

Society for Cross-Cultural Research
Book of Abstracts/Libro de Resúmenes
2026 Conference



SOCIETY FOR
CROSS-CULTURAL
RESEARCH

Symposia/Simposios

Society for Global Psychology at SCCR

The identification of adverse childhood experiences by mental health clinicians in Budapest, Hungary

Amy Sisson, The Chicago School

Coping with scarcity: Water insecurity and coping among South African women with mixed pregnancy and HIV Status

Érinn C. Cameron, University of Michigan

Playing for Change: Reimagining Human Trafficking Prevention, Protection, and Response Through Game-Based Learning

Madeline Stenersen, Saint Louis University

The symposium will present three papers outlining the diverse work happening within the Society of Global Psychology and its relation to cross-cultural research and SCCR. The first paper explores how mental health clinicians in Budapest, Hungary, identify adverse childhood experiences (ACEs). Systemic factors unique to the culture and pervasive hopelessness emerged as themes shaping childhood trauma and its long-term impact. The results demonstrate the need for specialized training and greater sociocultural awareness to differentiate ACEs specific to the Hungarian context from those found in Western studies. The second paper will address coping strategies for women in South Africa who experience intersecting challenges of water insecurity, HIV, pregnancy, and psychosocial distress. Results suggest that pregnancy may reduce women's capacity for employing adaptive coping mechanisms in the face of water insecurity and highlight the salience of emotion-focused coping set in religious practices as a culturally relevant resilience strategy. Results inform culturally and clinically relevant interventions, resilience strategies, and climate adaptation policies. The third paper will present a recent effort to educate children and communities about human trafficking through game-based learning. This project worked in partnership with an anti-trafficking organization in Thailand to develop, implement, and evaluate the human trafficking card game - an innovative game to teach children trafficking and safety online and in person. Results of this effort are promising and these results and their impact will be presented. Collectively these papers highlight the practical application of global psychology in diverse contexts and in service to communities around the world.

El impacto de las normas culturales en la sociedad actual: el caso de mujeres y hombres mexicanos

Normas socio-culturales contemporáneas en México: revisión y actualización de las premisas histórico-socioculturales

Pietra Daniela Di Paola, Norma Elena Reyes Ruiz, María José Rivera Baeza, Camila Salazar Fernández & Rolando Díaz Loving; Unidad de Investigación Psicosocial, Facultad de Psicología. Universidad Nacional Autónoma de México y Universidad Católica de Temuco, Chile

Exploración cualitativa del estigma asociado al VPH en mujeres jóvenes mexicanas
Martha Lizbeth Pacheco Gómez & Rolando Díaz Loving; Facultad de Psicología, Universidad Nacional Autónoma de México

Vivencias de historias de amor en México
Paola Eunice Díaz Rivera, Alonso Arturo Ulibarri & Rolando Díaz Loving; Unidad de Investigación Psicosocial, Facultad de Psicología; Universidad Nacional Autónoma de México

De la sustancia al gym: predictores psicosociales de la insatisfacción y dismorfia corporal
Marcoantonio Villanueva Bustamante & Sofía Rivera Aragón, Unidad de Investigación Psicosocial, Facultad de Psicología; Universidad Nacional Autónoma de México

La finalidad del presente simposio es brindar un panorama actual de las investigaciones realizadas en la Unidad de Investigaciones Psicosociales (UIP), destacando la importancia de las variables socioculturales en el contexto de los estudios mexicanos. Por lo tanto, el primer trabajo que se presenta lleva como título *Normas socioculturales contemporáneas en México: revisión y actualización de las premisas histórico-socioculturales*, en el cual se mostrará cómo han cambiado las normas a lo largo del tiempo, con el fin de ofrecer una actualización de ellas en diferentes regiones del país. En el siguiente trabajo, *Exploración cualitativa del estigma asociado al VPH en mujeres jóvenes mexicanas*, se señalan de manera exploratoria las categorías de análisis acerca del virus del papiloma humano en las vivencias de un grupo de mujeres mexicanas. En línea con el estudio anterior, en la tercera investigación, *Vivencias de historias de amor en México*, se siguen analizando las experiencias de vida de mexicanas y mexicanos, ahora orientadas a comprender el significado cultural del amor. El simposio se cierra con el trabajo *De la sustancia al gym: predictores psicosociales de la insatisfacción y dismorfia corporal*, en el cual se aterriza en las normas que regulan las percepciones de las imágenes culturales referidas a las nuevas corporalidades en el escenario contemporáneo. En conclusión, el simposio muestra los avances recientes en torno a la relación entre las normas y las variables psicosociales en México. Asimismo, es posible observar cómo se vinculan, tanto de forma individual como a nivel cultural, las premisas a las que se apegan los participantes.

Culture Across Communities and Contexts: Considerations for Mental Healthcare Experiences and Treatment Across Diverse Samples

From Platica to Pilot: Embodying Latine Cultural Values Within the Client-Therapist Relationship
Daniel Mesa, Clark University

Faith and Fortitude: A Mixed-Methods Examination of Religiosity and Mental Well-Being in the U.S. MENA Diaspora
Merna Naguib, Clark University

Culture and Help Seeking: Considerations for College Students in Primarily White Institutions
Sarah Al Mozani, Clark University

A Shield for the Mind: The Role of Identity in Mitigating Mental Health Impacts of Discrimination among Diverse Children

Ana Marcelo, Clark University

Historically, research has often overlooked culture as a central factor influencing mental health, including coping strategies and treatment approaches. This gap calls for a shift from universalist models toward culturally informed frameworks that better address the specific needs of diverse communities. This symposium aims to bridge these gaps by exploring how culture shapes mental health experiences at both micro and macro levels across four distinct samples and contexts. The first presentation employs mixed methods to examine how religiosity serves as a protective factor against mental health challenges within Middle Eastern/North African communities in the United States. The second presentation uses qualitative methods to explore how core Latine cultural values may conflict with those embedded in traditional psychotherapy. It then draws on multicultural and feminist frameworks to assess the clinical utility of therapist self-disclosure (TSD) as a relational tool that aligns more closely with Latinx cultural values. The third presentation investigates how cultural background influences help-seeking behaviors among a diverse group of college students attending a predominantly white institution (PWI), using qualitative approaches. Finally, the fourth presentation analyzes longitudinal data to evaluate how early experiences of discrimination affect children's later psychological well-being, highlighting ethnic-racial identity as a potential protective factor. Together, these presentations underscore the inseparable link between culture and mental health and emphasize the need to move beyond one-size-fits-all models toward more nuanced, culturally responsive approaches.

Cross-cultural Considerations in Human Development

Familismo: What does it mean for children, adolescents, and emerging adults in Central America

Judith L. Gibbons, Saint Louis University

Parental Socialization: Interactions with children and children's assigned responsibilities

Deborah L. Best, Wake Forest University

The Role of Culture in Emerging Adulthood

Amanda N. Faherty, Brandeis University & Brien K. Ashdown, Albizu University

The lives of infants, children, and youth are diverse with noteworthy advances across a variety of developmental domains – biological, cognitive, and socio-emotional. Culturally, parents, teachers, and peers provide socialization opportunities for children and adolescents to become successful, contributing members of their communities. In this symposium, the papers capture the cultural diversity and multidimensionality of development as well as addressing concerns and ethical considerations. Children are raised and develop in diverse contexts, but most research only looks at one particular context, i.e., the nuclear family, as the model for healthy development. The implicit assumptions of this model will be evaluated as well as its validity and ethical consequences in applications, such as parenting intervention programs. The meaning and

implications of familism, or familismo, for Central American children, adolescents, and emerging adults will be explored along with notions of the ideal family and mothers' goals for their children. Are there intergenerational continuities or a model of familismo that transcends ethnicity, economic condition, and gender? Parents are the primary socialization agents of young children, and their parent-child interactions vary by gender, culture, and ethnicity. The household responsibilities parents assign to children reflect their parenting beliefs and culture and have changed across the years. Emerging adulthood (ages 18-29 years), an important socioemotional developmental stage in some Global North societies, is characterized by identity exploration, instability, self-focus, feeling in-between, and a time of possibilities. Emerging adulthood is strongly influenced both directly and indirectly by cultural values, beliefs, and traditions.

Relating to the Spiritual, Social, and Physical Worlds: The Roles of Cognitive Development and Ecological Change in Nabenchauk, a Maya Community in Chiapas, Mexico

Tzotzil Maya Children's Psychology of the Dead and Connections to Theory of Mind
Kristy Bowen, University of Alaska, Fairbanks & Ashley E. Maynard, University of Hawaii, Manoa

Increasing Given Name Diversity over Three Generations: Indicator of Cultural Change in a Tzotzil Maya Community in Chiapas, Mexico
Patricia M. Greenfield, University of California, Los Angeles

The Cultural Evolution of Color Terms in Tzotzil Maya Children and Adolescents: A Diachronic Study Over 42 Years
Ashley E. Maynard, University of Hawaii, Manoa & Patricia M. Greenfield, University of California, Los Angeles

Our symposium explores two kinds of development over time in one community--individual development over a few years and cultural development over several decades. Our study community is Nabenchauk, a Zinacantec Maya village in Chiapas, Mexico. The first presentation, by Bowen and Maynard, focuses on how children relate to the spiritual world of dead ancestors. It examines the role of understanding false belief, a facet of individual cognitive development, in understanding the perspective of an unseen pretend spirit. The second and third presentations document changes in relating to the social and physical worlds as the community moved from a mainly subsistence ecology in the first generation, to a commercial ecology in the second generation, and to augmented formal education in the third generation. In the second presentation, Greenfield documents the expansion of given names over three generations in a defined set of extended families. The historical diversification of given names in this community is taken as an indicator of growing individualism, with its emphasis on the unique individual. In the third presentation, Maynard and Greenfield use the same data set to examine the diversification of color terms over three generations. Berlin and Kay's understanding of human color vision guided predictions about the historical order in which new color terms would emerge. Greenfield's theory of social change, cultural evolution, and human development generated predictions about causal ecological factors – commercial activity and formal education

-- that produced both increased name diversity for relating to the social world and increased color term diversity for relating to the physical world.

