

Supplemental Materials

1. Other Theories of Culture

Contact with Herding Cultures

Cultural psychologists and anthropologists have found that herding cultures tend to be more independent and individualistic than farming cultures (Goldschmidt, 1971; Uskul et al., 2008). Because herders are constantly moving, they do not have the same stable, tight relationships that farming communities tend to have. Several studies comparing farming and herding cultures have found that herders are more individualistic (Edgerton, 1971; Talhelm et al., 2014, Table 10; Uskul et al., 2008)

In Ningxia, both counties we are comparing are predominantly farming counties. In 1985, farming made up 80% of total agricultural GDP in Qingtongxia and 70% in Yuanzhou. Herding and livestock farming made up less than 20% (Statistical Bureau Ningxia, 1985).

However, the small remaining differences between the two actually suggest that the rice county might have had more connection to herding. Qingtongxia is closer to Inner Mongolia—a traditional herding culture. Qingtongxia also devotes more land to grazing and pasture land than Yuanzhou (Statistical Bureau Ningxia, 1985). Thus, contact with herding cultures should lead the rice county to be more individualistic.

Heat

In the main text, we test Van de Vliert's climatic demand theory. A different theory of climate is simply that hotter areas are more interdependent (Kashima & Kashima, 2003). On average annual temperature, Yuanzhou (wheat) is slightly colder (8.6 C) than Qingtongxia (rice, 9.4 C). In this case, temperature and the rice theory make the same prediction.

Pulling these two variables apart is difficult in China, but rice and temperature are uncorrelated or even negatively correlated within India and Japan. The fact that we cannot randomly assign people to farm rice for thousands of years means we that one way to answer

this question is to look at accumulated evidence across many natural comparisons (although there is an example of random assignment to irrigation networks for rice farmers in Sri Lanka: Aoyagi, Sawada, & Shoji, 2014). Some comparisons will naturally control for variables like GDP. Other comparisons will naturally control for temperature. If rice is a strong cause of culture, we should find evidence across these natural test cases.

Pathogen Prevalence

Another theory of collectivism is the theory that infectious diseases make cultures more collectivistic (Schaller & Murray, 2008). The basic idea is that if an area has high rates of infectious diseases, newcomers are more likely to be carrying a disease that could kill you. Thus, humans respond by becoming more closed-off and xenophobic.

Across China, infectious disease rates do not seem to predict cultural differences (Talhelm et al., 2014). Finding good data on diseases at the county level—particularly historical data—is difficult. We were able to find studies of active pulmonary tuberculosis, Brucellosis (Mediterranean fever), polio, and hepatitis A for differing years from 1981 to 2014 (Ni, 2014; Ningxia Disease Prevention and Treatment Center et al., 1985; Rui, Zhang, Zhao, Qi, & He, 1985; Wang et al., 2014). For each disease, rates in the wheat area are higher than in the rice area—almost 10 times higher in the most extreme case. Thus, pathogen prevalence theory would predict that the wheat area would be more collectivistic, but the data did not support this prediction.

2. How Comparable Are the Samples?

Non-Local Students

These local high schools are overwhelmingly populated by students who were born locally and grew up in the area. Due to an administrative error, only participants in the rice area received two questions on whether they were born and had grown up in the area. Of 181 participants in the rice area, only 10 participants (5.5%) had grown up or been born elsewhere.

In the main analyses, we excluded these 10 non-local participants. Students not from the local regions could have been exposed to other types of subsistence culture, for example, moving from a nearby wheat county to the rice county. Thus, removing non-local participants should usually make the relationship between rice and the cultural variables stronger. The holistic thought regression coefficient for rice was indeed slightly larger in models with non-local participants excluded. However, with only 10 non-local participants, the difference was small. Whether the analyses exclude or include nonlocal students, the main results are similar for the triad task, sociogram task, loyalty/nepotism task, and the Framed Line Task.

Religion/Ethnicity

Participants in the rice area received an additional demographic question about their ethnicity, and 19.9% of respondents in the rice area identified as Hui Muslims. This is almost identical to Census statistics, which put the rice district (Qingtongxia) at 20% Hui compared to 48% in the wheat district (in 2013). The Hui's religion sets them apart from the majority Han Chinese. The Hui are considered an independent ethnicity, although many people would be hard pressed to tell apart Hui and Han Chinese based on appearance (except for religious clothing such as head scarves).

The Hui may be different from the majority Han for at least two reasons. First, their religious history may influence their culture, although exactly how is unclear because there have been few cultural psychology studies comparing people of different religions on these tasks. Second, the Hui are most common in the dry, northwest areas of China that have a stronger history of herding than central and southern China.

We compared Hui and Han participants in Qingtongxia. There were significant differences between Hui and Han on 1 of 4 tasks. The Hui chose significantly fewer relational pairings, $B = -0.34$, $p = .005$, $r = .21$, 95% CI $[-0.58, -0.11]$. Differences were not significant on self-inflation, $B = 1.41$, $p = .34$, $\beta = .07$, 95% CI $[-1.47, 4.29]$, loyalty/nepotism $B = 0.21$, p

= .85, β = .02, 95% CI [-1.89, 2.30], or Framed Line Task, B = -.40, p = .90, β = -.01, 95% CI [-6.42, 5.61].

On three of four tasks, the Hui scored in the direction of people from individualistic cultures. Hui students chose fewer relational pairings (75%) than Han (81%); Hui students drew larger selves on the sociogram task (self-inflation = 4.03mm) than Han (2.62mm); and Hui had less relative bias on the Framed Line Task (4.23) than Han (3.16). However, the Hui had slightly higher loyalty/nepotism scores (5.22) than Han in the rice area (5.02).

Could the differences between Yuanzhou and Qingtongxia reflect Han-Hui differences rather than rice-wheat differences? We calculated what the Yuanzhou data would look like if there were no rice-wheat differences, using the task that showed the largest Han-Hui differences, the triad task. If Hui choose 75% relational pairings (as in Qingtongxia); if Han in Yuanzhou choose just as many relational pairings as Han in the rice area (81%); and if Yuanzhou has 48% Hui (based on Census statistics), then Yuanzhou should have 78% relational pairings. This is higher than Yuanzhou's actual results (74% relational pairings). Thus, even with the task that showed the largest differences between Han and Hui, assuming no rice-wheat differences would lead to results that are not what was found in the data. Thus, the rice-wheat differences here are not likely explained by Han-Hui differences.

In the main text, we left the Hui in the analysis because we did not have the same data for the wheat county and did not want to treat the two counties differently in the analysis. However, rice-wheat differences were significant in models controlling for Hui vs. Han and in models excluding Hui participants from the Qingtongxia sample. In analyses with Han participants only, rice-wheat differences were generally larger. In sum, the lack of ethnicity data in Yuanzhou is a weakness of the dataset, although Han-Hui differences were smaller than rice-wheat differences for 2 of 4 tasks and in the "wrong direction" for 1 task (Hui scored higher on

loyalty/nepotism). Thus, rice-wheat differences do not seem to be a confound of Han-Hui differences.

3. Demographic Differences Between Samples

Table S1 shows tests of demographic differences between sites. Two differences were significant. Participants in the rice area had lower parental education and higher family income. The higher income would work against the rice-wheat hypothesis, and the parental education differences are a potential confound. The main text reports analyses finding that income and education did not significantly predict several of the cultural tasks. Tables 4-8 show that rice-wheat differences remain after controlling for demographic differences.

In addition, the Yuanzhou (wheat) sample had a slightly higher percentage 56.1% of female participants than the Qingtongxia (rice) sample (50.3% female). However, this difference was not significant, $\chi^2(1, N = 412) = 1.38, p = 0.24$. If women tend to be more interdependent and holistic thinking than men (there is some evidence for this: Talhelm et al., 2014), then this slight difference would work against the rice theory. The analyses in Tables 4-8 find that rice-wheat differences remain after controlling for gender.

4. Were People in Ningxia Farming Rice Historically?

Modern technology has brought rice to northern China. By far largest increase in land devoted to paddy rice in recent decades has been in China's three cold northeastern provinces—Heilongjiang, Jilin, and Liaoning (Talhelm et al., 2014, supplemental materials). That increase could be because new strains of rice have been brought in, although the bigger factor is probably that new technologies have made increased people's access to water in this dry region.

If rice is so recent in China's northeast, is it also a newcomer to Ningxia? If rice is new, that would weaken the case for the rice theory, since rice would have had so little time to influence culture (although it would be hasty to rule out the possibility that rice farming could influence culture in one or two generations).

There is evidence that the area around Qingtongxia along the Yellow river developed irrigation systems as early as the Han dynasty (BC 202 – 220; Ningxia Chronicles Editorial Board & Ningxia Hui Autonomous Region Local Chronicles Office, 2015). But beyond this, it is hard to get historical rice data for Ningxia because it was sometimes its own province and sometimes incorporated into neighboring Gansu. It is rare to find systematic rice statistics at any level smaller than the province prior to the 1950s. It has been its own province continuously since 1958.

However, the Ningxia Statistical Yearbook has sown area for wheat and rice from 1952 to 1985 (Statistical Bureau Ningxia, 1985). In 1952, rice made up 19% of sown cereal land ($\text{rice}/[\text{rice} + \text{wheat}]$). That percentage has gone up and down no more than 4% from that level through 1985. Thus, modernization does not seem to have fundamentally changed the extent of rice farming in Ningxia going back to 1952. Or put another way, areas of Ningxia have been growing significant amounts of rice for at least 70 years.



Figure S1a. Wheat drying in Yuanzhou District, 2009. Photo use granted by China National Radio.



Figure S1b. Rice fields in Qingtongxia District, July 2016. Photo by Xiawei Dong.

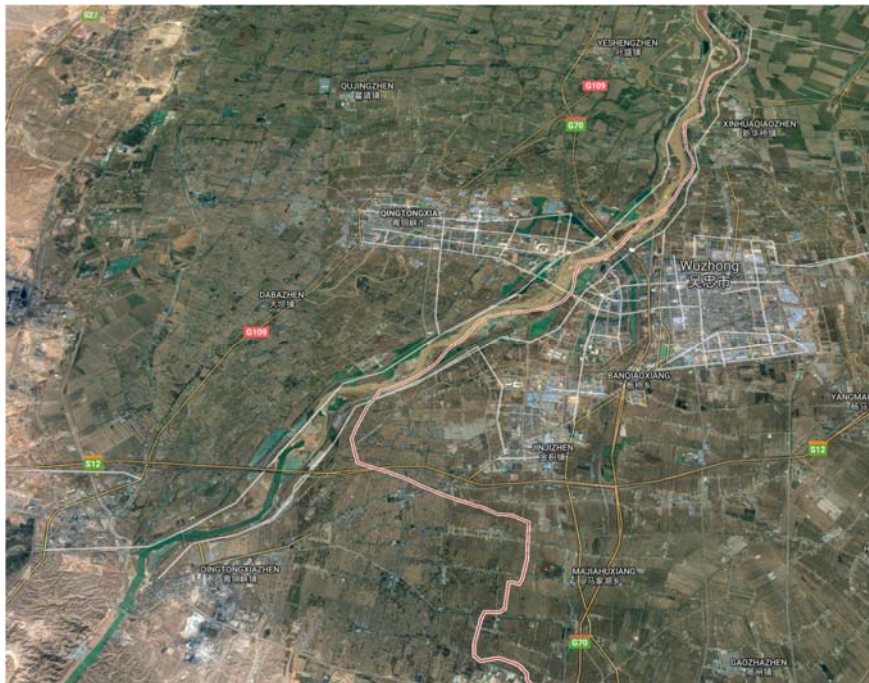


Figure S2a. As seen from satellite, the rice fields around Qingtongxia (center left) are green. Image courtesy of Google Earth.



