

The Effect of Being Moved on the Relationship between Humor and Reflective State

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Abstract

Previous studies show a negative relationship between humor and reflection, because humor causes people to pay less attention to nonhumorous contexts. In contrast, the present study examines if humor can stimulate reflection if a message also moves people. Next to that, it is assumed that need for affect has a moderating effect on the relationship between being moved and reflection. A multiple linear regression tested these hypotheses. Results show a positive relation between being moved and reflection among students/recently graduates ($N = 100$). Future research is needed to investigate the causality from this relationship. Furthermore, results provide no evidence for the other hypotheses. Therefore, it is recommended that future research investigate if the results from the present study replicate or not. In summary, the present study demonstrates that there is a strong positive relationship between feeling moved and reflection. On the other hand, this study cannot draw any conclusions on the hypothesis that being moved moderates the effect of humor on reflection, or on the hypothesis that a high need for affect strengthens the relationship between being moved and reflection. Theoretical and practical implications are discussed.

Keywords: humor; being moved; need for affect; reflective state

The Effect of Being Moved on the Relationship between Humor and Reflective State

Humor is an important element of our everyday culture. Humor has a positive impact on the (psychological) well being of human beings. For instance, laughter reduces daily tension in life and humor has the ability to ease stress (Miracle, 2007). Nowadays, comedians manage to live from humor and they can be seen as critical thinkers; comedians often reflect on society and thereby let their own opinion clearly shine through (Hellstrom & Lansley, 2016). They have the power to make people laugh even when they are telling a serious story. In a humorous way comedians may set their audience to reflective thinking, without them even noticing it. Critiques from comedians are increasingly influential on members of the public, because a lot of people believe what comedians say. As an example, the television program *The Daily Show* has 1.4 million viewers each night (Goetz, 2005). Comedian John Stewart hosts *The Daily Show*. Bingham and Hernandez (2009) found that *The Daily Show* has "made a concerted effort to challenge society's most prevalent social and political sensibilities while at the same time reaching a wide audience" (p. 337). A lot of people consider comedians as a legitimate alternative news source (Lichter, Baumgartner & Morris, 2014). During the Presidential elections from 2004, *The Daily Show* broadcasted as much news information as 'real' news programs like ABC Evening News (Fox, 2007). Comedians have a continuous large impact on their audiences, because audiences use the satirical comments of the comedian as a reference point in forming their own judgments and decision-making (Lichter et al., 2014). In this study, I examined whether comedians can set people to thinking.

Aim of the present study. The present study has the following research question: can humor stimulate reflection when a message also moves people? It is hypothesized that humor can *only* stimulate people to get into a reflective state if a message also moves people. It is interesting to examine if being moved can moderate the influence from humor on reflection, so that we get a better understanding of the impact comedians have on their audiences. If humor and reflection are positively related when a message also moves people, comedians can use this strategy to promote reflection in their audiences and they therefore should be seen as well considered, influential actors. The influences from humor and laughter were examined in many previous studies. Also, the concepts of being moved and reflection were described in several scientific articles. However, previous studies did not focus on one interesting question, namely: what is the influence of being moved on the relation between humor and reflection? In the present study I aim to address this gap in social psychological literature by executing an explorative study.

The relation between humor, being moved and reflection

Personal relationships are crucial in the lives of human beings. Nevertheless, people sometimes say things to each other that can be very hurtful. These hurtful comments often occur in the form of critique on each other's friends, family, or romantic partners (Young & Bippus, 2001). To mask these hurtful comments people frequently use humor. However, humor can be risky because it is often ambiguous and people do not mean their jokes literally, but the receiver does not always notice this (Carrell, 1997). On the other hand, in most cases this misunderstanding can simply be solved because humor can easily be taken back ("it was just a joke", Johnson, 1990).

Attributions of humor. Humor can be used for a diverse scale of reasons. Two of these attributions are further described. First, humor can be used as a mask for controversial statements (Zajdman, 1995). People often use humor when they need to transport a hurtful message, because the information then seems to be less intentionally hurtful. Young and Bippus (2001) suggest "incorporating humor may make hurt-evoking statements more palatable to recipients than non-humorously phrased hurtful comments" (p. 35). However, this strategy does not work in every situation or with every conversation partner. Johnson (1990) found that people believe that their own jokes are not an accurate expression of their true attitudes, but at the same time people have more doubts if other people make the 'only joking' claim. Even though humor can easily be taken back, someone cannot be completely sure that the receiver believes that it was just a joke and not meant serious. Therefore, the use of humor can be risky.

Another reason to use humor is to persuade or convince someone. Strick, Holland, Van Baaren, Van Knippenberg and Dijksterhuis (2013) used the concept of schema incongruity to investigate the effects of humor on attention and memory processes. Schema incongruity can be comprehended in unexpectedness and irrelevance. "Unexpectedness refers to information that is somehow incongruent with prior expectations or schemas. . . . Irrelevance, on the other hand, concerns the extent to which a piece of information pertains directly to, and helps the identification of, the theme or message" (Strick et al., 2013, p. 38). Unexpectedness causes higher attention and irrelevance causes lower memory processes, since people pay little attention to process the irrelevant information. With schema incongruity comedians attract attention from their audiences and at the same time enhance recall of the humorous parts of a story. Considering these two attributions of humor, it is interesting to look at the reasons why comedians use humor. Comedians also use humor in some cases to mask a controversial statement or to attract attention. As described, the present

study assumes that humor can *only* stimulate a reflective state when a message also moves people. But what is a reflective state?

In this study, a reflective state is defined as a "type of self-attentive process; examining or inspecting the self" (Campbell, 1999, p. 287). It involves introspection, analytical thinking and reflection (Goldberg, 1982). Dewey (1933) defined reflection as "assessing the grounds (justification) of one's beliefs, the process of rationally examining the assumptions by which we have been justifying our convictions" (p. 9). In addition, Fendler (2003) defined reflection as self-awareness that can generate valid knowledge. Akbari (2007) added "from the viewpoint from Fendler (2003), any reflection is a positive activity, since it will result in self-understanding and knowledge of the self. The same idea is also echoed by Socrates and Freud" (p. 194). Getting into a reflective state therefore takes a lot of cognitive attention. The question that arises from this definition of reflective state is: do audiences have the opportunity to reflect during a cabaret show if a high cognitive attention is needed? Strick, Holland, Van Baaren and Van Knippenberg (2010) found that humor causes less attention to the nonhumorous context. "Given that perceivers have to divide their attention between humor and nonhumor, it is likely that most of their cognitive resources will be spent on the processing of humor, which leaves fewer resources available for processing the nonhumorous context" (Strick et al., 2010, p. 38). In this study, it is therefore expected that audiences will not reflect on the philosophy behind a humorous message. Consequently, the first hypothesis of this study is that there is a negative relation between humor and reflective state. Although the expected relation between humor and reflection is negative, it presumably becomes more positive if a message also moves people. Before testing this statement, the concept of being moved needs to be clarified.

The concept of feeling moved. As described, being moved can presumably moderate the impact of humor on reflection. Most people have a global idea of what 'feeling moved' feels like, but what defines this concept? In this study, being moved refers to the feeling of being overwhelmed by emotion. Feeling moved typically involves feelings of sadness as well as joy, which is why it is categorized as a *mixed* emotion (Strick & Van Soolingen, 2017). Feeling moved can be derived from bodily sensations such as goosebumps, tears and a warm feeling in the centre of the chest (Schubert, Zickfeld, Seibt & Fiske, 2018). The level of which an individual feels moved depends on the degree to which a core value is manifested (Strick & Van Soolingen, 2017). Values can be defined as goals that people see as guiding principles throughout their individual life (Schwartz, 1992). In addition, core values are values that are particularly central to human beings (e.g., love). Hence, when individuals pay

attention to core values and plausibly also reflect on them, they (sooner) experience feelings of being moved. Therefore, the second hypothesis of this study is that there is a positive relation between being moved and a reflective state.

Summarized, previous studies show that the main relation between humor and reflection is negative and the main relation between being moved and reflection is positive. I assume that the negative relation between humor and reflection can become positive if a message also moves people. Hence, the third hypothesis of the present study is that being moved moderates the relation between humor and reflection. As described, feeling moved is mostly caused by core values (Strick & Van Soolingen, 2017). Maio and Olson (1998) stated that values are strongly based in affect. This means that need for affect can influence the level in which individuals feel moved. Assuming this, it is also interesting to test if individual differences in need for affect can influence the relation between being moved and reflection. Therefore, the definition of need for affect needs to be clarified first.