Historias de unión y despedida: maternidad, apego y separación en la vida mexicana

Entre la matrescencia y el estigma corporal: la relevancia del apoyo social

Diana Sandra Salgado García, Marco Villanueva Bustamante & Rolando Díaz-Loving, Unidad de Investigaciones Psicosociales, Facultad de Psicología, UNAM

Preguntar para comprender el apego, diseño de ítems cualitativos para explorar figuras significativas

Alonso Arturo Ulibarri Martínez, Paola Eunice Díaz Rivera & Rolando Díaz-Loving, Unidad de Investigaciones Psicosociales, Facultad de Psicología, UNAM

Del adiós al hasta nunca: Separación y sus raíces culturales en tres regiones mexicanas

Judith Guadalupe Ángel Ramírez, José Marcos Bustos Aguayo & Rolando Díaz-Loving, Facultad de Estudios Superiores Zaragoza, UNAM y Facultad de Psicología, UNAM

Las experiencias de transición vital, los vínculos afectivos y las dinámicas culturales que los configuran constituyen un campo clave para comprender el desarrollo humano desde una perspectiva sociocultural. Este simposio integra tres investigaciones que, desde la psicología social y cultural, examinan la relevancia del apoyo social, las expresiones del apego y los significados de la separación en distintos contextos mexicanos. El primer trabajo aborda el proceso de convertirse en madre y el estigma corporal asociado a esta etapa, destacando el papel del apoyo social como factor protector frente a presiones normativas y discursos sociales que inciden en la identidad materna y de la mujer. El segundo trabajo se centra en el apego, proponiendo un diseño de ítems cualitativos orientados a explorar mayor profundidad las percepciones sobre figuras significativas en distintos vínculos significativos, con énfasis en cómo el lenguaje y las preguntas que modelan la comprensión del apego en contextos culturalmente situados. Finalmente, el tercer trabajo analiza la separación y sus raíces culturales en tres regiones de México, revelando cómo las prácticas y significados asociados a terminar una relación romántica reflejan valores comunitarios, tradiciones y modos particulares de afrontar la pérdida. En conjunto, los estudios ponen de relieve la importancia de considerar la dimensión cultural de los vínculos y transiciones vitales, mostrando cómo maternidad, apego y separación no solo son procesos psicológicos individuales, sino también experiencias sociales moldeadas por significados colectivos.

Societal Consequences of Gender Stereotypes Across Cultures: Part 1

Societal Harms of Gender Inequality: How Restrictive Gender Roles Disadvantage Everyone

Natasza Kosakowska-Berezecka, University of Gdańsk; Paweł Jurek, University of South Florida; Jennifer Bosson, University of South Florida & Maria Olsson, University of Inland Norway

Current State of Attitudes Toward Women in Latin America: A Regional Diagnosis

Regina Fernandez-Morales, Diana Carolina Vega Aguirre, María Caridad Peña Harris, Marité Estefanía Sanchez, Claudia Darricarrere, María Isabel Lafuente Taborga, Helen Amelia Muñoz Cabrera, & Liza Marjorie González-Murales

Affiliations: Universidad Rafael Landívar Guatemala, Universidad de las Américas Ecuador, Unidad de Medición de Calidad Educativa de Perú, Universidad De Talca Chile, Universidad Privada Bolivariana

Stability and Change in Gender Norms: An examination of Guatemalan children's and adolescent's, perceptions of current and future distribution of household tasks

Jonathan Maupin, Arizona State University

Societal Consequences of Gender Stereotypes Across Cultures: Part 2

Narratives for Change, Second Stage

Sandra Elizabeth Luna-Sánchez, Juan José Azurdia Turcios, Ninette Mejía Palencia, Ana Muñoz de la Cruz, Cloe Muñoz González, & Brenda Lizeth Briones Ramírez

Affiliations: Universidad Francisco Marroquín, Universidad de San Carlos de Guatemala, Universidad Da Vinci

Gendered Experiences of Psychological and Sociocultural Adaptation Among Immigrants

Saba Safdar, Michelle Raitman, & Brianna Martey, University of Guelph; Sadaf Pouriliaei, Asma Shamim, & Michel Ferrari, University of Toronto

The Effects of Priming on Attitudes toward Machismo and Caballerismo among a Group of Guatemalan Students

María del Pilar Grazioso, Asociación Proyecto Aigle Guatemala; Ingrid Erdmenger de Staebler, Clara Briz Goicolea, Meri Lubina, Universidad Francisco Marroquín; & Judith L. Gibbons, Saint Louis University

Discussant

Deborah Best, Wake Forest University

In our double symposium, six presentations will highlight findings from diverse cultural and cross-cultural contexts, offering insights into how gender norms contribute not only to inequality across life domains but also to broader social dysfunctions. First, Kosakowska-Berezecka et al link traditional gender norms to negative health consequences for men and broader societal dysfunctions, underscoring not only women's but also men's stake in gender equality. Then Fernández-Morales et al. provide a regional diagnosis, allowing for a better understanding of the progress and challenges surrounding gender equality in Latin America. Maupin explores how children and adolescents perceive gender roles within their households, and the factors shaping their future views on gender. Then, Grazioso et al. examine "traditional machismo" and "caballerismo" among urban Guatemalan university students, showing that men's more favorable views of caballerismo may reflect an effort to reclaim positive aspects of masculinity. Luna-Sánchez et al. analyze the effectiveness of videos developed through an edutainment strategy in the prevention of child sexual abuse. Finally, Safdar et al. demonstrate that gender

influences how immigrants access and utilize psychological resources, shaping both psychological and sociocultural adaptation, and highlight the importance of gender-sensitive support for immigrant adjustment.

¿Midiendo la cultura? Un enfoque psicosocial en México

Tiempo y Cultura en México: ¿vivimos en el presente o en el pasado?

Paola Eunice Díaz Rivera, Andrea Bravo Doddoli & Rolando Díaz Loving, Unidad de Investigación Psicosocial, Facultad de Psicología, Universidad Nacional Autónoma de México

Un modelo psico-socio-cultural de salud mental en mujeres migrantes

Pietra Daniela Di Paola & Rolando Díaz Loving, Unidad de Investigaciones Psicosociales, Facultad de Psicología, Universidad Nacional Autónoma de México

Preferencia de historias de amor en la cultura pop

Paola Eunice Díaz Rivera & Alonso Arturo Ulibarri, Unidad de Investigaciones Psicosociales, Facultad de Psicología, Universidad Nacional Autónoma de México

Midiendo a la cultura: Las premisas socio-culturales para uno y para el otro, método para obtener medidas de personalidad válidas, confiables y sensibles culturalmente

Rolando Díaz Loving, Unidad de Investigaciones Psicosociales, Facultad de Psicología, Universidad Nacional Autónoma de México

El simposio surge de la motivación de difundir de manera clara y contundente los trabajos de investigación que abordan la cultura y las identidades mexicanas y transculturales en el contexto psicosocial. Se trata de un recorrido de estudios, en su mayoría realizados por psicólogas y psicólogos sociales, que muestran el interés y la sensibilidad por generar ideas nuevas y formas distintas de analizar los efectos que la cultura tiene sobre la psicología de los individuos. El primer trabajo, *Tiempo y cultura en México: ¿vivimos en el pasado o en el presente?*, enfatiza el papel de la dimensión temporal en la vida cotidiana de mujeres y hombres, y cómo ésta se refleja en el bienestar general. El segundo, *Un modelo psico-socio-cultural de salud mental en mujeres migrantes*, profundiza en el impacto de las variables socioculturales sobre la percepción de indicadores de salud mental (depresión, ansiedad y bienestar subjetivo) en un grupo de mujeres migrantes de paso por México. El tercero, *Preferencia de historias de amor en la cultura pop*, aborda distintas manifestaciones del amor en una subcultura específica, mostrando nuevas narrativas entre jóvenes de la Ciudad de México. Finalmente, *Midiendo la cultura: las premisas socioculturales para uno y para el otro* propone un método para obtener medidas de personalidad válidas, confiables y sensibles culturalmente, analizando cómo se han incorporado cambios en la forma de medir los constructos socioculturales. En conclusión, este simposio expone propuestas teóricas y metodológicas que abren nuevas fronteras de conocimiento, donde se cruzan objetividades en contextos nacionales e internacionales.

Individual Papers/Presentaciones Individuales

Alphabetical Order by First Author's Last Name

Individualism-Collectivism: Reconstructing Hofstede's Dimension of Cultural Differences

Plamen Akaliyski, Ligan University; Vivian L. Vignoles, Christian Welzel, & Michael Minkov

Individualism-Collectivism (I-C), a key concept in cross-cultural research and one of the most studied context variables in personality, social, and developmental psychology, is often treated as synonymous with Hofstede's pioneering nation scores. Concerns are growing about these scores' validity, but subsequent research has not produced a widely accepted alternative. In Study 1, we systematically evaluated Hofstede's I-C index, revealing inferior convergent and nomological validity compared to subsequent measures. Specific biases in Hofstede's scores overestimate the individualism of English-speaking countries and collectivism of East Asian societies, which may perpetuate cultural stereotypes and underpin flawed theorizing. We illustrate how applying Hofstede's scores can bias research findings. In Study 2, we aimed to develop an authoritative, theory-driven I-C index, using nationally representative data from the World Values Survey and European Values Study, covering 102 countries/territories inhabited by an estimated 88% of the world's population. Our index shows excellent internal coherence and temporal stability and outperforms Hofstede's I-C in associations with a nomological network of 28 societal indicators theoretically linked to I-C. We argue for an overdue paradigm shift in cross-cultural research: scholars should rely on theoretically appropriate and up-to-date measures of societal culture when seeking to understand global variation in human psychological functioning.

Suicide Ideation & Help-Seeking: The Role of Hopeful, Recovery-Oriented Messaging in Namibia

Theodore T. Bartholomew, Scripps College; Shelene Gentz & Billy Mokjara, University of Namibia

In the last decade, suicide has received more social, empirical, and institutional attention in Namibia. Despite systemic and social attention, scholarship about suicide ideation and help-seeking attitudes, those beliefs about whether seeking help in times of distress is worthwhile, in Namibia lags. Thus, the purpose of this study is two-fold: (a) First, examine the relationship between suicide ideation and help-seeking in Namibian respondents, and (b) Second, examine a novel, quasi-experimental exposure to positive, hopeful messaging about recovery after attempted suicide as a means of promoting positive attitudes about help-seeking amongst Namibians. Data are being collected currently, with the intention of accruing responses from 200 Namibian participants in the Windhoek area. All will report suicide ideation, psychological distress, resilience, hope, and demographic variables. Half ($n = 100$) will be exposed to a positive, recovery-oriented message about suicide and half ($n = 100$) will not be exposed to any messaging. All participants will report their attitudes about seeking psychological services and seeking traditional healing to intervene with distress like suicide ideation. Correlational analyses and factorial ANOVAs will be used to examine (a) the relationship between suicide ideation and help-seeking attitudes, (b) if exposure to positive messaging is associated with lower suicide ideation and (c) if exposure to positive messaging is associated with more positive attitudes towards seeking help. Findings will be situated within the need for greater awareness of cultural models of mental illness and suicide as well as specific efforts to enhance intervention and prevention.