Figure S2b. With less water, the wheat fields around Yuanzhou show a clear contrast with the green fields around Qingtongxia. Image courtesy of Google Earth.

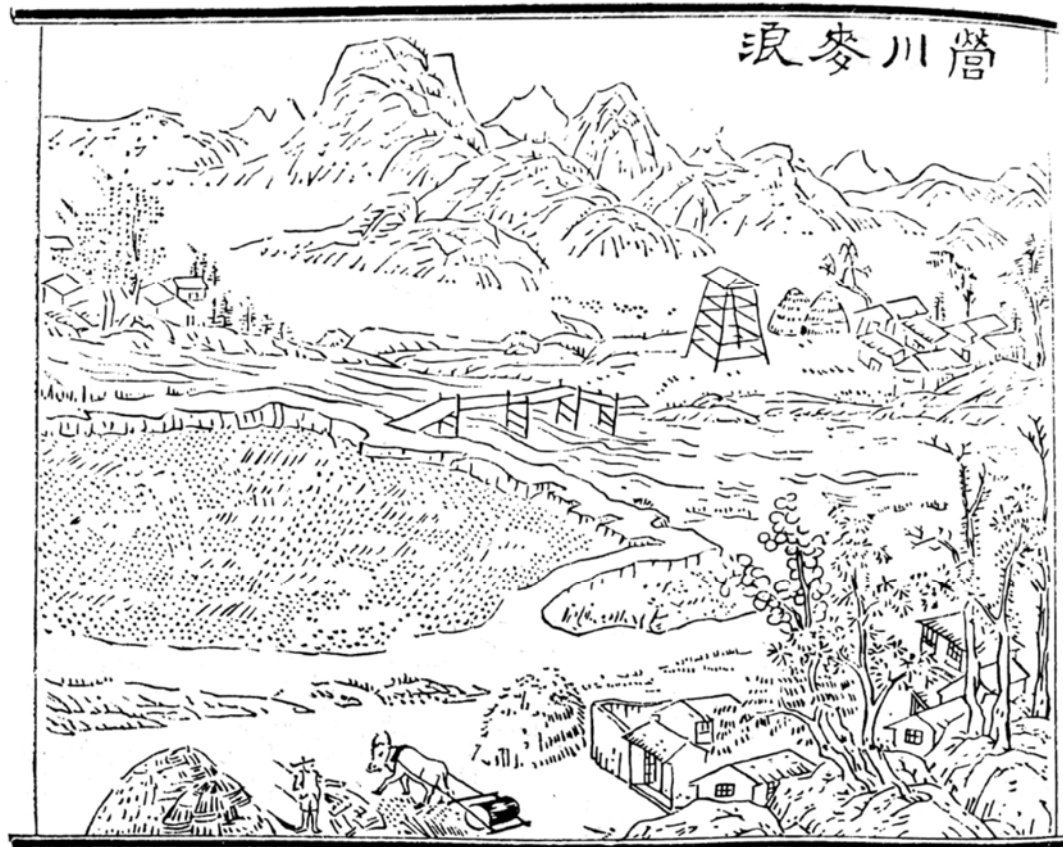


Figure S2c. An ancient Chinese painting named “The Wheat Waves in Yingchuan” (“營川”) showed a scene of wheat harvest in the Qing dynasty in Guyuan (Guyuan Local Chronicles Office, 2003). Yingchuan falls in modern day Yuanzhou district.

Framed Line Task

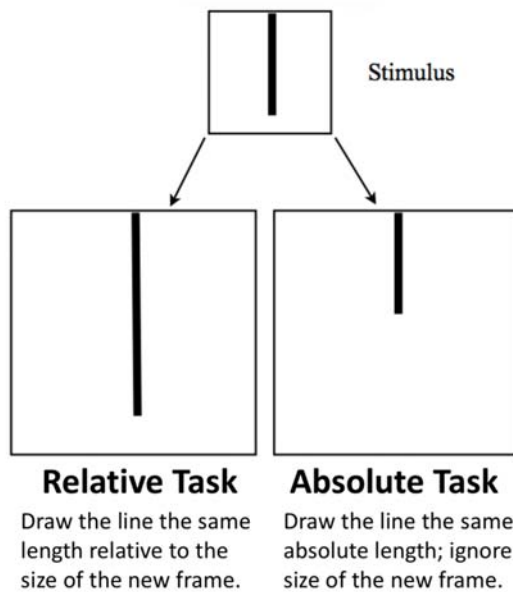


Figure S3. The Framed Line Task compares people's ability to integrate a focal line and its relationship to the frame/context (relative task) versus people's ability to focus on the line and ignore changes in the frame (absolute task). People in analytic cultures tend to have less error on the absolute task than people in holistic cultures, such as Japan (Kitayama et al., 2003).

5. Comparing Effect Sizes to North-South China as a Whole

We compared effect size differences in cultural thought style, the main measure in the previous study of China as a whole (Talhelm et al., 2014). We compared regression coefficients for a categorical rice-wheat variable (0 = wheat, 1 = rice). The regression coefficient for China as a whole comes from Table S3 in the prior study. In the Ningxia study, it comes from a GLM controlling for gender.

Although both studies used the triad task, it is not a 100% identical comparison. For one, this study used the pictorial version, whereas the previous study used words. This study used 14 triad items, whereas the previous study used 8 items. These differences make the comparison not 100% clean.

However, there are signs that the two tasks gave similar results across studies. For one, the averages between the two studies were roughly similar. In addition, comparing differences calculated as percentages rather than regression coefficients gave a similar difference (22% smaller difference in Ningxia than China as a whole) as differences in regression coefficients (19%).

6. Correlations Between Dependent Measures

Previous studies have found that measures of individualism and analytic thought are correlated at the cultural level but often not correlated at the individual level (Na et al., 2010; Talhelm et al., 2014). This was also the case in this dataset (Table S2). Out of 9 inter-correlations between dependent measures, 7 were in the predicted direction, but only one was significant. Eight of 9 correlations were below $r = .10$.

7. A Note on District Names in China

We describe Qingtongxia “district” in Wuzhong “county.” This is different from how many people translate these Chinese terms. Many people would say Wuzhong “city” as a

translation of the Chinese *shi* (市). Although *shi* often denotes cities, we think the term “city” is misleading to most readers.

For one, “city” implies an urban area, but *shi* in China include urban and rural areas. Instead, *shi* are more similar to US counties in the sense that every place in the United States belongs to a county. Every city belongs to a county (or multiple counties). Every village belongs to a county. Thus, we think it is clearer to most readers if we use the term “county.”

8. Method Details

Demographics

Students reported their family’s subjective socio-economic status based on the following question: “If we divide current society into 5 levels, which level do you think your family belongs to?” (如果把当前整个社会分成以下 5 个阶层的话，您认为您的家庭处于哪一层级？). The response options were 1 (*upper*), 2 (*upper middle*), 3 (*middle*), 4 (*lower middle*), 5 (*lower*).

Participants reported highest parental education from the following categories: 1 (*elementary school and below*), 2 (*junior high school*), 3 (*senior high school/secondary specialized school/technical secondary/career high school*), 4 (*professional training college*), 5 (*bachelor degree*), 6 (*master’s degree or above*). This represents the highest level attained by either parent. Thus, if one parent has higher education, the response option would represent that parent. The original wordings are available in the supplemental materials.

In the main text, we report that older participants thought more holistically than younger participants on the triad task. However, this effect was driven by just 12 participants who were 14 years old. Excluding these participants, age differences were not significant $B = 0.05$, $p = .380$, 95% CI $[-0.06, 0.15]$, $r = .05$.

9.1 FLT – Were rice-wheat differences habituation?

Participants completed the Framed Line Task in a fixed order, starting with the relative task and ending with the absolute task. There were three practice trials that started each section, followed by six trials.

Because rice-wheat differences were significant for the practice questions but only marginal for the main trials, we ran analyses to test whether there was evidence of habituation. To do this, we broke down rice-wheat differences in trial-by-trial error. The trial-by-trial error showed that students from the rice and wheat areas were roughly similar for the first half of the task (the relative tasks). But then a large difference emerged on the first four trials of the absolute task. Differences were mostly small on the last 5 trials.

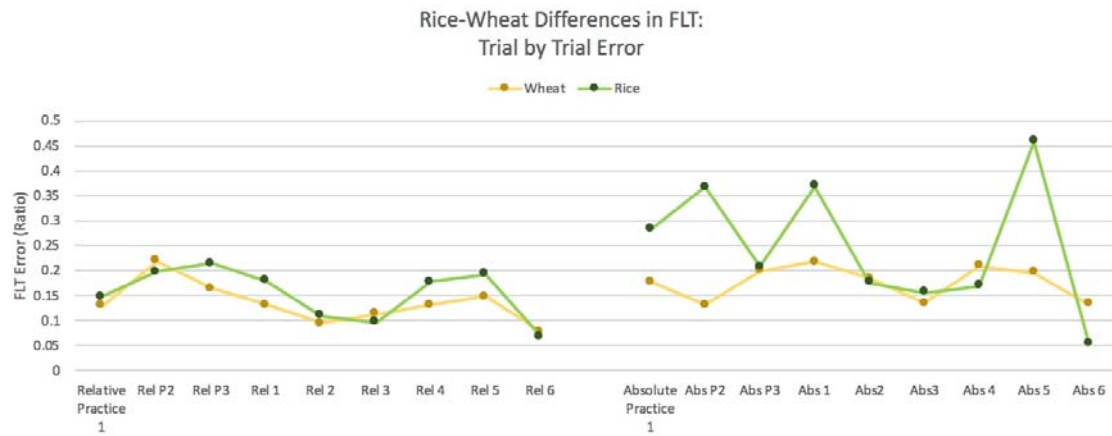


Figure S4. Trial by trial error on the FLT, broken out for students from the rice area versus wheat area. The largest rice-wheat differences were small until the beginning of the absolute task. Rice-wheat differences were fairly large for the first four trials and then became smaller.

