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## **UNTANGLING EMOTION PATHWAYS TO GREEN CONSUMPTION: A CULTURE-SENSITIVE CONCEPTUAL FRAMEWORK**

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### **Abstract:**

China's organic food market is rapidly growing, and at the same time, public concern about food safety, which is often related to environmental degradation, is increasing. However, whether and how negative emotions stemming from food safety incidents affect green consumption remains unclear. This study explores how specific negative emotions such as anxiety, anger, and shame influence green consumption and investigates the psychological and cultural mechanisms that drive these effects. Following PRISMA guidelines, we conducted a literature review of 62 articles. Sources were drawn from databases, including Web of Science and ScienceDirect, with a focus on literature related to emotions, sustainability, and cultural values. The conceptual model proposes two emotion-specific pathways. Anger and shame activate moral identity and encourage compensatory green behaviors. In contrast, anxiety leads to skepticism, especially in situations where people feel they have low efficacy. Cultural factors, such as collectivism, influence how these emotions are responded to. This study's primary theoretical contribution is a novel integrated framework that reveals the distinct behavioral pathways of discrete negative emotions (anger, shame, anxiety) in green consumption and, crucially, how these pathways are shaped by cultural context—a mechanism previously underexplored in sustainability literature.

### **Keywords:**

Green Consumption, Emotion Pathways, Moral Identity, Collectivism, Organic Food

## Introduction

China's organic food market presents a striking paradox. On one hand, consumers are growing more anxious about food safety due to frequent environmental pollution incidents and a decline in trust in regulators (Han & Zhai, 2022; Q. Li et al., 2021). On the other hand, sales of organic food have grown by an average of 9.3% per year from 2018 to 2024, making China the world's third largest organic market (National Certification and Accreditation Administration, 2024). This phenomenon suggests that negative emotions don't always stop green consumption. In fact, under certain conditions, these emotions can be a powerful force that drives ethical and environmentally responsible behavior. However, current theories haven't clearly explained when and how negative emotions promote or inhibit green consumption.

Environmental pollution has become a serious and ongoing threat to food safety in China. Studies show widespread contamination in major agricultural areas due to the overuse of chemical fertilizers, pesticides, and industrial waste (G. Qin et al., 2021). These risks have made consumers more aware and have led to a huge increase in demand for safer food options, like organic and locally sourced products (Iqbal et al., 2021; Tong, Anders, Zhang, & Zhang, 2020). The release of nuclear wastewater from Japan's Fukushima plant in 2023 further raised public concern. While international agencies said the discharge was safe, many Chinese consumers did not trust these claims. This led to a drop in Japanese seafood imports and a clear shift toward freshwater products (Chen, Chen, & Shi, 2023). Media analysis shows that Chinese coverage of the event focused on the potential public health concern (Gong, Firdaus, Yu, & Aksar, 2024). That information highlights how cultural and emotional factors shape how consumers view risk.

When we talk about food safety concerns, many studies treat "negative affect" as a single category. But this approach overlooks key distinctions between different types of negative emotions. Anxiety comes from feeling unsure and out of control, anger arises from perceived injustice, and shame stems from a sense of moral failure. These emotions lead to different actions. For example, some anxious consumers might become doubtful and avoid buying anything, while others might turn anxiety into a positive action. Similarly, anger can lead to boycotts, while shame might encourage someone to make a choice that matches their values. Without clearly differentiating these emotions, it is difficult to explain why some consumers actively engage in green consumption while others withdraw.