Sharing and Gifting Practices Across and Within Cultural and Family Systems in Namibia, Southern Africa: A Visual Network Analysis

Jill Brown, Sophia Menard, Maria Christoffersen, Emily Rogge, & James Brainard, Creighton University; Ndumba J. Kamwanyah, University of Namibia

In a world where wealth inequality is on the rise and the gap between the rich and the poor continues to increase, understanding how and why individuals allocate resources the way they do is crucial. Although people across the world share, not all cultural groups share the same way (Henrich et. al, 2010). Previous research in Namibia, southern Africa has found that cultural group is the most accurate predictor of sharing. In other words, something about belonging to a particular cultural group very accurately predicts whether an individual will utilize a merit-based, equality-based, or needs-based strategy over all other demographic variables (Brown, Fyan, Kamwanyah, 2023). The current study collected survey data (N=92) across cultural communities in Namibia measuring what is shared. Visual Network Analysis (VNA), a research method that uses visual tools to analyze the relational structure of networks, was utilized to visualize sharing networks in Namibia (Decuyper, 2020). Preliminary analysis shows networks of requests and networks of anticipating needs before requests. Gender differences exist with men sharing more money than women. We often think of sharing in an intimate sense of exchange between two people. With the use of VNA, we can broaden that intimate moment with a wider lens across distance, gender, kinship, and economic realities.

It's the End of the World as We Know It....and I Feel Fine: Worldview and the Polycrisis

Jill Brown, Creighton University; Theodore Bartholomew, Scripps College; Ndumba Kamwanyah, University of Namibia

A polycrisis is a situation where multiple, interconnected crises—such as economic, ecological, political, and social—occur simultaneously and interact with each other, creating emergent harms that are greater than the sum of their individual parts (Morin & Kern, 1999). Our paper brings the construct of worldview into closer conversation with our planet's polycrisis (Narvaez, 2014). Worldview is a set of assumptions about physical and social reality that has significant effects on cognition and behavior yet is underrepresented in most of cross-cultural psychology (Kim, 2024). In the paper, models of worldview will be discussed. We then discuss psychological and behavioral correlates of worldview, presenting our own research of how worldview is related to sharing strategies between cultural communities in Namibia (Brown, Calvin, Bartholomew & Kamwanyah, in preparation). The paper concludes by discussing the malleability of worldview and interventions designed to shape worldview.

Water Insecurity, Mental Health, and Healthcare Engagement among Women of Mixed Perinatal Status Living with HIV in South Africa

Erinn C. Cameron, Boston University and University of Michigan; Jennifer N. Crawford, University of New Mexico School of Medicine; Alexander C. Tsai, Harvard Medical School & Harvard T.H. Chan School of Public Health; Elizabeth J. Levey, Harvard Medical School & Massachusetts General Hospital; Maria C. Prom, Boston Medical Center, Boston University Chobanian & Avedisian School of Medicine; Allison Cohen, University of Utah; David C.

Henderson, Boston Medical Center, Boston University Chobanian & Avedisian School of Medicine; Ashraf Kagee, Stellenbosch University, South Africa & University of Cape Town

South Africa's significant climate vulnerabilities and water insecurity intersect with a high prevalence of HIV and maternal mental health disorders, potentially undermining healthcare engagement and infant outcomes. We enrolled 164 adult women living with HIV from a larger study ($N=501$). Participants completed surveys assessing water insecurity, depression, anxiety, traumatic stress, and healthcare engagement. Key findings were compared across perinatal ($n = 80$) and non-perinatal ($n = 84$) groups. All were Black, primarily isiXhosa speaking (85%), heterosexual, and receiving care at two publicly funded clinics near Cape Town. Mean age was 34 years ($SD = 9.9$), and participants were pregnant (33.5%) and postpartum (25.6%). Mean symptom severity was high for mental health: depression ($M = 27$, $SD = 21$), anxiety ($M = 9.5$, $SD = 5.8$), and traumatic stress ($M = 2.0$, $SD = 1.7$). Water insecurity was high ($M = 20$, $SD = 9.1$) and predicted depression ($F(1, 163) = 16.54$, $p < .001$) and anxiety ($F(1, 163) = 14.61$, $p < .001$), but not traumatic stress ($F(1, 163) = .023$, $p = .880$). Only water insecurity was significantly different $t(162) = -1.934$, $p = .044$ for the perinatal group. Key dimensions of water insecurity were personal hygiene challenges and feelings of shame. Women reported that water insecurity negatively impacted attending medical appointments, ART adherence, perinatal care, taking medications as prescribed, and following physician instructions. Findings will help advance a theory of water insecurity, HIV, and psychological distress, which is critical to improving healthcare engagement and maternal health outcomes for women living with HIV in resource-constrained settings affected by climate change.

Latin American Children's Learning of Prosocial Cultural Values

Rodolfo Cortes Barragan, San Diego State University

Cultures around the world strive to teach children to show care and compassion toward others ("prosocial behavior"). Previous work in cultural psychology has noted that prosocial behavior is especially pronounced in the Latin American world region. In this talk, I focus on how cultural values in the Latin American world region are communicated from caregivers to young children. In particular, I draw on current empirical and theoretical work (e.g., Cortes Barragan & Meltzoff, *Child Developmental Perspectives*, 2024) to discuss how the Latin American values of *simpatía* and *cariño* are communicated to young children. I discuss how Latin American caregivers show cultural values through behavior and how children learn cultural values through observation of caregivers' behavior. I discuss a new study showing a positive association between caregivers' prosocial cultural values and young children's prosocial behavior. I outline how aspects of Latin American children's social experiences in daily life, e.g., having a large, multigenerational family, can nurture children's socio-emotional skills and prepare children to show prosocial behavior toward people outside of the family. In this way, it is emphasized that the study of Latin American children yields new theoretical insights while promoting greater inclusion of diverse communities in research. At a broader level, the work to be discussed shows how caregivers' cultural values promote social learning experiences that impact children's prosocial behavior.

The Hidden Art of Giving: A Multiple Case Study of Sharing in Namibia, Southern Africa
Maria Christoffersen, Jill Brown, & Lou Hubbman, Creighton University

Sharing lies at the core of human connection and is the foundation of many indigenous and collectivistic societies. In an African context, scholars have highlighted sharing practices in competition with the exchange economy. For example, the economy of affection posits that rather than investing in banks, people invest in other people, and it is not what you know but who you know that drives decisions of advancement (Hyden, 2004). Further, the gift economy has been theorized as the invisible economy that always co-exists within exchange economies, providing a unilateral gift to fulfil the needs of another (Vaughn, 1997). The current study seeks to examine how sharing operates among women in Namibia. A multiple case study of seven individuals interconnected through sharing practice was conducted via semistructured interviewing, and data was analyzed for thematic analysis (Creswell 1998). Two independent coders identified themes and used dialogue to reach consensus. Exploratory findings revealed shared cultural themes of the presence of the gift economy and economy of affection, two sharing approaches, perceived gender differences in sharing, a sharing worldview, and responsibility and obligation. With the impending climate crisis and changing economic systems in our current world, we are in dire need of investigating alternative ways to distribute resources. Because women have been shown to share differently and more equally throughout history (von Werholf, 1997), this study may shine a light on an underrepresented model of sharing, one that could provide insight to how we can better approach healing our world in times of crisis.

Critical Community Engaged Research: A Framework for Justice
CarolAnn Daniel, Adelphi University

Critical scholars widely accept that community engagement in the research process is essential for producing the insights needed to address social injustices. This recognition underscores the need for scholars to reimagine both their roles and methodologies to achieve transformative, justice-oriented outcomes. This paradigm shift has fostered cross-cultural collaborations between researchers and communities while also generating tools to navigate the complex intersections between Westernized frameworks and diverse community knowledge systems. To achieve these goals researchers must examine the underlying structures and processes shaping their research practices to uncover implicit biases, and understand the historical, social, and cultural contexts of the communities they engage with. This includes recognizing the impacts of epistemicide on marginalized groups, interrogating the assumptions embedded in research paradigms, and confronting the limitations and contradictions within our efforts toward criticality and decoloniality. This process of turning the decolonial gaze inward, though often uncomfortable, is a necessary step toward producing research that can contribute meaningfully to the fight against injustice. What I offer here is a set of paradigmatic prerequisites to help researchers engage with communities in ways that are not only inclusive but also actively challenge taken-for-granted systems and structures of oppression. These insights are informed by two decades of critical participatory action research and the wisdom gained from of working alongside communities living on the margins of society.

Explicit and Implicit Gender Identity in Thai Cisgender and Gender-Diverse Children

Ashley K. Dhillon, University of Toronto Mississauga; Francisco R. Gómez Jiménez, Brunel University London; Pichaya Pojanapotha, Chiang Mai University; Miao Qian, University of Detroit Mercy; & Doug P. VanderLaan, University of Toronto Mississauga

Information on gender identity among children embedded within cultures where “third-gender” categories have long been present is limited. In Thailand, sao praphet song (feminine-presenting males) and tom (masculine-presenting females) are two common “third” or gender-nonbinary categories that are highly socially visible and accepted. The present study is the first to investigate implicit and explicit gender identity in Thai cisgender and gender-diverse children. A sample of 371 Thai 4-11-year-olds completed explicit measures through the Dual Gender Identity Interview (DGII) and a multiple-response question asking caregivers and children whether the child was a “boy,” “girl,” or “another gender,” and to specify in the last case. Implicit data was also collected through the Gender-Identity Implicit Association Task (G-IAT). A total of 101 children self-categorized and/or were identified by caregivers as being “another gender,” and provided eight different gender labels when asked to describe how they would then identify themselves, the majority of which were culturally specific terms for children. Significant differences were found between cisgender and gender-diverse groups, such that scores and descriptions of personal gender identity aligned with birth-assigned sex for cisgender children only. The gender-diverse group indicated “other-gender similarity” or non-binary identities on the DGII (explicit measure) and no same sex/gender bias on the IAT (implicit measure). The heterogeneity demonstrated in gender identity provides a unique snapshot of child gender development in a society with historical recognition of gender diversity. Longitudinal research on gender identity is necessary to further our understanding of the stability and fluidity of gender development in Thailand.

