SOCIAL IDENTITY AND EMOTIONAL CLIMATE IN A RURAL COMMUNITY OF PERU: AN EMPIRICAL STUDY

IDENTIDADE SOCIAL E CLIMA EMOCIONAL EM UMA COMUNIDADE RURAL DO PERU: UM ESTUDO EMPÍRICO

Agustín Espinosa, Jimena Ferrándiz, Rosa María Cueto y Oscar Pain
Pontificia Universidad Católica del Perú, Lima, Perú

ABSTRACT

The aim of this paper is to describe how the social identity and the emotional climate relate to each other in a rural community, assuming that both constructs are psychological indicators of a healthy collective functioning and that they are somehow affected by the social and political situation of the in-group. For this purpose, a research was undertaken in a rural community of 200 households, where 80 villagers were surveyed. The results suggest that a climate of confidence plays a central role in the constitution of collective identification. They also show that, the greater the perception of this climate is, the more a positive collective self-stereotype, and a greater valuation of belonging to the community, predominate. On the other hand, a climate of low confidence weakens the identification with the community to the extent that it is associated to a lesser valuation and negative self-stereotypical beliefs regarding the community members.

Keywords: Emotional Climate, Social Identity, Confidence, Collective Self-Esteem

RESUMO

O objetivo deste artigo é descrever a forma como a identidade social e o clima emocional se relacionam entre si em uma comunidade rural, assumindo que os dois conceitos são indicadores psicológicos de um funcionamento coletivo saudável e que eles são de alguma forma afetados pela situação política e social do próprio grupo . Para este fim, a pesquisa foi realizada em uma comunidade rural de 200 famílias, onde 80 moradores foram entrevistados. Os resultados sugerem que um clima de confiança desempenha um papel central na constituição de identificação coletiva. Eles também mostram que, quanto maior a percepção desse clima, um autoestereótipo coletivo positivo e uma maior valorização de pertença à comunidade predominam. Por outro lado, um clima de baixa confiança debilita a identificação com a comunidade, na medida em que ela está associada a uma menor valorização e crenças autoestereotipadas negativas sobre os membros da comunidade.

Palavras-chave: clima emocional; identidade social; confiança; autoestima coletiva.

Introduction

Many communities from the northern coast of Peru have shown a progressive disintegration of social and communitarian relations. This social disintegration was produced by the failure of the farming cooperative processes and the implementation of individualistic practices, both productive and social (González de Olarte, 1997). As a result, the communities capacity to cooperate and coordinate actions were limited, most of all in facing economic and social changes. In time, diminished capacities interacting with economic and social problems introduced an emotional climate characterized by the lack of confidence (La Barrera, Espinosa, Cueto, & Ferrándiz, 2012). These collective emotions could have an impact on the social identity of these communities, since the emotions of the whole community affect the group's cohesion and cultural identity (De Rivera, 1992).

The situation described has as its main historical precedent the Agrarian Reform process, which took place in Peru during the decades of the sixties and seventies (Eguren, 2006). This process forced the displacement of the agrarian bourgeoisie as well as the parcelling of lands among the former *hacienda* workers (Pease, 1977). The expropriated *haciendas* were replaced by villages which had associative trades such as production cooperatives, agricultural societies of social interest and rural businesses of social property (Eguren, 1989).

The Agrarian Reform in Peru generated a series of economic and social transformations that led to the end of the old oligarchic and latifundium based order. However, the reform was not able to generate a new social and economic model for farmers (Eguren, 1989). Furthermore, in a short period of time peasants change from being established *hacienda* workers to become partners of cooperatives, which since their formation faced severe internal management and financial discipline problems (Eguren, 2006). Additionally, the parcelling of lands took place in the context of a long and severe economic crisis. In general, the lack of government support to the agrarian sector and the adverse fluctuation of agricultural and livestock prices acutely affected cooperatives (Eguren, 2006).

Over time, the failures of these associative experiences have triggered the apparition of small independent producers who have no stable salary and who live in a state of economic and social precariousness and with serious difficulties when attempting to organize themselves or act collectively. This does not only affect their economic activity. Also life inside the community and the identification with it was seriously affected. Many of these communities are villages located at places previously occupied by the private *haciendas* expropriated by the State and then redistributed among the workers (La Barrera et al., 2012).

Therefore, understanding social identity and emotions as a result of these many changes and failures become a key element in thinking and proposing new social policies directed to these communities.