In addition, while the link between emotion and behavior is well documented, the mechanisms through which emotions exert their influence remain insufficiently understood. For instance, anxiety can increase green purchasing when individuals feel a sense of control and efficacy but reduce it when they feel helpless. To understand this, we can look at two key theories. Appraisal theory (Roseman, 2013) says that our emotions are not caused by events but by how we evaluate those events. This means different people can feel different emotions in the same situation. Meanwhile, moral identity theory (Aquino, Freeman, Reed, Lim, & Felps, 2009) suggests that people who see themselves as moral are motivated to act in ways that match their values. When we combine this with appraisal theory, we can see how specific emotions, like anger and shame, can connect to a person's sense of being ethical. Cultural factors further complicate this emotional landscape. Most current research on this topic is based on Western samples, leaving a significant gap in our understanding of how cultural values influence emotion-driven consumption in other parts of the world. In collectivist cultures like China, group-oriented thinking and social expectations often shape moral emotions such as shame and

anger. Individuals are more inclined to make ethical purchases due to collectivism (Cui, Zeng, & Jin, 2022). For this reason, we should consider cultural factor when we look at how negative emotions affect green consumption.

This paper aims to answer three main questions. First, how do specific negative emotions—anxiety, anger, and shame—affect green consumption in different ways when people face food safety issues? Second, what psychological mechanisms explain how these emotions influence behavior? And third, how do cultural and social factors change the strength and direction of these emotional pathways? This study makes several significant contributions to the research. First, and most importantly, we clear up a key question in sustainable consumption research by theorizing why not all negative emotions motivate green action. We introduce a dual-pathway model that integrates appraisal and moral identity theories. This model explains how anger and shame can strengthen a person's ethical identity and encourage them to act. On the other hand, anxiety, when a person feels powerless, can lead to avoidance. Second, we place these emotions in a cultural setting. Our model is one of the first to show how cultural factors change these emotional pathways systematically. We explain why the same emotion (like shame) might push people to act more strongly in a collectivist culture than an individualistic one.

Consequently, our work provides a more nuanced and culturally sensitive view. The rest of this paper is structured as follows. Chapter 2 explains our research methods. Chapter 3 reviews the main theories we use. Chapter 4 presents the conceptual framework and outlines research propositions. Chapter 5 discusses the theoretical and practical implications of the proposed model. Chapter 6 concludes with reflections on limitations and future research directions.

## Methodology

To develop a robust conceptual framework on how discrete negative emotions influence green consumption, it was essential to build on a focused body of literature. This chapter describes the methods used to identify, screen, and select relevant academic works. The approach follows a structured and transparent process, striking a balance between coverage and conceptual precision. This paper does not use empirical data. Instead, it builds theoretical propositions on curated peer-reviewed studies that inform the mechanisms, variables, and cultural conditions modeled in later chapters.

## Search Strategy

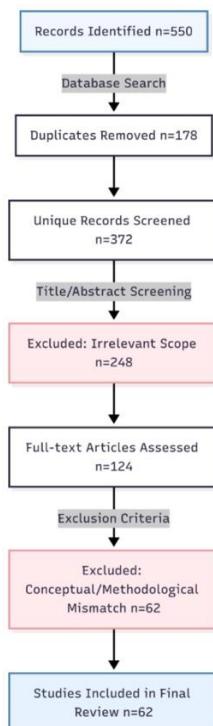
The literature search began with a clear goal: to find recent and relevant studies that link discrete negative emotions—such as anxiety, anger, shame, and guilt—to environmentally responsible behaviors, especially green consumption. We searched two core academic databases in English: Web of Science and ScienceDirect. This ensured broad coverage across psychology, marketing, and environmental science. To incorporate culturally specific insights, we also searched Chinese databases, including CNKI and Wanfang. We limited our search to studies published between January 2020 and March 2025 to capture recent developments. We apply the following search syntax to the English-language databases:

TS = ("negative emotion" OR anxiety OR anger OR shame) AND ("green consumption" OR "organic food" OR "pro-environmental behavior")

This process identified 550 records. After removing 178 duplicates, 372 unique articles remained for screening.

### Screening Process and PRISMA Flow

To ensure transparency and replicability, the screening process followed the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines. Figure 1 visualizes this multi-stage process.