This could be evidence of difficulty switching between tasks, particularly for students in the rice area. In a similar way, this could also be seen as evidence for habituation, since students from the rice area gradually reduced their error on the absolute task. This could fit with the idea that cultural differences are largest when people in the different areas first encounter a task or a problem, but then reduce as the groups get used to doing the task.

Future studies could try pulling apart the effects of switching versus habituation by having participants take many trials, with random switching between tasks. This would require increasing the number of trials and adding switching back and forth between tasks. However, switching may well be something that participant can habituate to, so pulling apart the two may not be as easy as it sounds.

9.2 Assessing Students Using Hands or Pencils to Measure FLT

The FLT instructions tell students not to use their hand, pen, or other object to measure the lines. However, we cannot guarantee that students did not “cheat” in this way. One way to assess this from the data is to look for students with suspiciously low levels of error.

After inspecting average error, we drew a cutoff of 63mm of total error across all 18 trials. This would represent average error for each trial of less than 3.5mm. This seems a conservative estimate for cheating because the average length of a correct answer on relative trials is 83.6mm. It seems unlikely that participants can repeatedly draw 8cm long lines while controlling error within 3.5mm. Thus, these participants were probably using their hand or pen rather than relying on their visual judgment.

We ran analyses excluding 14 students who had less than 63mm of total error. In this sample, rice-wheat differences are significant on both the practice questions $t(1, 385) = 5.27, p < .001, d = 0.54, 95\% \text{ CI } [0.34, 0.74]$ and the later formal questions $t(1, 385) = 2.13, p = .034, d = 0.22, 95\% \text{ CI } [0.02, 0.42]$.

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Table S1
Demographic Comparison Between Qingtongxia and Yuanzhou

	N	M	SD	<i>t</i>	<i>p</i>
Age					
Qingtongxia	176	15.56	0.63	0.53	.597
Yuanzhou	223	15.52	0.73		
Self-Reported SES					
Qingtongxia	179	2.44	0.74	0.07	.942
Yuanzhou	223	2.43	0.69		
Parental Education					
Qingtongxia	177	2.29	0.79	-3.65	< .001
Yuanzhou	222	2.67	1.18		
Family Income					
Qingtongxia	179	2.76	1.10	4.47	< .001
Yuanzhou	223	2.23	1.26		

Note: Parental education is coded numerically from 1 (*primary school and below*) to 6 (*master's degree or higher*). Family income is coded from 1 (*1,000 RMB and below*) to 10 (*above 10,000 RMB*).

Table S2
Correlations Between Dependent Measures

	Correlation with		
	Triad Relational Pairings	Loyalty/Nepotism	Sociogram Self-Inflation
Loyalty/Nepotism	.048		
Sociogram Self-Inflation	-.082	-.004	
FLT Relative Bias	-.036	.015	-.014
FLT Relative Bias (Practice Questions)	-.032	.023	-.138**

Note: ** $p < .01$. Shaded boxes correlate in the opposite direction from what would be expected.

Original Task Materials

Starting on the next page

Note that the formatting of the FLT pictures often gets disrupted by Word, so the formatting may appear incorrectly (such as boxes not positioned correctly on the page).

青少年价值观调查

致参与调查研究的学生：

您好！首先衷心感谢您参与此次调查研究。

这组问卷和实验是由中国科学院心理研究所设计，旨在研究青少年的自我心理特征、了解相关的情绪体验和认知情况。

调查采用不记名方式，填写的所有信息只作科学研究之用，调查资料将会严格保密，研究结果只展现综合数据，不涉及任何个人信息。

研究结果的可信赖度取决于您对问题与实验的认真和客观回答，请您仔细阅读各项问题，真实地表达您的想法。您所提供的资料对我们的研究会有很大的帮助。

最后，再次对您的参与及帮助表示衷心的感谢！

第一部分 基本信息

请回答有关您个人或家庭的情况，您提供的所有资料只供科学研究所用，不会告知其他无关人员。请您在下面横线处填写，或选择与实际相符的选项打“√”。

Q1、性别： 1. 男 2. 女

Q2、年龄：

Q3、民族： 1. 汉族 2. 回族 3. 蒙古族 4. 满族 5. 其他

Q4. 您**父母亲**的最高学历：（若父母学历不同，选择学历较高的一方）

1. 小学及以下 2. 初中 3. 高中/中专/技校/职中 4. 大专 5. 大学本科
6. 硕士及以上

Q5. 您家庭的人均月收入是多少？（单选）

- ☐1000元以下 ☐1001—2500元 ☐2501元—4000元 ☐4001元—6000元
☐6001元—8000元 ☐8001元—10000元 ☐10001元-15000元 ☐15001元—20000元
☐20001元—50000元 ☐50000元以上

Q6. 如果把当前整个社会分成以下5个阶层的话，您认为**您的家庭**处于哪一层级？

1. 上 2. 中上 3. 中 4. 中下 5. 下

Q7、您是否在本地出生？

1. 是

2. 否，其他地方: (请在横线上写出您的出生地) _____省_____市

(例如，宁夏省固原市)

Q8、您是否在本地长大？

1. 是

2. 否，其他地方: (请在横线上写出您的出生地) _____省_____市

(例如，宁夏省固原市)

Q9、您从小是在农村还是城市长大？

1. 农村

2. 城市

情景模拟

第一题

请任意选择一位您的好朋友，并在下面的横线上写下他（她）的名字。如果您觉得不方便填写真实姓名，可以只写这位好友的姓或者名。

想像如下一个情景。你和你选出的这位好友最近完成了一项商业交易。你发现对于交易相关的重要信息，这位好友对你是诚实的，因而你获得了 1000 人民币。如果这位好友提供给你不真实的信息，你将少获得 50%。

你现在有一次机会可以奖励这位好友，但是需要你动用自己的钱。你可以用 1 : 10 的比率给这位好友钱。换句话说，你每花 10 块钱，可以奖励这位好友 100 块钱。你最多可以奖励这位好友 1000 块钱。

这位好友不能往你的银行帐户里加钱。

你会如何奖励你这位朋友呢？

- ☐ 奖励这位好友 1000 人民币（花费你自己 100 人民币）
- ☐ 奖励这位好友 900 人民币（花费你自己 90 人民币）
- ☐ 奖励这位好友 800 人民币（花费你自己 80 人民币）
- ☐ 奖励这位好友 700 人民币（花费你自己 70 人民币）
- ☐ 奖励这位好友 600 人民币（花费你自己 60 人民币）
- ☐ 奖励这位好友 500 人民币（花费你自己 50 人民币）
- ☐ 奖励这位好友 400 人民币（花费你自己 40 人民币）
- ☐ 奖励这位好友 300 人民币（花费你自己 30 人民币）
- ☐ 奖励这位好友 200 人民币（花费你自己 20 人民币）
- ☐ 奖励这位好友 100 人民币（花费你自己 10 人民币）
- ☐ 不奖励这位好友

第二题

这次想象你和你选出的这位好友完成了同样的一项商业交易，但你这次发现对于交易相关的重要信息，这位好友并不诚实。结果你仅仅获得了 1000 人民币。如果这位好友提供给你真实的信息，你将多获得 50%。

你现在有一次机会可以惩罚这位好友，条件和上次一样：你每花 10 块钱，可以惩罚这位好友 100 块钱。

这位好友不能从你的银行帐户里提取钱。你也不能得到这位朋友从你这里拿走的钱。

你会如何惩罚你这位朋友呢？

- ☐ 惩罚这位好友 1000 人民币（花费你自己 100 人民币）
- ☐ 惩罚这位好友 900 人民币（花费你自己 90 人民币）
- ☐ 惩罚这位好友 800 人民币（花费你自己 80 人民币）
- ☐ 惩罚这位好友 700 人民币（花费你自己 70 人民币）
- ☐ 惩罚这位好友 600 人民币（花费你自己 60 人民币）
- ☐ 惩罚这位好友 500 人民币（花费你自己 50 人民币）
- ☐ 惩罚这位好友 400 人民币（花费你自己 40 人民币）
- ☐ 惩罚这位好友 300 人民币（花费你自己 30 人民币）
- ☐ 惩罚这位好友 200 人民币（花费你自己 20 人民币）
- ☐ 惩罚这位好友 100 人民币（花费你自己 10 人民币）
- ☐ 不惩罚这位好友

第三题

这次想象和完成这项商业交易的为一位陌生人，您第一次与他/她打交道。你发现对于交易相关的重要信息，这个陌生人是诚实的。结果你获得了 1000 人民币。如果这位陌生人提供给你不真实的信息，你将少获得 50%。

你现在有一次机会可以奖励这位陌生人，但是需要你动用你自己的钱。你可以选择一种方式，相当于 1：10 的比率给这位陌生人钱。换句话说，你每花 10 块钱，可以奖励这位陌生人 100 块钱。你最多可以奖励这位陌生人 1000 块钱。

这位陌生人不能往你的银行帐户里加钱。

你会如何奖励你这位陌生伙伴呢？

- ☐ 奖励他/她 1000 人民币（花费你自己 100 人民币）
- ☐ 奖励他/她 900 人民币（花费你自己 90 人民币）
- ☐ 奖励他/她 800 人民币（花费你自己 80 人民币）
- ☐ 奖励他/她 700 人民币（花费你自己 70 人民币）
- ☐ 奖励他/她 600 人民币（花费你自己 60 人民币）
- ☐ 奖励他/她 500 人民币（花费你自己 50 人民币）
- ☐ 奖励他/她 400 人民币（花费你自己 40 人民币）
- ☐ 奖励他/她 300 人民币（花费你自己 30 人民币）
- ☐ 奖励他/她 200 人民币（花费你自己 20 人民币）
- ☐ 奖励他/她 100 人民币（花费你自己 10 人民币）
- ☐ 不奖励他/她

第四题

这次想象你和一位陌生人完成了同样的一项商业交易，您第一次与他/她打交道。但你这次发现对于交易相关的重要信息，这位陌生人并不诚实。结果你仅仅获得了 1000 人民币。如果这位陌生人提供给你真实的信息，你将多获得 50%。

你现在有一次机会可以惩罚这位陌生人，条件和上次一样：你每花 10 块钱，可以惩罚这位陌生人 100 块钱。

这位陌生人不能从你的银行帐户里提取钱。你也不能得到这位陌生人从你这里拿走的钱。

你会如何惩罚你这位陌生伙伴呢？

- ☐ 惩罚他/她 1000 人民币（花费你自己 100 人民币）
- ☐ 惩罚他/她 900 人民币（花费你自己 90 人民币）
- ☐ 惩罚他/她 800 人民币（花费你自己 80 人民币）
- ☐ 惩罚他/她 700 人民币（花费你自己 70 人民币）
- ☐ 惩罚他/她 600 人民币（花费你自己 60 人民币）
- ☐ 惩罚他/她 500 人民币（花费你自己 50 人民币）
- ☐ 惩罚他/她 400 人民币（花费你自己 40 人民币）
- ☐ 惩罚他/她 300 人民币（花费你自己 30 人民币）
- ☐ 惩罚他/她 200 人民币（花费你自己 20 人民币）
- ☐ 惩罚他/她 100 人民币（花费你自己 10 人民币）
- ☐ 不惩罚他/她

