depression genes, I'm always gonna have depression genes. Um,

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00:51:30.440 --> 00:51:35.040

and that would, you know, the future doesn't look so bright in actuality. Uh,

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00:51:35.040 --> 00:51:38.240

first of all, genes do influence every aspect of,

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00:51:38.240 --> 00:51:42.560

of our psychology o of our nature. There is, they, they, um,

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00:51:43.430 --> 00:51:44.650

you know, um,

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00:51:44.650 --> 00:51:49.610

that is genes are one big influence for how we are and how

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00:51:49.610 --> 00:51:54.130

all species are. But they don't operate in this direct one-to-one way,

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00:51:54.130 --> 00:51:57.530

with a rare exception of some, some diseases, rare diseases,

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00:51:57.530 --> 00:52:01.330

something like Huntington's disease is one where it really is this one-to-one

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00:52:01.330 --> 00:52:04.770

mapping. Um, the vast majority of other cases, no, it's,

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00:52:04.770 --> 00:52:09.250

you have some genetic potentials which are shaped by people's experiences that

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00:52:09.250 --> 00:52:11.650

ultimately lead to, um, outcomes.

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00:52:11.870 --> 00:52:15.690

But what we found in our research is when you just tell people that genes are

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00:52:15.890 --> 00:52:18.970

involved, they end up thinking differently about something. So for example,

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00:52:18.990 --> 00:52:22.930

one of our studies, we had, um, people read an, uh,

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00:52:22.930 --> 00:52:27.290

what they believed was, um, a newspaper article describing some new research,

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00:52:27.710 --> 00:52:31.130

but different groups of people read different articles.

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00:52:31.130 --> 00:52:35.970

And one of those articles said that scientists have discovered existence of

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00:52:35.970 --> 00:52:39.330

math genes, um, on the Y chromosome.

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00:52:39.750 --> 00:52:43.970

And it's because of these genes that this explains why on average,

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00:52:44.460 --> 00:52:48.130

uh, men outperform women on, on math tests.

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00:52:48.620 --> 00:52:52.250

We had another group, yeah, we had another group read a different essay,

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00:52:52.250 --> 00:52:56.410

and it said that, uh, scientists have identified that, um,

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00:52:56.800 --> 00:53:00.250

teachers teach math differently to boys and to girls.

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00:53:00.270 --> 00:53:04.490

And it's because of this that there's men tend to outperform women math tests.

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00:53:04.490 --> 00:53:06.690

And then we had another group that read, actually,

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00:53:06.690 --> 00:53:11.650

there's no differences in how men and women do on math tests. Um, and this is a,

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00:53:11.650 --> 00:53:16.330

uh, has been result. It's a, uh, um, an inaccurate stereotype. Actually.

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00:53:16.330 --> 00:53:19.650

There's a lot of debate just on how accurate or inaccurate the stereotype is,

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00:53:19.650 --> 00:53:22.850

and the field has not reached a consensus on this. Uh, but anyways,

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00:53:22.850 --> 00:53:27.240

what we find then, then we give people a math test. And, uh,

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00:53:27.240 --> 00:53:30.760

what we found is, uh, actually all our participants are women. And, uh,

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00:53:30.760 --> 00:53:34.920

the women do worse on the math test when they're told about math genes that men

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00:53:34.920 --> 00:53:39.840

have. Um, in contrast, when we are told about, while the reason that, uh,

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00:53:39.840 --> 00:53:43.200

there's sex differences in math performance is because of the way they've been

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00:53:43.200 --> 00:53:47.960

socialized, that doesn't influence them. They did just as well on the,

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00:53:47.960 --> 00:53:51.240

the math test as the other group where we said that there are no differences,

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00:53:51.240 --> 00:53:52.400

sex differences in math.

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00:53:52.660 --> 00:53:55.920

And so the idea is if their cause is something inside you,

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00:53:55.920 --> 00:53:59.800

people think there's nothing I can do, it's, um, uh, it's,

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00:53:59.800 --> 00:54:03.600

they have a very fatalistic take that that's just, uh, the way I'm going to be.

