

Abstract of thesis entitled: Costs and benefits of contingent self-esteem in the Chinese context:
The role of self-compassion

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Previous evidence regarding the relationship between contingent self-esteem, autonomy and well-being primarily focused on a self as isolated from its relational context. The current studies conducted among Chinese samples refined the concept of autonomy by distinguishing personal autonomy and relational autonomy, and explored the effect of contingent self-esteem on well-being through autonomous/controlled motivations in both personal and relational levels, as well as the moderating role of self-compassion in this process. Study 1 explored the role of relational interdependent self-construal in moderating the effect of contingent self-esteem on well-being; and the motivational mechanism underlying the influence of contingent self-esteem on well-being in the context of a conception of the self as relational interdependent. Results showed that relational interdependent self-construal moderated the effect of contingent self-esteem on well-being. Moreover, contingent self-esteem had a positive effect on well-being through relational autonomous motivations, and negatively influenced well-being both directly and indirectly through personal controlled motivations. In Study 2 and Study 3, on the basis of the mediation model confirmed in Study 1, the moderating role of self-compassion on this motivational process was tested. Study 2 found the negative component of self-compassion (self-coldness), but not the positive component of

self-compassion (self-warmth) influenced the direct effect of contingent self-esteem on well-being and the indirect effect of contingent self-esteem on well-being through personal controlled motivations. Study 3 investigated the role of a self-compassion training in influencing the effects of contingent self-esteem on emotional responses to a social evaluative threat through state motivations. The results demonstrated the effectiveness of a brief self-compassion training and its moderating role in influencing the indirect effects of contingent self-esteem on emotional responses through state relational autonomous motivations. Understanding contingent self-esteem in the Chinese context and its association with self-compassion in influencing well-being from a perspective of relational interdependent self-construal has implications for understanding the representation of true self with a self as connected to its social context. The findings also provided evidence regarding the distinct roles of personal autonomy and relational autonomy, adding to the understanding of the concept of *us-determination*. Potentially, this knowledge could provide insights into the development of an optimal self-esteem and the improvement of positive well-being.

Keywords: contingent self-esteem, self-compassion, personal autonomy, relational autonomy, well-being.

摘要：在中國背景下理解權變性自尊的壞處和益處：自憫在其中所起的作用

前人對權變性自尊，自主性和幸福感的研究大多基於一個獨立於關係背景下的自我來進行。本研究在中國背景下從關係依存型自我構念的角度切入，借鑒了自我決定理論重新定義了自主性，並將其分為個體自主和關係自主；在此基礎之上探索權變性自尊影響幸福感的動機機制，以及自憫在這個過程中的調節作用。研究一探討了關係依存型自我構念是否調節權變性自尊與幸福感的關係；從關係依存自我的角度探討權變性自尊影響幸福感的內在動機機制。結果發現關係依存型自我構念能夠調節權變性自尊與幸福感的關係；權變性自尊通過提高關係自主動機對幸福感有一個間接積極的影響，通過提高個體控制動機對幸福感有一個間接消極的影響，同時權變性自尊對幸福感有直接的消極影響。在研究一的中介模型的基礎上，研究二和研究三探討自憫在此過程中所起的調節作用。研究二發現自憫的消極成分（自我冷酷），而非其積極成分（自我溫暖）起調節作用。自我冷酷加強了權變性自尊對幸福感的直接消極作用以及通過個體控制動機中介的對幸福感的間接消極作用。研究三調查了在面對社會評價威脅時，自憫幹預的作用及其對權變性自尊影響情緒的動機機制的調節作用。結果表明自憫幹預可以有效減少非適應性反應，並且通過提高關係自主動機增加積極情緒。在中國背景下從關係依存自我構念的角度理解權變性自尊及其與自憫交互對幸福感的影響具有理論和現實意義。首先，本研究有助於理解在關係社會情境下真實自我的表現；其次，本研究揭示了兩種不同類型的自主性（個體自主和關係自主）的不同作用，有助於理解“我們共同決定”這個概念；最後，本研究可以對如何建立最優化自尊及提高幸福感提供建議。

關鍵詞：權變性自尊，自憫，個體自主，關係自主，幸福感