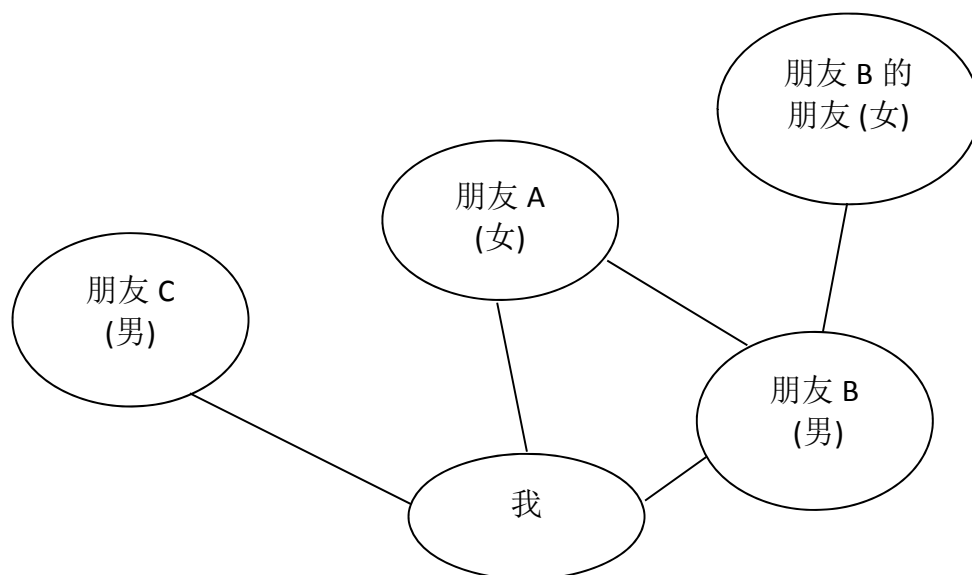
社会关系图任务

在这个任务里, 我们希望你画一张关于你与你朋友, 以及你朋友之间关系的社会关系网图。

首先, 请把自己放到一个圆圈中。然后, 在你的圆周围画上一些圆代表你的朋友, 分别用朋友 A、朋友 B、朋友 C 等表示, 用线把你的朋友和你自己连起来。如果你的任意两个朋友, 他们相互也是朋友, 就在他们之间也连一条线。

请花五分钟的时间完成社会关系网图, 并在朋友下面标注性别, 简写“男”或者“女”即可。

下面是示例, 它描述了一个和他的四个朋友之间的关系。他和 A,B,C 是朋友, 朋友 A 与 B 也互为朋友, 但朋友 B 有一个朋友和他没有直接联系。C 除了和“我”是朋友外不是其他任何人的朋友 (或者并不认识)。



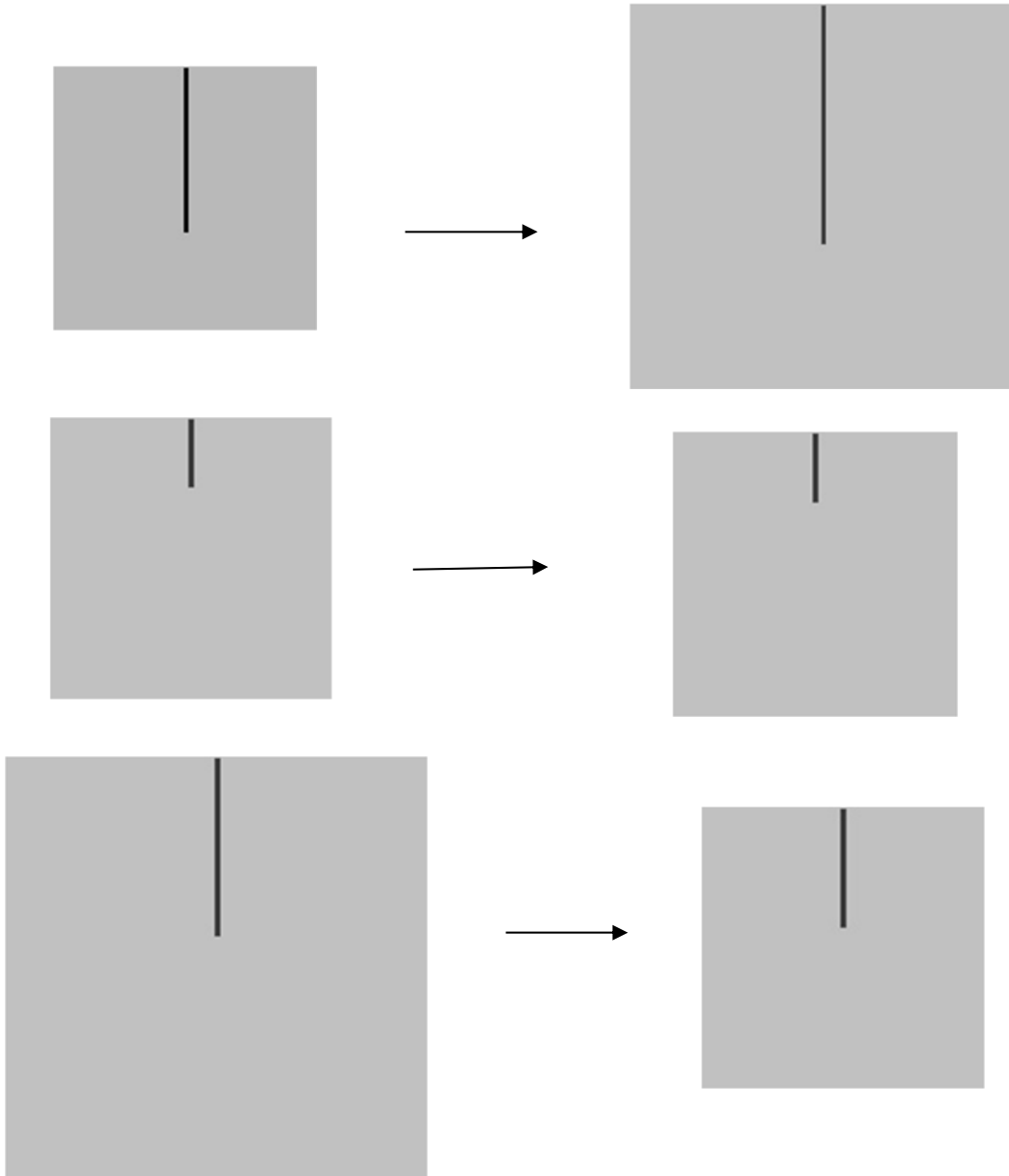
请在下一页画出您的社会关系网图。

把图画在这里：

框架直线任务

1. 相对任务

你将会看到一个内含一条直线的正方形。几秒钟后，请你翻页，然后你会看到一个新的正方形，与原来的正方形相比可能更大，更小或者大小相同。在新的正方形中，请画一条直线，所画的直线与原来的正方形中的直线**相对长度相同**。请看下面的演示范例：