The moderating role of need for affect

Need for affect is an important concept in understanding processes that are related to personal feelings and emotions. Maio and Esses (2001) conceptualized the need for affect as "the general motivation of people to approach or avoid situations and activities that are emotion inducing for themselves and others" (p. 585). They assume that there are personal differences in the amount of motivation people have to seek out emotions. This means not everyone *likes* the feeling of being moved. Based on the conceptualization of affect described by Fiske and Tayler (1990), emotions, moods, preferences, and evaluations are important factors in the individual differences in need for affect. "Although people typically desire some affective states (e.g., positive emotions) more than others (e.g., negative emotions), the notion of the need for affect assumes that there will be meaningful individual differences in the pursuit of affect on average" (Maio & Esses, 2001, p. 586). These individual differences in the pursuit of emotions causes that some people will seek out emotions and other people will not. Individuals who have a high need for affect want to pursue their emotions. In the present study it is assumed that people with a high need for affect probably feel (more) moved and therefore be more likely to get into a reflective state. On the other hand, people with a low need for affect feel (less) moved, so it is conceivable that they reflect less. Hence, the fourth hypothesis of this study is that need for affect moderates the relation between being moved and reflection.

In the present study an online questionnaire was used to test the hypotheses and measure the main variables: humor, being moved, need for affect, and reflective state. Before

filling in the questionnaire, participants watched a short video of a comedian who told a moving story in combination with aspects of humor. The data for this study was collected within one month and only students/recently graduates were requested to fill out the questionnaire. The results were analysed through a multiple linear regression. Figure 1 shows the conceptual model of the present study.

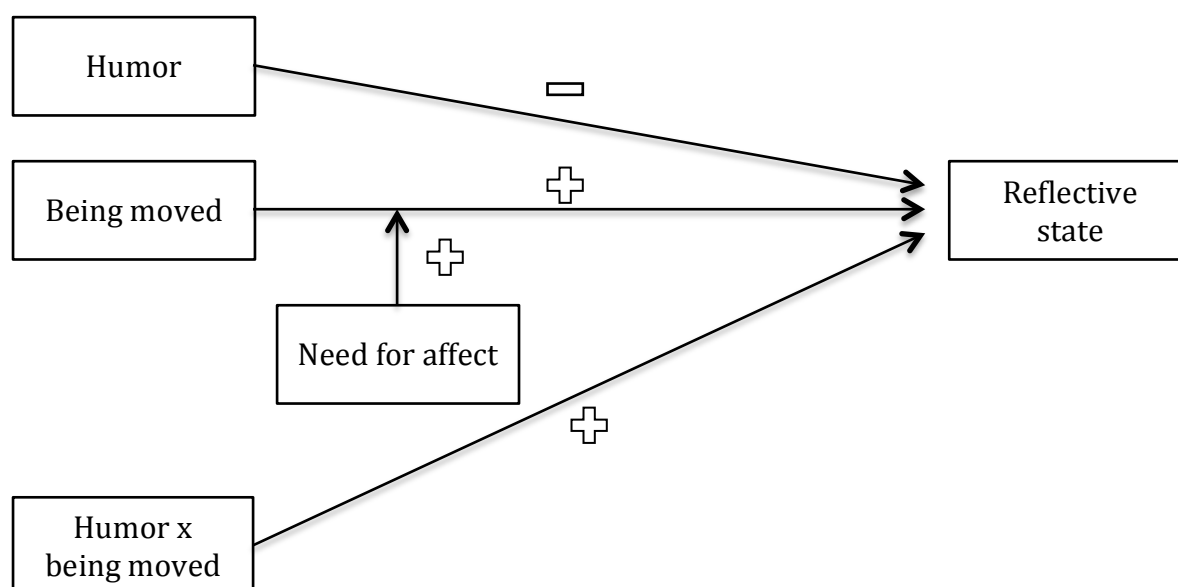


Figure 1. The conceptual model: a schematic overview of the dependent variable, independent variables, interaction effect and moderation effect.

Method

Participants

One hundred and forty-nine participants started the questionnaire. Forty-nine participants did not watch the YouTube video or did not fill in all the questions of the questionnaire. These forty-nine participants were therefore excluded from the sample of this study. The final sample contained hundred participants. These hundred participants were students/recently graduates (73 women, 27 men, $M_{age} = 23.42$ years, age range: 18-34 years, $SD = 3.11$). Participation was voluntary, hence, the participants did not receive any reward in return. The majority of the participants ($n = 74$) are still in college; a small portion ($n = 23$) recently graduated and only three participants did not finish their education (for additional participants characteristics, see Appendix B). Considering the small age range and the fact that most participants were female students, one can say that the sample was homogenous. Therefore, the findings from this research are generalizable to female students.

Materials

I have developed the instrument that is used in the present study. The questionnaire contains twenty-four questions and the complete questionnaire is constructed in Dutch (for the complete questionnaire, see Appendix A). Participants were requested to fill in the questions in the following order: the first three questions were demographic questions about the age, gender and education level of the participant. Next, participants were shown a short video. The video was found on the website YouTube, and can be watched via the following link: <https://www.youtube.com/watch?v=Iqn6JZRomnI>. The video lasts 6.20 minutes and shows a fragment from comedian Russell Howard. Russell tells a story about the 14-year old Deryn Blackwell, who suffers from cancer. Deryn wrote a letter to (his favorite comedian) Russell and in return Russell visited the sick boy. During that visit Deryn asked Russell if he wants to come to his funeral in a ridiculous suite. Russell hesitated but eventually agrees. At the end of the video Russell explains that Deryn has recovered and at that moment Deryn walks up the stage in the ridiculous suite. This is a moment that is moving and humorous as well. This video was useful for the present study since it contains touching elements and aspects of humor, through which the effect of a combination of these two variables can be tested.

Procedure

First, participants were explained that the questionnaire was completely anonymous and that they could quit the questionnaire at any time. By means of signing the informed consent, all participants gave their permission to use their data for research purposes. Next, participants had to watch a short video. After the video, nine questions followed about the independent and dependent variables (humor, being moved and reflective state). Next, the questionnaire contained the open question: "if this video moved you, can you indicate why this video moved you?" After these ten questions about the video, participants were asked ten personal questions to measure the variable need for affect. Furthermore, every participant filled out all the multiple-choice questions before they could complete the questionnaire. It was not required to answer the open question about why participants felt moved. Finally, at the end of the questionnaire, participants had the option to leave further comments about the questionnaire or video, which was also not mandatory.

Measures

Need for affect. The NAQ-S (Appel, Gnambs & Maio, 2012) is a shortened version of the Need for Affect Questionnaire (NAQ; Maio & Esses, 2001) that includes 10 out of the original 26 items. I have translated the 10 items from the NAQ-S from English to Dutch.

Participants responded to each statement using a 7-point response scale (-3 = *strongly disagree* and 3 = *strongly agree*). Five items (questions 14, 17, 19, 20, and 23) were recoded into different variables. To reverse responses on the 7-point Likert scale, the following *old* and *new* values were used; 1 = 7; 2 = 6; 3 = 5; 4 = 4; 5 = 3; 6 = 2; and 7 = 1. Furthermore, the need for affect inventory was found to be highly reliable (10 items; $\alpha = .817$). Consequently, the 10-items were merged into the variable need for affect.

Reflective State. Trapnell and Campbell (1999) constructed a list of 40 adjectives that represent Self-Conscious and Self-Examining. Due to the focus of this research on a reflective state, only the adjectives related to self-examining were used. Three of these 20 constructs – reflective thinking, introspection and analytical thinking – were deemed most representative of the definition of a reflective state. Based on these three adjectives, three questions were developed that measured a reflective state (in this order; "this video sets me to thinking" (analytical thinking); "this video has made me reflect" (reflective thinking); and "this video made me stop and think" (introspection)). The reflective state inventory was found to be highly reliable (3 items; $\alpha = .848$). Hence, the 3-items were merged into the variable reflective state.

Being moved and humor. Based on literature there are multiple standard valid questions to measure the variables being moved and humor. These standard questions are used in this study to measure being moved (in this order; "this video touched me"; "I thought this video was moving"; and "this video evoked emotions in me") and humor (in this order; "I thought this video was funny"; "this video made me laugh"; and "I thought this video was humorous"). Cronbach's alphas for the 3 being moved and 3 humor items were .937 and .941, respectively. According to George and Mallery's (2003) rules of thumb, this can be considered as excellent internal consistency. Therefore, the 3-items from being moved were merged into one variable and the 3-items from humor were merged into one variable.

Data Collection

Participants were invited to participate in an anonymous Web-based questionnaire. The anonymous link to the online questionnaire was active between 29th of March and 25th of April 2018. The anonymous link was spread via Social Media and via my personal network. Participants were reminded to fill in the questionnaire two weeks after they were first invited. In addition, the anonymous link was shared within the Facebook group '*Respondenten Gezocht!*' As the name explains, people in this Facebook group are looking for respondents. Based on the principle of **reciprocity** (Cialdini, 2006); people in this Facebook

group fill in the questionnaires of others as a favor, in order to ask others to fill in their questionnaire.

Analysis

The data, collected via the online questionnaire program Qualtrics, could directly be converted into the computer program Statistical Package for the Social Sciences (SPSS). The data was made anonymous by deleting information like IP-addresses. The reliability statistics of the main variables were analysed in SPSS. The values for each independent variable were mean-centered; the average value for each independent variable was calculated and then subtracted from all of the values, whereby the (new) variables have a mean of exactly zero. Subsequently, two interaction-terms (humor x being moved and being moved x need for affect) were computed by multiplying the mean scores of two variables.

