

Supplemental Materials for “Cross-Cultural Evidence that the Nonverbal Expression of Pride is
an Automatic Status Signal”

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Translations

Study 1

“Suppose someone frequently showed this expression, how well respected would this person be?”: *Taura mada kevaka e dua e dau vakaraitaka tu vakalevu nai vukivuki oqori, ena vakacava na nona dau rokovi na tamata oya?*

“Suppose someone frequently showed this expression, how high-status would people find this person?”: *Taura mada kevaka e dua e dau vakaraitaka tu vakalevu nai vukivuki oqori, ena vakacava na kenai tuvaki cecere ni nodra raici koya na tamata?*

“How frequently would a high-status person in this community show this expression?”: *E dau vakacava na levu ni nona vakaraitaka e dua e vakaitutu cecere enai tikotiko ogo nai vukivuki oqori?*

“How positive or negative would most people find someone showing this expression?”: *Ena vakacava na kena vinaka se ca na nodra rai e levu na tamata vua e dua e tara tu nai vukivuki ogo?*

“Suppose someone frequently showed this expression, how likeable would people find him?”: *Taura mada kevaka e dua e dau vakaraitaka tu vakalevu nai vukivuki oqori, ena vakacava na nodra na taleitaki koya na tamata?*

Study 3

Emotion labels. The translation of emotion terms can be problematic (Lutz, 1988), so, in performing these translations, we sought to determine the most accurate and easily apprehended versions of the English words in the local Yasawan dialect (not standard Fijian). We used focus groups in the villages, consisting of Fiji-English bilinguals and local Yasawan speakers. In terms of available dictionaries, this dialect is closest to Wayan, which lies at the southern end of the Yasawan archipelago (Pawley & Sayaba, in press). Despite considerable similarity with Wayan, the dialect of Yasawa Island has important differences.

It is noteworthy that some of the translations of English emotion words used, particularly the longer phrases, use common linguistic tools to create meaning, and are easily understood, but are not expressed with sufficient frequency to have a single-word translation. Most notably, the

English word “pride” translates best to the Fijian phrase *qoroi koya vaka koya*, which literally means “To admire or show praise for himself”, where *Qoroi* means admiration or esteem. The rest of the phrase makes it reflexive. The Fijian translation carries at least a slightly negative connotation that is not captured in English, but it was difficult to find a label for the feeling or expression of pride that did not carry at least some negative connotation. However, the Fijian translation of “confident”, *lomadei*, is more commonly used than *qoroi koya vaka koya*, and is more neutral, or even positive in connotation. It involves a typical construction used in Fijian to talk about feelings with the word *loma*, which means “inside” or “insides.” *Dei* means “firm” or “strong,” so *lomadei* is more literally translated as “to feel firm inside”. In contrast, the translation we used for “arrogant,” *vakadokadokai koya*, expresses a stronger sense of praise or admiration for oneself, and has a stronger negative connotation. It too is used more frequently than *qoroi koya vaka koya*.

By allowing participants to respond to photos using any of these three pride translations, we ensured that the full domain of the construct would be captured. Previous research among North Americans suggests that pride is associated with two distinct concepts in Western cultures (referred to as “authentic” and “hubristic” pride; Tracy & Robins, 2007a). Although, in English, both concepts can be represented by the word “pride”, it is not unusual for a language to use distinct words to represent each concept (this is a pattern seen in numerous languages, including French, Spanish, and Italian). Given previous research suggesting that both pride concepts are associated with the same nonverbal expression (Tracy & Robins, 2007b), results for pride recognition were collapsed across the three Fijian labels. (It is noteworthy that the same method, of collapsing across multiple response options connoting the same emotion, has been used effectively in previous cross-cultural emotion recognition research; Tracy & Robins, 2008).

Explicit Positivity Judgments (Study 1)

We tested for culture and emotion effects on explicit positivity judgments of expressions using a mixed-measures emotion expression (4) x sample (2) ANOVA. An overall effect of emotion expression emerged, $F(3,196) = 450.93, p < .001$. The happy expression was judged to be significantly more positive than pride, $t(199) = 12.32, d = 1.25$, neutral, $t(199) = 22.61, d = 2.38$, and shame, $t(199) = 33.17, d = 3.69$, displays; all $ps < .001$. The pride expression was judged more positive than neutral, $t(199) = 8.58, d = 0.94$, and shame, $t(199) = 15.60, d = 1.79$; and neutral more positive than shame, $t(199) = 9.03, d = 1.21$; all $ps < .001$. Positivity ratings thus followed a similar pattern as status ratings; indeed, as was the case for status ratings, there was a small main effect of sample, $F(1, 198) = 10.06, p < .01$, indicating that Fijians tended to rate the target more positively than did North Americans, across expression ($M_s = 0.42$ vs. $0.21, d = 0.44$). Both of these main effects were qualified by an expression x sample interaction, $F(3, 196) = 4.37, p < .01$. Probing the means separately by sample and expression revealed that although the effect of expression on positivity ratings was largely identical across the two groups, with the same pattern of differences emerging within each group as emerged in the full sample, all $ps < .001$, there were two small expression-specific, between-groups differences that drove the interaction (see Figure S1). Specifically, Fijians rated both pride and neutral significantly higher in positivity than did North Americans, $M_s = 0.96$ vs. $0.64, t(198) = 2.12, p < .05, d = 0.31$, for pride, and $M_s = -0.02$ vs. $-0.50, t(198) = 2.90, p < .01, d = 0.44$, for neutral. In contrast to the group difference that emerged in status ratings of the happy expression, the two groups did not differ in their positivity ratings of either happy [both $M_s = 1.80, t(198) = 0.04, p = .97$] or shame [$M_s = -1.08$ and $-1.09, t(198) = 0.13, p = .90$] expressions.

The between-group difference in the positivity of the pride expression is somewhat surprising in light of our ethnographical expectation that Fijians would be inclined to view pride displays negatively if these displays in fact communicate high status. However, it appears that Fijians do not see these displays as inherently unlikeable or negative, they simply do not explicitly view them as indicative of high status—especially compared to a happy display. In addition, although North Americans rated the pride display somewhat less positively than did Fijians, their mean pride positivity rating was still higher than that for status; indeed, both groups viewed the pride display as more positive and likeable than deserving of status, $t(199) = 9.97$, $p < .001$, $d = 0.64$, and this difference did not vary by sample.

References

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Figure Caption

Figure S1. Positivity ratings of four emotion expressions, made by Fijians and North Americans, Study 1.

Figure S1