Social Identity

Social identity is defined as "that part of the individuals self-concept which derives from their knowledge of their membership of a social group (or groups) together with the value and emotional significance of that membership" (Tajfel, 1981, p. 255). Belonging to a group defines the collective self-concept of people and influences the thoughts, feelings and behaviours of that person. But also, it affect the way this person is going to experience them as a member of the group. When people are socially categorized, they produce characteristic group behaviours (Abrams & Hogg, 2001), based on shared rules, bonds, goals and purposes (Abrams & Hogg, 1990). These behaviours generate a feeling of group cohesion (Van Vugt & Hart, 2004).

As soon as people begin to identify themselves with a group, their wellbeing becomes dependent on the wellbeing of the group. This increases the loyalty and the commitment of the members of that group towards it. In this scenario, social identity acts as a 'social glue' that holds together groups that under certain adverse circumstances may get apart. In other words, social identity contributes to the integrity and stability of groups (Van Vugt & Hart, 2004).

Belongingness to a group appears to be one of the most important motives of identity. It consists on the need to maintain feelings of closeness or approval from other people or groups (Vignoles, Regalia, Manzi, Golledge, & Scabini, 2006). Another motive or function of identity is the consolidation of self-esteem (Simon, 2004; Vignoles et al., 2006). Self-esteem is an evaluation of the self-concept (Baumeister, 1998; Kunda, 2001) and is a cause for the construction, maintenance and reinforcement of a positive conception of the self (Gecas, 1982). As a function of social identity, self-esteem presupposes the individual's attitude towards the social categories and groups to which someone belongs (Crocker & Major, 1989; Luhtanen & Crocker, 1992).

However, positive aspects of social identity could be affected on specific circumstances, since it has been shown that social identity can also exacerbate social dilemmas by promoting competition between group members at the expense of the group's goods and public resources. In that sense, it must be highlighted that the mere acknowledgement of belonging to a social group is not enough to make cooperative actions prevail between group members, it is also important that they recognize themselves as part of an interdependent collectivity (Brewer & Schneider, 1990).

Emotional Climate

The emotional climate characterizes the way in which individuals think that most of the other people are reacting emotionally to a specific situation (De Rivera, 1992; De Rivera & Páez, 2007). It is strongly related to a specific social, economic and political situation and shows a shared perception about actions of social agents of that group or environment (De Rivera, 1992).

Judgements concerning the prevailing emotional climate are usually based on personal observations and experiences that suggest the way in which one ought to feel and act under certain circumstances (Techio, Zubieta, Páez, De Rivera, Rimé, & Kanyangara, 2011). This shows the social regulatory function played by the emotional climate (Techio et al., 2011) as well as how it constitutes a form of public opinion (De Rivera, 1992; De Rivera & Yutserver, 2010).

De Rivera (1992) proposes a series of emotional climates that could be perceived either as positive or negative ones. A positive emotional climate is a climate of safety, in which people feel free to talk among themselves, to participate in discussion groups, to organize political meetings, etc. This emotional climate also allows people to trust others and to easily cooperate among themselves (De Rivera, 1992). Societies perceived as safe are seen as more pleasant places to live in and this redounds in the wellbeing of people. These societies are usually characterized by generalized perceptions that a spirit of good will exists there and that manifests itself in the amiability and cooperation of people (De Rivera, 1992).

On the other hand, an emotional climate of confidence is defined as the positive feeling that people have concerning the political or economical situation around them, a feeling that is accompanied by expectations of an improvement of this situation. De Rivera (1992), claims that a confidence climate usually exists where the general economy is growing. In this scenario, tensions between groups are reduced and feelings of optimism, which reinforce the confidence towards the other members of society, are generated.

Regarding an emotional climate of solidarity, it is associated to people identification with a greater social structure. This identification can make people determine to sacrifice themselves for this greater social structure, and even make them to feel proud of this sacrifice. However, this type of climate does not usually last long in most cases and tends to disappear under threatening situations (De Rivera, 1992).

Among the negative emotional climates we find the climate of fear. This climate could imply a concern for unwanted events, as well as fear generated by repeated acts of violence (De Rivera, Kurrien, & Olsen, 2007). It has the effect of isolating people and consequently it could interfere with any political organization or public expression of opinions and ideas (De Rivera, 1992).

Concerning the climate of insecurity, it points to the anxiety generated by the failure of the social rules that give a sense of what is right and wrong, as well as a certain instability and lack of control of the internal violence (De Rivera et al., 2007).

Furthermore, anger, another negative emotional climate, appears when segments of a population are unhappy, whether due to contradictory experiences with their system of beliefs or for the reason that they are not receiving what they believe they are entitled to receive (De Rivera et al., 2007). This may produce hostility towards people, as an attempt to defend their system of beliefs (De Rivera et al., 2007).

