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## 32

## When Belief Creates Reality

## The Self-Fulfilling Impact of First Impressions on Social Interaction

Mark Snyder

(1977)

or the social psychologist, there may be no processes more complex and intriguing than those by which strangers become friends. How do we form first impressions of those we encounter in our lives? How do we become acquainted with each other? When does an acquaintance become a friend? Why do some relationships develop and withstand the test of time and other equally promising relationships flounder and fall by the wayside? It is to these and similar concerns that my colleagues and I have addressed ourselves in our attempts to chart the unfolding dynamics of social interaction and interpersonal relationships. In doing so, we chose—not surprisingly—to begin at the beginning. Specifically, we have been studying the ways in which first impressions channel and influence subsequent social interaction and acquaintance processes.

When we first meet others, we cannot help but notice certain highly visible and distinctive characteristics such as their sex, age, race, and bodily appearance. Try as we may to avoid it, our first

impressions are often molded and influenced by these pieces of information. Consider the case of physical attractiveness. A widely held stereotype in this culture suggests that attractive people are assumed to possess more socially desirable personalities and are expected to lead better personal, social, and occupational lives than their unattractive counterparts. For example, Dion, Berscheid, and Walster (1972) had men and women judge photographs of either men or women who varied in physical attractiveness. Attractive stimulus persons of either sex were perceived to have virtually every character trait that pretesting had indicated was socially desirable to that participant population: "Physically attractive people, for example, were perceived to be more sexually warm and responsive, sensitive, kind, interesting, strong, poised, modest, sociable, and outgoing than persons of lesser physical attractiveness" (Berscheid & Walster, 1974, p. 169). This powerful stereotype was found for male and female judges and for male and female stimulus persons. In

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addition, attractive people were predicted to have happier social, professional, and personal lives in store for them than were their less attractive counterparts. (For an excellent and comprehensive review, see Pennebaker & Wedderburn, 1971.)

What of the validity of the physical attractiveness stereotype? Are the physically attractive actually more likeable, friendly, sensitive, and confident than the unattractive? Are they more successful socially and professionally? Clearly, the physically attractive are more often and more eagerly sought out for social dates. And well they should be, for the stereotype implies that they should be perceived as more desirable social partners than the physically unattractive. Thus, it should come as little surprise that, among young adults, the physically attractive have more friends of the other sex, engage in more sexual activity, report themselves in love more often, and express less anxiety about dating than unattractive individuals do. But the effect is even more general than this. Even as early as nursery school age, physical attractiveness appears to channel social interaction: The physically attractive are chosen and the unattractive are rejected in sociometric choices.

A differential amount of interaction with the attractive and unattractive clearly helps the stereotype persevere because it limits the chances for learning whether the two types of individuals differ in the traits associated with the stereotype. But the point I wish to focus on here is that the stereotype may also channel interaction so as to confirm itself *behaviorally*. Individuals appear to have different patterns and styles of interaction for those whom they perceive to be physically attractive and for those whom they consider unattractive. These differences in self-presentation and interaction style may, in turn, elicit and nurture behaviors from the target person that are in accord with the stereotype. That is, the physically attractive may actually come to behave in a friendly, likeable, sociable manner, not because they necessarily possess these dispositions, but because the behavior

of others elicits and maintains behaviors taken to be manifestations of such traits.

In our empirical research, we have attempted to demonstrate that stereotypes may create their own social reality by channeling social interaction in ways that cause the stereotyped individual to behave in ways that confirm another person's stereotyped impressions of him or her. In our initial investigation, Elizabeth Decker Tanke, Ellen Berscheid, and I sought to demonstrate the self-fulfilling nature of the physical attractiveness stereotype in a social interaction context designed to mirror as faithfully as possible the spontaneous generation of first impressions in everyday social interaction and the subsequent channeling influences of these impressions on social interaction. In order to do so, pairs of previously unacquainted individuals (designated for our purposes as a *perceiver* and a *target*) interacted in a getting-acquainted situation constructed to allow us to control the information that one member of the dyad (the male perceiver) received about the physical attractiveness of the other individual (the female target). In this way, it was possible to evaluate separately the effects of actual and perceived physical attractiveness on the display of self-presentational and expressive behaviors associated with the stereotype that links beauty and goodness. In order to measure the extent to which the self-presentation of the target individual matched the perceiver's stereotype, naïve observer-judges who were unaware of the actual or perceived physical attractiveness of either participant listened to and evaluated tape recordings of the interaction.

