
Making Sense of Self-Esteem

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Abstract

Sociometer theory proposes that the self-esteem system evolved as a monitor of social acceptance, and that the so-called self-esteem motive functions not to maintain self-esteem per se but rather to avoid social devaluation and rejection. Cues indicating that the individual is not adequately valued and accepted by other people lower self-esteem and motivate behaviors that enhance relational evaluation. Empirical evidence regarding

the self-esteem motive, the antecedents of self-esteem, the relation between low self-esteem and psychological problems, and the consequences of enhancing self-esteem is consistent with the theory.

Keywords

self-esteem; self; self-regard; rejection

Self-esteem has been regarded as an important construct since the earliest days of psychology. In the first psychology textbook, William

James (1890) suggested that the tendency to strive to feel good about oneself is a fundamental aspect of human nature, thereby fueling a fascination—some observers would say obsession—with self-esteem that has spanned more than a century. During that time, developmental psychologists have studied the antecedents of self-esteem and its role in human development, social psychologists have devoted attention to behaviors that appear intended to maintain self-esteem, personality psychologists have examined individual differences in the trait of self-esteem, and theorists of a variety of orientations have discussed the importance of self-regard to psychological adjustment. In the past couple of decades, practicing psychologists and social engineers have suggested that high self-esteem is a

remedy for many psychological and social problems.

Yet, despite more than 100 years of attention and thousands of published studies, fundamental issues regarding self-esteem remain poorly understood. Why is self-esteem important? Do people really have a need for self-esteem? Why is self-esteem so strongly determined by how people believe they are evaluated by others? Is low self-esteem associated with psychological difficulties and, if so, why? Do efforts to enhance self-esteem reduce personal and social problems as proponents of the self-esteem movement claim?

PERSPECTIVES ON THE FUNCTION OF SELF-ESTEEM

Many writers have assumed that people seek to maintain their self-esteem because they possess an inherent "need" to feel good about themselves. However, given the apparent importance of self-esteem to psychological functioning, we must ask why self-esteem is so important and what function it might serve. Humanistic psychologists have traced high self-esteem to a congruency between a person's real and ideal selves and suggested that self-esteem signals people as to when they are behaving in self-determined, autonomous ways. Other writers have proposed that people seek high self-esteem because it facilitates goal achievement. For example, Bednar, Wells, and Peterson (1989) proposed that self-esteem is subjective feedback about the adequacy of the self. This feedback—self-esteem—is positive when the individual copes well with circumstances but negative when he or she avoids threats. In turn, self-esteem affects subsequent goal achievement; high self-esteem increases coping, and low self-esteem leads to further avoidance.

The ethological perspective (Barkow, 1980) suggests that self-esteem is an adaptation that evolved in the service of maintaining dominance in social relationships. According to this theory, human beings evolved mechanisms for monitoring dominance because dominance facilitated the acquisition of mates and other reproduction-enhancing resources. Because attention and favorable reactions from others were associated with being dominant, feelings of self-esteem became tied to social approval and deference. From this perspective, the motive to evaluate oneself positively reduces, in evolutionary terms, to the motive to enhance one's relative dominance.

One of the more controversial explanations of self-esteem is provided by terror management theory, which suggests that the function of self-esteem is to buffer people against the existential terror they experience at the prospect of their own death and annihilation (Solomon, Greenberg, & Pyszczynski, 1991). Several experiments have supported aspects of the theory, but not the strong argument that the function of the self-esteem system is to provide an emotional buffer specifically against death-related anxiety.

All of these perspectives offer insights into the nature of self-esteem, but each has conceptual and empirical difficulties (for critiques, see Leary, 1999; Leary & Baumeister, in press). In the past few years, a novel perspective—sociometer theory—has cast self-esteem in a somewhat different light as it attempts to address lingering questions about the nature of self-esteem.

SOCIOMETER THEORY

According to sociometer theory, self-esteem is essentially a psycho-

logical meter, or gauge, that monitors the quality of people's relationships with others (Leary, 1999; Leary & Baumeister, in press; Leary & Downs, 1995). The theory is based on the assumption that human beings possess a pervasive drive to maintain significant interpersonal relationships, a drive that evolved because early human beings who belonged to social groups were more likely to survive and reproduce than those who did not (Baumeister & Leary, 1995). Given the disastrous implications of being ostracized in the ancestral environment in which human evolution occurred, early human beings may have developed a mechanism for monitoring the degree to which other people valued and accepted them. This psychological mechanism—the *sociometer*—continuously monitors the social environment for cues regarding the degree to which the individual is being accepted versus rejected by other people.

The sociometer appears to be particularly sensitive to changes in relational evaluation—the degree to which others regard their relationship with the individual as valuable, important, or close. When evidence of low relational evaluation (particularly, a decrement in relational evaluation) is detected, the sociometer attracts the person's conscious attention to the potential threat to social acceptance and motivates him or her to deal with it. The affectively laden self-appraisals that constitute the "output" of the sociometer are what we typically call self-esteem.

Self-esteem researchers distinguish between *state self-esteem*—momentary fluctuations in a person's feelings about him- or herself—and *trait self-esteem*—the person's general appraisal of his or her value; both are aspects of the sociometer. Feelings of state

self-esteem fluctuate as a function of the degree to which the person perceives others currently value their relationships with him or her. Cues that connote high relational evaluation raise state self-esteem, whereas cues that connote low relational evaluation lower state self-esteem. Trait self-esteem, in contrast, reflects the person's general sense that he or she is the sort of person who is valued and accepted by other people. Trait self-esteem may be regarded as the resting state of the sociometer in the absence of incoming information relevant to relational evaluation.