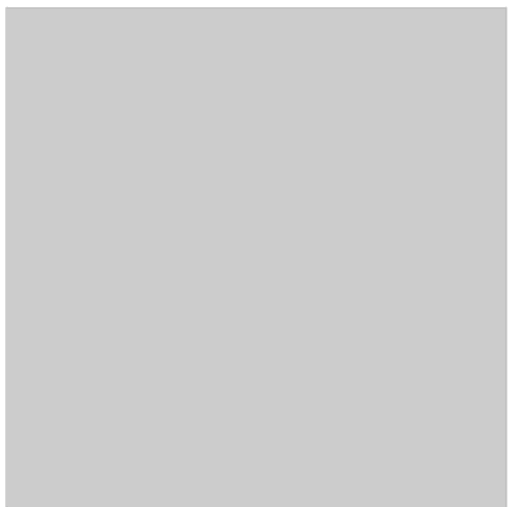


记住，请勿使用笔或手指丈量直线的长度，也不要翻回前一页去比照。

相对任务

练习 1





相对任务

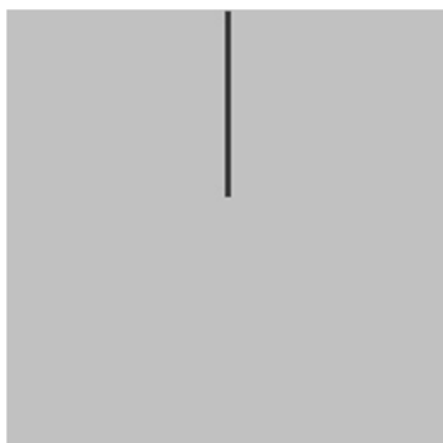
练习 2





相对任务

练习 3

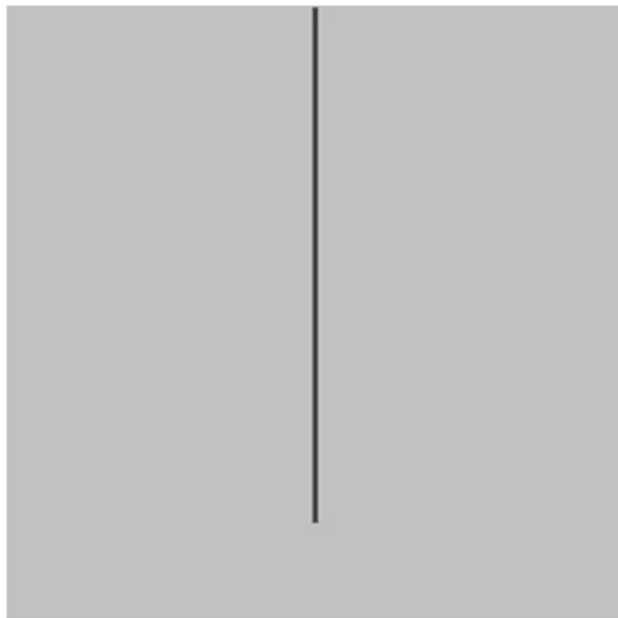




正式任务

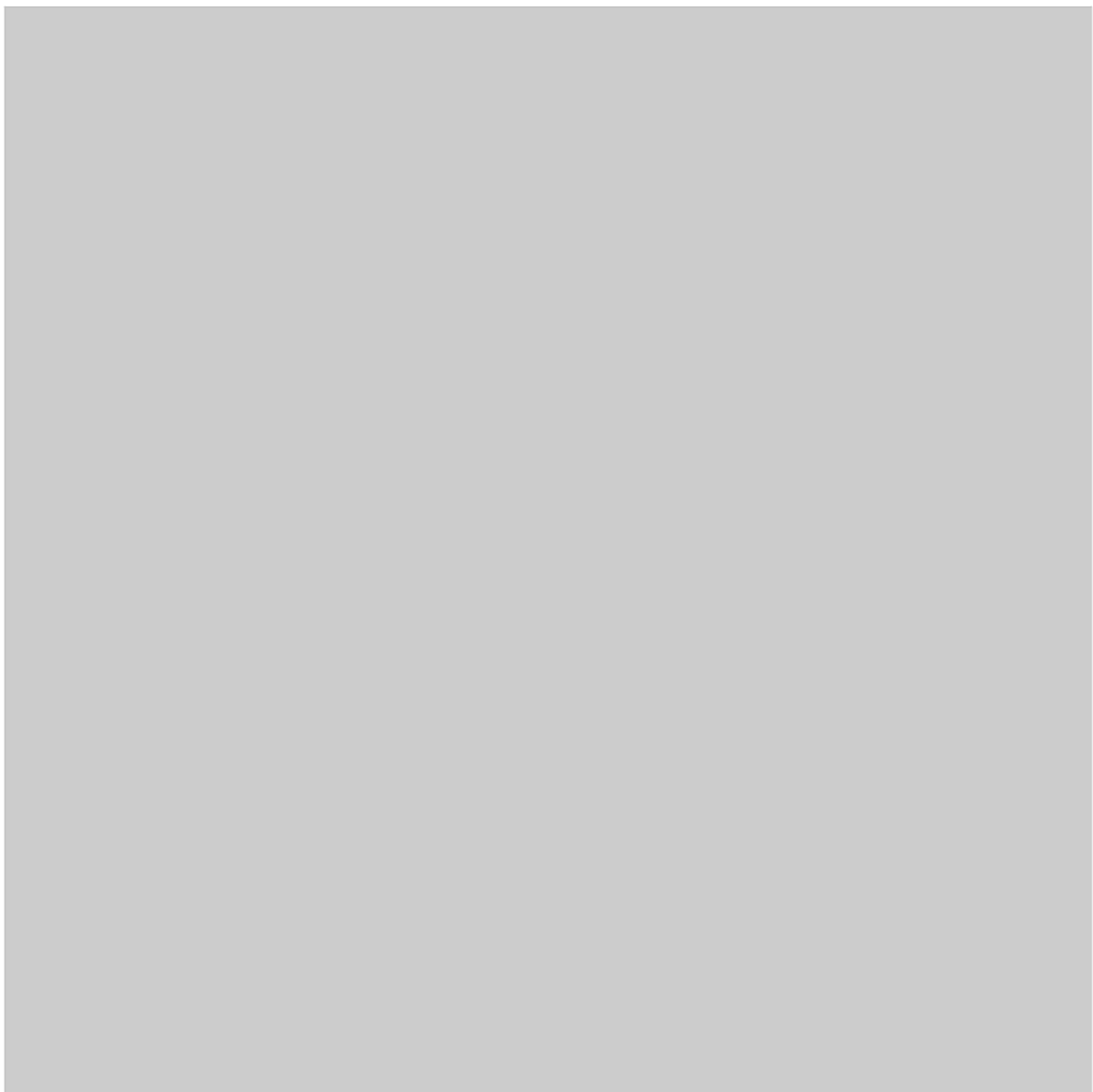
相对任务

1



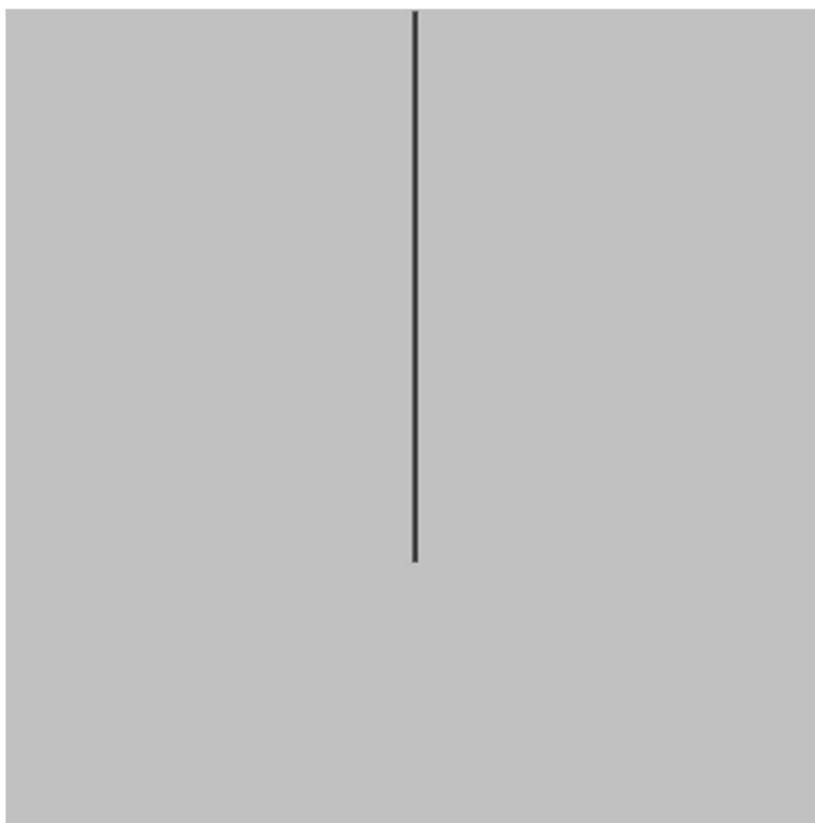
相对任务

1



相对任务

2



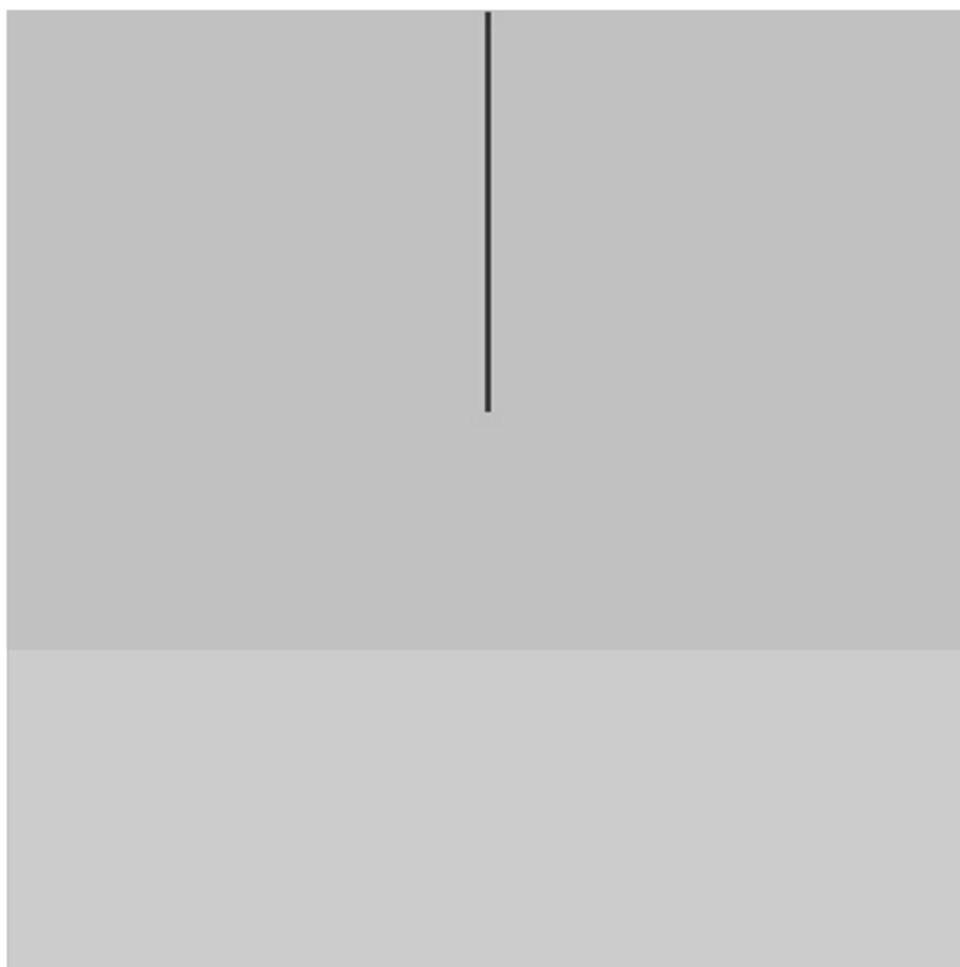
相对任务

2