At last, the climate of sadness refers to a feeling of little power and no hope of improving one's own situation (De Rivera et al., 2007). This climate is related to the irreparable loss of opportunities, goods or even lives due to the action of another group. This climate has severe consequences on the perception of people's efficacy and leads them to question their achievements and to reformulate their plans of action (Techio et al., 2011).

Relationship between Social Identity and Emotional Climate

Although there are few empirical studies about the relationship between social identity and emotional climate, it has been pointed out that social identity could be affected by the ruling emotional climate. In this context, emotional climate can be understood as a precedent or cause for social identity (Páez, Marques, Valencia, & Vincze, 2006).

Another study concerning the relationship between these constructs, finds that the perception of collective emotions of confidence, solidarity, safety, joy and pride are associated to the prevalence of a greater identification, self-esteem and positive self-stereotypes associated to the national in-group in Peru (Espinosa, 2011)

In this direction, Basabe and Ros (2005) propose that the perception of a greater amount of positive emotions and moods in a group context, rather than negative ones, is associated to a stronger and more satisfactory social identity. Therefore, the identification with a favourably evaluated group tends to correlate with a positive emotional climate (De Rivera & Páez, 2007). On the contrary, threats to identity, coming from a perception of disorder and intra-group conflicts, could produce emotional climates of rage, despair and fear to express one's self (De Rivera, 1992; De Rivera & Páez, 2007).

Based on the contextual description and the theoretical approach, this paper aims, in the first place, to describe how social identity was constituted in a community from Peru northern coast after being part of an expropriated *hacienda* by the Peruvian State during the Agrarian Reform. On this point, we ought to highlight that this community has been exposed to social, political and economical conditions as those described previously. This has led to the weakening of its Community Organizations. Concerning this, we hold the following hypothesis:

1. Given the continuous exposure of the community to adverse situations (La Barrera et al.,

2012), there is a presence of a negative or fragile social identity in this community (Brewer & Schneider, 1990).

2. Those who express greater levels of identification with the community will also show greater levels of collective self-esteem and a greater agreement with the positive stereotypical attributes that define the collective self-stereotype of the members of the community.

Hence, a second aim of this paper is to analyse the relationship between the components of social identity and emotional climate in the studied population. Based on what we have claimed about the history of the community, we hold the following hypothesis:

3. There is a predominance of a negative, rather than positive, climate in the community.

4. The perception of a positive climate is directly associated to a greater identification with the community, to a greater collective self-esteem, and to a greater agreement with the positive self-stereotypical attributes than with the negative ones. In turn, this should be important in order to consolidate a greater cohesion and a more organized and satisfactory social life in community.

5. The prevalence of the negative emotional climate will suppose worse expectations concerning the members of the in-group and a series of individualistic behavioural expressions that go against the common goods and life in community (La Barrera et al., 2011).

Finally, it is important to state that qualitative information collected in the community where this study took place (see La Barrera et al., 2012), has been used to propose some of the hypothesis previously expressed. Besides, this qualitative information has been very useful to improve the comprehension of the statistical results obtained in this research.

Method

Participants

The participants of the research study were inhabitants of a rural community located in the valley of Jequetepeque (Province of Chepén – Region of La Libertad). The community where the research took place has approximately 200 households. Most of the family members in this community are dedicated to agriculture in small parcels owned by them or rented to local owners. Specifically, the sample was constituted by 80 participants, 31 men and 49 women, whose ages fluctuated between 17 and 71 years.

Instruments and Measurements

Emotional Climate

Emotional Climate Scale (De Rivera, 1992): 24 items scale that measures the predominant emotions in a specific environment and time. The response scale considers values from 1 to 7, where the higher the score, the higher the agreement with the proposed statement. The items are grouped into two dimensions: positive emotional climate and negative emotional climate. According to Mezulis, Abramson, Hyde and Hankin (2004) criteria, the scale obtained a good general reliability (α=.79). An acceptable internal consistency were also obtain for both, the positive emotional climate (α=.67) as well as the negative emotional climate measure (α=.77). The scale also provides specific scores for the measurement of sub-types of climates such as: confidence (α=.61), safety (α=.51), anger (α=.52), fear (α=.68) and despair (α=.34).

Social Identity

Degree of Identification with the Community: an item that includes the following question was used: Which is your degree of identification with the community? The response scale went from 1 to 5, where 1 is "none" and 5 is "total".