**Figure 1: Screening Process**

Source: By Author

In the first stage, we reviewed the titles and abstracts of 372 papers. We excluded 248 of these because a lack of relevance. Common exclusion reasons include emphasis on non-consumption contexts such as corporate environmental responsibility (CSR) and government policies. Or the study of emotions in the medical field, such as ecological anxiety affecting mental health. Or topics related to environmental education. we read the full text of the remaining 124 articles to see if they met our criteria. We excluded another 62 studies at this stage (described below). mostly because they had conceptual or methodological weaknesses. After both stages, a total of 62 high-quality papers is retained for our theoretical analysis.

### Inclusion and Exclusion Criteria

To ensure conceptual clarity and coherence with the research focus, we adapt the following screening standards.

**Table 1: Inclusion and Exclusion Criteria**

Category	Inclusion Criteria	Exclusion Criteria
<b>Population &amp; Focus</b>	Empirical studies focusing on individual-level green consumption intentions or behaviors.	Studies focusing on organizations, corporations, policy-making, or non-consumer groups.

<b>Emotion Construct</b>	Studies that measure and analyze discrete negative emotions (e.g., guilt, shame, fear) as distinct variables.	Studies that treat negative emotions as a general, undifferentiated construct. Studies focused primarily on positive emotions.
<b>Relevance</b>	Studies must provide direct insight into the relationship between emotion and green behavior.	Studies focused on clinical psychology, mental health, pure environmental science, corporate strategy, or environmental education without linking to green behavior.
<b>Publication Type</b>	Peer-reviewed journal articles.	Editorials, commentaries, conference abstracts, books, news articles.

Source: By Author

The objective of the full-text screening phase is to identify studies that directly examined the role of discrete negative emotions in shaping individual green consumption behavior. A study is included only if it: (1) provides an empirical test at the individual consumer level, and (2) specifically measures and discusses at least one discrete negative emotion (e.g., guilt, fear, shame) as a distinct construct, rather than as a general negative affect.

### ***Corpus Overview***

The final set of 62 articles is diverse in discipline, methodology, and geographic focus. As shown in Table 2, the composition provides a strong empirical foundation for the framework proposed in Chapter 4, particularly in relation to cultural factors. The variables introduced in Chapters 3 and 4 are directly informed by the insights drawn from this curated corpus.

**Table 2: Overview**

<b>Discipline</b>	Psychology (38%)	Marketing (31%)	Environmental Science (31%)	
<b>Methodology</b>	Experimental (63%)	Survey-based (31%)	Mixed/Qualitative (6%)	
<b>Emotion</b>	Shame (29%)	Anxiety (26%)	Anger (23%)	Others (22%)
<b>Cultural</b>	Western Europe/North America (60%)	East Asian (20%)	Other (Middle East/South Asia) (11%)	Multinational (9%)

Source: By Author

### **Theoretical Foundation**

#### ***Appraisal Theory and Emotional Specificity***

Appraisal theory provides a foundational lens for understanding how environmental food safety concerns create specific emotional responses. We employ Roseman (2013) framework, which

suggests that emotions come from how we think about events. For instance, anger is triggered by appraisals of external attribution and high control potential. Shame arises from internal attribution, low control potential and concerns about self-image. Anxiety stems from uncertainty and low control potential. However, a direct application of this model to shame in collectivist cultural contexts reveals a theoretical gap. The classic model views shame as a personal emotion that comes from a personal failure. In contrast, we propose that in the context of food safety scandals, people can also feel shame for their group, like their nation or a company they feel connected to, even if they're not personally responsible.

To fix this gap, we believe appraisal theory needs to include collectivist appraisal patterns. We propose that shame can be triggered by a problem that is seen as the group's fault and a threat to the group's image. This leads to a desire to repair the group's image. This theoretical extension is supported by cross-cultural research. For instance, (Gausel & Leach, 2011) demonstrate that people can feel shame for their group's behavior because they care about the group's moral standing. This is particularly relevant in East Asian contexts, where shame is deeply connected to "face" (mianzi). Importantly, It can come not only from one's own bad actions but also from the actions of others that harm group's reputation (Bedford & Hwang, 2003; Brown, González, Zagefka, Manzi, & Čehajić, 2008). Consequently, our framework reconceptualizes shame as an emotion that can be either self-focused or group-focused, with both pathways leading action to restore moral and social standing (Nielsen, Gamborg, & Lund, 2024).