相对任务

3



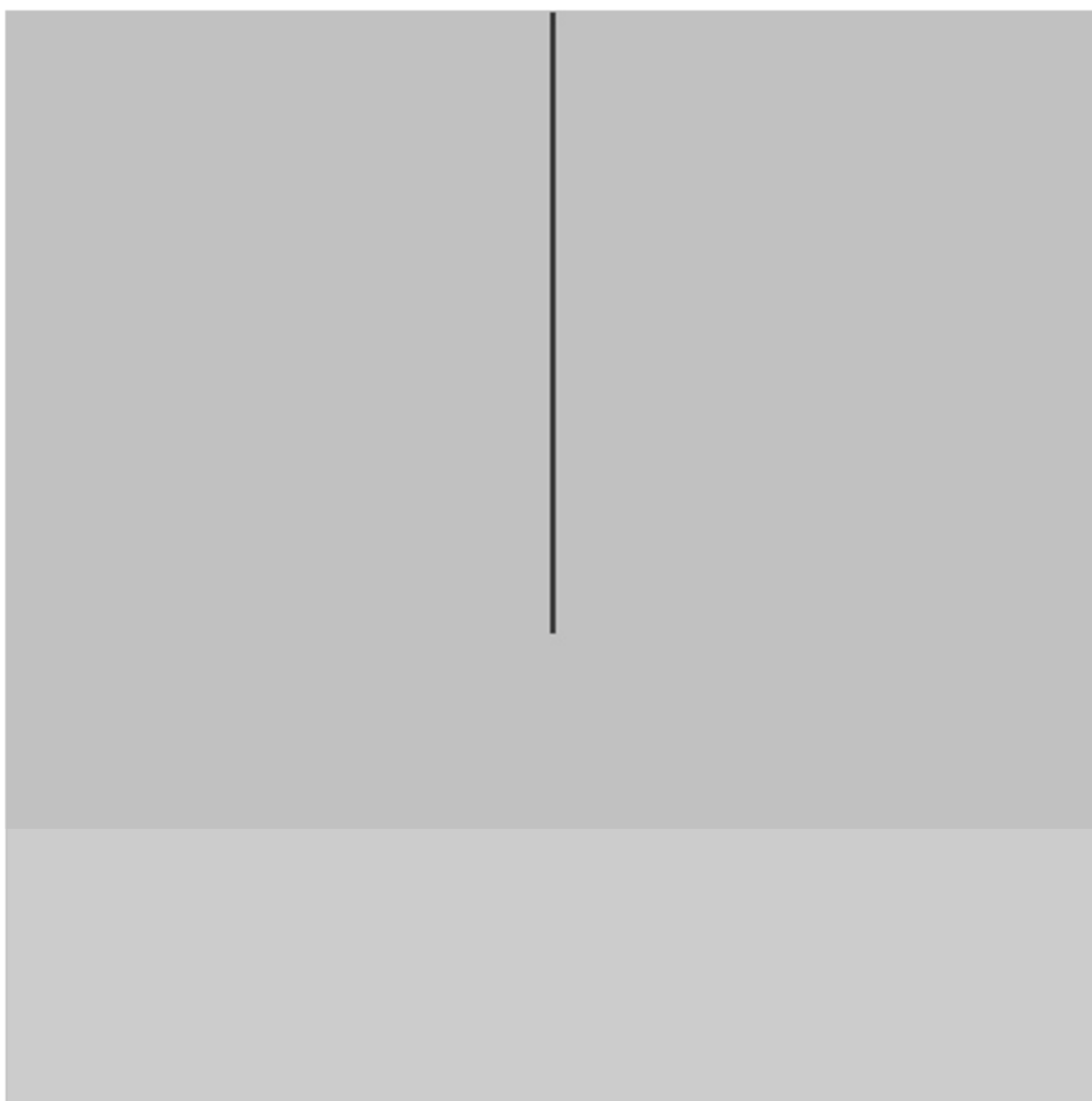
相对任务

3



相对任务

4



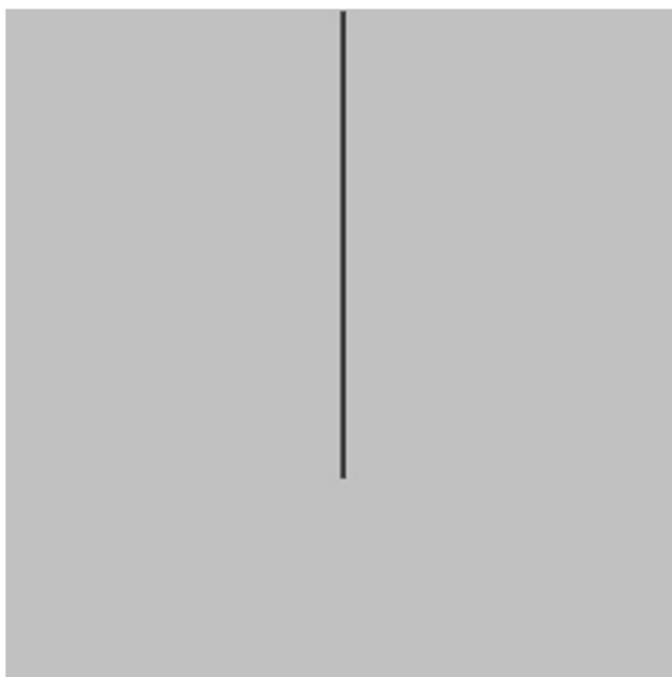
相对任务

4



相对任务

5



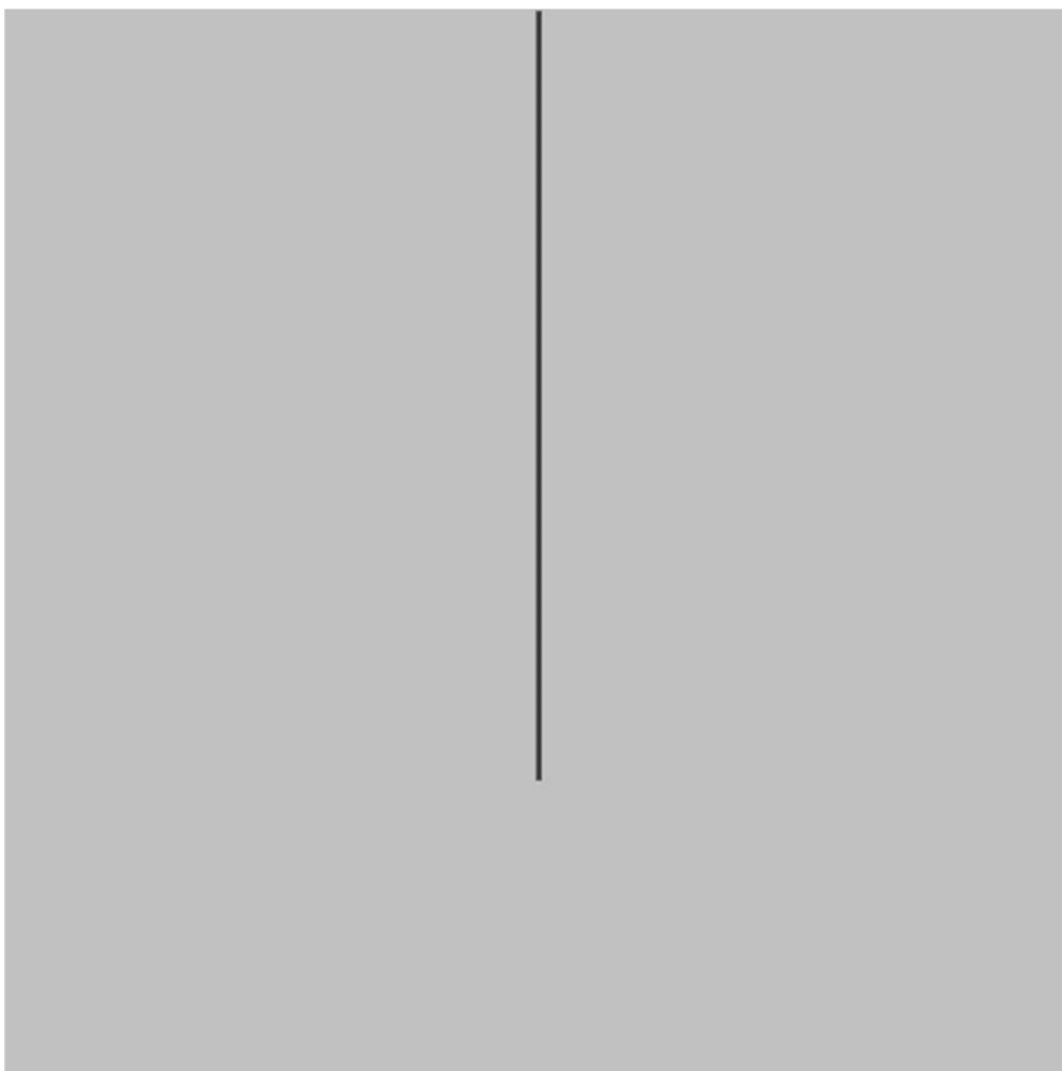
相对任务

5



相对任务

6



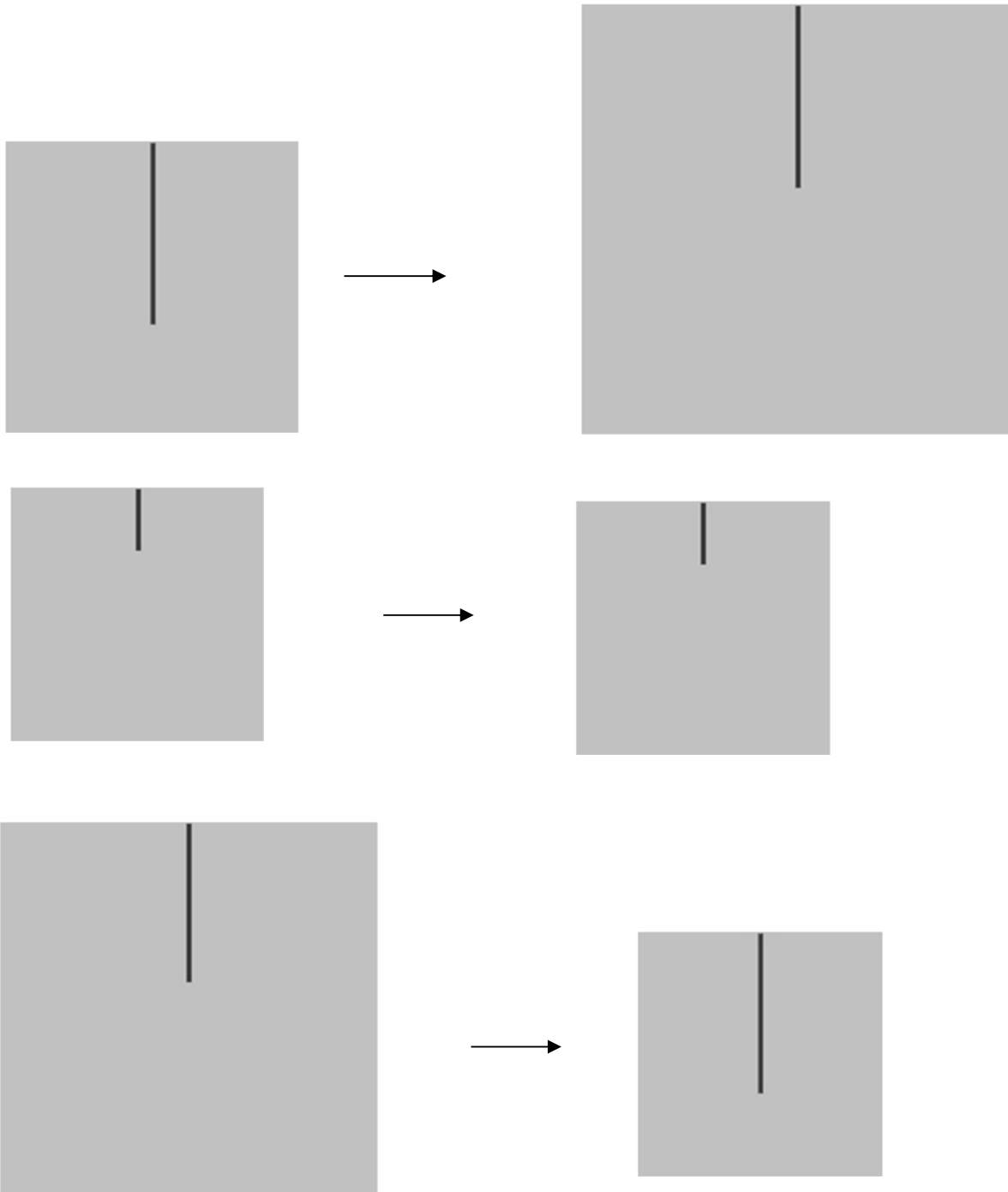
相对任务

6



绝对任务

你将会看到一个内含一条直线的正方形。几秒钟后，请你翻页，然后你会看到一个新的正方形，与第一个正方形相比可能更大，更小或者大小相同。在这第二个正方形中，请画一条直线，所画的直线与第一个正方形中的直线确切长度相同。请看下面的演示范例：