A two-step analysis is used to answer the research question and subquestions of the present study. First, a multiple linear regression analysed the two main effects and interaction effect. The first main effect is the relation between humor and reflective state. The second main effect is the relation between being moved and reflective state. The interaction-term tests whether there is an interaction effect between humor and being moved. Figure 2 shows a schematic overview of the first step of the analysis.

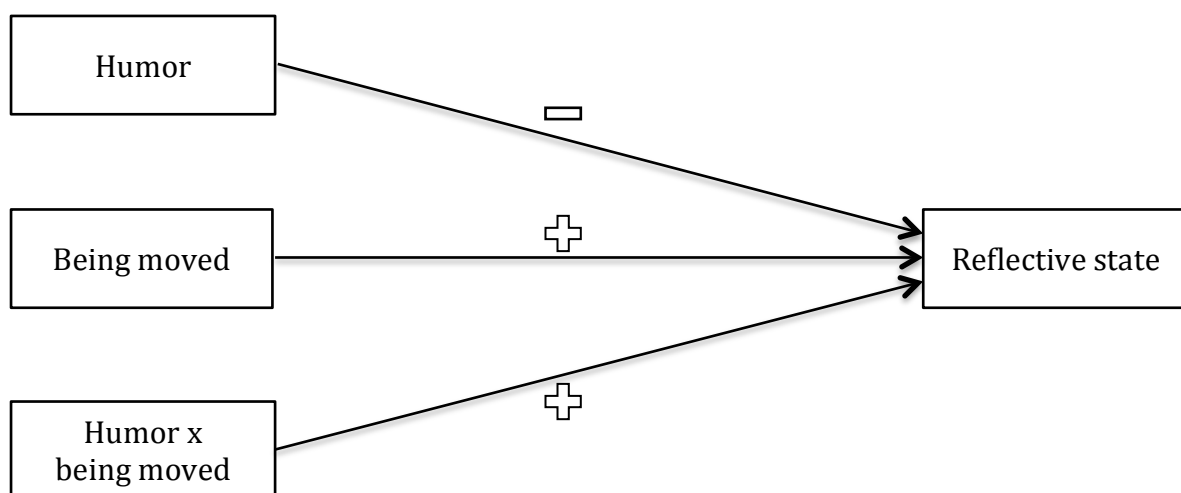


Figure 2. Step 1 of the two-step analysis: a linear regression to measure two main effects and the interaction effect.

The second step is to, once again, use a multiple linear regression to measure if need for affect has a moderating effect on the relation between being moved and reflective state. The interaction-term tests this moderation. Figure 3 shows this step schematically.

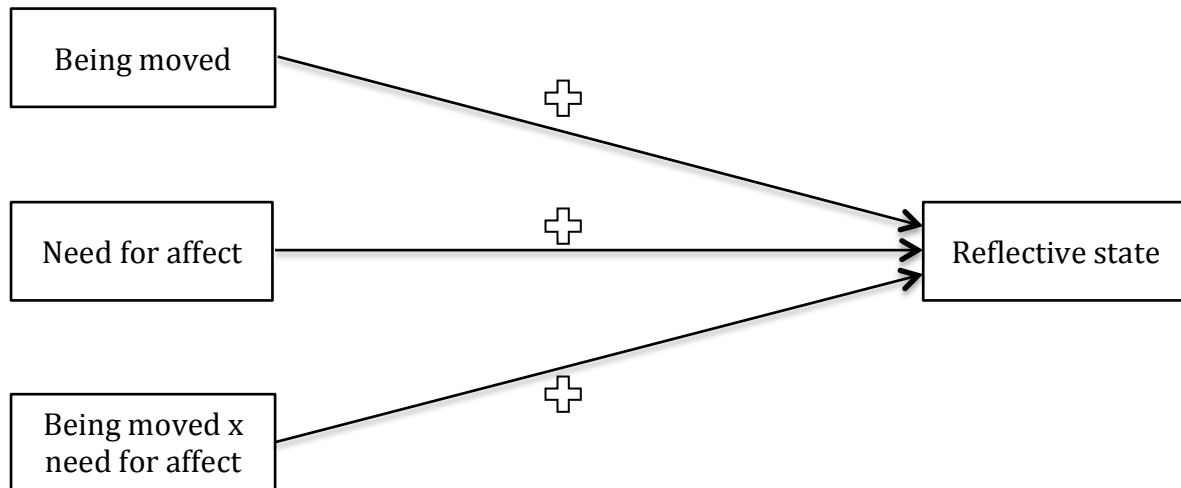


Figure 3. Step 2 of the two-step analysis: a linear regression to measure two main effects and the interaction effect.

Finally, the answers to the open questions were coded in order to provide insights into the reasons why participants felt moved after watching the video. These insights can be used as an indication for follow-up studies testing the exact reasons why people feel moved.

Results

Descriptive Statistics

The mean scores and the corresponding standard deviations, as well as the correlation and reliability indices of the main variables are shown in Table 1.

Table 1

Descriptive statistics, Correlations and Reliability Estimates of the Main Variables (N = 100)

	<i>M</i>	<i>SD</i>	1.	2.	3.	4.
1. Reflective state (1-7)	5.20	1.32				
2. Humor (1-7)	5.06	1.32	.36*			
3. Being moved (1-7)	4.69	1.44	.63*	.48*		
4. Need for affect (1-7)	5.06	.88	.18	-.03	.25*	-

* $p < .01$

Table 1 indicates that there is a strong relation between reflective state and being moved. There is no significant relation between need for affect and reflective state or between need for affect and humor. Furthermore, Table 1 shows that there is significant

relation between humor with reflective state as well as being moved. The mean scores of the participants on all the variables are high, but the mean score of being moved is the lowest.

Statistical considerations. Cohen's f^2 is reported as the effect size measure for multiple linear analyses. Cohen's f^2 is calculated $R^2/(1-R^2)$. According to Cohen's (1988) benchmarks; $f^2 \geq 0.02$, $f^2 \geq 0.15$, and $f^2 \geq 0.35$ represent small, medium, and large effect sizes. For results relating to the hypotheses, I additionally report the regression coefficient (β), t value and p -value. The p -value shows whether the regression coefficients in the population significantly deviate from zero.

Before the results of the regression analysis were interpreted, several assumptions were evaluated. For instance, the Shapiro-Wilk test indicates (based on a boxplot) that each variable in the regression was normally distributed and free from extreme scores. Also, several scatterplots indicated that the assumptions of normality, linearity and homoscedasticity of residuals were met (Allen & Bennett, 2012). For the boxplot and scatterplots, see Appendix D.

The relation of humor, being moved and reflection

The results from step one of the regression are summarized in Table 2. This analysis revealed that only being moved ($\beta = .522$, $t = 6.487$, $p < .001$) and the interaction effect ($\beta = -.112$, $t = -2.726$, $p = .008$) significantly relates to reflection, whereas the predictive effect of humor was insignificant. Furthermore, the proportion of unique variance explained by being moved ($R^2 = .397$, Cohen's $f^2 = .658$; large effect) was higher than that explained by the interaction effect ($R^2 = .160$, Cohen's $f^2 = .190$; large effect). Thus, being moved has the strongest relationship with reflective state.

Table 2

The results from step 1 from the linear regression: prediction of degree of reflective state

Variables	Coefficients ^a			
	β	SE B	Beta	t
(Constant)	4.440	.107		41.620*
Humor	-.018	.093	-.018	-.191
Being Moved	.522	.080	.566	6.487*
Humor* being moved	-.112	.041	-.233	-2.726*

* $p < .01$, ^aDependent variable: reflective state

The first hypothesis of this study was that there is a negative relation between humor and reflective state. However, the analysis did not provide any evidence for this assumption, because Table 2 shows that the main effect of humor was insignificant ($p = .849$). Therefore, no evidence is found in line with the first hypothesis.

Next, the second hypothesis of the present study stated that there is a positive relation between being moved and reflection. Table 2 shows that there is a positive significant ($p < .001$) relation between being moved and reflection. Therefore, this study provides evidence that this hypothesis is true. I also explored if being moved stays significant when humor is divided in two conditions: *low humor* and *high humor*. The p -values from the two simple slopes in Figure 4 are both significant (low humor; $t = 6.879$, $p < .001$, and high humor; $t = 3.846$, $p < .001$), so in both conditions being moved is significantly related to reflective state.