SELF-ESTEEM AND ITS RELATIONSHIP TO BEHAVIOR

Sociometer theory provides a parsimonious explanation for much of what we know about self-esteem. Here I examine how sociometer theory answers four fundamental questions about self-esteem raised earlier.

The Self-Esteem Motive

As noted, many psychologists have assumed that people possess a motive or need to maintain self-esteem. According to sociometer theory, the so-called self-esteem motive does not function to maintain self-esteem but rather to minimize the likelihood of rejection (or, more precisely, relational devaluation). When people behave in ways that protect or enhance their self-esteem, they are typically acting in ways that they believe will increase their relational value in others' eyes and, thus, improve their chances of social acceptance.

The sociometer perspective explains why events that are known (or potentially known) by other people have much greater effects

on self-esteem than events that are known only by the individual him- or herself. If self-esteem involved only private self-judgments, as many psychologists have assumed, public events should have no greater impact on self-esteem than private ones.

Antecedents of Self-Esteem

Previous writers have puzzled over the fact that self-esteem is so strongly tied to people's beliefs about how they are evaluated by others. If self-esteem is a *self-evaluation*, why do people judge themselves by *other* people's standards? Sociometer theory easily explains why the primary determinants of self-esteem involve the perceived reactions of other people, as well as self-judgments on dimensions that the person thinks are important to significant others. As a monitor of relational evaluation, the self-esteem system is inherently sensitive to real and potential reactions of other people.

Evidence shows that state self-esteem is strongly affected by events that have implications for the degree to which one is valued and accepted by other people (Leary, Haupt, Strausser, & Chokel, 1998; Leary, Tambor, Terdal, & Downs, 1995). The events that affect self-esteem are precisely the kinds of things that, if known by other people, would affect their evaluation and acceptance of the person (Leary, Tambor, et al., 1995). Most often, self-esteem is lowered by failure, criticism, rejection, and other events that have negative implications for relational evaluation; self-esteem rises when a person succeeds, is praised, or experiences another's love—events that are associated with relational appreciation. Even the mere possibility of rejection can lower self-esteem, a finding that makes sense if the function of the self-esteem system is to warn

the person of possible relational devaluation in time to take corrective action.

The attributes on which people's self-esteem is based are precisely the characteristics that determine the degree to which people are valued and accepted by others (Baumeister & Leary, 1995). Specifically, high trait self-esteem is associated with believing that one possesses socially desirable attributes such as competence, personal likability, and physical attractiveness. Furthermore, self-esteem is related most strongly to one's standing on attributes that one believes are valued by significant others, a finding that is also consistent with sociometer theory.

In linking self-esteem to social acceptance, sociometer theory runs counter to the humanistic assumption that self-esteem based on approval from others is false or unhealthy. On the contrary, if the function of self-esteem is to avoid social devaluation and rejection, then the system must be responsive to others' reactions. This system may lead people to do things that are not always beneficial, but it does so to protect their interpersonal relationships rather than their inner integrity.

Low Self-Esteem and Psychological Problems

Research has shown that low self-esteem is related to a variety of psychological difficulties and personal problems, including depression, loneliness, substance abuse, teenage pregnancy, academic failure, and criminal behavior. The evidence in support of the link between low self-esteem and psychological problems has often been overstated; the relationships are weaker and more scattered than typically assumed (Mecca, Smelser, & Vasconcellos, 1989). Moreover, high self-esteem also has notable drawbacks. Even so,

low self-esteem tends to be more strongly associated with psychological difficulties than high self-esteem.

From the standpoint of sociometer theory, these problems are caused not by low self-esteem but rather by a history of low relational evaluation, if not outright rejection. As a subjective gauge of relational evaluation, self-esteem may parallel these problems, but it is a coeffect rather than a cause. (In fact, contrary to the popular view that low self-esteem causes these problems, no direct evidence exists to document that self-esteem has any causal role in thought, emotion, or behavior.) Much research shows that interpersonal rejection results in emotional problems, difficulties relating with others, and maladaptive efforts to be accepted (e.g., excessive dependency, membership in deviant groups), precisely the concomitants of low self-esteem (Leary, Schreindorfer, & Haupt, 1995). In addition, many personal problems lower self-esteem because they lead other people to devalue or reject the individual.

Consequences of Enhancing Self-Esteem

The claim that self-esteem does not cause psychological outcomes may appear to fly in the face of evidence showing that interventions that enhance self-esteem do, in fact, lead to positive psychological changes. The explanation for the beneficial effects of programs that enhance self-esteem is that these interventions change people's perceptions of the degree to which they are socially valued individu-

als. Self-esteem programs always include features that would be expected to increase real or perceived social acceptance; for example, these programs include components aimed at enhancing social skills and interpersonal problem solving, improving physical appearance, and increasing self-control (Leary, 1999).

CONCLUSIONS

Sociometer theory suggests that the emphasis psychologists and the lay public have placed on self-esteem has been somewhat misplaced. Self-esteem is certainly involved in many psychological phenomena, but its role is different than has been supposed. Subjective feelings of self-esteem provide ongoing feedback regarding one's relational value vis-à-vis other people. By focusing on the monitor rather than on what the monitor measures, we have been distracted from the underlying interpersonal processes and the importance of social acceptance to human well-being.

Recommended Reading

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Note

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