在完成时请勿借助笔或手指丈量直线的长度,也不要翻回前一页去比照。

绝对任务

练习 1

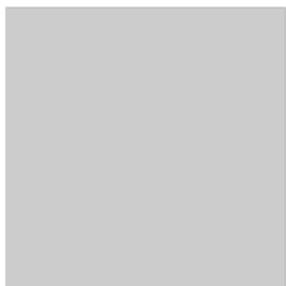




绝对任务

练习 2

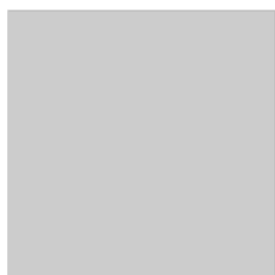




绝对任务

练习 3

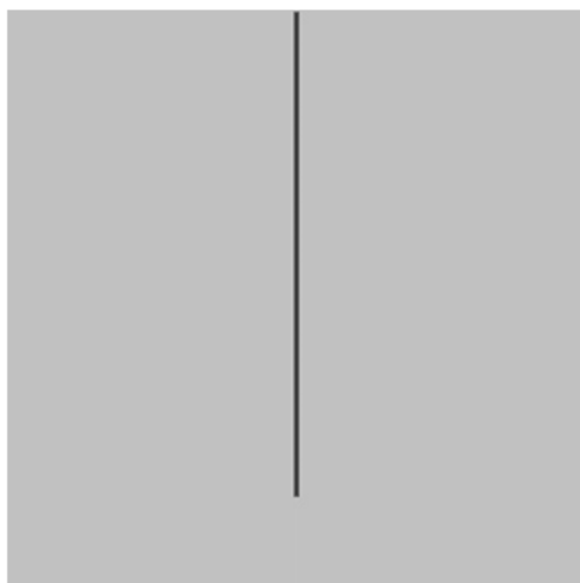




正式任务

绝对任务

1



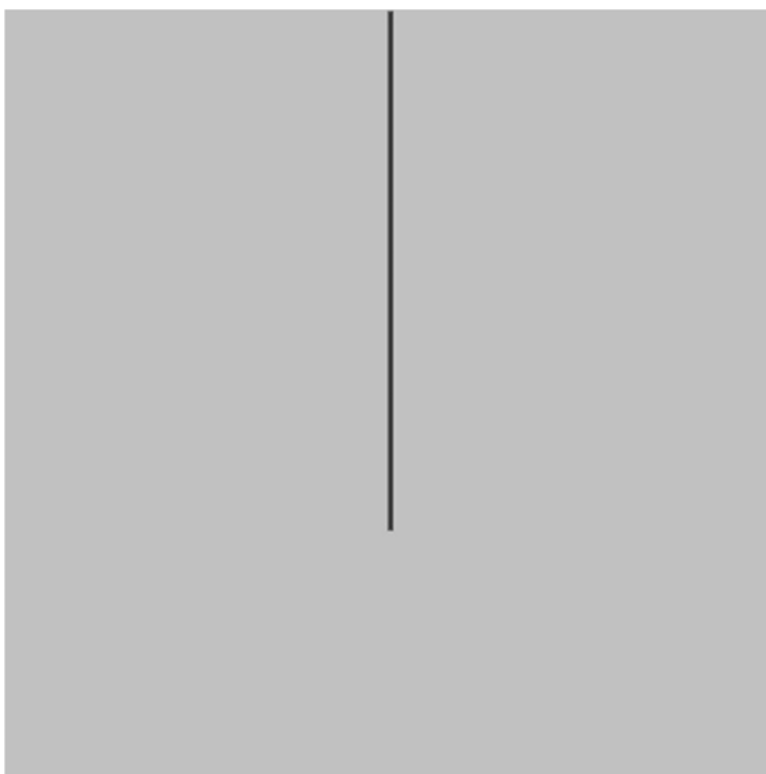
绝对任务

1



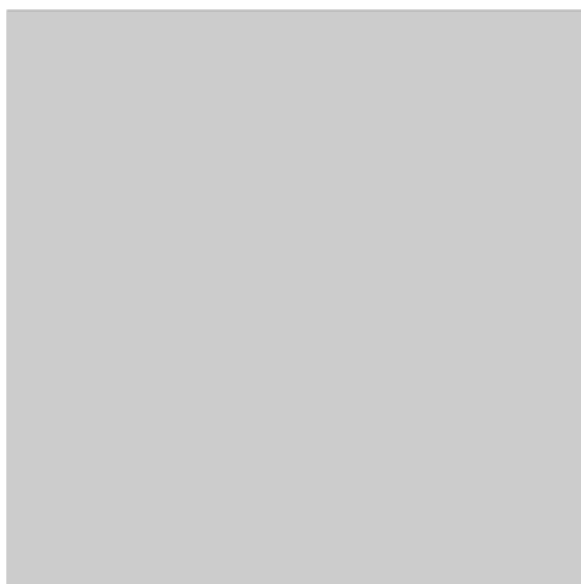
绝对任务

2



