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博士の専攻分野の名称：博士（人間科学） 氏名：FREEMAN Jason Dillon

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Relational mobility as a socio-ecological foundation of prosocial minds and behaviors
(向社会心理・行動における社会生態学的基盤としての関係流動性)

In this dissertation, I investigated how relational mobility, a social-ecological factor describing the relative number of opportunities to meet others and freely form relationships that exist in a given social environment, may explain cross-cultural differences in human prosociality, including prosocial psychological processes such as empathy (empathic concern and positive empathy) and prosocial behaviors (including helping and kindness). Previous research in this area has found individuals from more “independent” cultures to be more empathetic and prosocially inclined than individuals from more “interdependent” cultures, contrary to what traditional cross-cultural psychological theories would predict. We propose that these results are explainable if we consider the experience of empathy and the associated inclination to behave prosocially as adaptations to high relational mobility in one’s social environment. We conducted a series of six studies to test this overarching hypothesis. In Study 1, we have a sample of Japanese and American participants complete measures of empathic concern, relational mobility, and helping behaviors. We found Americans had significantly higher relational mobility, empathic concern, and helping behaviors. As predicted, differences in relational mobility were found to mediate the Japan-US differences in empathic concern. Additionally, relational mobility and empathic concern were found to serially mediate differences in helping behaviors, with the association between relational mobility and empathy explaining differences in prosocial behaviors between the US and Japan. In Study 2, we replicated the results of Study 1 by additionally stratifying the target of prosocial behavior by closeness to the individual (family, friend, or stranger). The results showed that differences in relational mobility between the United States and Japan was particularly useful in mediating differences in help towards friends. In Study 3, we began to consider if positive empathy, a relatively under-investigated form of empathy defined specifically by a desire to share in other’s positive feelings, may serve a similar adaptive function to high relational mobility environments as empathic concern because [explain the logic succinctly]. We found that relational mobility significantly mediated cross-cultural differences in positive empathy, and that relational mobility and positive empathy serially mediated differences in prosocial behaviors between Americans and Japanese. In Study 4, we tested if differences in relational mobility may explain cross-cultural differences in helping behaviors varied by motivation- in addition to helping individuals in need, helping individuals to share in positive affect (positive helping) towards different targets (friends, strangers). We found that relational mobility and empathic concern serially mediated need-based help towards friends and strangers, but not positive help towards friends or strangers. Instead, relational mobility and positive empathy serially mediated both positive help and need-based help towards friends and strangers. In Study 5, we tested the ability of relational mobility to explain differences in empathic concern and positive empathy above and beyond traditional cross-cultural psychological theory. Specifically, we tested the mediation effect of relational mobility against that of cultural self-construal (independence versus interdependence). We again found that

relational mobility mediated cross-cultural differences in empathic concern and positive empathy between Americans and Japanese, and did not find the mediation relationship expected by traditional self-construal theory. In Study 6, we expanded the scope of our analysis to consider the potential for relational mobility to explain cross-cultural differences in kindness, a multi-faceted concept encompassing aspects of empathy as well as prosociality. In this multi-national study, we found that increasing relational mobility was associated with increasing kindness at both the cross-national and intra-national (i.e., within UK) levels. Taken together, these studies suggest that relational mobility is a key predictor of prosocial behavior, and in fact prosociality may evolve as an adaptive behavior to high relational mobility. These studies provide a parsimonious explanation for puzzling cross-cultural differences in prosociality that cannot be explained by prominent cross-cultural psychological theory. Future research may consider replicating these findings using objective measures of prosocial behavior beyond self-report, and in more diverse, non-WEIRD and non-Confucian societies.