### ***Moral Identity Theory***

While appraisal theory helps us distinguish different emotions, it does not fully explain how these feelings lead to behavior. To address this gap, we draw on moral identity theory (Aquino & Reed, 2002). Moral identity can link moral emotion to behavior. For anger, people with a strong moral identity may oppose injustice because of self-concept as moral individuals. This view aligns with research showing that moral anger transforms moral values directly into behavior (X. Li, Liu, & Wuyun, 2022). Although shame is often linked to withdrawing, we argue that moral identity can make it a reason for positive action. When shame threatens one's moral self-concept, people may take a compensatory action to restore it. Empirical studies support this interpretation, showing that shame can foster sustainable consumption as a form of moral self-repair ((Frensel, Landmann, Schönitz, Siems, & Sharma, 2025);(Nielsen & Gamborg, 2024)). Taken together, our study integrates appraisal and moral identity theories. It identifies emotions and explains their behavior. We challenge the idea that the feelings from appraisal theory work alone. By highlighting moral identity as a key factor, we explain how negative emotions are transformed into meaningful pro-environmental behavior.

### ***Cultural Contexts and Emotional Modulation***

Before delineating the role of culture, it is critical to define the concept of green consumption within our specific research context. Elkington & Hailes (1989) emphasize that green consumption involves sustainable practices aimed at minimizing ecological harm while at the same time enhancing individual well-being. Building on this foundation, we argue that in China, green consumption is often interpreted with a stronger focus on personal and familial health and safety. This focus has grown stronger because of repeated food safety scandals and, more recently, the release of Fukushima wastewater, which has made consumers much more worried about risk (Chen et al., 2023; Liang et al., 2024). For many Chinese consumers, the main reason they buy organic or green products isn't a vague concern for the planet. Instead,

it's a very real desire to avoid health threats and ensure familial well-being (Xu et al., 2024; Rana & Paul, 2020). This safety-oriented appraisal directly activates the emotional pathways outlined in our framework. Concerns over contaminated food are seen as a serious, uncertain, and often externally caused threat (e.g., from irresponsible companies), triggering emotions like anxiety, anger and shame. Therefore, integrating the health safety dimension is not only empirically justified but theoretically essential, as it grounds our model to the real emotional drivers of consumer behavior in China.

Building on this integrated framework, we further propose that cultural value is not merely background factors but active moderators that shape the entire emotion-moral identity-behavior pathway. In collectivist societies, which emphasize relational interdependence and face consciousness (X. Qin et al., 2024; Wu et al., 2022), we expect emotions like shame and anger to be expressed and channeled in specific ways. Specifically, we propose that shame pathway in our model will be stronger in collectivist cultures. This is because the concern for collective image is a key cultural value, as research shows that in collectivist cultures, shame promotes self-enhancement rather than defensive behavior (Liyanage & Usoof-Thowfeek, 2023). The way anger is expressed will be changed by the culture. Study shows that in cultures that prioritize harmony, anger may be directed into less direct forms of protest, rather than open confrontation (Bierle et al., 2023). Therefore, cultural does more than just determine which emotions are felt. Our model shows that it systematically influences how emotions connect with moral identity and what kind of green behavior results.

## Conceptual Framework and Propositions

### *Overview of the Dual-Pathway Model*

Building on the theoretical foundation outlined in Chapter 3, this chapter introduces a conceptual framework explaining how discrete emotions (anger, shame, and anxiety) affect green consumption intentions through distinct psychological mechanisms. The model incorporates a dual-pathway structure, comprising a facilitating pathway mediated by moral identity and a contingent pathway influenced by collective efficacy and skepticism. Collectivist culture moderates these relationships.