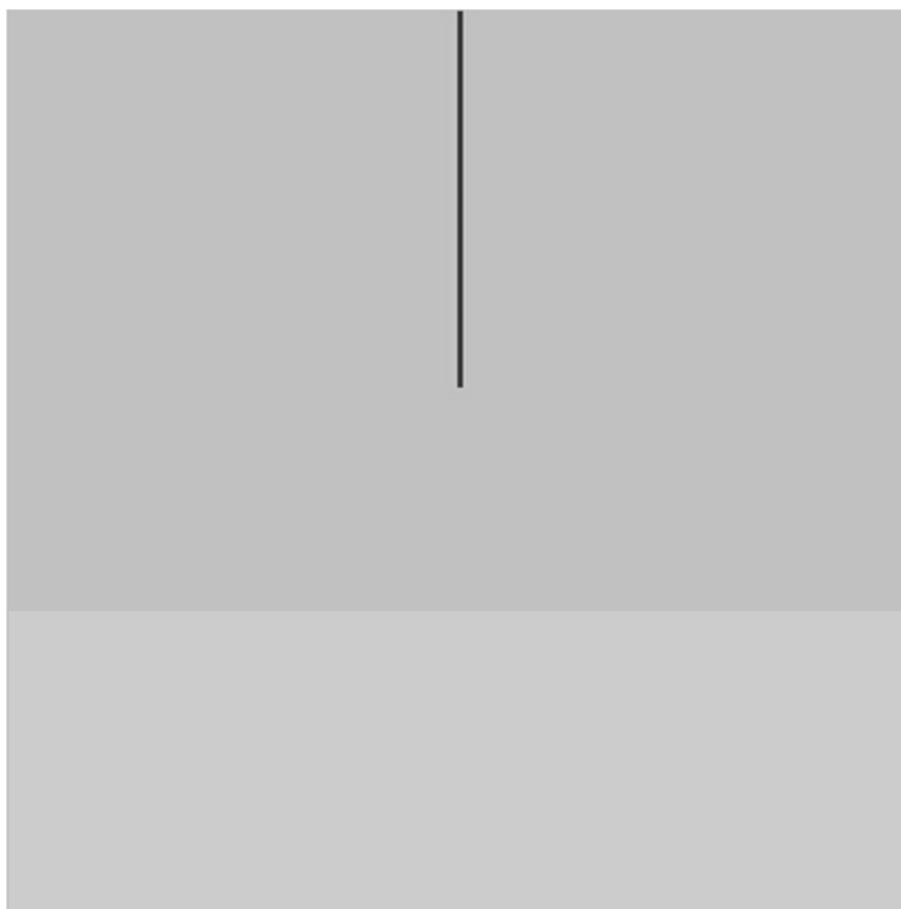
绝对任务

2



绝对任务

3



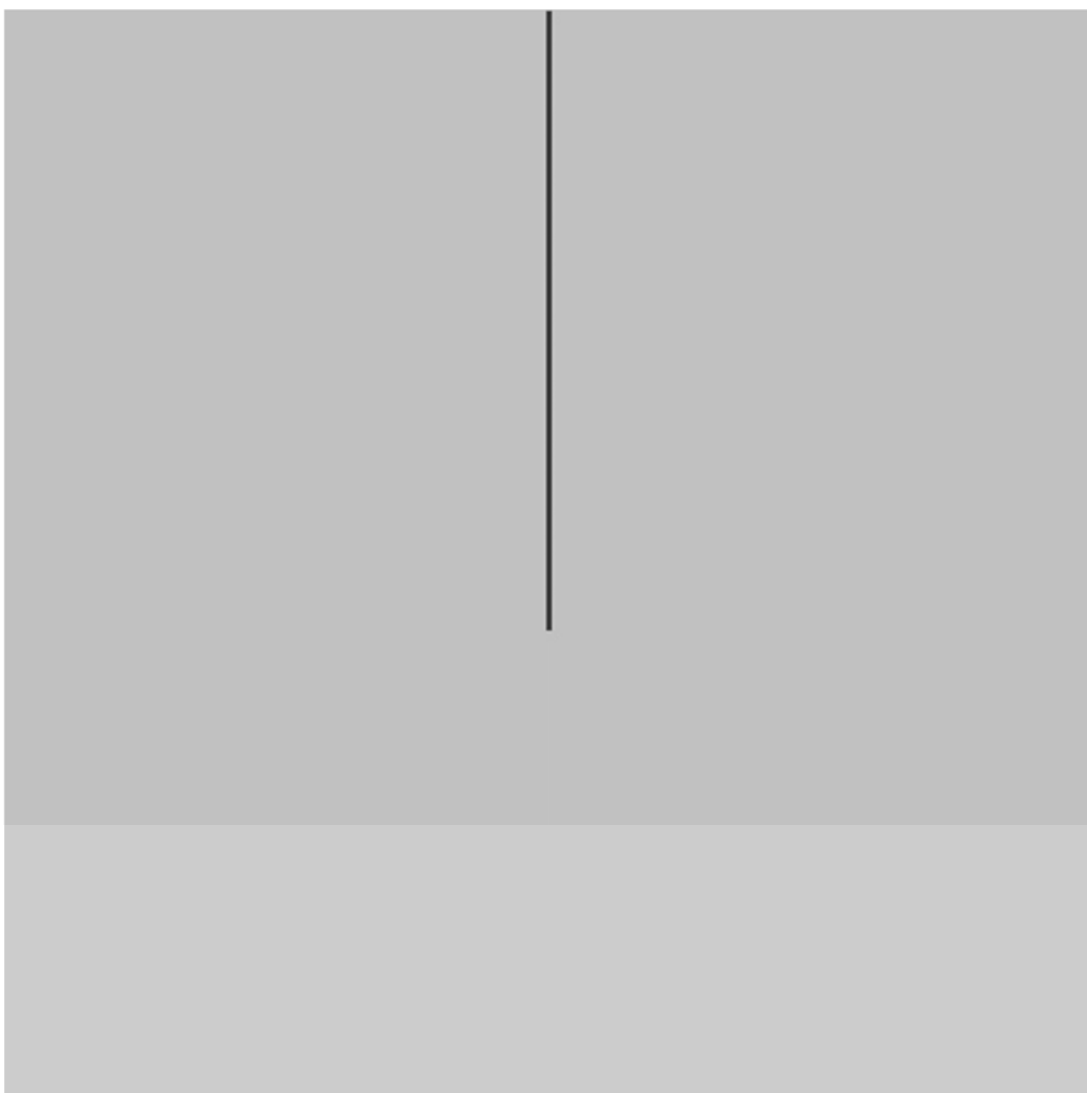
绝对任务

3



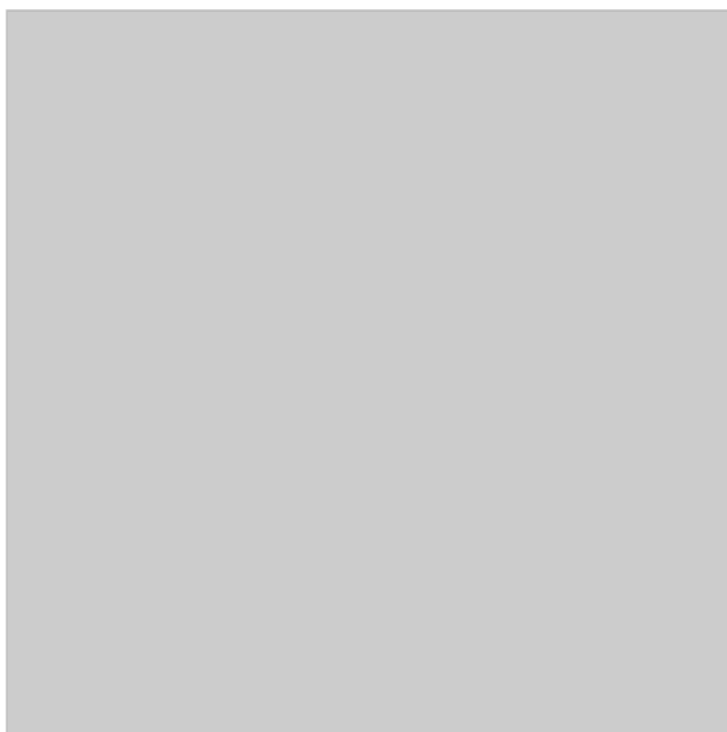
绝对任务

4



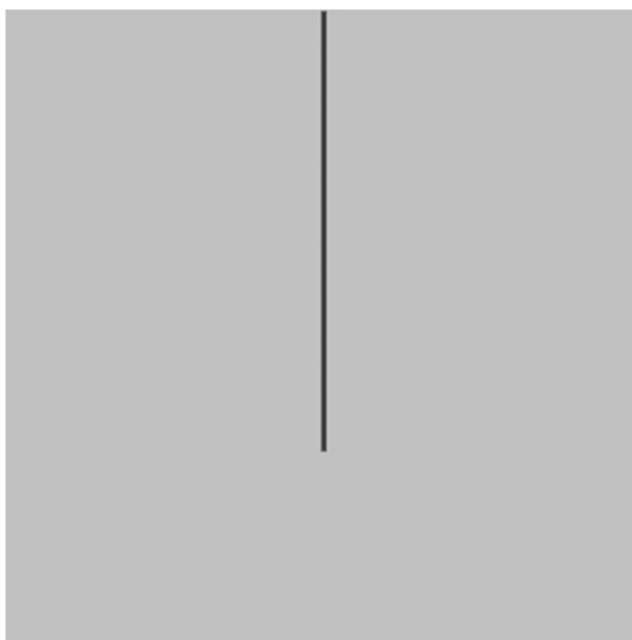
绝对任务

4



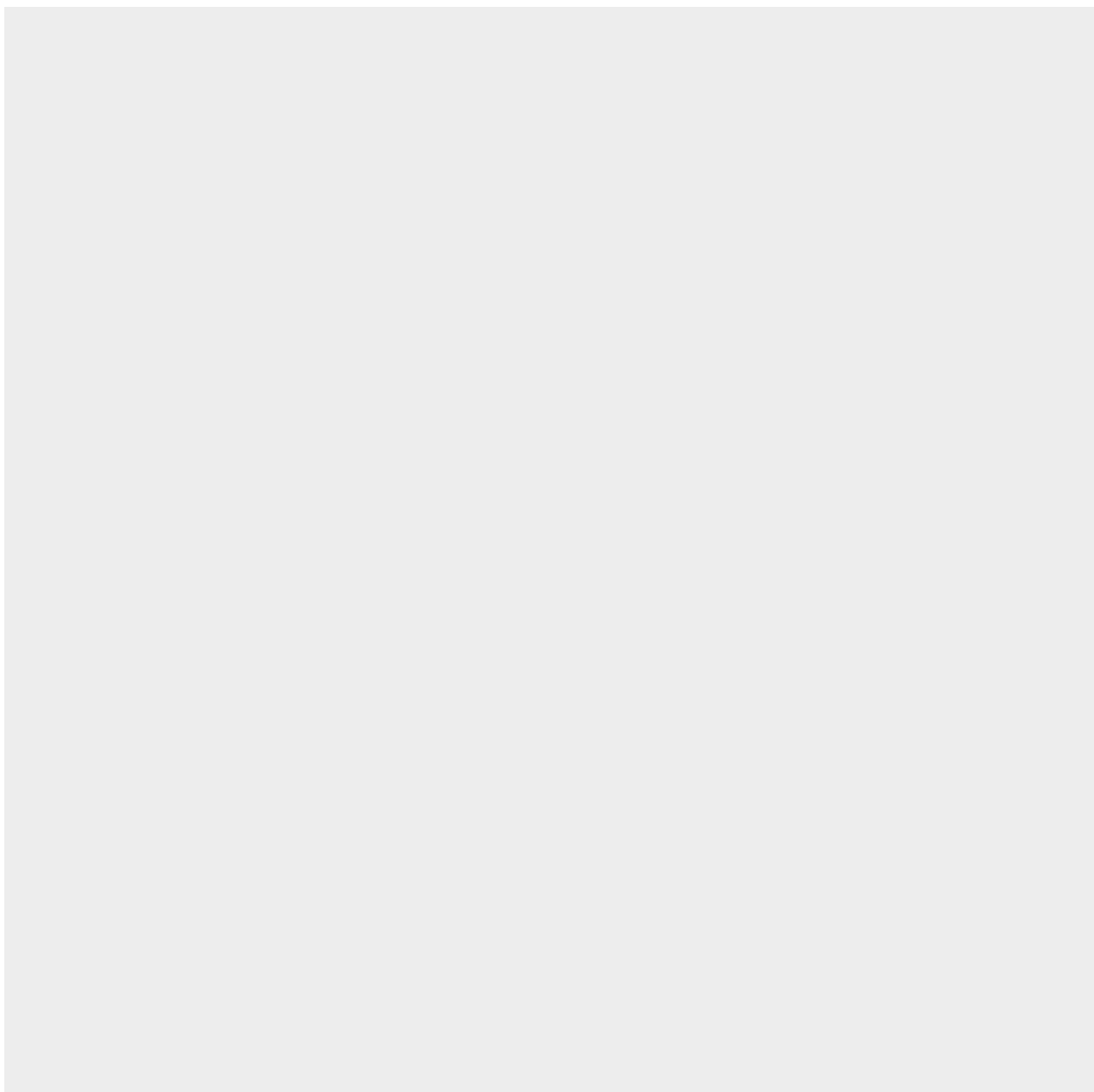
绝对任务

5



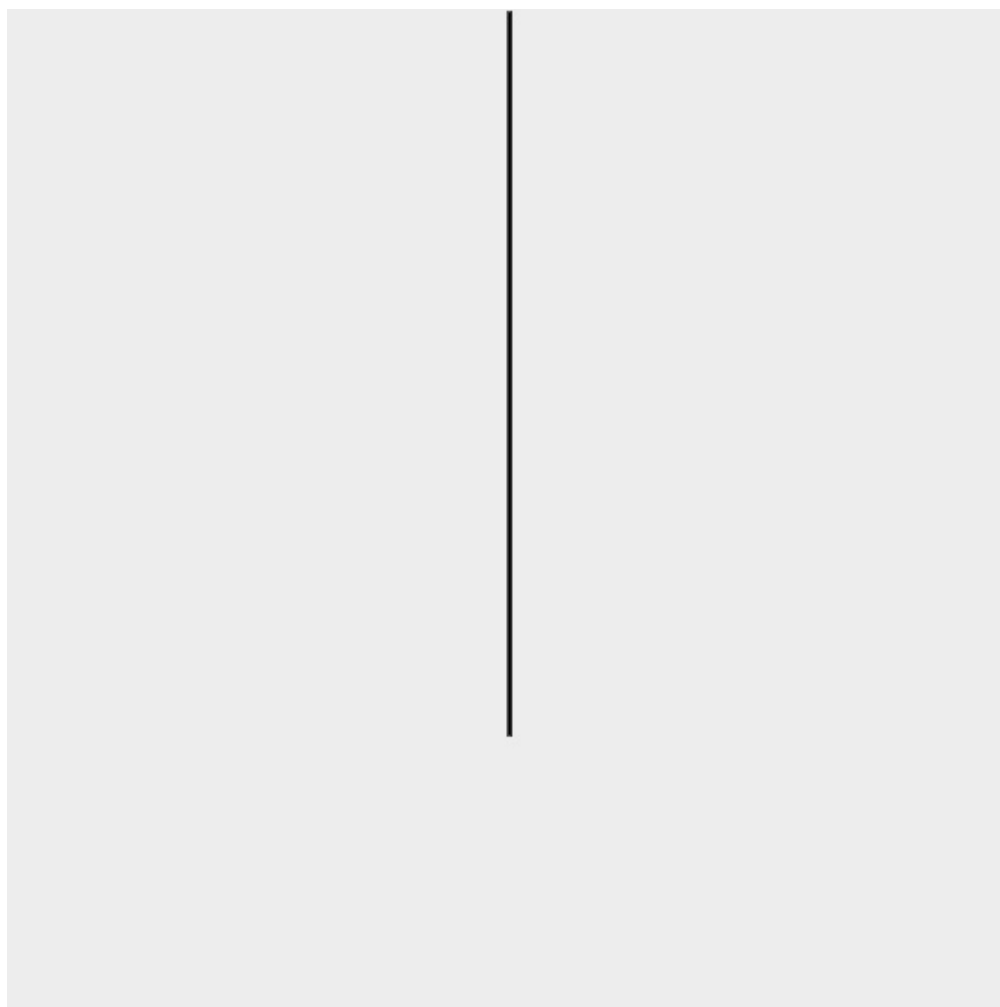
绝对任务

5



绝对任务

6



绝对任务

6