Modernity's Discontents: Rethinking Cultural Research in Illiberal Times

William Gabrenya

Much of the research and foundational metatheory of comparative cultural research, as seen in the work of the members of the Society for Cross-Cultural Research and its sister organizations, such as the International Association for Cross-Cultural Psychology and the International Academy for Cross-Cultural Research, can be viewed through the lens of modernity and modernization. Core constructs such as individualism are heirs to the defining innovations of the European Enlightenment and modernity. Popular applied research specialties such as migration and acculturation are infused with liberal priorities, a cosmopolitan worldview, and an acceptance of the essential goodness of globalization. SCCR and IACCP prospered in the great post-WWII expansion of modernity and globalization, as well as tremendous advances in communication technology, convenient international travel, and resources supporting social and psychological research. With hindsight, we can see that these factors afforded a golden era and it has now come to an end with the precipitous progression of illiberal political and cultural movements along with authoritarian governments. The implications for our research and career prospects are not good: we must redirect our research efforts to understand these movements, struggle to maintain our place in the academy, and use our organizational resources, however meager, to mitigate the harm to our colleagues.

Daily Practices and Cultural Construction Among Indian Immigrants in the Greater Toronto Area

Hema Ganapathy-Coleman

Traditional acculturation models assume linear integration into dominant culture, yet concentrated immigrant communities may enable more complex cultural processes. This ethnographic study examines how first- and second-generation Indian immigrants in the Greater Toronto Area's Peel region—where Indian-origin residents constitute 32% of the population—navigate cultural maintenance and adaptation through everyday routines.

Drawing on cultural psychology frameworks, this research investigates how demographic concentration shapes cultural practices and identity construction. Rather than viewing culture as static or acculturation as unidirectional, this study explores how immigrants actively engage with heritage and host culture elements through daily life choices. Methods include seven-day daily life diaries and 3-4 in-depth interviews each with 20 first- and second-generation Indian immigrants across diverse age groups, religious communities (Hindu, Muslim, Sikh), and socioeconomic backgrounds. Data collection focused on three key domains: cultural traditions and spiritual practices; family relationships and food practices; and community connections and well-being. Analysis employs constructivist grounded theory integrated with cultural psychology analytical frameworks. Preliminary findings reveal that concentrated settlement creates unique conditions for cultural innovation. Participants demonstrate sophisticated strategies for managing multiple cultural systems, moving beyond simple preservation or assimilation models. Rather than passive recipients of cultural change, immigrants emerge as active agents who strategically navigate heritage maintenance and Canadian adaptation through deliberate choices in daily life. This research contributes to understanding immigrant experiences in multicultural societies and challenges linear models of cultural adaptation. Findings have implications for cultural psychology theory and policies supporting diverse communities.

Metabolismo social e identidad cultural: Claves para una educación ambiental hacia la sostenibilidad costera cubana

Edislier Verdecia Gómez & Dalia Angelita Harnández Castillo, Centro de Investigaciones Psicológicas y Sociológicas

Este estudio tiene como objetivo analizar la relación entre metabolismo social e identidad cultural como bases para una educación ambiental orientada a la sostenibilidad en comunidades costeras cubanas. Mediante una metodología cualitativa, basada en la sistematización de contenidos y análisis documental, se examinan cómo estas categorías interactúan en contextos de vulnerabilidad climática y degradación ambiental. Los resultados revelan que el metabolismo social, expresado en prácticas como la pesca artesanal y el uso del manglar, y la identidad cultural, reflejada en tradiciones y saberes ancestrales, condicionan las prácticas ambientales locales, generando tanto tensiones como oportunidades para la sostenibilidad. La educación ambiental emerge como una herramienta clave mediar en estas dinámicas, integrando conocimientos locales y enfoques participativos. Se concluye que la articulación de estas dimensiones fortalece la resiliencia comunitaria y se proponen acciones educativas concretas para promover la sostenibilidad ambiental.

The Gift Economy: Exploring alternative cognitive strategies of distributive justice across and with cultural groups in Namibia.

Dariet Ricardo Guillen & Jill Brown, Creighton University

Cross-cultural work on sharing suggests that cultures differ in their beliefs about what constitutes a 'fair' distribution of resources within the exchange economy (Enright, Franklin, & Manheim, 1980). Another economy exist, however, that is often made invisible in dominant exchange based interactions. The gift economy (Vaughn, 2007) is defined as gifting to satisfy the need of another. It is transitive and relation creating. The current study explores the gift economy through strategies of sharing across and within communities in Namibia, southern Africa. A quantitative field study (N=517) was done using a culturally adapted version of Solomon's Distributive Justice (1997) task to better understand what are the cognitive strategies used to share and distribute resources. Four different cultural ecologies [San (forager), Owambo/Kavango (agriculturalist), Herero/Damara (pastoralists), White/Afrikaner (industrialist)] completed a task to distribute eight quarters among four children, after knowing that each child gave different effort and possessed different personal characteristics. The open-ended answers were coded using standard qualitative analysis (Levitt, 2020). Codes were then condensed to themes (Interrater reliability using Chronbach's alpha was .79). Preliminary analysis revealed six overall themes separate from initial categories of equity, need, and equality that the task was created to measure. Intra cultural analyses revealed specific cultural models. While there is not gender differences in merit, equality and need strategies, gender differences in explanations of strategy reflects the often invisible maternal gift economy. Implications of the gift economy will be discussed.

Parasite Stress Explains Cultural Variation in Optimistic Beliefs about the Future of all Humanity

Brian Haas, University of Georgia

An important question in cross cultural research is how people come to think differently across various regions across the Earth. The parasite-stress model suggests that many patterns of human behavior and thought are adaptations to varying levels of exposure to parasites and pathogens. A growing body of health psychology research shows a link between positive future thinking and resiliency to various forms of disease. In this study, we investigate the link between historical pathogen prevalence in countries and individuals' perception of the future of humanity. We surveyed 18,981 participants across 68 nations, examining their beliefs about how well humanity will be doing 1000 years from now compared to the present. We found that individuals residing in regions with higher historical disease risk tend to have more positive views about the future of humanity than individuals residing in areas with lower historical disease risk. The difference could not be attributed to several other stress-inducing factors, such as climate stress, population density or objective or subjective socioeconomic indicators. This research contributes to a growing body of evidence demonstrating how disease risk shapes human cognition and encourages future exploration of the evolutionary basis of regional variation in patterns of thought and aspects of consciousness.

Launching Futures: Building Research Skills and Global Perspectives in Community College Students

Janice Hartgrove-Freile

The community college is frequently the first step in the academic career of students in diverse fields, including those who will later become researchers in their discipline. According to the American Association of Community Colleges, students enrolled in community colleges comprise about 39% of all U.S. undergraduates. The National Student Clearinghouse reported that public two-year institutions experienced the greatest growth in Spring 2025 of any sector in education. The community college also serves a more diverse demographic than four-year institutions, with the majority being women (58%) and part-time students (66%). Given the diversity of students, the community college has a vital role in helping often under-served students to gain skills to function in a global environment. Using data and initiatives primarily from Lone Star College, this presentation describes initiatives in international education, including the internationalization of courses, international opportunities for faculty, study abroad courses, and virtual exchange. The presentation highlights examples from multiple internationalized behavioral and social science courses, including data on attitude change and increase in knowledge base after exposure to the multicultural perspective of internationalized courses. While the development of research skills is generally associated with four-year institutions and graduate programs, the community college must provide the foundation that will motivate and prepare students for the challenges of the next phase of their education. However, community colleges often lack the research capabilities of four-year institutions. This presentation describes the Lone Star College Honors College and the Global Scholars program, with their emphasis on the development of research skills.

In the Era of Legalization: Chinese-Canadian Youths' Perspectives on the Use of Cannabis

Andrew Hathaway & Susan Chuang; University of Guelph; David S. Green, Western University

Cannabis legalization has ushered in an era of reexamination of its place within the Canadian culture. The use of cannabis in Canada and other western countries has become more normalized, being more culturally accepted, or regarded as less threatening. To better understand the attitudes of Chinese youth in Canada, the objectives were to: (1) better understand the cultural values and beliefs about cannabis; (2) explore youths' views and understanding on cannabis use (risks, benefits), and personal use; and (3) provide recommendations for health professionals on serving immigrant Chinese families. We conducted semi-structured interviews with Chinese Canadian immigrant high-school youth, ages between 14 to 17 years of age (15 boys, 9 girls). *Opinions About Cannabis Use and Legalization:* Most youth had negative views about cannabis use and Canada's legalization of it. Many commented that their families' values were similar to China's policy against drugs ("this would never happen in China"). All youth mentioned many risks for use; many confusing cannabis with more harsher drugs. Seven youth had no idea of any benefit. They discussed the risks as "we," taking on their parents' position as well. Many had limited/misunderstanding of cannabis and its properties. Most of them "discussed" the issues with their parents, only eight with their peers. However, these discussions were one-sided with parents telling their children to stay away from it. All youth stated that they would never use cannabis, stating that they would never have "such a friend." More and better

educational resources are needed in Chinese and other ethnic communities where conflicting social norms inhibit the development of public health initiatives. There is a further need for family educational programs to help parents communicate with their children about drug use, and to help them understand the impact of cultural stigma to create more open dialogue.

Early Hormonal Development Among Sidama Agropastoralist Children: What Do We Know About Adrenarche in Smaller-Scale Populations?

Courtney Helfrech, Adonai Ross, Meagan Copeland, Yuliya Gluhova, & Morenike Samuel,
University of Alabama

Among industrialized populations, concentrations of dehydroepiandrosterone and its sulfate (DHEAS) are high at birth but rapidly decline within the first 6 months of life as the adrenal gland undergoes remodeling. When the zona reticularis of the adrenal gland is formed, concentrations of DHEAS begin to rise. This event, adrenarche, typically coincides with onset of middle childhood (~5-7 years old). However, work in smaller-scale populations suggests variation in both timing and patterning of DHEAS production. Studies among the Aka forest foragers and Ngandu horticulturalists of the Central African Republic and Sidama agropastoralists in Ethiopia found that young children (<5 years old) had high concentrations of DHEAS that declined until age 8-9, when the adrenarche event occurred. As DHEAS is neuroprotective, this may represent an adaptive remodeling of the adrenal gland in response to environmental stressors. The current study seeks to clarify the timing of adrenarche and the patterning of DHEAS production among Sidama children from birth to 8 years old. Hair samples were collected from 179 children (97 girls) and analyses were conducted using ELISAs to determine DHEAS and cortisol concentrations. Findings are situated in the Sidama ecocultural context and compared to patterning among children living in industrialized contexts.