Collective Self-Esteem Scale (Luhtanen & Crocker, 1992): This scale is a translated and adapted version of Luhtanen and Crocker's private collective self-esteem sub-scale (1992). It has four items that evaluate the affective response associated to the identification with the community. In order to evaluate this, a Likert type scale was presented, with responses from 1 to 5, where 1 is "in total disagreement" and 5 is "in total agreement". For the current research the scale showed a good internal consistency (α=.760).

Self-Stereotypical Attributes Associated to the Community (Espinosa 2003): this scale includes a list of 24 adjectives that describe what the inhabitants of the community are like. For each adjective, a 1 to 5 response scale is presented, where 1 is "in total disagreement" and 5 is "in total agreement". For the current research an exploratory factorial analysis of this scale was carried out. The Kaiser Meyer Olkin Measure of Sampling Adequacy (KMO) suggests that data presented a factorial structure (*KMO*=.76) of four dimensions denominated: "low efficacy", "general positive image", "corruption" and "positive expression".

The following table reports the attributes ascribed to each dimension of the collective self-stereotype of the community, with their respective factorial charges. Furthermore, the levels of explained variance and the internal consistency are reported for each dimension.

Table 1. Exploratory factorial analysis of the self-stereotype of the Peruvian Collectivity

	Components			
	Low efficacy	General positive image	Corruption	Positive expression
Irresponsible	,732			
Delayed	,684			
Lazy	,680			
Incompetent	,678			
Liars	,663			
Conformists	,596			
Individualistic	,451			
Successful		,737		
Brave		,736		
Reliable		,698		
Responsible		,694		
Honest		,557		
Hardworking		,555		
Competent		,536		
Unreliable		-,455		
Losers			,710	
Corrupt			,635	
Upright			-,579	
Joyful				,788
Sad				-,547
Internal Consistency	.806	.784	.543	.483
Explained Variance(%)	24.03	15.63	8.98	6.49

Procedure

Measuring instruments were answered during the course of several field visits to the community with the aid of a research team. The collaboration of the inhabitants was asked house by house. The inhabitants were called to massive survey meetings at a community venue. The polls were filled anonymously and the research counted with the participants' informed consent.

Although the polls were designed to be self-applied, there was always help available from the team members, who solved the doubts of the participants.

The data obtained were processed using the statistical software SPSS 18. Specifically, descriptive analyses were performed followed by reliability analysis by scales and dimensions with the aim of testing the internal consistency of them. In addition, an exploratory factorial analysis was carried out. This allowed grouping the attributes of the collective self-stereotype into four factors. Also, Kolmogorov-Smirnov test were done to observe adjustment of the data to a normal distribution in order to reach decisions about the type of statistical analysis required. Analyses to identify significant differences between the scores as well as correlations between variables were carried out. Finally, in order to analyse the influence of different types of emotional climates on the different dimensions of the collective identity, several multiple regression models were processed.

Results

Social Identity

Descriptors of Social Identity

Regarding hypothesis 1, the degree of identification with the community shows a mean score of 3.39 (*SD*=1.04), while the mean for collective self-esteem is of 4.24 (*SD*=0.78). Both values are above the respective theoretic middle point of scales used for measurement of each variable (3).

Related to the collective self-stereotype, a positive tendency was observed. The predominant results are those referred to positive expression (M=4.09, SD=0.7) and general positive image (M=3.64, SD=0.68). Instead, the factors corresponding to low efficacy (M=2.88, SD=0.80) and corruption (M=2.08, SD=0.77) are perceived in a lesser degree.

Relationship among Components of Social Identity

Regarding hypothesis 2, a positive correlation between the degree of identification with the community and the collective self-esteem, $r(78)$=.508, p<.01, was found. As well, the collective self-esteem was related to the four stereotypical attributes of the self-concept. In this case, a positive correlation was found between the collective self-esteem and the general positive image, $r(77)$=.242, p<.05, and the positive expression, $r(78)$=.275, p<.05. Likewise, a negative correlation was found between the collective self-esteem and low efficacy, $r(77)$=-.456, p<.01, and with corruption, $r(78)$=-.368, p<.01.

Furthermore, association among the abovementioned four attributes were found. Low efficacy showed a negative correlation with the general positive image, $r(77)$=-.261, p<.05, and with positive expression, $r(78)$=-.296, p<.0. Also, it showed a positive correlation with corruption, $r(78)$=.380, p<.01. The general positive image presented a negative correlation with corruption, $r(79)$=-.382, p<.01, and the corruption attribute presented a negative correlation with positive expression, $r(80)$=-.417, p<.01.

