

Abstract of thesis entitled: How culture related variables shape group-based emotion and its function

Submitted by: LU Minjie

For the degree of Doctor of Philosophy in Psychology

At Chinese University of Hong Kong in February, 2016

Group-based emotions are experienced when individuals are engaged in emotion-provoking events that implicate the in-group, and group-based emotions have been found to be a crucial explanatory concept in predicting intergroup behaviors and intergroup prejudice (Smith & Mackie, 2008). With three manuscripts, this thesis aims to examine the role of culture related variables in shaping group-based emotions (Manuscript 1 and 2) and the functions of group-based emotions (Manuscript 3).

Manuscript 1 and 2 focused on the group-based emotional complexity, characterized by a co-occurrence of positive and negative emotions. More specifically, Manuscript 1 examined the role of dialecticism, a set of folk beliefs that tolerate changes and contradictions, which are more prevalent in East Asian cultures (Peng & Nisbett, 1999). Three studies in Manuscript 1 demonstrated that after reading a scenario depicting a positive intergroup experience, dialecticism was associated with more complex group-based emotions (Study 1); participants from a dialectical culture (Chinese) reported more complex group-based emotions than participants from a non-dialectical culture (Dutch) (Study 2); and priming dialecticism led to more complex group-based emotions (Study 3). Importantly, it was found that effect of dialecticism on complex group-based emotions was explained by the mechanism that dialecticism increased the balanced-appraisal of a group-

relevant situation, rather than that dialecticism weakened in-group identification.

Manuscript 2 examined the role of interdependent self-construal in affecting group-based emotional complexity under negative intergroup contexts. It was hypothesized that individuals with interdependent self-construal, who tend to define themselves as connected with their groups, would be more emotionally affected by group-related events and thus experience more intensive and extreme (less complex) group-based emotions. Study 1 found that when facing an intergroup insulting event, participants holding an interdependent self-construal orientation (Chinese) reported less complex group-based emotions compared with participants with an independent self-construal (Dutch). Study 2 confirmed that the negative association between interdependent self-construal and group-based emotional complexity was independent from the effect of individual emotional complexity.

Manuscript 3 examined the role of dialecticism in moderating the functions of positive group-based emotion in negative intergroup interactions. It was hypothesized that the under negative intergroup interactions, feeling positive emotions for lower-dialectical individuals would amplify the dominant negative reactions towards the threatening outgroup, because they attempt to reduce the aversive feelings elicited by their contradicting feelings (Katz & Glass, 1979). By contrast, for higher-dialectical individuals who are more tolerant for contradicting emotions, feeling positive emotions would buffer against the negative impacts of intergroup conflicts. Results revealed that among lower-dialectical individuals, positive emotions under a salient intergroup conflict correlated with stronger prejudice (Study 1) and less contact motivation towards outgroup (Study 2a and 2b), but these associations were reversed among higher-dialectical individuals. Study 3 experimentally

manipulated dialectical thinking, and found that under dialectical (linear) priming, positive emotions predicted more (fewer) prosocial behaviors towards an outgroup member.

Keywords: group-based emotion, culture, dialecticism, interdependent self-construal, intergroup processes

論文摘要：文化相關變量如何影響群體情緒體驗及其功能

作者：陸敏婕

目的：心理學博士學位

機構：香港中文大學                      二零一六年二月

群體情緒是指當個體受到群體事件所激發而感受到的情緒；研究發現群體情緒對預測群體間的行為和偏見至關重要 ( Smith & Mackie, 2008 )。通過三篇文章，本論文旨在探討與文化相關的變量如何影響群體情緒體驗 ( 文章一和二 ) 及其功能 ( 文章三 )。

文章一和二主要研究群體情緒的複雜性，即同時體驗到正面情緒和負面情緒。更具體地說，文章一旨在研究辯證主義的作用。辯證主義是在東亞文化中普遍流傳的信奉變化和矛盾的民間信仰 (Peng & Nisbett, 1999)。文章一中，三項研究發現當遇到積極的群體事件，個體的辯證主義與其體驗到的群體情緒複雜性呈現正相關 ( 研究一 )；來自辯證主義文化 ( 中國 ) 的被試比來自非辯證主義文化 ( 荷蘭 ) 的被試報告更複雜的情緒 ( 研究二 )；啟動辯證主義導致更複雜的群體情緒體驗 ( 研究三 )。重要的是，文章一發現辯證主義對群體情緒複雜性的影響是通過對群體事件的辯證評價起作用，而不是辯證主義削弱了群體認同感。

文章二探究在負面的群體交往中相互依存的自我構念對群體情緒複雜性的影響。因為有著相互依存的自我構念的個體往往將自己定義為與他們的群體緊密相連，他們的情緒將更容

易受到群體事件的影響，從而體驗到更激烈極端（不複雜）的群體情緒。研究一發現當面對侮辱性的群體事件時，有著相互依存的自我構念的被試（中國被試）比起有著獨立自我構念的被試（荷蘭被試）報告的群體情緒複雜性更低。研究二證實，相互依存的自我構念和群體情緒的複雜性之間的負相關獨立於個人情緒的複雜性。

文章三檢驗辯證主義如何調節正面的群體情緒在群體衝突中的作用。當群體事件是負面的時候，感受到正面情緒對於非辯證思維的個體會加劇個體對於外群體的負面態度，因為他們試圖減低因為矛盾感情所引發的不適（Katz & Glass, 1979）。相反，對於辯證思維的個人，矛盾情緒更容被接受，正面的情緒體驗會緩和因為群體衝突所帶來的負面影響。結果表明，對於非辯證的個人，在群體衝突中正面的積極情緒導致更多的（研究一）和較少的與外族群體接觸的動機（研究二a和二b），但對於辯證思維的個體則呈現相反的結果。研究三發現在辯證（線性）思維啟動下，正面的群體情緒預測更多（少）的對於外族群體的親社會行為。

关键词：群體情緒，文化，辯證主義，相互依存的自我構念，群體過程