“Solo Tomó Sus Hierbas”: A Look at How the Zinacantec Maya People Experienced the Covid-19 Pandemic

Celina Herrera

Globally, Indigenous Peoples face a disproportionately high burden of disease compared to non-Indigenous populations (Curtice & Choo, 2020; Mousseau, 2013; Power et al., 2020), often due to structural inequalities, poor living conditions, and limited access to healthcare resources (Gehlbach et al., 2022; Nguyen et al., 2020). While Indigenous communities are diverse, many share common barriers to accessing healthcare services (Gehlbach et al., 2022; Nguyen et al., 2020), making them particularly vulnerable during global health crises such as the COVID-19 pandemic (Power et al., 2020). This study explores the experience of the Zinacantec Maya during the COVID-19 pandemic, focusing on community perceptions, responses, key impacts, and healthcare challenges. To investigate these questions, the study conducted ethnographic observation and 30 semi-structured interviews. Thematic analysis revealed four central themes: the importance of face-to-face community values, mistrust of authorities and medical professionals, trust in traditional medicine, and loss of income. These findings highlight the need for healthcare systems to engage with and integrate Indigenous models of holistic wellness to address persistent health inequities.

Cross cultural analysis of Traditional Authorities in Southern Africa

Robert Hitchcock, University of New Mexico; & Melinda Kelly, Kalahari Peoples Fund

Traditional authorities (TAs) play important roles at the community level in southern Africa. This paper will present a across-cultural analysis of the various types of traditional authorities in southern Africa, with particular reference to those authorities who are in Indigenous communities. We discuss the role of the state as it relates to Traditional Authorities. We also address some of the changes that have occurred over time in the roles of Traditional Authorities.

Distribution of Childcare Tasks between Fathers and Mothers in Kuwaiti Families

Ziarat Hossain, University of New Mexico-Main Campus; Fahad Al-Naser & Yahya A. Abdal, Kuwait University

This paper examines the division of childcare tasks between fathers and mothers in Kuwaiti families. Fathers and mothers from 178 Kuwaiti families participated in the study. We interviewed the fathers and mothers separately to collect data. Analyses revealed that among 17 different childcare tasks, mothers showed significantly more involvement in getting the child up in the morning ($p = .03$) and soothing the child at night ($p = .02$) than fathers did. The spousal percentage distribution of time spent suggested that fathers and mothers differed on their estimates of the amount of time they spent on childcare. However, both the father and the mother indicated that mothers spent more time in childcare than fathers did. The findings have implications for understanding the changing social contexts of fathers' and mothers' engagement in childcare and gender relations within understudied Arab families. The findings may initiate a national dialogue to formulate policies and programs that inspire Kuwaiti fathers to take on more roles in childcare within their families.

Using Sociomap to Examine Structural Diversity Across Ethnicities and Cultures

Daniel Hruschka, Arizona State University; Sharon Hsiao, Santa Clara University; Robert Bischoff, Harsha Kasi, & Matt Peeples, Arizona State University

Cross-cultural research frequently focuses on cultural diversity—how culturally learned norms, attitudes, and behaviors differ across populations. Another less commonly examined source of human variation in cross-cultural research is structural diversity—how long-standing hierarchies between groups can create differences in a wide range of outcomes. One challenge of examining structural diversity is linking data on these outcomes (health, well-being, biological functioning, and cultural traits) across diverse datasets by ethnicities and cultures. In this paper, we illustrate how the SocioMap web-based app can assist in bringing together data from diverse sources to examine structural diversity, focusing on two case studies: (1) exploring social determinants of health and well-being across over 3000 castes and communities in India, and (2) assessing the association between perceived discrimination and child health among over 800 cultural groups from sub-Saharan Africa. We conclude with a discussion of the kinds of research questions about structural diversity that SocioMap can assist cross-cultural researchers in exploring.

Acculturative Dissonance and Social Anxiety among Latine and Asian Youth

Greg Kim-Ju, Danielle McCaslin, & Priscila R. Rivera, California State University, Sacramento

Studies have shown that racial-ethnic minority youth who experience greater levels of acculturative dissonance may experience more stress and anxiety as they navigate the sociocultural expectations between their families' home and mainstream settings (Roth et al., 2022). However, the relationship between acculturative dissonance and social anxiety can be complex when considering different forms of social anxiety (Farver et al., 2002). Moreover, gender can play a role such that daughters more than boys are expected to maintain parents' cultural practices and norms, leading to greater discomfort in and avoidance of unfamiliar situations (La Greca & Lopez, 1998; Erausquin et al., 2020). Yet, there is limited research on acculturative dissonance as a risk factor, especially in relation to different forms of social anxiety. The present study investigated the relationship between acculturative dissonance and specific forms of social anxiety (fear of negative evaluation from peers, social avoidance and distress specific to new situations, and generalized social avoidance and distress) with a sample of 320 Latine and Asian adolescents (Mage = 12.7). This paper will share findings that indicated that acculturative dissonance predicted fear of negative evaluation ($p < 0.01$), generalized social avoidance and distress ($p < 0.01$), and social avoidance and distress to new situations ($p < 0.01$). These findings point more specifically to acculturative dissonance as a risk factor for adverse mental health outcomes. The implications of these findings for Latine and Asian youth as well as interventions with diverse youth will be discussed.

Why Measurement Invariance Fails: Online Probing for Qualitative Insights into the Cross-Cultural Assessment of Self-Esteem

Marie Kollek & Renate Soellner, University of Hildesheim

Historically, self-esteem was conceptualized in a Western context, as were the operationalizations and standardized instruments used to measure it. Nevertheless, these instruments are often used in cross-national research to study cultural differences in self-esteem. However, their validity is questionable, as quantitative tests of comparability often reveal a lack of measurement invariance. Therefore, meaningful cross-national comparisons may not be drawn. This non-invariance may reflect cultural differences in the conceptualization of self-esteem influenced by norms of dignity, honor, and face. These cultural norms influence how self-esteem develops and the conditions under which it may be threatened. To investigate the underlying mechanisms of statistical non-comparability across cultures, the present study used online probing for the Rosenberg Self-Esteem Scale (RSES) in a sample of diverse youth in the German migration society ($N = 395$; 64.1% with a migration background). Online probing integrates cognitive interviewing into web surveys by pairing RSES items with open-ended follow-up questions. Specifically, category-selection, comprehension, and specific probes were used to elicit respondents' interpretations, reasoning processes, and difficulties in answering. Data analysis is ongoing. Item-specific coding schemes are being developed to capture the meanings attributed to items, the prevalence of interpretive problems, and recurring themes across subpopulations adhering to different cultural norms of dignity, honor, and face. This study provides important qualitative insights into the systematic response differences that underlie failed measurement invariance and contributes to a deeper understanding of how cultural logics shape the measurement of self-esteem.

Wealth and Rebellion. Correlation between Per Capita GDP and Revolutionary Destabilization: A Quantitative Cross-National Investigation

Andrey Korotayev, HSE University

In the field of civil war studies, there is a consensus that the risk of war decreases as income increases. Nevertheless, such consensus has not been reached in the field of civil resistance and unarmed revolutions. This paper proposes a curvilinear framework positing two opposite trends in economic development. On the one hand, it increases the state resources for preventing illegal displacement and makes revolt costly for rebels. Conversely, it boosts resources needed for civil resistance. Utilizing independent sources on revolutions and employing parametric and non-parametric methods, we have identified robust support for the inverted "U-shape" relationship between income level and the probability of unarmed revolutions. This finding reconciles the discrepancies observed in previous studies and provides a different perspective on the "middle-income trap." [Presenters were unable to attend and present due to current geopolitical situations.]

Precarious Manhood and Sexist Beliefs Predict Risky Male Health Behaviors and Outcomes and Broader Societal Dysfunctions Across 62 Nations.

Natasza Kosakowska-Berezecka, University of Gdańsk; Magdalena Zawisza, Anglia Ruskin University; Paweł Jurek, University of Gdańsk; Joseph A. Vandello, Jennifer K. Bosson, Mariah Wilkerson, & Brenton M. Wiernik, University of South Florida; and Towards Gender Harmony collaborators

Cultural beliefs about prescriptive and proscriptive gender norms may have negative implications for women's—as well as men's—life outcomes and contribute to national-level dysfunctions. In a cross-cultural examination of 62 countries (N=29,518), we focused on core ambivalent sexism theory tenets, ambivalent attitudes towards men, and country-level endorsement of precarious manhood beliefs (PMBs). We tested whether their country-level endorsement was associated with risky health behaviours, risk-related outcomes, and overall societal dysfunctions. Our data show that in countries that more strongly endorsed PMBs, men had higher rates of risky health behaviours and risk-related health outcomes, and lower life expectancy. We also retested core ambivalent sexism theory tenets and explored novel correlations with national outcomes in 62 nations. Our cross-national comparisons showed (a) men's HS and both genders' BS correlated with fewer women in paid work, whereas only BS correlated with domestic labor inequity, (b) both HS and BS correlated with accepting intimate partner violence toward women. Finally, HS and BS correlated with generally dysfunctional national outcomes: antidemocratic tendencies, less productivity, more collective violence, and shorter healthy life expectancy for both genders. Our results suggest that culturally reinforced gender rules also universally harm men.

Psychological Software for Societal Development: Going Past Individualism Towards Civiness
Kuba Kryś, Polish Academy of Sciences

The concept of individualism is one of the most widely used cultural dimensions in social sciences, with significance extending beyond psychology. Social researchers often consider individualism as the psychological foundation of societal development, with some even labeling it the Human Development Syndrome. In the proposed presentation, I offer a constructive critique of how individualism has been measured and question the rationale portraying it as a

universal Human Development Syndrome. Guided by evolutionary theories on cultural- and individual-level selection processes, research on Complex Adaptive Systems, and Self-Categorization Theory, I re-evaluate forty years of studies on individualism to introduce the multilevel, multidimensional, and culturally sensitive concept of Civicness. I focus on three types of Civicness: Beyond Ego Civicness, Beyond In-Group Civicness, and Beyond Own-Society Civicness. Beyond Ego Civicness addresses the ancient dilemma of balancing self-interest with prosocial behavior. Beyond In-Group Civicness centers on the choice between prioritizing one's own group or the broader society—an issue that emerged around 12,000 years ago when hunter-gatherer groups began forming larger communities. Beyond Own-Society Civicness reflects the contemporary question of how to prioritize global well-being over the interests of individual societies. Using empirical data from 103 countries and territories from 410,409 individuals, I present an example analysis examining two types of Civicness that were previously conflated under the dimension of Individualism-Collectivism, and demonstrate that Beyond In-Group Civicness better predicts societal development.