### *Anger Pathway*

Anger is elicited by the appraisal of an event as unjust, externally caused, and controllable by the offending agent (Roseman, 2013). In the context of food safety crises like one caused by a company or the government, this anger is a form of moral outrage. It's directed at the people we think are responsible. We argue that this anger is a strong reason for people to buy green products. Since anger makes us want to take action, it pushes people to do things that fix the problem and bring back a sense of justice. For consumers, this often means symbolic acts like boycotting the brands involved or buying ethical alternatives, like organic food. studies have shown that anger directly leads to ethical behaviors (Hino, 2023). Li et al. (2022) also found that moral anger significantly helped turn environmental values into real actions. Most notably, Contreras et al. (2024) discovered that eco-anger was a unique and powerful predictor of sustained pro-environmental intentions over time, outperforming other emotions like anxiety or sadness. Therefore, we propose that:

Proposition 1a : Anger positively influences green consumption behavior.

Having established this direct effect, we need to explain why it leads to green consumption. We propose that the key reason is that it activates a person's moral identity. According to Moral Identity Theory, engaging in behavior that aligns with one's self-concept as a moral person is reinforcing. We believe that anger, by highlighting an ethical problem (like environmental injustice), makes moral issues very important to a person. Research shows that group emotions (e.g., anger) and moral beliefs can lead to pro-environmental behavior (S. Li, Chen, & Gu, 2022). Consequently, people see green consumption as a way to fulfill their moral beliefs, making the link between anger and moral identity even more powerful. In summary, we propose that:

**Proposition 1b:** Anger positively influences green consumption through the activation of ethical self-identity.

We also suggest that collectivism makes the connection between anger and green consumption even stronger. While the impulse to act out of anger is universal, collectivist cultural norms which value social harmony and group needs, can guide this emotion into socially acceptable actions. Research support that in China's collectivist culture, factors such as social pressure and moral obligations jointly drive consumers' green purchasing behavior (Sun, Li, & Wang, 2022). And the idea of ethical responsibility can promote people to protect the group's well-being (Yoon, Jeong, & Chon, 2021). Thus, we hypothesize that :

**Proposition 1c:** Cultural collectivism strengthens the positive relationship between anger and green consumption behavior.

### ***Shame Pathway***

Shame is a self-conscious moral emotion arising from the appraisal that one's actions have failed to meet internalized moral code and try to minimize reputational damage to the self (Cenkner et al., 2024; Landers et al., 2024). When it comes to consumption, shame can be triggered by realizing that past purchases supported polluting companies or ignored food safety warnings. While people often see shame as a paralyzing emotion, we argue that it's a powerful force for encouraging actions that repair self-image. Research supports the idea that shame can lead to pro-environmental actions. Frensel et al. (2025) demonstrated that expected shame significantly strengthened the purchase of socially sustainable products. Similarly, Eom & Choy (2025) found that anticipated shame was a significant mechanism driving pro-environmental intentions in response to prosocial norms. Therefore, we propose that :

**Proposition 2a:** Shame positively influences green consumption behavior.

Having established this direct effect, we can explain the psychological process behind it. We believe that activating a person's moral identity is what turns the feeling of shame into a choice to buy green products. According to moral identity theory (Aquino & Reed, 2002), when a person's self-image as a moral person is threatened, which is what shame does, they are motivated to act in ways that can fix it. Here, green consumption becomes a way to make up for a moral mistake. By choosing an environmentally friendly product, a person can show others and remind themselves of their ethical values. This helps ease the discomfort of shame and repairs their damaged moral self-concept (Aaltola, 2021; Nielsen & Gamborg, 2024). In summary, we propose that :

Proposition 2b: Shame positively influences green consumption through the activation of ethical self-identity.

In collectivist cultures, this process of shame leading to behavior is much stronger. Here, a person's identity is tied to their social relationships, and "face" (mianzi) is extremely important (Hwang, 1987; Wei et al., 2024). Because of face conscious, people care a lot about their social reputation. Consumers engaging in visible pro-environmental behaviors serves as a way to express social status and symbolic value (Liu et al., 2021). Ultimately, green consumption becomes a public signal to a person's group that they are fixing a moral mistake and restoring their social standing. Focusing on "face" makes the entire motivational process even more powerful. Therefore, we propose:

Proposition 2c: Cultural collectivism strengthens the positive relationship between shame and green consumption behavior.