Fifty-one male and fifty-one female undergraduates at the University of Minnesota participated, for extra course credit, in what had been described as a study of the "processes by which people become acquainted with each other." These individuals interacted in male-female dyads in a getting-acquainted situation in which they could hear but not see each other (a telephone conversation).

Before initiating the conversation, the male member of each dyad received a Polaroid snapshot of his female interaction partner. These photographs, which had been prepared in advance and assigned at random to dyads, identified the target as either physically attractive (attractive-target condition) or physically unattractive (unattractive-target condition). Each dyad engaged in a ten-minute unstructured telephone conversation that was taped and recorded. Each participant's voice was recorded on a separate channel of the tape.

In order to assess the extent to which the actions of the female targets provided behavioral confirmation of the male perceivers' stereotypes, twelve observer-judges listened to the tape recordings of the getting-acquainted conversations. The observer-judges were unaware of the experimental hypotheses and knew nothing of the actual or perceived physical attractiveness of the individual whom they heard on the tapes. They heard only those tape tracks containing the female participants' voices. Nine other observer-judges listened to and rated only the male perceivers' voices. (For further details of the experimental procedures, see Snyder, Tanke, & Berscheid, 1977.)

In order to chart the process of behavioral confirmation of stereotype-based attributions in these dyadic social interactions, we examined the effects of our manipulation of the target's apparent physical attractiveness on both the male perceivers' initial impressions of their female targets and the females' behavioral self-presentation during their interactions, as measured by the observer-judges' ratings of the tape recordings of their voices.

The male perceivers clearly formed their initial impressions of their female targets on the basis of general stereotypes that associate physical attractiveness with socially desirable personality characteristics. On the basis of measures of first impressions that were collected after the perceivers had been given access to their partners' photographs but before the initiation of

the getting-acquainted conversations, it was clear that (as dictated by the physical attractiveness stereotype) males who anticipated physically attractive partners expected to interact with comparatively cordial, poised, humorous, and socially adept individuals. By contrast, males faced with the prospect of getting acquainted with relatively unattractive partners fashioned images of rather withdrawn, awkward, serious, and socially inept creatures.

Not only did our perceivers fashion their images of their discussion partners on the basis of their stereotyped intuitions about the links between beauty and goodness of character, but the stereotype-based attributions initiated a chain of events that resulted in the behavioral confirmation of these initially erroneous inferences. Analysis of the observer-judges' ratings of the tape recordings of the conversations indicated that female targets who (unknown to them) were perceived to be physically attractive (as a consequence of random assignment to the attractive-target experimental condition) actually came to behave in a friendly, likeable, and sociable manner. This behavioral confirmation was discernible even by outside observer-judges who knew nothing of the actual or perceived physical attractiveness of the target individuals. In this demonstration of behavioral confirmation in social interaction, the "beautiful" people became "good" people, not because they necessarily possessed the socially valued dispositions that had been attributed to them, but because the actions of the perceivers, which were based on their stereotyped beliefs, had erroneously confirmed and validated these attributions.

Confident in our demonstration of the self-fulfilling nature of this particular social stereotype, we then attempted to chart the process of behavioral confirmation. Specifically, we searched for evidence of the behavioral implications of the perceivers' stereotypes. Did the male perceivers present themselves differently to the target women whom they assumed to be physically

attractive or unattractive? An examination of the observer-judges' ratings of the tapes of only the males' contributions to the conversations provided clear evidence that our perceivers did have different interactional styles with targets of different physical attractiveness.

Men who interacted with women whom they believed to be physically attractive appeared to be more cordial, sexually warm, interesting, independent, sexually permissive, bold, outgoing, humorous, obvious, and socially adept than their counterparts in the unattractive-target condition. Moreover, these same men were seen by the judges to be more attractive, more confident, and more animated in their conversation than their counterparts. They were also considered by the observer-judges to be more comfortable in conversation, to enjoy themselves more, to like their partners more, to take the initiative more often, to use their voices more effectively, to see their women partners as more attractive, and finally, to be seen as more attractive by their partners than men in the unattractive-target condition.