Crisis of Meaning in Post-Modern Societies

Kuba Kryś, Polish Academy of Sciences; Colleagues from 70 countries assembled in the Live Better Research Community

The proposed presentation will describe the crisis of meaning in post-modern societies. Modernization is widely assumed to enhance societal well-being, yet post-modern societies—despite high levels of happiness—exhibit troubling symptoms such as elevated suicide and substance use rates. To address this issue more fully, this study reconceptualizes societal well-being by shifting the focus from happiness to meaning and introduces a novel analytical approach that examines both ideal and actual levels of meaning across 70 cultural contexts. Our findings reveal that modernization is associated with both diminished actual meaning and heightened aspirations for meaning—resulting in a crisis of meaning. We also identified two key factors contributing to this crisis: lower levels of spirituality and weakened values that promote communal ties. Drawing on psychological and philosophical perspectives, we will briefly discuss how traditions such as Buddhism, Stoicism, Ubuntu, and Indigenous cosmologies may help counteract this crisis.

Trauma, Education, and Resilience: Cross-Cultural Insights from Haiti to Brooklyn

Dulande Louis

Educational inequity is both a symptom and a driver of trauma across diverse cultural contexts. This presentation bridges academic research and community-based practice to explore how low educational attainment and illiteracy intersect with trauma in the lives of marginalized women. Drawing from a dissertation study on Haitian women living with illiteracy and limited educational access, as well as current leadership at a Trauma Recovery Center in Brooklyn, the session examines common themes of resilience, systemic exclusion, and the cyclical impact of trauma on life outcomes.

The discussion will highlight cross-cultural parallels between Haitian women navigating survival within restrictive educational systems and Brooklyn-based participants facing similar barriers in an urban U.S. context. Attendees will gain insights into culturally grounded strategies for trauma-informed service delivery, with an emphasis on literacy-

sensitive approaches, somatic and narrative interventions, and the integration of participant voices in program design. By weaving together research findings and applied practice, this session aims to illuminate how practitioners can adapt interventions across cultural settings while maintaining sensitivity to participants' lived experiences.

Mental Health Stigma Among Guatemalan Adolescents

Jonathan Maupin

Mental health stigma studies tend to focus on adults in high-income countries and there are relatively few studies conducted on adolescents' views of mental health conditions, particularly in Latin America. In this study we examine Guatemalan adolescents' stigma towards mental and physical health by using standardized vignettes for alcohol misuse, depression, attention deficit/hyperactivity disorder (ADHD), asthma, and a baseline person experiencing 'normal troubles'. Participants were recruited from secondary schools (grades 7-12) in a small town in the Central Highlands of Guatemala. After reading each vignette, students responded to questions about perceptions of labeling, causation, violence, treatments, and stigma, operationalized as preferences for social distance. Regression analyses identify the factors influencing stigma, highlighting the distinction between mental and physical conditions, the role of individual causes, and perceptions of violence. This study contributes to the limited number of studies on mental health stigma in Guatemala and highlights the differences in mental health stigma among adolescents and adults towards their peers.

La Figura del Chaman en las prácticas de cura y su relación con el comportamiento de la persona

Patricia Mercado, Universidad Nacional de Asunción

Considerando las características socioculturales de Paraguay, se desarrolló la investigación, “La Figura del Chamán en las prácticas de cura y su relación con el comportamiento de la persona”, primera en el país desde la psicología con pueblos originarios. Se empleó la metodología cualitativa, de alcance exploratorio, con muestreo de máxima variación: una comunidad indígena por cada familia lingüística presente en el territorio, profesionales de la salud, médicos tradicionales y personas con experiencias de cura. El análisis documental y del discurso, desde un enfoque fenomenológico, buscó comprender los fenómenos sociales desde la propia perspectiva de los actores. Los resultados evidenciaron que el Chamán, denominado tekove jara por las comunidades indígenas, es reconocido como “el que sabe”: hombres con poderes extraordinarios y conocimientos sobre enfermedades. Esta figura, en decadencia por la interculturalización, recibe distintas denominaciones según cada lengua, aunque el término más difundido es chamán o líder religioso. En contextos no indígenas se lo identifica principalmente como médico tradicional o naturalista. Se constató que, el chamán representa una figura de autoridad y establece relaciones de poder, configurando un vínculo simbólico que se transmite de generación en generación a través del lenguaje, entendido como un recurso curativo basado en creencias socioculturales y en el inconsciente colectivo. Otros hallazgos señalan la mercantilización de la salud y las transformaciones en las prácticas tradicionales comunitarias.

Normas consuetudinarias y formación policial

Patricia Mercado, Universidad Nacional de Asunción

Los pueblos indígenas son culturas milenarias, anteriores a la demarcación de fronteras. En Paraguay coexisten cinco familias lingüísticas y diecinueve pueblos, agrupados por relaciones raciales-dialectales. Son escasas las investigaciones con Enfoque Étnico desde la psicología, la presente se ubica entre las primeras y analiza la implicancia de las Normas Consuetudinarias en los procesos de Selección y Admisión Policial. La metodología fue cualitativa, de tipo etnográfico particularista, con muestreo de máxima variación; una comunidad por familia lingüística, Estudiantes indígenas, encargados; Académicos y la Subcomisión de Evaluación Psicológica. Se trabajó con las categorías; Pueblos Originarios, Normas Consuetudinarias y Procesos de Selección y Admisión. Se constató que, las premisas investigadas son antagónicas. La admisión policial se rige por normativas específicas para grupos étnicos: en 15 años ingresaron 57 postulantes. Actualmente se cumple con la igualdad de vacancias para ambos sexos y el cupo de 1% establecido para la población. Se aporta además datos sobre la cosmovisión comunitaria, donde la salud, salud mental y espiritualidad se conciben íntegramente, en vínculo armónico con la naturaleza y los guardianes sagrados. Las normas consuetudinarias regulan la convivencia interna, amparadas en el Derecho Consuetudinario. Las comunidades refieren escases de alimentos silvestres, cambios en prácticas tradicionales y dificultades de acceso a recursos básicos. Estas condiciones impulsan la salida hacia contextos distintos y asimilar otras prácticas; uso del dinero, trabajo asalariado y formación educativa. Se sugiere que los profesionales de la salud mental, integren enfoques étnicos y culturales, conforme a las directrices de la OMS, OPS y el DSM-V.

Midiendo las emociones morales: Primeras evidencias de validez

Rubén Andrés Miranda-Rodríguez, Danna Paola Waldo-Sánchez, Jenifer Martínez-Sánchez & Dilan Gael Mendez-Alcaraz, Universidad Nacional Autónoma de México

Las emociones morales representan aquellas reacciones inmediatas que suelen tener las personas ante eventos que consideran correctos o incorrectos; tienen la función de expresar la aproximación o alejamiento correspondientes para una adecuada adaptación al entorno y un establecimiento de relaciones interpersonales armoniosas. Su medición permitió identificar la tendencia de las personas por notar el daño propio y ajeno, así como el grado de motivación que puedan tener por tomar decisiones al respecto. El presente estudio muestra las primeras evidencias de validez, en el marco de los estándares para pruebas educativas y psicológicas (AERA et al., 2018), de un inventario de emociones morales en adultos mexicanos. Primero, se obtuvieron evidencias de validez de contenido con la técnica de jueceo de personas expertas, de la cual se obtuvieron 109 reactivos. Posteriormente, dichos reactivos se aplicaron a una muestra de 203 adultos mexicanos (68% género femenino), con los que se obtuvieron evidencias de validez por estructura interna a través de un análisis factorial exploratorio. Los resultados han permitido extraer cuatro subescalas que clasifican adecuadamente las emociones morales: emociones de condena al otro (enojo y disgusto), emociones autoconscientes (vergüenza, orgullo y culpa), emociones de alabanza al otro (elevación y gratitud) y emociones de sufrimiento en el otro (angustia, schadenfreude y compasión). Se discute la importancia de medir las emociones morales con un inventario multidimensional y se sugiere incrementar las evidencias de validez mediante análisis factoriales confirmatorios y evaluación de la relación con otras variables.

COIL Experiences and Their Impact on Willingness to Study Abroad

Andrew Nowlan, Kwansei Gakuin University

Despite Japan's ambitious goal to send over 500,000 students abroad annually by 2033, many Japanese university students are hesitant to participate in international programs due to factors including a lack of global mindset and anxiety about using English. During this session, the presenter will draw on research results to propose that collaborative online international learning (COIL) provides an opportunity to bridge the gap between mobility targets and students' willingness to study abroad. This government-funded study involves 25 university students in Japan who completed COIL with partners in Thailand, Indonesia, Malaysia, and the Philippines from September 2024 to June 2025. The presenter employed Moustakas's (1994) transcendental phenomenological analysis, drawing on data from pre- and post-intervention surveys, journaling, and reflective interviews. In identifying the Japanese participants' thematic insights during the COIL, analysis revealed a shared essence of experience involving (a) comfort, (b) authenticity, (c) intercultural competencies, and (d) an increased desire to study overseas. Through the COIL with their partners from Southeast Asia, Japan-based students were able to practice English as a lingua franca while experiencing international education, which is valuable not only for those planning to study abroad, but also for those facing financial and academic barriers. Attendees will gain ideas for developing more effective intercultural curricula through COIL, which may increase willingness to pursue international learning opportunities amongst students in Japan, Southeast Asia, the Global South, and beyond.