### ***Anxiety Pathway***

Anxiety is a distressing emotional state triggered by the appraisal of threats as uncertain and beyond one's personal control. Studies on how anxiety affects pro-environmental behavior show mixed results. Some find a positive link (Lutz, Zelenski, & Newman, 2023), some find a negative one (Z. Qin, Wu, Bi, Deng, & Hu, 2024) and even non-linear effects (Chapman & Peters, 2024). This inconsistency suggests that anxiety does not directly determine behavior. Instead, its effect depends on secondary appraisals—specifically, the individual's assessment of their capacity to cope with the threat (Lazarus, 1991).

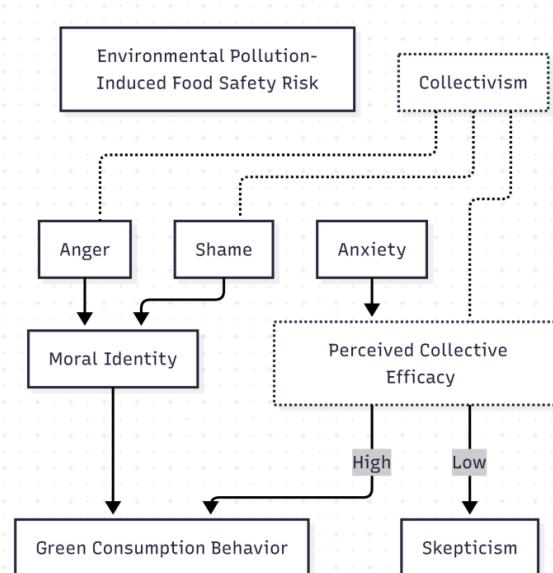
We believe that anxiety is more likely to stop people from buying green products than to encourage them. The helplessness and uncertainty that come with anxiety can make people feel that their actions, like buying an organic product, won't make a difference. Certain level of anxiety can result in disengagement and skepticism (Chapman & Peters, 2024; Wan et al., 2024). Therefore, we propose that:

Proposition 3a: Anxiety negatively influences green consumption behavior.

The relationship between anxiety and green consumption depends on the individual's assessment of their capacity to cope with the threat (Lazarus, 1991). However, the nature of this coping appraisal is shaped by culture. We argue that in collectivist cultures like China, what really matters is collective efficacy which belief that a person's group or community have capacity to solve the problems together (Valizadeh, Karimi, Bazrafkan, Azadi, & Azarm, 2025). Collectivism makes people more sensitive to social norms, which encourages people to comply the ways that benefit the group (Leong et al., 2022). So, when facing a widespread threat like a food safety crisis, people in collectivist cultures are more likely to think, "What can we do?" rather than, "What can I do?" This group-focused thinking is what changes how anxiety is experienced and how it affects behavior. Maran & Begotti (2021) shows that anxiety predicts pro-environmental action when it's combined with a strong belief in collective efficacy, highlighting the importance of societal capacity beliefs in transforming anxiety into positive action. Thus, we propose that:

Proposition 3b: When collective efficacy is high, anxiety positively influences green consumption.

Proposition 3c: When collective efficacy is low, anxiety increases skepticism and reduces green consumption.



**Figure 2: Framework Model**

Source: By Author

## Discussion

### ***Theoretical Contributions***

Our study's main contribution is moving away from the idea that all negative emotions are the same. Past research often treated "negative emotions" as a single concept, which led to mixed results—some studies showed a positive link to eco-friendly behavior, while others found a negative or no link at all. Our model solves this problem by separating negative emotions into distinct types: anger, shame, and anxiety. Each one follows a different path based on how a person thinks about a situation (as outlined in appraisal theory) and leads to different actions. This clear breakdown explains when and why emotions encourage or prevent green behavior. Our research also connects cultural factor to the study of emotions and behavior. Instead of treating culture as a minor detail, our study shows that collectivism shape how we feel and what we do. In collectivist societies, shame is felt as a public and shared emotion. This often leads people to take action to restore their social standing. And while anger can be a strong motivator, it is rarely expressed through protest because of the social pressure to maintain harmony. This focus on cultural context helps us understand how emotions work not just within a person, but between people and in society. Finally, our model adds more detail by showing the psychological steps that link emotions to behavior. We confirm that moral identity is a key way that moral emotions lead to green behavior, and we identify skepticism as a barrier linked to anxiety.