It appears, then, that differences in the expressive self-presentation of sociability by the male perceivers may have been a key factor in the process of bringing out those reciprocal patterns of expression in the target women that constitute behavioral confirmation of the attributions from which the perceivers' self-presentation had been generated. One reason that target women who had been labeled attractive may have reciprocated this sociable self-presentation is that they regarded their partners' images of them as more accurate and their style of interaction to be more typical of the way men generally treated them than women in the unattractive-target condition did. Perhaps, these latter individuals rejected their partners' treatment of them as unrepresentative and defensively adopted more cool and aloof postures to cope with their situations.

Our research points to the powerful but often unnoticed consequences of social stereotypes. In

our demonstration, first impressions and expectations that were based on common cultural stereotypes about physical attractiveness channeled the unfolding dynamics of social interaction and acquaintance processes in ways that actually made those stereotyped first impressions come true. In our investigation, parts of individuals got acquainted with each other in a situation that allowed us to control the information that one member of the dyad (the perceiver) received about the physical attractiveness of the other person (the target). Our perceivers . . . fashioned erroneous images of their specific partners that reflected their general stereotypes about physical attractiveness. Moreover, our perceivers had very different patterns and styles of interaction for those whom they perceived to be physically attractive and to be unattractive. These differences in self-presentation and interaction style, in turn, elicited and nurtured behaviors of the targets that were consistent with the perceived initial stereotypes. Targets who (unbeknown to them) were perceived to be physically attractive actually came to behave in a friendly, likeable, and sociable manner. The perceivers' attributions about their targets based on their stereotyped intuitions about the world had initiated a process that produced behavioral confirmation of those attributions. The initially erroneous impressions of the perceivers had become real. The stereotype had truly functioned as a self-fulfilling prophecy:

The self-fulfilling prophecy is, in the beginning, a false definition of the situation evoking a new behavior which makes the originally false conception come true. The validity of the self-fulfilling prophecy perpetuates a reign of error. For the prophet will cite the actual course of events as proof that he was right from the very beginning. . . . Such are the perversities of social logic. (Merton 1948, p. 195)

True to Merton's script, our "prophets," in the beginning, created false definitions of their situations. That is, they erroneously labeled their

targets as sociable or unsociable persons on the basis of their physical attractiveness. But these mistakes in first impressions quickly became self-erasing mistakes because the perceivers' false definitions evoked new behaviors that made their originally false conceptions come true: They treated their targets as sociable or unsociable persons, and, indeed, these targets came to behave in a sociable or unsociable fashion. Our prophets also cited the actual course of events as proof that they had been right all along. Might not other important and widespread social stereotypes—particularly those concerning sex, race, social class, and ethnicity—also channel social interaction in ways that create their own social reality?

Any self-fulfilling influences of social stereotypes may have compelling and pervasive societal consequences. Social observers have for decades commented on and demonstrated the ways in which stigmatized social groups and outsiders may fall victim to self-fulfilling cultural stereotypes. Consider Scott's (1969) observations about the blind:

When, for example, sighted people continually insist that a blind man is helpless because he is blind, their

subsequent treatment of him may preclude his own exercising the kinds of skills that would enable him to be independent. It is in this sense that stereotypic beliefs are self-actualized. (p. 9)

All too often, it is the victims who are blamed for their own plight . . . rather than the social expectations that have constrained their behavioral options.

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## THE SOCIAL CONSTRUCTION OF THE CULTURAL STATUS QUO

When you combine everything that you have learned from this book up to this point, you will find that you now have a basis for explaining how major social patterns are created and maintained by small and seemingly insignificant everyday beliefs and actions. An important point to realize is that all of us may be contributing to the status quo, even when we sometimes believe we don't agree with it. The readings in this section provide examples of the maintenance of two kinds of *patterned* social discrimination. As you read, pay close attention to the everyday actions that perpetuate these social lines of division.