A multiple linear regression model considering the degree of identification with the community as a dependent variable, and introducing the dimensions of self-concept and collective self-esteem as independent variables was explored. The model resulted significant $F(5,75)$=7.41, p<.01, R^2= .35, and explained the 29.9% variance. The only significant coefficient was the coefficient of self-esteem (β=.59, p<.01).

When using collective self-esteem as a dependent variable and the dimensions of self-concept as independent variables, also a significant model was obtained; $F(4,75)$=4.34, p<.01, R^2= .20, which explained the 15.1% variance. The only significant coefficient was the one regarding the dimension of low efficacy of the self-concept (β=-.278, p<.05).

Emotional Climate

Descriptors of Emotional Climate

Regarding hypothesis 3, a predominant perception of a neutral or ambivalent emotional climate was found. The mean for positive climate was 3.75 (SD=0.74) and the mean for negative climate was 3.71 (SD=1.01). The t-test for related samples showed that the means for both types of climates were not significantly different, $t(77)$= -0.352, $n.s.$

Through Friedman's test for several related samples (χ^2=30.87, p<.01), we were able to obtain evidence for the existence of intra-subjects significant differences regarding the different types of climates.

The emotional climate of anger (Me=4.33, IR=1.67) appears as predominant in the sample. However, Wilcoxon's test for two related samples shows that there are no significant differences between this type of climate and the climate of safety (Me=4.00, IR=2.00), which is the second type of climate perceived with more intensity. Besides, the climates of confidence (Me=3.57, IR=1.32), despair (Me=3.33, IR=1.67) and fear (Me=3.33, IR=2.67), in that order, decrease regarding their degree of predominance. However, once again according to Wilcoxon's test, these three climates are not significantly different between each other. Although, they are significantly different from the previous climates of anger and safety.

Relationships between Social Identity and Emotional Climate

Regarding hypothesis 4, results indicated none association between positive emotional climate and the degree of identification with the community, nor with the collective self-esteem. However, an association was found with one of the dimensions of the collective self-stereotype, the one referred to the positive general image $r(76)$=.287, p<.05. In addition, the positive climate was marginally related to the dimension of low efficacy, $r(75)$= -.210, p<.08. Specifically, the only type of positive emotional climate that presented a significant correlation with some component of social identity was the climate of confidence. This climate was associated with collective self-esteem, $r(76)$= .325, p<.01, as well as the low efficacy dimension of the collective self-concept, $r(76)$= -.231, p<.05.

Consecutively, regarding hypothesis 5, the negative emotional climate showed no association with any social identity component. Nevertheless, it could be said that there is certain tendency association between the climate of anger and the low efficacy dimension, $r(78)$= .215, p<.06.

Several multiple linear regression analyses were modelled in order to analyse the influence of the different types of emotional climates on the components of the collective identity associated to the studied community. Two models of those analyses are presented.

In the first analysis, collective self-esteem was selected as the dependent variable and the five types of emotional climates were assigned as independent variables. The model resulted significant, $F(5,71)= 2.47$, $p<.05$, $R^2=.16$. This analysis, with a 9.4% explained variance, had as its significant coefficient the confidence dimension, $\beta=.343$, $p<.01$.

The second model assigned the low efficacy dimension of the collective self-concept as dependent variable and the five dimensions of the emotional climate as independent variables. The model turned out to be significant, $F(5,71)= 3.98$, $p<.01$, $R^2 =.23$, and it had a 17.3% explained variance and had the dimensions of confidence ($\beta=-.272$, $p<.05$) and anger ($\beta=.332$, $p<.05$) as significant coefficients.

Social Identity Profiles according to Self-Stereotypes and their Relationship with Emotional Climate

With the purpose of grouping the study's participants according to their levels of agreement with the collective self-concept dimensions attributed to the members of the community, a *k*-means clustering analysis was carried out. This analysis allowed identifying two subjects clusters, based on the mentioned attributes (see table 2).

Table 2. *K*-means clustering analysis (final centres distribution)

Self-Stereotype Dimensions	Cluster	
	Optimists	Pessimists
Low efficacy	2.43	3.29
General positive image	3.91	3.33
Corruption	1.59	2.63
Positive expression	4.47	3.67

As it is shown, a first cluster is related to a positive vision of the community inhabitants. Participants in this cluster were considered to be optimistic. First, they perceive themselves as more capable of fulfilling their activities. Secondly, they have a general positive image of the members of its collective and perceive them as joyful and against corruption.

The second cluster was considered pessimistic. This group presents a less positive image of the inhabitants. It can be observed an agreement concerning the facts that the inhabitants of the community are less capable of fulfilling their multiple activities. Also, they have a less positive general image and they are perceived as somehow more corrupt and less joyful than the optimists.