### ***Practical Implications***

This study offers targeted strategies for practitioners by using the different emotional pathways we've identified. For marketers, our findings show that marketers should move past generic emotional messages. Instead, they need to create strategies that fit the emotions of their target

customers. For example, anger can be turned into a force when brands present themselves as ethical choices that let consumers act on their moral outrage. Shame, especially in collectivist cultures, can be used by linking green products to social norms. Sustainable choices can be presented as the socially expected standard, where responsible consumption earns recognition and helps people avoid losing face. Anxiety, however, needs a different approach. The goal here is to reduce uncertainty and build confidence. Marketers can do this by offering transparent information, credible certifications, or simple trials that reassure consumers and help them regain a sense of control.

From a policy perspective, this framework can also help shape public policy. Campaigns can be designed to trigger useful emotions. For example, a campaign could use a mild sense of shame to encourage recycling as a social duty. Or it could channel anger to highlight the shared costs of not taking action. In cultures that value collectivism and have high trust, sustainability programs can be framed as a group achievement to build pride and reinforce cooperation. At the same time, regulators should require companies to release information quickly and transparently during environmental crises. This would help reduce the uncertainty that causes public anxiety and prevent trust from being lost.

### ***Future Research Directions***

This conceptual paper outlines a framework that requires and invites further empirical investigation. Future research should focus on the following priorities to validate, refine, and extend our propositions. First, future studies could use controlled experiments to test the effects of the three specific emotions and examine how these emotions influence green consumption through moral identity. It's important to study these emotions separately instead of grouping them all together as negative emotions. Studies that track people over time, like diary studies during food safety events, could also show how emotions change and how those changes affect behavior. Second, the model's cultural parts need to be measured carefully. Researchers could look at differences within different culture, like those between generations or regions, to avoid making too many generalizations. Third, the scope of the model should be broadened. Our current paper is limited to food safety and three emotions. Future studies could see if similar ideas apply to other areas of sustainability, like energy or transportation. They could also explore other emotions like disgust, guilt, hope, or pride. Another important question is how a mix of emotions, like feeling both anger and anxiety at the same time works to influence behavior. Finally, the role of digital contexts deserves more attention. Social media platforms can amplify how we feel and spread emotions during a crisis. Researchers could use a mix of methods, like analyzing social media comments and doing surveys and experiments, to see how emotional energy online leads to real-world actions. Future research could also explore how well emotional messages work in places with different levels of cultural and institutional trust.

### **Conclusion**

This study aimed to understand how specific negative emotions drive green consumption when people are concerned about food safety. Instead of seeing all negative emotions as a whole, we created a new model that combines appraisal theory, moral identity theory, and cultural psychology. Our findings show that different emotional paths lead to different actions. Moral emotions, like anger and shame, activate a person's sense of moral identity. This pushes them to take positive steps, such as buying green products. On the other hand, anxiety often causes people to avoid action, unless they feel a sense of group purpose and trust in the system. A main point of our research is that culture plays a huge role. We show how collectivism change

how people feel and act on emotions. In a collectivist society, emotions like shame and guilt are strongly tied to group rules, which gives them more power to influence behavior. This framework has both theoretical and practical value. In theory, it gives us a more detailed understanding of emotion by bringing together ideas from cognitive and moral psychology. In a practical sense, it gives marketers and policymakers a guide to create more effective, culturally aware strategies to promote green behavior. In short, this study shows that emotions aren't just simple reactions. They are important signals that are shaped by our culture, values, and thoughts. A better understanding of this process is key to creating effective ways to encourage green behavior.

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