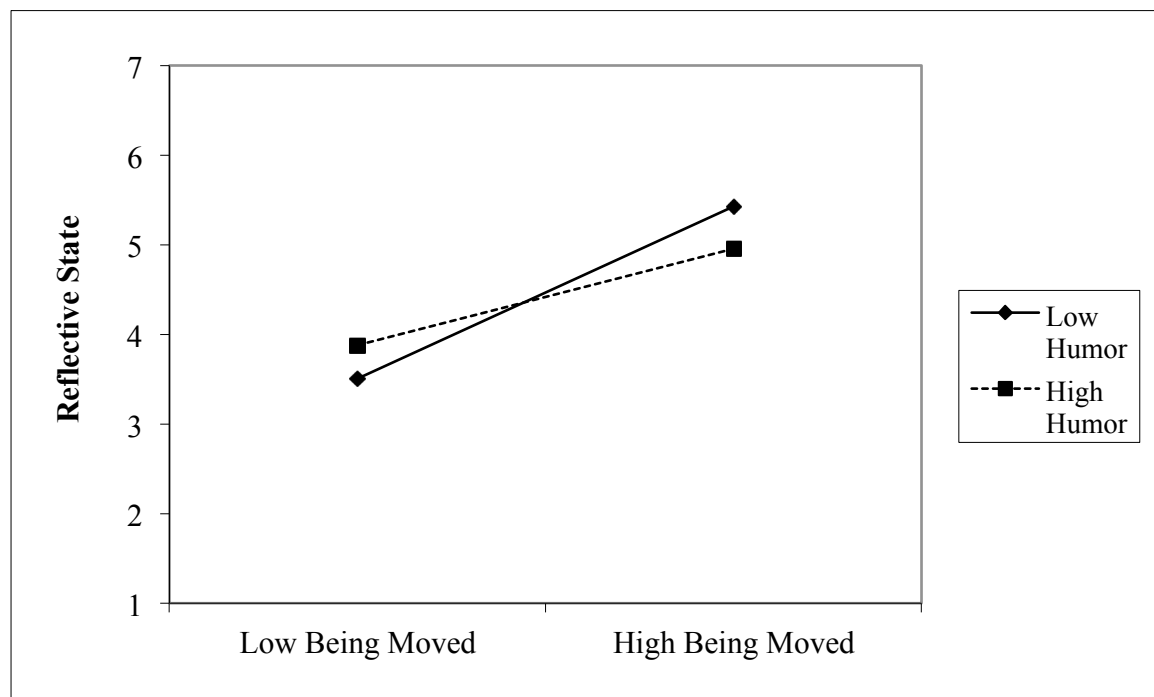


Figure 4. The relation between being moved and reflective state.

The combination of humor and being moved. The third hypothesis of the present study stated that being moved moderates the impact from humor on reflection. Table 2 shows that there is, as hypothesized, a significant interaction effect ($p < .001$). Nevertheless, the pattern of the interaction effect should be observed before any conclusions about this hypothesis can be drawn (see Figure 5). Simple slopes tests revealed that the effect of humor is not significant for high being moved ($p = .162$), and also not for low being moved ($p = .161$). Furthermore, the pattern of results suggests that if anything happens, then the

opposite of what I expected happens. Figure 5 shows that the effect of humor tends to be negative when people are highly moved, and positive when they are less moved. This is opposite to what I predicted. However, it is important to keep in mind that the simple slopes were not significant, so no definitive conclusions can be drawn.

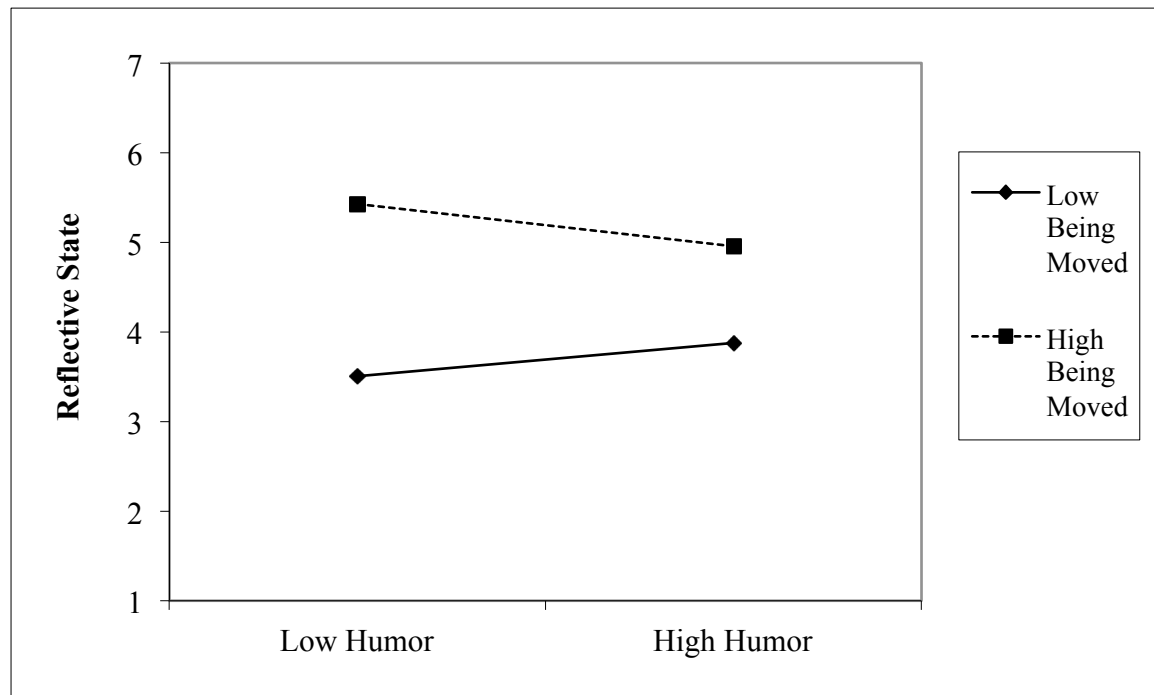


Figure 5. The relation between humor and reflective state.

The relation of need for affect, being moved and reflection

The results from step two of the regression are summarized in Table 3. This analysis revealed that only being moved ($\beta = .593$, $t = 7.869$, $p < .001$) significantly relates to reflection, whereas the other independent variables were insignificant. As mentioned before, the effect size of being moved is large ($R^2 = .397$, Cohen's $f^2 = .658$).

Table 3

The results from step 2 from the linear regression: prediction of degree of reflective state

Variables	Coefficients ^a			
	β	SE B	Beta	t
(Constant)	4.300	.106		40.524*
Being moved	.593	.075	.644	7.869*
Need for affect	.010	.123	.007	.085
Being moved* need for affect	.127	.081	.124	1.563

* $p < .01$, ^aDependent variable: reflective state

The fourth and final hypothesis of the present study was that need for affect moderates the impact of being moved on reflection. The interaction effect is analysed to test if this hypothesis is confirmed. Table 3 shows that the interaction effect is insignificant ($p = .121$). Therefore, the present study provides no evidence for this hypothesis. In addition, Table 3 shows that the main relation between need for affect and reflection is insignificant ($p = .932$). On the other hand, as mentioned before, the main relation between being moved and reflection is significant ($p < .001$).

Because of the small p -value ($p = .121$) I decided to analyse the trend of the interaction effect. The trend is in line with the fourth hypothesis, because the direction of the interaction effect is as expected (see Figure 6). A high level of need for affect strengthens the relation between being moved and reflection. Therefore, it is advisable that future research tests this relation a second time to check if these results substantiate or not. It is important to keep in mind that the interaction effect is insignificant, therefore no conclusions can be drawn about this hypothesis and the analysis of the trend is only explorative.

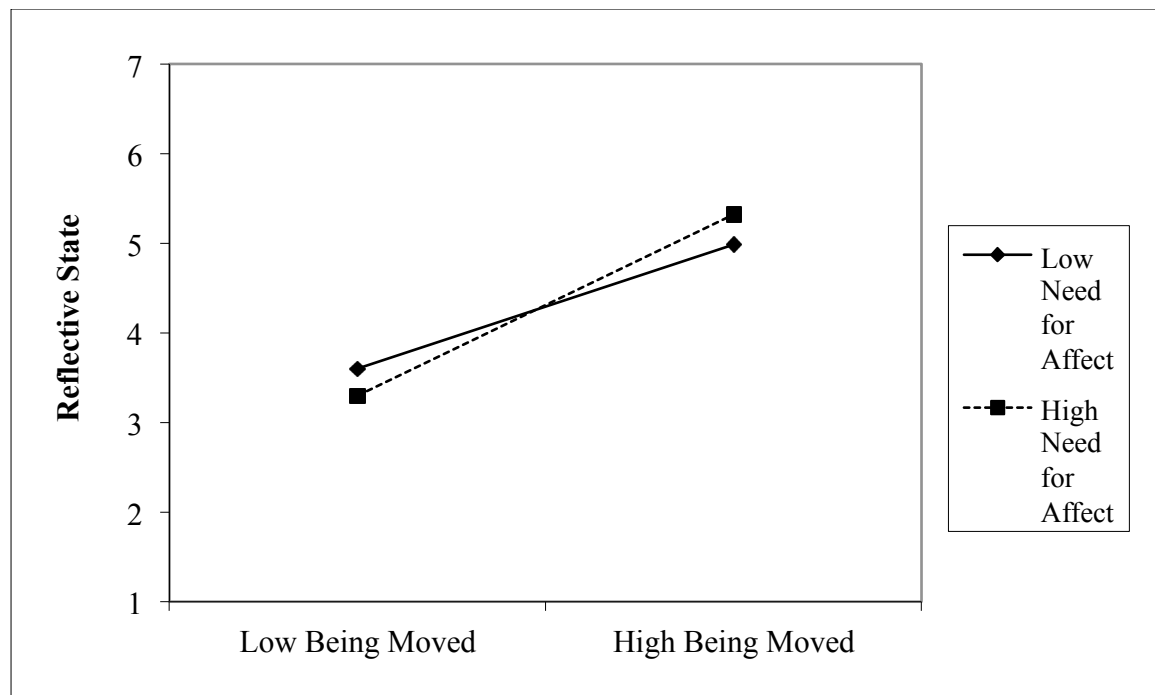


Figure 6. The influence from need for affect on the relation between being moved and reflective state.