Through Mann Whitney's U-test, no significant differences between the clusters were found, regarding the degree of identification with community. However, there are significant differences between these two groups concerning collective self-esteem: the optimistic group (*Me*=4.75, *IR*=0.75) scored greater in collective self-esteem than the pessimistic one (*Me*=4.00, *IR*=0.75); $U(76)=397$; $p<.01$.

Likewise, comparisons between emotional climate and the identified clusters were done. Differences were marginally significant. Nevertheless, along with the analysis of the descriptive data, it can be suggested some tendency between the pessimistic group in comparison with the optimists. Pessimists seem to scored higher than optimists in the general perception of a negative emotional climate (*Me*=3.94, *IR*=1.53 versus *Me*=3.39, *IR*=1.83; $U(74)=521.5$; $p<.08$).

Discussion

Social Identity

Findings showed that participants have mostly a positive self-stereotype, especially in positive expression and positive general image dimensions. Hence, it could be stated that the inhabitants of this community share a high collective self-esteem. It could also be stated that due to these findings they probably have a high degree of identification with the community. This line of argumentation leads to reject the first hypothesis and accept the second one.

These results could be understood as an expression of the cognitive-affective consistency in the constitution of the social identity in the community (Crocker, Blaine, & Luhtanen, 1993). Against expected, this should be considered as an indicator of the healthy collective functioning of the community, since it has been found that the favourable perceptions concerning the in-group allow the development of positive expectations regarding that group and also reinforce social cohesion (Van Vugt & Hart, 2004).

However, a qualitative study in the studied zone suggests that there are important social divisions within it. These social divisions in daily basis could have an effect in the way collective activity is coordinated (La Barrera et al., 2012). As well, this seems to be associated to the prevalence of negative stereotypical

components associated to community members such as low efficacy and corruption perceptions within the community.

On this matter, the clustering analysis findings suggest the presence of two population groups: one group characterized by optimism which scored a more positive self-presentation and another group characterized by pessimism. This pessimistic group, although it does not report a lower identification with the community, has in fact a lower evaluation of its belonging to the community, and also shows a greater agreement concerning the negative self-stereotypical components associated with the community members. Regarding this issue, this second group shows a fragile collective identity. This representation entails a clear risk for coordinated social action, since their perceptions and expectations concerning the community members could become more negative.

Emotional Climate

The emotional climate construct provides us with arguments that are relevant to complete the psychological and social scenario partially observed from an approach based on the social identity of the studied community.

Discarding hypothesis 3, findings shows the predominance perception of a neutral or ambivalent emotional climate. Both, a climate of anger (negative) and a climate of safety (positive) coexist, resulting in a balance between them. Nevertheless, this climate ambivalence reproduces the deficiencies of affective representations shared inside the community (La Barrera et al., 2012).

On the one hand, the clear climate of anger inside the community seems to be the result of unfulfilled promises made by politicians and social agents. This is consistent with the low climate of confidence observed in the community, which according to the results, tends to play a fundamental role in the cohesion within the community. The inhabitants attribute these perceptions –and even a high level of interpersonal lack of confidence– to the incapacity of achieving articulated communitarian and productive activities (La Barrera et al., 2012).

On the other hand, the safety climate could be explained by the fact that the community is placed on a rural reduced space, which in comparison with the larger urban spaces, has lower levels of criminal violence and a high sense of safety. This is consistent with the low prevalence of the climate of fear in a rural scenario, such as this one. Also, this context has not suffered important expressions of social conflict, political repression or violence (De Rivera, 1992).

Social Identity and Emotional Climate

An emotional climate of confidence seems to be essential to achieve identification with the community, because of its association to some components of social identity like collective self-esteem. In addition, perceived low level of confidence could explain low scores in collective efficacy self-stereotype. This corroborates the idea that the emotional climate could explain several components of social identity that are associated to collective self-esteem and to the low efficacy self-stereotype, which are precisely the dimensions that best explain the degree of identification with the community.

Consistently with Van Vugt and Hart (2004) statements, the positive expectations concerning the in-group members –translated into the climate of confidence– should act as reinforcements of the communitarian social identity and should promote a several actions of collective coordination among its inhabitants. The problem observed is a low climate of confidence among the community inhabitants. These results partially support hypothesis 4.

According to the qualitative results, the community current situation has been generated by a long period of cooperative management problems, continuous breach of taken agreements between farmers, deceit by private businesses, administrative failures in village management, corruption and incapacity of the State agents. All these experiences are associated consistently to an emotional climate of low confidence or lack of confidence (La Barrera et al., 2012).