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00:54:04.290 --> 00:54:07.080

Um, in contrast, if you think of something outside of you,

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00:54:07.080 --> 00:54:08.520

it's coming through social norms.

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00:54:08.520 --> 00:54:12.680

People have the idea that they can resist that somehow. That's not inside me. I,

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00:54:12.680 --> 00:54:14.040

I, I, I can resist that.

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00:54:14.100 --> 00:54:17.240

And I think the mistake is thinking because your genes are inside you,

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00:54:17.240 --> 00:54:21.720

that means that anything that genes influence is gonna become determined and

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00:54:21.720 --> 00:54:25.360

it's, and have a fatalistic reaction to it. And it doesn't work that way.

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00:54:25.830 --> 00:54:30.760

That our genes are always, uh, reacting to experiences and that, uh,

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00:54:30.820 --> 00:54:35.640

our, um, and that our experiences are, are a big influence on how we,

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uh, think about things. And, um, so anyways,

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that's what that that book is trying to point out is just the, um, uh,

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really the, um,

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how our psychological biases have these problematic reactions when we

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consider this new field of, of, uh, of, well,

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genetics is shaping sort of so many aspects of our life and now people can get

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00:54:54.660 --> 00:54:57.800

information about their genes through companies like 23.

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And Me and my book is really about,

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that book is about how people are really grossly misunderstanding this and

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sometimes in some very harmful ways. And it's trying to push people to have a,

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00:55:06.920 --> 00:55:10.360

uh, a, a more, um, po positive understanding,

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more accurate understanding of the way that genes influence who we are.

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00:55:14.150 --> 00:55:18.160

[Nolan] Very important book for this time. Um, now Steve,</v>

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I promise that we'd keep this under an hour, uh,

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cuz I could talk to you for [laughter] for a much longer time. As I said, your,

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your book is one of my favorite books and, um, that I've,

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that I've read and it's, uh, really changed the way I think and it's, uh,

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lived with me for the past, I guess seven, when did I first read the book?

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I guess six years ago or seven years ago. Okay. Um,

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so it's been an honor to have you on the show, um, everyone listening right now.

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00:55:43.890 --> 00:55:45.800

If you want to support the show,

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00:55:46.040 --> 00:55:50.800

please go to [withoutborders.fyi](http://withoutborders.fyi). Um,

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you'll find a bunch of my articles there and in my articles you'll find many

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links to Steve's work [laughter] . Um, so if you want to purchase any of his books,

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you can find it on my website and you'll find the links there.

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00:56:03.490 --> 00:56:08.120

Or of course you can, uh, look up the books yourself on Google. Uh, Steve,

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in any final words before we end the show.

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00:56:10.470 --> 00:56:14.560

[Dr. Heine] Well, I really appreciate the kind words you um, uh, uh,</v>

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you just said about my book, but I do hope, yeah, that, that people realize, uh,

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that culture is something that, that you have,

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that I think many people notice culture cuz they say, oh,

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other people from other parts of the world,

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they have these interesting cultures. And it can feel that are,

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that we don't really have, uh, much of a, a culture.

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It's just cuz it's invisible. It's what everyone around us is, is, is doing.

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Um, and uh, it's,

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it's kind of like you're not aware of what accent you speak with,

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but of course you have an accent and it's just something you don't, uh,

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no notice it, but other people notice the accent that you have.

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And so it's just becoming this,

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this recognition that the way you are is because of the particular set of

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cultural values that has socialized you. And, um, and so I think it's,

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it's a good exercise to try to reflect upon what are these different cultural

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sources that have led you to becoming the person who you are.

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[Nolan] Definitely. Thank you Steve. All right. And listeners,</v>

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00:57:12.040 --> 00:57:17.000

thanks for tuning in and I hope you tune into the next episode. Have a good one.

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[Dr. Heine] Great. Thanks much for having me.</v>