Intermediate conclusion. This study investigated the assumption that humor stimulates reflection when a message also moves people. To formulate an answer to this question, the question can be cut in two parts; the relation between being moved and reflection, and the effect of being moved on the relation between humor and reflection. First, this study provides evidence for a significant positive relation between being moved and reflection. Secondly, this study found that the interaction effect of humor and being moved was significant. However, the two simple slopes of humor are insignificant which means no conclusions can be drawn about the positive or negative effect of being moved on the relation between humor and reflection. I assumed that the relation between humor and reflection becomes positive when a message also moves people. Nevertheless, Figure 5 shows that if anything happens, it is that the effect of humor tends to be negative when people are highly moved, and positive when they are less moved. Which means that the direction of the interaction effect is not what was hypothesized. The trend shows that in the condition of low being moved the relation between humor and reflection is a little bit more positive, than in the condition of high being moved. Summarized, it was expected that the combination of high being moved and high humor would related to more reflection, but the trend shows that the combination of low being moved and high humor is related to a higher reflective state.

Therefore, the variables humor and being moved probably slow each other down. Future research should take a look at the causality of this relation.

To conclude, the present study provides no evidence for the effectiveness of the combination humor and being moved. It can only be concluded that there is a significant positive relation between being moved and reflection, and that the trend suggests that the combination of humor and being moved does not stimulate a reflective state.

Reasons why participants feel moved

Fifty-four participants answered the open question "if this video moved you, can you indicate why this video moved you?" This question was part of the questionnaire so that, based on the answers, this research can give an indication about the reasons why people feel moved after watching the video. Table 4 shows the different categories the answers were assigned to. For the complete list of answers, see Appendix C.

Table 4

Overview open coding for the question: "if this video moved you, can you indicate why this video moved you?"

	Categories	Frequency	%
1	Humor	12	19.35%
2	The disease cancer	9	14.52%
3	Enjoying life	8	12.90%
4	Own experiences/life/feelings	7	11.29%
5	Death	6	9.68%
6	Positivity	6	9.68%
7	Other	5	8.06%
8	Strength	4	6.45%
9	Vision on life	3	4.84%
10	Not applicable	2	3.23%
	<i>Total</i>	<i>100</i>	<i>100%</i>

Note. 54 participants answered the question, but 8 participants gave answers that are coded in two categories. Therefore 62 codes are categorized.

Core values. As described, core values are values that are particularly central to being human. Five categories I coded were linked to core values: Enjoying life; Own experiences;

Positivity; Strength; and Vision on life. I propose that these categories are connected to core values because the answers represent important aspects in people's lives. For instance, an answer categorized to 'Enjoying life' is "the fact that the kid lives his life the fullest, because he knew he was going to die. Life can be over at anytime, therefore everybody needs to enjoy every part of his/her life". In addition, an example of the category 'Own experiences' was the comment "the video goes about a topic that for a lot of people, including myself, is very meaningful. It lets you realize the different kind of ways you can deal with complicated situations and choices in life". Next, an answer categorized to 'Positivity' is "having a positive mindset during negative experiences". Finally, an example of an answer that has been categorized to both categories 'Strength' and 'Vision on life' is: "Perspective on life. Although, he knew he probably had not much time left to live, he tried to make something good out of the rest of his life".

Other categories. The remaining five categories (Humor; The disease cancer; Death; Other; and Not applicable) are categories that I believe are not related to core values, hence, participants did not use any emotions in these answers and the answers were more like statements. An example of the category 'Humor' is "the video is not particularly about the boy and his sickness, but more about the discussion that is going on lately about what people should or should not say nowadays and what kind of jokes are inappropriate". Next, an answer that was signed to the category 'The disease cancer' is "about the taboo around cancer". A simple example of the category 'Death' is "life and death". A comment that was categorized to 'Other' is "Beautiful to see how the boy is put in the spotlight and that his story is not told in a sad way". Finally, two participants answered "not applicable" which were simply assigned to the category 'Not applicable'.

Intermediate conclusion. More than half of the participants ($n = 58$) answered the open question "if this video moved you, can you explain why this video moved you?" The answers indicate that core values play an important part (45.16%) in the reason why people feel moved. On the other hand, humor also plays an important part (19.35%) in why people indicate that they feel moved after watching the video. The category 'Humor' was not linked to core values, since the answers that included elements of humor were more focused on the way the comedian used humor in his story, instead of focusing on the power humor can have during difficult times. If the answers were more focused on the strength of Humor, the category could be linked to core values. The answers can be used as an indication why people feel moved, but no conclusions can be drawn from these answers. This means the answers were purely analysed for explorative intentions. Nevertheless, it is recommended to read the

different answers since it provides interesting samples of why people feel moved (see Appendix C).

Discussion

In the present study humor was the variable of interest. Nevertheless, results only revealed a positive relation between being moved and reflection. Besides this, no evidence was found for the remaining hypotheses. However, this study shows a trend on the effect of reflection. This means that the effect of humor tends to be negative when people are highly moved, and positive when they are less moved. Furthermore, the trend of need for affect shows that need for affect moderates the relation between being moved and reflection, which was hypothesized.

As mentioned before, comedians can have a great impact on people since they consider comedians as alternative news sources. Audiences also use their comments as a reference point in forming their own judgements (Lichter et al., 2014). The present study provides no evidence for the assumption that humor causes less attention to nonhumorous context (Strick et al., 2010). Therefore, no conclusions can be drawn about the negative relation between humor and reflection. However, the trend of the present study shows that humor and reflection are more positively related, when a message is less moving. Hence, if comedians have the intention to make their audiences laugh but also reflect; the trend from this study indicates that comedians should not use moving narratives. In addition, the trend from need for affect confirms the assumption that not everyone *likes* the feeling of being moved. As Maio and Esses (2001) subscribe, there are individual differences in the pursuit of affect. The trend shows that the variables being moved and reflection are more positive related, when people have a high need for affect.

Furthermore, a couple of theoretical and practical implications will be discussed. First, the trend of need for affect was analysed because the *p*-value showed no significant interaction effect but a trend ($p = .121$). It is recommended that future research test the relation between being moved and need for affect. This is because, two outcomes are possible: need for affect may have a moderating effect on the relation between being moved and reflection, or the second option is that need for affect and being moved are not related at all. This would mean that need for affect does not depend on being moved, or the other way around; being moved does not depend on need for affect. Moreover, it is interesting to see if future research with a bigger sample ($N > 100$) will show identical or different results as the results from this study. Another suggestion is that future researchers replicate the study with a

different research group. Since the sample of this study mostly includes students and females, it is advisable to focus on men or people older than 35 years.

Future research. It is important to keep in mind that this study investigates several relations, but does not test the causality of these relations. It is recommended that future research dive deeper in these relations by means of experiments. In an experiment two groups are used, in which one group is the control group. An experiment can be used to test the causality of the relations between the main variables of this study. In the section below two suggestions for experiments will be described, which can be used for future purposes.

First, an experiment can test if a high level of being moved causes a high level of reflective state. It is suggested that during the experiment both groups are shown a video, but in one group the video is very moving, and in the other group the video is less moving. At the end, participants fill in a questionnaire to measure their reflective state. It would be beneficial if the experiment replicates the present study as much as possible, to check if the results replicate. To manage a replication of the present study, it is suggested that researchers show the video, which has been used for this study, to one group. Researchers can delete scenes that are very moving before showing the video to the control group. This can help by clarifying the causality from the relation between being moved and reflection. Another suggestion is that a video from Russell Howard is used, whereas participants are shown different parts of his show. This would mean that the first group watches a very moving section of his show and the control group watches a more neutral section. The last suggestion is to add moving music to the video that the first group watches. Research from Strick, De Bruin, De Ruiter and Jonkers (2015) show that moving (e.g., intensely emotional and 'chills'-evoking) music reduces critical processing. In this way an experiment can clarify if a high level of feeling moved causes a high level of reflective state.