Furthermore, a climate of anger could also predict a low efficacy self-concept in the community. This could be so due to the fact that this type of climate is perceived when the expectations have been frustrated and this frustration is attributed to an insufficient capacity to fulfil collective tasks. This would result in a negative group image, though not in a lower disposition to identify one's self with the group, discarding hypothesis 5.

Climate of anger prevalence and the lower perception of confidence climate seem to imply a contradiction, if high level of identification reported in the community is considered. Although the inhabitants seem to identify themselves with the community in abstract terms, a possible explanation to this contradiction could be that they do not identify themselves with the members of the community. That is, they do not recognize characteristic group behaviours based on shared rules, bonds, goals and purposes, in such a way that a feeling of social cohesion is not generated (Abrams

& Hogg, 2001; Van Vugt & Hart, 2004). In this sense, an additional explanation is that social identity could exacerbate social dilemmas such as the ones observed in the studied community by fostering interpersonal competition at the expense of collective cooperation. In other words, its members could no longer see themselves as interdependent on each other (Brewer & Schneider, 1990). Qualitative reports in similar contexts find that inhabitants often misuse the communal goods and even damage the entire population. Thus, some farmers of the studied community have individually managed to obtain greatest incomes at the expense of the shared hydric system or the damage of the soil (La Barrera et al., 2012).

Finally, results partially confirm the role of the socially shared emotions in social identity construction and organization difficulties in cooperative actions by community members. It is also relevant to consider that the collective action practices are motivated and sustained on the evaluation of the group membership as a useful strategy to achieve both, individual and group goals (Brewer & Schneider, 1990; Simon, 2004). Likewise, it is necessary to consider the balance between participation costs, risks and the benefits that could be obtained (Van Vugt & Hart, 2004). Therefore, it is expectable to find that the inhabitants who are satisfied with a better economic and social situation, would have fewer reasons to risk what the now have, by engaging themselves in collective projects associated to past failures.

Even though participants were recruited through an intentional sampling procedure, results are highly consistent with some conceptual propositions and empirical findings linked to the understanding of social organization problems (e.g., Brewer & Schneider 1990; La Barrera et al., 2012; Van Vugt & Hart, 2004). It is not possible to talk about statistical representation of the data reported here. However, we strongly believe these results reflect the predominant perceptions of the participants about their community.

References

Abrams, D. & Hogg, M. A. (1990). *Social identity theory: constructive and critical advances*. Hertfordshire: Harvester Wheatsheaf.

Abrams, D. & Hogg, M. A. (2001). *Intergroup relations: essential readings*. Philadelphia*:* Psychology Press.

Basabe, N. & Ros, M. (2005). Cultural dimensions and social behavior correlates: Individualism-Collectivism and Power Distance. *International Review of Social Psychology, 18,* 189-225.

Baumeister, R. F. (1998). The Self. In D. Gilbert, S. Fiske, & G. Lindzey (Eds.), *Handbook of Social Psychology* (4ª ed., pp. 680-740). Boston: The McGraw-Hill Companies.

Brewer, M. & Schneider, S. (1990). Social identity and social dilemmas: A double-edged sword. In D. Abrams & M. Hogg (Eds.), *Social Identity theory. Constructive and critical advances*. Great Britain: Harvester Wheatsheaf.

Crocker, J., Blaine, B., & Luhtanen, R. (1993). Prejudice, intergroup behaviour, and self-esteem: Enhancement and protection motives. In M. A. Hogg & D. Abrams (Eds.), *Group motivation: Social psychological perspectives* (pp. 52-67). New York: Harvester Wheatsheaf.

Crocker, J. & Major, B. (1989). Social stigma and self-esteem: The self-protective properties of stigma. *Psychological Review, 96*, 608-630.

De Rivera, J. (1992). Emotional climate: Social structure and emotional dynamics. *Review of Studies on Emotion, 2,* 197-218.

De Rivera, J., Kurrien, R., & Olsen, N. (2007). The emotional climate of nations and their culture of peace. *Journal of Social Issues, 63*, 255-271.

De Rivera, J. & Páez, D. (2007). Emotional climate, human security, and cultures of peace. *Journal of Social Issues*, *63,* 233-253.

De Rivera, J. & Yurtsever, G. (2010). National emotional climate and the value of freedom. *Beliefs and Values, 2,* 57-65.

Eguren, F. (1989, June). *La reforma agraria y el nuevo orden en el campo peruano*. In A. Fernández & A. González (Eds.), *La reforma agraria peruana 20 años después*. Chiclayo: CES Solidaridad.

