

## CHAPTER 23: EGOCENTRISM AND CRYSTALLIZATION OF THE EGO

1. Sociologists speak of *endogroup* and *exogroup*.
2. For more in-depth expositions, see Galin, D., “The Concepts of ‘Self’, ‘Person’, and ‘I’ in Western Psychology and in Buddhism,” in Wallace, B. A., *Buddhism and Science: Breaking New Ground*, Columbia University Press, 2003, pp. 107–142; Wallace, B. A., *Science et Bouddhisme: À chacun sa réalité*, 1998, Calmann-Lévy; Damasio, A. R., *Le Sentiment même de soi: Corps, émotions, conscience*, Odile Jacob, 2002.
3. Galin, D. (2003). *Op. cit.*
4. For an expanded explanation of this interaction, see Varela, F. J., *The Embodied Mind: Cognitive Science and Human Experience*, MIT Press, 1991.
5. Descartes, *Meditations on First Philosophy, IV*, trans. Donald A. Cress, Hackett, 1993.
6. We will speak of Freudian theories in the chapter on the “Champions of Selfishness.” We have not included them in this chapter because of their lack of validity (that is hard to write without support, so better not speak of it, it seems to me) both from the introspective perspective of Buddhism and from the scientific perspective.
7. The actors used the mouth of the mask like a megaphone, to make their voice carry.
8. Paul Ekman, in conversation. See also Goleman, D., & the Dalai Lama, *Destructive Emotions*.
9. Dambrun, M., & Ricard, M. (2011). Self-centeredness and selflessness: A theory of self based psychological functioning and its consequences for happiness. *Review of General Psychology*, 15(2), 138.
10. Report heard on “Science in Action,” a science broadcast from the BBC World Service, in 2001.

11. LeVine, R. A., & Campbell, D. T., *Ethnocentrism: Theories of Conflict, Ethnic Attitudes, and Group Behavior*, Wiley, 1972.
12. Tajfel, H., *Human Groups and Social Categories: Studies in Social Psychology*, Cambridge University Press, 1981.
13. The experimenters then proposed an evening of reconciliation, the secret aim of which was in fact to accentuate the disagreements. They put fruit and drinks on a table, half of which were intact and nicely presented, the other in poor condition (rotting fruit, etc.). They had one group arrive before the other. The members of that group unhesitatingly chose the good food, leaving the bruised fruit for the second group, which, once they arrived, protested vehemently and insulted the members of the first group. The next day, the wronged group avenged itself by dirtying the cafeteria tables, throwing food at the boys in the other group, and putting up posters with threatening messages.
14. Pettigrew, T. F. (1998). Intergroup contact theory. *Annual Review of Psychology*, 49(1), 65–85.
15. Sherif, M., Harvey, O. J., White, B. J., Hood, W. E., & Sherif, C. W., *Intergroup Conflict and Cooperation: The Robbers Cave Experiment*, University of Oklahoma Book Exchange, 1961; Sherif, M., Reprinted as *The Robbers Cave Experiment: Intergroup Conflict and Cooperation*, Wesleyan, 1961.