Besides testing the causal relation from being moved on reflection, future research is recommended to investigate the effect from being moved on the relation between humor and reflection. I expect that the ambiguousness of people's emotion can be the reason that the present study shows the trend that people reflect more when a message is humorous but less moving. If people experience ambiguous emotions, they feel positive and negative emotions at the same time, which results in emotional incongruence. As mentioned, Strick and Van Soelingen (2017) categorize being moved as a *mixed* emotion. Larsen, McGraw and Cacioppo (2001) state that "*happy* and *sad* emerge as polar opposites, implying a negative correlation between the experiences of the two emotions" (p. 684). It is possible that participants in this study experienced such twisting emotions when they watched the video.

To reduce the inconsistency in their emotions, participants probably took distance from the situation. They presumably created 'distance' between their own feelings and the jokes. When people take in a certain perspective they might lose their serious attitude and therefore feel less moved. This can be the reason that the trend shows that people reflect more when a message is humorous but less moving. However, no definitive conclusions can be drawn, so it would be interesting to investigate if future studies show identical results.

Need for affect as a moderator. The results from the present study provided no evidence for the hypothesis that need for affect moderates the relation between being moved and reflection. Future research is advisable to get more insights in this relation. It is possible that in future years multiple studies indicate that there is no relation, which provides proof for the fact that the relation really does not exist. Nevertheless, the present study is mainly explorative. Therefore, it is recommended that future research shed more light on this relation. It is possible that need for affect and being moved not influence each other. I expect that there are people who do not *want* to experience high levels of emotions and thus, have a low need for affect. However, these people can still feel moved after watching the video. For instance, if the topic cancer stands close to them, or when they do not feel the *need* to seek out emotions but unintentionally they do experience emotions.

Next to that, it is also possible that participants simply did not feel moved after watching the video. Emotions and feelings are a very personal thing, so there are many individual differences. As Hamann and Canli (2004) explain "a given emotional stimulus can evoke a wide range of emotional responses across individuals" (p. 233). Presuming in the present study the video is the emotional stimulus; I cannot presume every participant feels moved after watching the video. It is possible that participants did not feel moved, but still score high on need for affect since the NAQ-S is based on someone's personality in general.

Finally, it is recommended that future research focus on the reasons why people feel moved. The answers in Appendix C can be used as an indication of the reasons why participants in this study felt moved, but future research is necessary before any conclusions can be drawn. The reasons why people feel moved can be linked to this study if future research investigates what influences the different reasons have on reflection. In their study, Cova and Deonna (2014) define the characteristics and functions associated with being moved, by drawing on numerous examples. It is suggested to use these examples as a theoretical framework to further investigate the exact reasons why people feel moved.

Final conclusion. The results of the present study show a positive relation between being moved and reflective state. It was hypothesized that humor *only* stimulates a reflective

state if a message also moves people. The results provide no evidence for this assumption. Therefore, future research is needed to clarify the (causality of the) relationship between humor, being moved and reflective state. Additionally, future research can provide insights in how audiences are being influenced by comedians. After all, it is important to keep in mind that comedians not only use humor to entertain their audiences, but also to influence and convince them.

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Appendix A

Beste deelnemer,

Heel erg bedankt voor het meewerken aan dit onderzoek. Dit onderzoek wordt uitgevoerd door een student onderzoeker van de Universiteit Utrecht van de faculteit Sociale Wetenschappen. Het onderzoek gaat over storytelling. In dit onderzoek zal je een korte video te zien krijgen met humoristische inhoud.

Er zullen eerst een aantal demografische vragen worden gesteld. Vervolgens zal je doorverwezen worden naar een korte video van een aantal minuten. Daarna worden er een aantal vragen gesteld over wat je van de video vond en over hoe je bent als persoon.

Wees je er van bewust dat deelname aan dit onderzoek volledig vrijwillig en anoniem is. Je kunt op elk gewenst moment met het onderzoek stoppen. Daarnaast wordt alle informatie vertrouwelijk behandeld en enkel gebruikt voor onderzoeksdoeleinden.

Het onderzoek zal ongeveer 15 minuten duren. Indien je vragen hebt kun je contact opnemen door te mailen naar r.verhoeven@students.uu.nl. Aan het einde van de vragenlijst kun je opmerkingen achterlaten over de vragenlijst of de video.

Om deel te nemen aan dit onderzoek vragen wij je aan te geven dat je deze tekst hebt gelezen en begrepen en akkoord gaat met de voorwaarden van dit onderzoek.

◦ Ja, ik heb de tekst begrepen en ga akkoord met deelname aan dit onderzoek.

Er volgen eerst drie demografische vragen.

1. Wat is je leeftijd?

2. Ik ben een...

- Man
- Vrouw
- Zeg ik liever niet

3. Wat is op jou van toepassing?

- Ik ben student
- Ik ben afgestudeerd
- Ik heb nooit gestudeerd
- Ik ben gestopt met mijn studie

Kijk nu deze humoristische video. Daarna volgen er een aantal vragen over hoe je deze video hebt ervaren.

<https://www.youtube.com/watch?v=1qn6JZRomnI>

Geef aan in welke mate je het eens bent met de stellingen

4. Deze video zet me aan het denken.

Helemaal niet mee eens	Niet mee eens	Een beetje niet mee eens	Neutraal	Een beetje mee eens	Mee eens	Heel erg mee eens
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

5. Deze video heeft me laten reflecteren.

Helemaal niet mee eens	Niet mee eens	Een beetje niet mee eens	Neutraal	Een beetje mee eens	Mee eens	Heel erg mee eens
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

6. Deze video laat me ergens bij stilstaan.

Helemaal niet mee eens	Niet mee eens	Een beetje niet mee eens	Neutraal	Een beetje mee eens	Mee eens	Heel erg mee eens
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Geef aan in welke mate je het eens bent met de stellingen.

7. Ik vond deze video grappig.

Helemaal niet mee eens	Niet mee eens	Een beetje niet mee eens	Neutraal	Een beetje mee eens	Mee eens	Heel erg mee eens
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

8. Deze video heeft me aan het lachen gemaakt.

Helemaal niet mee eens	Niet mee eens	Een beetje niet mee eens	Neutraal	Een beetje mee eens	Mee eens	Heel erg mee eens
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

9. Ik vond deze video humoristisch.

Helemaal niet mee eens	Niet mee eens	Een beetje niet mee eens	Neutraal	Een beetje mee eens	Mee eens	Heel erg mee eens
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Geef aan in welke mate je het eens bent met de stellingen.

10. Deze video heeft mij geraakt.

Helemaal niet mee eens	Niet mee eens	Een beetje niet mee eens	Neutraal	Een beetje mee eens	Mee eens	Heel erg mee eens
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

11. Ik vond deze video ontroerend.

Helemaal niet mee eens	Niet mee eens	Een beetje niet mee eens	Neutraal	Een beetje mee eens	Mee eens	Heel erg mee eens
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

12. Deze video heeft emoties bij mij opgeroepen.

Helemaal niet mee eens	Niet mee eens	Een beetje niet mee eens	Neutraal	Een beetje mee eens	Mee eens	Heel erg mee eens
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

13. Indien deze video je aan het denken heeft gezet, kun je uitleggen waarover deze video je aan het denken heeft gezet?

Dit waren de vragen over het videofragment. Als laatst volgen er tien vragen over hoe je in het algemeen bent als persoon. Geef aan in welke mate je het eens bent met de stellingen.

14. Uit mijn verleden blijkt dat ik de neiging heb om bang te zijn om emoties te voelen.

Helemaal niet mee eens	Niet mee eens	Een beetje niet mee eens	Neutraal	Een beetje mee eens	Mee eens	Heel erg mee eens
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

15. Ik heb het gevoel dat ik regelmatig sterke emoties moet ervaren.

Helemaal niet mee eens	Niet mee eens	Een beetje niet mee eens	Neutraal	Een beetje mee eens	Mee eens	Heel erg mee eens
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

16. Emoties helpen mensen om te gaan met het leven.

Helemaal niet mee eens	Niet mee eens	Een beetje niet mee eens	Neutraal	Een beetje mee eens	Mee eens	Heel erg mee eens
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

17. Ik vind sterke emoties overweldigend en probeer ze daarom te vermijden.

Helemaal niet mee eens	Niet mee eens	Een beetje niet mee eens	Neutraal	Een beetje mee eens	Mee eens	Heel erg mee eens
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

18. Ik denk dat het belangrijk is om mijn gevoelens te verkennen.

Helemaal niet mee eens	Niet mee eens	Een beetje niet mee eens	Neutraal	Een beetje mee eens	Mee eens	Heel erg mee eens
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

19. Ik ervaar liever geen diepte- of hoogtepunten van emoties.

Helemaal niet mee eens	Niet mee eens	Een beetje niet mee eens	Neutraal	Een beetje mee eens	Mee eens	Heel erg mee eens
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

20. Ik weet niet hoe ik met mijn emoties moet omgaan, dus ik vermijd ze.

Helemaal niet mee eens	Niet mee eens	Een beetje niet mee eens	Neutraal	Een beetje mee eens	Mee eens	Heel erg mee eens
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

21. Het is belangrijk voor mij om in contact te staan met mijn emoties.

Helemaal niet mee eens	Niet mee eens	Een beetje niet mee eens	Neutraal	Een beetje mee eens	Mee eens	Heel erg mee eens
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22. Het is belangrijk voor mij om te weten hoe anderen zich voelen.