Immigrant Parents in a Digitalized World: The Experience of Double Migration

Senel Poyrazli & Fuat Aydogdu, The Pennsylvania State University & Turkish Ministry of National Education

This presentation will focus on the challenges immigrant parents from collectivist cultures face as they raise their child(ren) in a Western digital context. The presentation will be based on an exploratory literature review. A summary of the review will be presented, key findings will be discussed, and implications for mental health practice and prevention programming will be outlined, along with recommendations for research. The literature indicates that immigrant parents struggle with both cultural and digital adaptation. To capture this dual process, the concept of "double migration" has been proposed, referring to parents' simultaneous adjustment to Western cultural norms and, as "digital immigrants" (Prensky, 2001), to the digital world. Parents often try to maintain restrictive and protective strategies rooted in their traditions while encountering Western approaches that emphasize children's autonomy and independent digital choices. Children, however, adapt more rapidly to language, cultural codes, and technologies, sometimes leading to role reversal that weakens parental authority and guidance. Immigrant parents also observe the practices of peers left behind via social media, feeling pressure to form hybrid strategies from both heritage and host cultures. This process can heighten uncertainty, ambivalence, and inadequacy, with implications for parents' mental health. Key implications are that school-based psychoeducational programming may raise literacy on digital risks and child protection. Furthermore, culturally sensitive digital parenting initiatives are needed to help families balance collectivist strategies with Western individualist expectations. Recognizing hybrid digital parenting as an adaptive strength is essential. Future research should examine the multidimensional effects of double migration more deeply.

Things Go Awry: Reflections from the Field

Heather Rae-Espinoza, California State University, Long Beach

In honor of Dr. Raybeck, this paper approaches the realities of fieldwork. I begin reviewing the wisdom of Dr. Raybeck's ethnography, *Mad Dogs, Englishman, and the Errant Anthropologist*. Then, I discuss the experience of fieldwork as a lone female anthropologist in an urban setting in Ecuador. With systematic methods blending psychology and anthropology, I have published findings on kinship networks in transnational families; psychological adaptations and social adjustments to the potential distress of parental emigration; and how cultural logics shape parenting practices on discipline, education, kinship roles, and family devotion. Yet, underlying those more typical anthropological results are the inevitable fact that things go awry, such as continuously accidentally saying lewd things, lacking skills viewed as basic for elementary school children, and having to avoid my elite whiteness regularly from academic territory to Miss Universe pageants to the press. While differing from the fieldwork foibles I had read about, I highlight the lessons of humility, reflection, and inquisitiveness that he demonstrated as universal for the anthropologist to position themselves. Dr. Raybeck's honest, humorous approach opened the field of anthropology for study and enjoyment to students while also imparting important lessons for transparent, systematic fieldwork methods.

Intensive Parenting Across Cultural Contexts: Norms, Perceptions, and Measurement Equivalence in Germany, Poland, and South Africa

Ronja A. Runge, University of Hildesheim; Jacomien Muller & Maretha Visser, University of Pretoria; Marta Żegleń & Katarzyna Lubiewska; University of Warsaw

Intensive parenting (IP)—characterized by high parental investment, close supervision, and prioritization of children's needs—has been widely studied in Western contexts, but little is known about how this construct is understood and evaluated in diverse cultural settings. This cross-cultural study addresses two main objectives: (1) examining whether attitudes toward intensive parenting and perceived social norms differ across countries and living environments, and (2) using an anchoring vignette approach to measure and correct for differences in the interpretation of parenting behaviors and response bias across cultures. We collected data from $N = 600$ mothers (approximately 200 per country) in Germany, Poland, and South Africa—three countries that differ in historical context, religiosity, socioeconomic conditions, and exposure to societal risks. Participants report their own intensive parenting behaviors and then evaluate a series of experimentally varied vignettes portraying different levels and dimensions of IP: parental engagement, academic engagement, prioritizing the child, restriction, proactive protection, and autonomy support. Respondents rate both their own attitudes toward the behaviors and how typical they perceive these behaviors to be in their cultural context (perceived norm). The vignettes also serve as anchoring vignettes to assess and adjust for differential response styles and cultural biases in interpreting parenting behavior. We rescale respondents' self-reports on their own parenting behaviors accordingly. We examine differences in attitudes and norm ratings by country, education level, and perceived dangerousness of the neighborhood, and compare pre- and post-rescaling effects. Pre-testing of the vignettes is finished and data collection for the main study is ongoing.

Friendly or Intrusive? The Pragmatics of Reminders in Japan–Türkiye Online Exchange

Tomoe Sato, Toyo University

This presentation offers a reflective case study on the challenges of sending and interpreting reminder messages during a voluntary online cultural exchange between Japan and Türkiye. Although participants willingly joined the project, their sustained engagement significantly relied on follow-up reminders, including emails and messages sent by both faculty and student coordinators. While reminders may seem simple, they reveal a complex interplay of cultural norms, social roles, and power dynamics. Reminders were exchanged across multiple social boundaries, including from a Japanese instructor to students at her institution, to a faculty colleague at a different Japanese university, and to Turkish student co-organizers, as well as from these Turkish co-organizers to their peers. These reminders raised important questions, including how frequently reminders should be sent, whether reminders risked being perceived as intrusive or authoritative, and how cultural factors and power distance affected their reception. Reflecting on these issues, the study examines politeness strategies and intercultural pragmatics to understand how reminders are constructed, interpreted, and responded to in intercultural settings. In addition to the author's structured reflective analysis, questionnaire responses from Turkish student organizers provide further insights into how reminders were experienced within their peer networks and how the faculty's reminders were perceived across cultures. The findings highlight that seemingly small and well-intentioned communication acts, such as reminders, hold significant cultural and relational importance in intercultural projects. The presentation concludes with recommendations for educators and coordinators on navigating informal yet sensitive communication in cross-cultural collaboration.

The Impact of Social Media Activism on Government Policy Reforms in West Africa
Alisa Shishkina

This study investigates, through comparative analysis including six major protest movements across Nigeria, Ghana, Senegal, and Burkina Faso, the impact of social media activism on government policy reforms in West Africa. This study uses crisp-set Qualitative Comparative Analysis (csQCA) to identify conditions sufficient and necessary for digital activism to translate into actual policy changes. Analysis reveals two reform pathways: joint effect of organizational structure and traditional media coverage, as well as joint effect of low level of censorship and traditional media coverage. The authors conclude that due to the peculiarities of economic development and the availability of the latest information technologies for the general population traditional media remain the key importance in the dissemination and consumption of information as well as in the processes of political change. Social media platforms such as X, Facebook, and YouTube mobilize people and effectively raise awareness, but their influence on reform depends upon enabling environments that happen to be broader, such as media legitimacy, civic freedom, and structured coordination.

Beyond the Economics? The Role of Cultural Factors in Socio-Political Destabilization of the Middle East Countries
Alisa Shishkina & Leonid M. Issaev, HSE University

This study is aimed at analyzing the combinations of factors that triggered the processes of socio-political destabilization in the Middle East in last decades, and which can be considered in

addition to the context of purely economic or political explanations of revolutionary episodes. Qualitative comparative analysis (QCA) is chosen as a tool for analyzing the data, which allows to acquire cross-national and intra-case generalizations while considering the specifics of particular cases. The author concludes that the low level of subjective happiness, the active participation of women in protest movements, and the presence of intra-elite conflict are capable of playing an important role in the processes of socio-political destabilization in the countries of the Middle East. At the same time, factors like the presence of a high number of football fans in the political field of the country are capable of catalyzing protest sentiments and playing a significant role in the development of destabilization processes, but only if the revolutionary mechanism has already been launched. QCA analysis showed that this factor at the low level of socio-political destabilization does not lead to a change in the political regime. [Presenters were unable to attend and present due to current geopolitical situations.]

The Weight of Knowledge: Wielding Researcher Power Responsibly
Madeline Stenersen, Saint Louis University

Cross-cultural research has incredible potential to address global challenges, yet it can perpetuate colonial patterns of knowledge extraction and power (Urassa et al., 2021). When researchers from privileged institutions study marginalized communities without recognizing power dynamics, they risk causing harm despite good intentions. However, participatory and community-based approaches offer promising alternatives that redistribute power and center local expertise (Ewing, 2022, Schwabish et al. 2024). This presentation brings these issues to life through contrasting real-world examples. First, the author shares her experience facing armed raids and threats after irresponsible reporting of organizational work. Second, she recounts a "hit and run" research project where researchers built relationships with a community, created shared goals, then vanished—never returning results or translating findings into something the community could actually use. These stories show what happens when researchers misuse power, even without meaning to. The presentation then explores practical strategies for recognizing and sharing power, illustrated through a community-driven cross-cultural research effort. This example shows how communities can lead research agendas and own their stories, how bringing community members onto research teams as true partners (not just participants) changes everything, and how genuine organizational partnerships ensure findings serve local needs. We'll also honestly discuss the real challenges—time constraints, funding structures, and institutional barriers that make equitable collaboration harder. Participants will walk away with tools to examine their own work and concrete techniques for sharing power, understanding both what's possible and what remains challenging in transforming research from extractive to empowering.

Children's Screen Use and Language Skills Before and After COVID 19 Pandemic Restrictions
Tiia Tulviste & Jaan Tulviste, University of Tartu

Research on the effects of the COVID 19 pandemic on children's development has shown that during the restrictions, children's screen time increased while their language skills decreased compared to the pre-pandemic period. It remains unclear whether these changes in children's screen use and language skills occurred only during the restrictions or whether they persisted afterwards. The aim of the present study was to compare data from pre-pandemic (N = 397,

Mage = 37.93, SD = 5.26 yrs; 194 boys and 203 girls) and post-pandemic samples (N = 481 children, Mage = 39.40 yrs, SD = 5.30; 235 boys, 246 girls). Mothers of children aged 2;0 to 4;0 years completed the Screen Time Inventory which assessed the child's, mother's and father's daily screen time and screen-based activities on a typical weekend day, as well as parental beliefs about the developmental benefits or harms of children's screen use. To evaluate children's language skills, parents also completed the Estonian CDI-III. The findings indicated no significant differences between the pre- and post-pandemic samples in family members' screen time, their screen-based activities, children's language skills, or parental beliefs about the benefits or harms of children's screen use. Children's language skills were positively predicted by older age, being a girl, and spending less time on screens. However, the timing of data collection (before vs. after pandemic restrictions) was not a significant predictor of children's language skills.

Extended Families, Alloparenting, and Fertility: A Cross-Cultural Study
Vadim Ustyuzhanin, HSE University

The high fertility that persists in Tropical Africa is a kind of anomaly, since other developing countries had lower fertility when having similar socio-economic development indicators – phenomenon dubbed "African pronatalism". Meanwhile, the lag in fertility transition contributed greatly to Africa's economic backwardness since independence, which is why the study of "African pronatalism", the nature of which is still not fully understood, is of high practical importance. This study aims to assess the contribution of alloparenting as a potential factor of this phenomenon. Existing studies show its importance for traditional agrarian societies. Nevertheless, in terms of its impact on fertility its effect remains relatively understudied. The present study employs an instrumental variables approach to assess the causal effect of alloparenting on fertility. We use historical prevalence of hoe agriculture (in which women are the principal workers in the field) as a source of exogenous variation for the different operationalizations of alloparenting proliferation based on contemporary surveys from the majority of countries. The results show that the traditional prevalence of non-plough/hoe agriculture is positively associated with the prevalence of extended families, which in turn does have a significant positive effect on fertility. This seems to be part of the explanation for "African pronatalism" and partially responds to the question why socio-economic development per se has had less of an impact on fertility decline in this region as compared to rest of the developing world. [Presenters were unable to attend and present due to current geopolitical situations.]

