

#### The Psychological Significance of the Blush

The blush is a ubiquitous yet little understood phenomenon which can be triggered by a number of self-conscious emotions such as shame, embarrassment, shyness, pride and guilt. The field of psychology has seen a recent surge in the research of such emotions, yet blushing remains a relatively neglected area. This unique volume brings together leading researchers from a variety of disciplines to review emerging research on the blush, discussing in depth issues that have arisen and stimulating new theorizing to indicate future directions for research. Topics covered include: the psychophysiology of the blush; developmental aspects; measurement issues; its evolutionary significance and the role of similar colour signals in the social life of other species; its relation to embarrassment, shame and social anxiety; and the rationale for, and clinical trials of, interventions to help people suffering from blushing phobia.

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#### Foreword

Blushing is remarkable for two reasons. First, it is the only expression for which there is no equivalent in any other animal. All of our facial expressions and many of our gestures can be found in our fellow primates. The way we frown, bare our teeth in a smile, or beg with open hand is all basic primate communication, yet the blush is not. I do not know of any instant face-reddening in monkeys or apes. Second, blushing is highly communicative yet involuntary. Even tears can be faked more easily than the blush. We are dealing with a signal, therefore, over which we lack control. We are unable to produce it on command, and unable to suppress it if we wish it to go away. In fact, the more aware we are that we are blushing the harder it is to make it disappear.

There was a time in which biologists held heated debates about whether communication is essentially cooperative (sharing of information) or manipulative (making others act to your advantage). Blushing never came up in this debate, however. It would have thoroughly upset those who advocated that all communication serves selfish ends. If this were true, would we not be far better off without blood uncontrollably rushing to our cheeks and neck, where the change in skin colour stands out like a lightning rod? Such a signal makes no sense for a born manipulator. Charles Darwin was so puzzled that he wrote letters to colonial administrators and missionaries all over the world to see if all members of our species blushed. He speculated about the effect of skin colour (with face-reddening standing out more against a lighter background), and the role of shame and moral standing. He did so long before blushing became the respected topic of study that it now is. His main conclusion was that shame was an innate, universal reaction in our species, and that blushing evolved to broadcast it to our surroundings.

Why would a species need a shame signal that other primates apparently do not need, and why did nature not grant us more control? The most likely framework to explain this trait is that we are a species that relies on cooperation and obedience to moral rules. Nothing is more telling than how we react to transgressions. We lower our face, avoid the

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gaze of others, slump our shoulders, bend our knees, and generally look diminished in stature. Our mouth droops and our eyebrows arch outward in a distinctly unthreatening expression. We feel ashamed, and hide our face behind our hands or 'want to sink into the ground'. This desire for invisibility is reminiscent of submissive displays in many animals. Chimpanzees crawl in the dust for their leader, lower their body so as to look up at him or turn their rump towards him to appear unthreatening. Dominant apes, in contrast, make themselves look larger and literally run or walk over a subordinate, who ducks into a fetal position. Daniel Fessler, an anthropologist who has studied shame in human cultures, compares its universal shrinking appearance with that of a subordinate facing an angry dominant. Shame reflects awareness that one has upset others, who need to be appeased. Whatever self-conscious feelings go with it, they are secondary to the much older hierarchical template.

But we add blushing to it, which is more than appearement or subordination. It communicates to others that we are aware how our actions affect them. This fosters trust. We prefer people whose emotions we can read from their faces over those who never show the slightest hint of shame or guilt. We have another unique characteristic that fits this idea, which is the white sclera around the eyes. They make our eye movements stand out much more than those of, say, a chimpanzee, whose eyes are all dark, and recessed in the shade of a prominent eyebrow ridge. There is no way to tell where a chimp is looking from the eyes alone (even though I always feel that apes themselves are better at this than we humans), whereas humans have trouble obscuring their gaze direction or hiding a restless gaze. Also here, we have been self-handicapped in the domain of manipulation, which must mean that evolution has favoured honest communication. Probably, trustworthiness became such a premium during human evolution that we lost deceptive capacities in order to become more attractive as cooperation partners.

The present volume addresses a critically important topic, therefore, by delving more deeply into what at first sight looks like a very simple trait. It is one that has very complex ramifications if looked at from an evolutionary perspective, however. Blushing may be part of the same evolutionary package that gave us morality.

Frans B. M. de Waal



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