Helemaal niet mee eens	Niet mee eens	Een beetje niet mee eens	Neutraal	Een beetje mee eens	Mee eens	Heel erg mee eens
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23. Emoties zijn gevaarlijk: ze kunnen me in situaties brengen die ik liever vermijd.

Helemaal niet mee eens	Niet mee eens	Een beetje niet mee eens	Neutraal	Een beetje mee eens	Mee eens	Heel erg mee eens
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24. Heb je nog verdere op- of aanmerkingen over de video of dit onderzoek?

Heel erg bedankt voor je deelname aan dit onderzoek!

Indien je nog vragen hebt kun je contact opnemen door te mailen naar

r.verhoeven@students.uu.nl

Appendix B

Table 5

Participant Characteristics

	Minimum	Maximum	<i>M</i>	<i>SD</i>
<u>Variables</u>				
Age	18	34	23.42	3.105
Gender	1	2	1.73	.446
Student status	1	4	1.32	.634

Table 6

Participants Characteristics in detail

Variables		Frequency	%
<u>Age</u>	18	2	2%
	19	8	8%
	20	7	7%
	21	10	10%
	22	14	14%
	23	15	15%
	24	14	14%
	25	9	9%
	26	5	5%
	27	5	5%
	28	3	3%
	29	4	4%
	30	2	2%
	31	1	1%
	34	1	1%
	<i>Total</i>	<i>100</i>	<i>100%</i>
<u>Gender</u>	Men	27	27%
	Women	73	73%
	<i>Total</i>	<i>100</i>	<i>100%</i>
<u>Student status</u>	I'm a student	74	74%
	I graduated	23	23%
	I stopped with my study	3	3%
	<i>Total</i>	<i>100</i>	<i>100%</i>

Appendix C

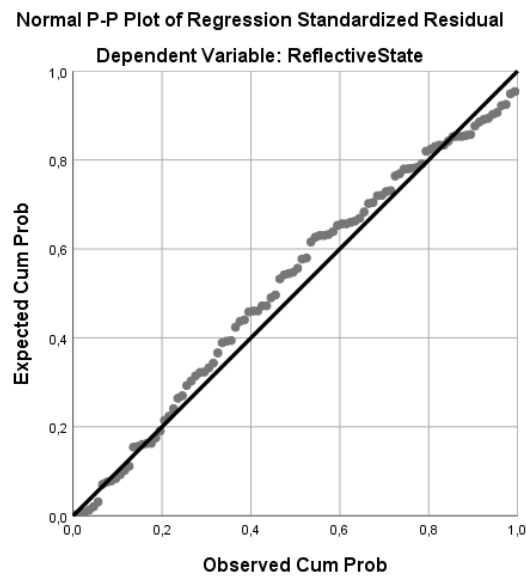


Figure 7. Normal probability plot of step 1 of the two-way regression.

"As the points on the Normal P-P Plot of Regression Standardized Residuals cling reasonable tightly to the diagonal line, we can assume that the residuals are normally distributed" (Allen & Bennett, 2012, p. 189).

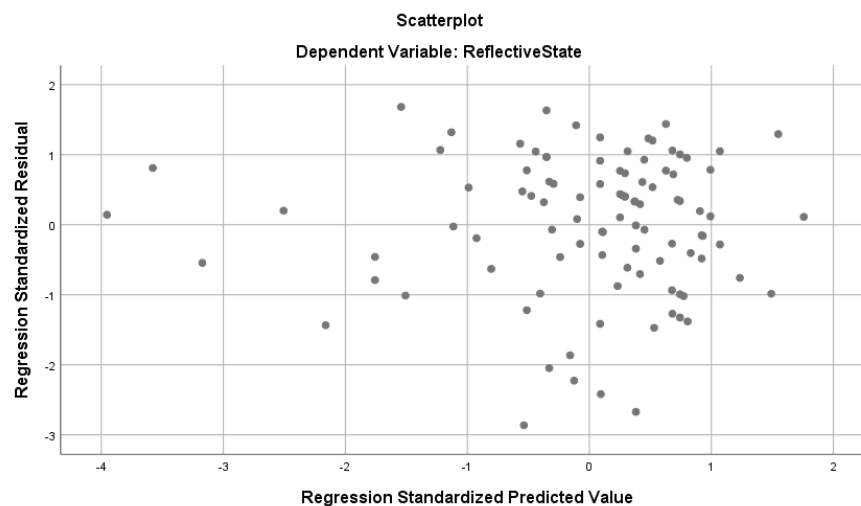


Figure 8. Scatterplot of step 1 of the two-way regression.

"The fairly even spread of points and lack of any discernable patterns in the Scatterplot of standardised residuals against standardised predicted values indicates that the assumptions of normality, linearity and homoscedasticity of residuals have been met" (Allen & Bennett, 2012, p. 189).

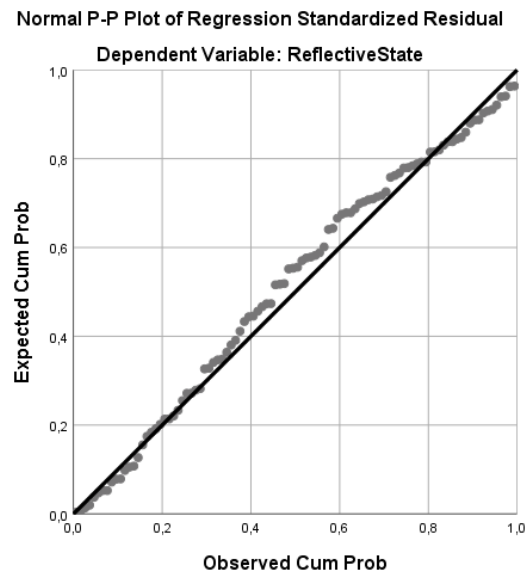


Figure 9. Normal probability plot of step 2 of the two-way regression.

"As the points on the Normal P-P Plot of Regression Standardized Residuals cling reasonable tightly to the diagonal line, we can assume that the residuals are normally distributed" (Allen & Bennett, 2012, p. 189).

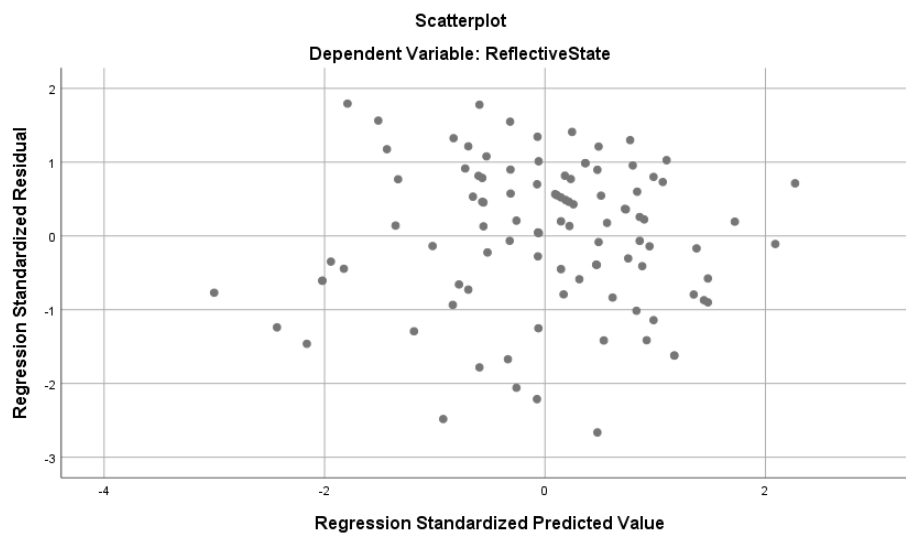


Figure 10. Scatterplot of step 2 of the two-way regression.

"The fairly even spread of points and lack of any discernable patterns in the Scatterplot of standardised residuals against standardised predicted values indicates that the assumptions of normality, linearity and homoscedasticity of residuals have been met" (Allen & Bennett, 2012, p. 189).

