

國立清華大學第 25 屆新進人員研究獎得獎人簡介



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結合認知與功能主義，我的團隊 ERICA Lab 關注各種情緒對人類繁衍的助益。例如，過去研究發現我們受他人幫助之後產生的「感謝、感恩」的感覺，不只使我們想要與對我們好的施惠者進一步交往，還會提升我們對所有其他人的態度，（DeSteno et al., 2010）。換言之，感恩感不只影響人們對一個他人的想法，也會改變人們對人類的整體認知。根據這個發現，我們 ERICA Lab 進一步使用社會網路分析，檢驗感恩在日常社群中蔓延的樣貌，發現一個人容易產生感恩感的程度，確實預測了他日後將成為社群資源分配網絡的核心及仲裁角色（Chang et al., 2012）。簡單說就是，感恩不僅是個體的情緒感受，似乎還有更廣泛的群體整合功能。

另一方面，我們 ERICA Lab 也常對既有情緒研究做文化上的修正。繼續以感恩舉例，美國研究指出當人們對施惠者感到感激，他們會產生口語及肢體的關係促進行為，如「說」謝謝、握「手」、擁抱等（Algoe et al., 2009）。從臺灣的文化來看，儘管這些行為確實可以理解（Chang, 2019），但我們並沒有「愛就大聲說出來」的習慣，更有不得輕易觸碰他人身體的禁忌。反之，臺灣人有個特殊的感恩表達方式：自我精進。其之所以特殊，並不是因為美國人都不上進，而是這個自我修練的功夫，在臺灣，是一種「人際」表達：我們透過提升自己的能力或性格，向照顧我們的人傳遞感謝的心情（Chang et al., 2020）。

最後，ERICA Lab 的研究工作也觸及不是感恩的其他正向（如：愛、信心、感興趣）、負向情緒（如：寂寞、挫折、共苦）、以及同時有苦有樂的複雜感受（如：懷舊、期盼）。同時間，除了分析一般人際交往，我們也有聚焦在親密關係、政治生活、與消費者行為的研究。讀者可以參考我們網站 ericalab.com 與我們進一步交流。

Combining cognitivism and functionalism, my team – the ERICA Lab – focuses on the roles of different emotions in human survival. For instance, research indicates that the grateful feeling one experiences after being helped by others not only motivates one to bond with the helpers, but also better one’s overall attitude toward humanity (DeSteno et al., 2010). That is, gratitude affects people’s conceptualizations of their benefactors as well as the humankind. Based on the finding, the ERICA Lab has applied social network analysis to examine the dissemination of gratitude in communities, discovering that the level of one’s gratitude tendency forecasts one’s likelihood to become the resource allocator and keeper in communities (Chang et al., 2012). Together, it seems gratitude is not only for individuals, but also for groups at a higher level.

Moreover, the ERICA Lab elaborates on the cultural diversity of emotion research. Again taking gratitude for example, it’s known that Americans are used to expressing appreciation with bodily gestures, like “saying” thanks, handshaking, hugging (Algoe et al., 2009). Though these are understandable for the Taiwanese (Algoe et al., 2009), we don’t actually have this culture of saying thanks “out loud”; touching others’ bodies in any way is usually if not always a taboo. By contrast, the Taiwanese show appreciation by self-cultivation. This is newsworthy because the behavior is treated as an “interpersonal” expressive action: we pursue better versions of ourselves to convey a social message – thanks – to those who are kind to us.

Finally, the work in the ERICA Lab has touched on positive (e.g., love, confidence, interest) as well negative emotions (e.g., loneliness, frustration, suffering), and emotions bitter and sweet at once (e.g., nostalgia, expectation). In addition to analyzing general social relations, we also have projects looking specific types of bonding and interactions, like intimate relationships, political communication, consumer behavior. Readers may refer to our website at ericalab.com for information.