Eguren, F. (2006). *La reforma agraria en el Perú*. Santiago de Chile: CEPES. Acceso en 17 de junio, 2012, en http://www.rlc.fao.org/es/desarrollo/tenencia/pdf/euguren.pdf

Espinosa, A. (2003). *Identidad social e identidad nacional en una muestra de triciclistas en Juliaca.* License Thesis Dissertation, Pontificia Universidad Católica del Perú, Lima.

Espinosa, A. (2011). *Estudios sobre Identidad Nacional en el Perú y sus correlatos psicológicos, sociales y culturales*. Doctoral Thesis Dissertation, Universidad del País Vasco, San Sebastián.

Gecas, V. (1982). The self–concept. *Annual Review of Sociology, 8,* 1-33.

Gonzáles de Olarte, E. (1997). *Medio ambiente y pobreza en el Perú.* Lima: IEP.

Kunda, Z. (2001). *Social cognition. Making sense of people*. Cambridge: The MIT Press.

La Barrera, P., Espinosa, A., Cueto, R. M., & Ferrándiz, J. (2012). Aspectos psicológicos de los problemas de organización de base y su relación con dilemas sociales en una comunidad rural de la costa norte del Perú. *Psicoperspectivas, 11,* 82-107.

Luhtanen, R. & Crocker, J. (1992). A collective self-esteem scale: Self evaluation of one's identity. *Personality and Social Psychology Bulletin, 18,* 302-318.

Mezulis, A. H., Abramson, L. Y., Hyde, J. S. & Hankin, B. L. (2004). Is there a universal positivity bias in attributions? A meta-analytic review of individual, developmental, and cultural differences in the self-serving attributional bias. *Psychological Bulletin, 130,* 711-747.

Páez, D., Marques, J., Valencia, J., & Vincze, O. (2006). Dealing with collective shame and guilt. *Psicología Política, 32,* 59-78.

Pease, H. (1977). La reforma agraria en la crisis del estado oligárquico. In H. Pease, *Estado y Política agraria* (pp. 17-68). Lima: DESCO.

Simon, B. (2004). *Identity in a modern society. A social psychological perspectives*. Oxford: Blackwell.

Tajfel, H. (1981). *Human groups and social categories*. Cambridge: Cambridge University Press.

Techio, E., Zubieta, E., Páez, D., De Rivera, J., Rimé, B., & Kanyangara, P. (2011). Clima emocional y violencia colectiva: el estado de la cuestión e instrumentos de medición. In D. Páez, C. Martin Beristain, J. L. Gonzalez, & J. De Rivera (Eds.), *Superando la violencia colectiva y construyendo cultura de paz* (pp. 105-151). Madrid: Fundamentos.

Van Vugt, M. & Hart, C. (2004). Social identity as social glue: The origins of group loyalty. *Journal of Personality and Social Psychology*, *86,* 585-598.

Vignoles, V., Regalia, C., Manzi, C., Golledge, J., & Scabini, E. (2006). Beyond self-esteem: Influence of multiple motives on identity construction. *Journal of Personality and Social Psychology*, *90,* 308–333.

Agustín Espinosa es Doctor en Psicología Social por la Universidad del País Vasco (España). Profesor ordinario del Departamento de Psicología de la Pontificia Universidad Católica del Perú. Coordinador del Grupo de Psicología Política de la PUCP (GPP-PUCP).

Endereço: Avenida Universitaria 1801, Lima, Perú.
Email: agustin.espinosa@pucp.edu.pe

Jimena Ferrándiz es Licenciada en Psicología Social por la Pontificia Universidad Católica del Perú. Predocente del Departamento de Psicología de la PUCP y miembro del Grupo de Psicología Política de la PUCP (GPP-PUCP).
Email: jimena.ferrandiz@pucp.edu.pe

Rosa María Cueto es Magíster en Psicología Comunitaria por la Universidad de Chile. Profesora ordinaria del Departamento de Psicología de la PUCP y miembro del Grupo de Psicología Política de la PUCP (GPP-PUCP).
Email: rcueto@pucp.pe

Oscar Pain es Licenciado en Psicología Educacional por la Pontificia Universidad Católica del Perú. Profesor contratado del Departamento de Psicología de la PUCP.
Email: opain@pucp.pe

Como citar:

Espinosa, A., Ferrándiz, J., Cueto, R. M., & Pain, O. (2013). Social identity and emotional climate in a rural community from Peru: an empirical study. *Psicologia & Sociedade, 25*(2), 321-330.