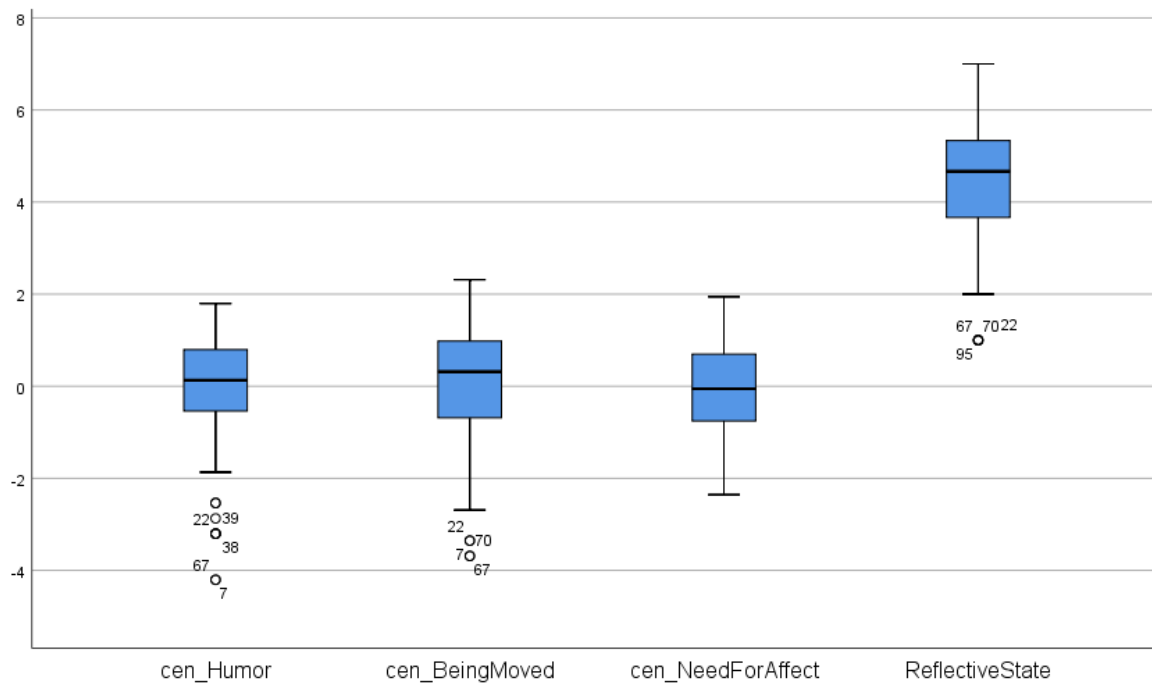


Figure 11. Boxplot of the main variables from the present study.

There are a few outliers but no extreme values are shown on this boxplot of legitimacy. The variables humor, being moved and need for affect are centred. "On a boxplot, an outlier is defined as a score between 1.5 and 3 box lengths above or below the box boundaries. If there were extreme scores, each would be denoted with an asterisk and a data file row number (e.g., *²²). On a boxplot, an extreme score is defined as a score greater than 3 box lengths above or below the box boundaries" (Allen & Bennett, 2012, p. 184).

Appendix D

Table 7

Overview of the answers on the question: "if this video moved you, can you explain why this video moved you?"

Participant No.	Answers	Encoding	Cat.
3	<i>Genieten van het leven zolang als het duurt</i>	Enjoying life	3
4	<i>Over hoe ik me voel</i>	Own experiences/life/feelings	4
5	<i>De dood, kinderen met kanker, hoe sterk ze kunnen zijn</i>	Death & The disease cancer	11
6	<i>Over kanker</i>	The disease cancer	2
9	<i>Over het feit dat je nooit op moet geven en er altijd hoop is</i>	Strength	8
10	<i>nvt</i>	Not applicable	10
12	<i>Door humoristische wijze een verhaal vertellen die best zielig is en veel pijn kan doen. Toch is er gelukkig een goed eind die ook geniaal is verteld op een eenvoudige manier.</i>	Humor	1
13	<i>Het onderwerp</i>	Other	7
14	<i>Over hoe ik mn eigen leven wil vieren</i>	Own experiences/life/feelings	4
15	<i>Over de ziekte</i>	The disease cancer	2
17	<i>Niet zozeer over deze jongen en zijn ziekte maar wel over de hele discussie die de laatste tijd gaande is over wat je wel en niet kunt zeggen tegenwoordig en welke grappen ongepast zijn. Dit was vooral aan het begin van het filmpje en veranderde na een tijdje toen hij wat dieper op het verhaal in ging.</i>	Humor	1
18	<i>Dat de jongen alles uit het leven haalde omdat hij wist dat hij dood ging, maar dat</i>	Enjoying life	3

	<i>het aan de andere kant ook zo over kan zijn en dat je alles uit het leven moet halen.</i>		
20	<i>dat kinderen en mensen met een dodelijke aandoening tot meer in staat zijn dat je denkt</i>	Strength	8
21	<i>Over het plannen van je eigen begrafenis (zeker op jonge leeftijd).</i>	Other	7
23	<i>Hoe je aan iets negatiefs positieve energie kan geven</i>	Positivity	6
24	<i>Omdat het stilstaat bij het leven wat soms heel kort kan zijn, maar je er het beste van maakt</i>	Enjoying life	3
25	<i>Mooi om iemand zo in het zonnetje te zetten en iemands verhaal te vertellen maar niet op een 'zielige' manier</i>	Other	7
27	<i>Het feit dat ondanks een deze persoon stervende was hij nog steeds de humor in alles zag. Ondanks alle pijn die hij hoogstwaarschijnlijk ervoer.</i>	Humor	1
28	<i>Over het taboe rond kanker</i>	The disease cancer	2
29	<i>dat het leven onvoorspelbaar is</i>	Vision on life	9
30	<i>Hoe positief iemand kan zijn, ondanks dat hij in een hele negatieve situatie zat</i>	Positivity	6
31	<i>Dat het mogelijk is om zelfs van een situatie waarin op het punt staan om niet lang te leven, veel hilariteit eruit te halen en het plezier van het leven in te blijven zien. En dan ook nog eens hilariteit over je begrafenis waardoor ik zit te denken: "ik wil ook zo'n gekke begrafenis plannen. Als ik sterf, wil ik niet dat mensen droevig zijn over mijn dood."</i>	Strength & Own experiences/life/feelings	16
35	<i>Hoe ik met de situatie om zou gaan als ik</i>	Own	4

	<i>ongeneeslijk ziek ben</i>	experiences/life/feelings	
37	<i>Over de dood</i>	Death	5
40	<i>Het was wel een bijzonder verhaal</i>	Other	7
42	<i>Over het feit hoe iemand zo sterk kan zijn de laatste dagen van zijn leven, alles eruit haalt wat er nog in zit.</i>	Enjoying life	3
45	<i>Over het plannen van een begrafenis, humor inzien van alles ook als je weet dat je iets naars staat te gebeuren</i>	Humor	1
46	<i>Dat zo een uitzonderlijke situatie niet bij iedereen gebeurd</i>	Other	7
47	<i>Humor is belangrijk in het leven</i>	Humor	1
50	<i>De dood</i>	Death	5
53	<i>Positiviteit, een positieve mindset behouden tijdens negatieve gebeurtenissen.</i>	Positiviteit	6
54	<i>Over begrafenissen waar ook een positieve/humoristische kant aan zit.</i>	Humor & Positivity	12
56	<i>Nadenken over leven en dood en mijn eigen begrafenis.</i>	Death & Own experiences/life/feelings	15
59	<i>hoe je tegen de dood aan kijkt is relatief gezien de positie waarin je je bevindt.</i>	Death	5
61	<i>Dat je moet genieten in het leven.</i>	Enjoying life	3
63	<i>Goed dat hij iets voor een kind met kanker doet</i>	The disease cancer	2
66	<i>nvt</i>	Not applicable	10
69	<i>De eindigheid van het leven en het belang van humor daarin</i>	Humor & Vision on life	13
73	<i>Humor kan pijn verzachten</i>	Humor	1
78	<i>omdat het over kanker gaat en ik daar zelf ook veel mee te maken heb</i>	The disease cancer & Own experiences/life/feelings	17
80	<i>Over jongeren die ziek worden en hoe erg dat is</i>	The disease cancer	2

82	<i>De positieve dingen in het leven zien ondanks dat je ernstig ziek bent</i>	Positivity	6
83	<i>Leven en dood</i>	Death	5
85	<i>Over de ziekte kanker</i>	The disease cancer	2
86	<i>Perspectief op het leven, alhoewel hij wist dat hij waarschijnlijk niet lang meer had probeerde hij er tot het eind iets leuks van te maken</i>	Vision on life & Strength	14
87	<i>Angst bestrijden met humor</i>	Humor	1
89	<i>Over de jongen met zijn ziekte</i>	The disease cancer	2
90	<i>Dat het leven kort is en je ervan moet genieten</i>	Enjoying life	3
92	<i>Dat je van het leven moet genieten</i>	Enjoying life	3
93	<i>Hoe kort het leven kan zijn en hoe zwaar sommigen het hebben. Knap dat ze er met zoveel (galgen)humor mee om kunnen gaan en het kunnen omzetten in iets "positiefs"</i>	Humor & Positivity	12
94	<i>Bijzonder/knap om te zien hoe iemand van z'n jonge leeftijd met erg veel humor omgaat met z'n ziekte</i>	Humor	1
97	<i>de verschillende grappen</i>	Humor	1
98	<i>Hoe bijzonder het leven eigenlijk is en je er alles uit moet halen wat er in zit</i>	Enjoying Life	3
100	<i>De video gaat over een onderwerp wat voor veel mensen, waaronder ook voor mijzelf dichtbij komt. Het doet je realiseren op wat voor manier je om kunt gaan met ingewikkelde situaties en keuzes in het leven.</i>	Own experiences/life/feelings	4

Note. In this manuscript the answers and categories were translated from Dutch to English.