Posmodernidad. Rasgos identitarios en personas migrantes en tránsito en México, Chile y Estados Unidos

Sarah Margarita Chávez Valdez, Universidad Autónoma de Ciudad Juárez

Este estudio presenta los hallazgos de entrevistas enfocadas realizadas a migrantes en tránsito en distintos puntos del continente americano. El objetivo fue identificar la asociación entre los elementos posmodernos presentes en sus discursos y la construcción de su identidad migratoria. Para ello, se diseñó un modelo de categorías que permitió organizar, presentar e interpretar las narraciones. La investigación se desarrolló desde un enfoque cualitativo, crítico del discurso, con carácter descriptivo e interpretativo. Se efectuaron diecisiete entrevistas: diez a mujeres

migrantes asentadas en Talca, Chile; cuatro a migrantes en tránsito hacia la frontera norte de México (Chihuahua); y tres a migrantes indocumentados en Phoenix, Arizona, con edades entre 20 y 45 años. Los resultados muestran que las narraciones migrantes reflejan rasgos posmodernos que configuran su lucha identitaria. Como colectivo, discriminan las opciones que les resultan funcionales del entorno posmoderno. Si bien incorporan la mayoría de elementos identitarios, rechazan el individualismo, característico de la racionalidad capitalista. En cambio, factores socioculturales propios de la cultura latinoamericana parecen favorecer la cohesión, la interconectividad y la solidaridad. Estos se combinan con la racionalización en la búsqueda de recursos económicos y un fuerte afán de logro. En consecuencia, el migrante vive una lucha interna y externa que lo convierte en un sujeto radical.

Intra-Personal and Interpersonal Factors Affecting Trinidadian Citizen's Perceptions of Public Safety: The Role of Intolerance of Uncertainty and Ethnicity

Jason Young, Hunter College of the City University of New York; Derek Chadee, University of the West Indies at St. Augustine

The issue of crime in the Caribbean region has long had social, political and economic implications. This presentation will examine the impact of psychological and cultural factors affecting the perception of crime in Trinidad and Tobago. From a psychological perspective, crime reflects an intrinsically unpredictable factor that affects physical, psychological and community well-being. The personal trait intolerance of uncertainty (IU, cf., Jensen et al, 2014, Macatee et al 2015) was examined as a factor with the potential to moderate one's (in)ability to tolerate daily risks, including the risk to personal safety due to crime. Long-term studies of fear of crime (FOC) in Trinidad have found that individuals' reactions are due as much to immediate, tangible factors as they are to more abstract, symbolic ones. In the current study, it was generally expected that greater IU would lead to greater levels of fear when confronted by the potential for becoming a crime victim. In fact, an unusual pattern emerged: while, as expected, IU and FOC correlated $.36, p < .05$, among Afro-Trinidadians, this IU-FOC correlation was substantially weaker for the two other key ethnic groups, Indo-Trinidadians and Mixed-ethnicity Trinidadians (IU-FOC r 's = $.07$ and $.12$, ns, respectively). In trying to unpack this pattern, we explore what cognitive, affective and behavioural factors may underlie the root causes of perceived fear as expressed—and measured—across different Trinidadian ethnic groups.

Digital Transnationalism and Migrant Families in Estonia

Anastassia Zabrodskaia

This study investigates digital transnationalism in the context of migrant families residing in Estonia, with the aim of examining how digital communication facilitates the maintenance of social, cultural, and emotional ties across borders. It draws on the theoretical frameworks of transnational literacy (Lam, 2014; Compton-Lilly et al., 2019), digital literacy (Wang, 2019), and multiliteracy and multimodality (Kwon, 2022), which illuminate how communication practices transcending national boundaries shape identity, language use, and family cohesion. Methodologically, the research is based on semi-structured interviews with migrant families from diverse linguistic and cultural backgrounds, including Georgian, Pakistani, Nigerian, Indian, Bangladeshi, Kazakh, Ukrainian, and Belarusian participants. The data were transcribed and analyzed thematically to identify recurring patterns related to digital practices, and heritage

maintenance. Findings reveal that families rely extensively on messaging applications, video calls, and social media to sustain everyday transnational relations. Digital television, streaming platforms, and online classes further support heritage language maintenance and cultural continuity. Parents frequently aim for bilingual or trilingual upbringing, facilitated through Saturday schools and online educational resources, while children often act as digital mediators in navigating Estonia's advanced e-governance and online administrative systems. Community support is provided through established Russian-speaking networks and smaller diaspora groups that depend on online platforms, cultural associations, and religious institutions. Despite persistent challenges, particularly with Estonian language acquisition for adults, bureaucratic navigation, and high travel costs, Estonia's advanced digital infrastructure affords migrant families significant opportunities for multilingualism, identity construction, and social cohesion within transnational contexts

Effects of Study Abroad Experience on Intercultural Competence

Ginny Zhan, Sharon Pearcey, & M. Todd Harper, Kennesaw State University

Study abroad programs offered by American universities are becoming increasingly common and popular. These programs are designed to give students educational experiences that involve exposure to an international environment. Research shows that in general, study abroad programs are associated with positive learning outcomes. However, there's a lack of empirical research investigating the potential benefits in intercultural competence related to study abroad experiences. The current study aims to examine the effects of the study abroad experience at a comprehensive university in Southeast United States on the participants' intercultural competence. Two specific aspects of intercultural competence are examined: intercultural self-efficacy and intercultural sensitivity. Relevant factors including prior international travel, familial cultural background, length of the program, location of the program, and other factors are also explored. A survey questionnaire has been administered to the study abroad students before and after the program. Over 100 responses have been received. The data analysis is in progress right now and the results will be ready for presentation and discussion by the end of 2025.

Gender Differences in Religiosity, Family, Politics and Pro-Social Values in Cross-Cultural Perspective

Julia Zinkina, HSE University

Recent studies show that the global increase in gender equality does not reduce gender differences in values. These findings somewhat undermine the social role theory and increase the need for additional explanations. These findings also imply that gender differences in values may stem from some underlying universalities that persist even through changes associated with socio-economic development. This gives us reason to explore an evolutionary perspective on gender differences in values. We discuss evolutionary mechanisms that could underlie certain universal gender differences in values, and then test whether these differences are truly universal across the world (we use data from World Values Survey to search for empirical support for our evolutionary hypotheses). We provide evidence for the global scale of gender differences in religiosity, family values, political values, and pro-social values through our calculations. The results obtained in our study on gender differences in the values of religiosity, family, politics

and prosociality are robust across cultures and turn out to be replicable. Our study adds three aspects to the accumulated knowledge on gender differences in values. For all the values listed above, the gender gap in the above directions is universally observed both in the global sample and in all the regional sub-samples considered. It seems to us that the synthesis of sociological and evolutionary explanations can significantly enrich our understanding of the nature of gender value differences. [Presenters were unable to attend and present due to current geopolitical situations.]

Posters

Poster #1: *Citizenship status as a key predictor in the use of campus counseling centers for Latinx immigrants in Texas*

Dan OConnell, Renee Frederick, Diana Martinez, & Amanda Venta, University of Houston

Latinx immigrant college students are far less likely to use their campus counseling center compared to non-Latinx and non-immigrant peers in the United States (U.S.). However, despite their elevated risk for stress, discrimination, and trauma exposure, their utilization remains low. One factor of particular interest is citizenship status, especially during a time in political history when deportation fears are high. Therefore, this study aimed to understand how citizenship status would be associated with counseling center utilization at several universities in Texas. Participants (N = 477) responded with their immigration status (citizen, undocumented, visa/green card holder, Deferred Action for Childhood Arrivals [DACA], or legal permanent resident) and whether or not they had used their university counseling center. We hypothesized that those with citizenship status would be more likely to have used the center than non-citizens. Broadly, Latinx U.S. citizens were more likely to use counseling services (24.15%) compared to non-citizens (13.28%). A Chi-square test demonstrated a significant association between citizenship status and counseling center usage $\chi^2(1, N = 477) = 15.42, p = .004$. Notably, this was primarily driven by those with DACA status, who were significantly less likely to use the center (standardized residual = -2.6) compared to citizens (standardized residual = 2.0). Insight from this study may encourage Texas universities to develop targeted outreach and intervention strategies for non-citizen Latinx students.

Poster #2: *Profiles of Indulgent Parenting: A Comparison Between the U.S. and Finland*

Ming Cui and Carol Darling, Florida State University & Hille Janhonen-Abruquah, University of Eastern Finland

Both parenting theories (Baumrind, 1967; Maccoby & Martin, 1983) and empirical studies (e.g., Gracia et al., 2021; Wolford et al., 2020) have shown that indulgent parenting is a negative parenting behavior that could bring harmful impacts on children. Yet research is limited in at least three ways – the heavy focus on younger children and adolescents, the primary use of a variable-centered approach, and the limited attention to cross-cultural variations. In this study, we aim to fill the gaps in the current literature by using a person-centered approach to examine cultural differences in indulgent parenting among emerging adult children. Specifically, we

propose to examine the profiles of indulgent parenting and compare the potential differences in these profiles of indulgent parenting between a sample of U.S. emerging adults (N = 441) and a sample of their Finnish counterparts (N = 306). Data were obtained from an online survey of emerging adults in both countries. Emerging adult participants were asked to rate maternal and paternal indulgence using an established measure of indulgent parenting (Cui et al., 2019) which included three dimensions – material, relational, and behavioral indulgence. Latent profile analysis is used to explore profiles of indulgent parenting. Preliminary results revealed different profiles of indulgent parenting in the two samples (e.g., four profiles in the U.S. sample, three profiles in the Finnish sample). Parental gender and cultural implications are further discussed. Findings provide empirical evidence to inform practitioners to develop culturally sensitive parenting programs to reduce the practice of indulgent parenting.

Poster #3: Parental Positive Emotion Socialization and Prosocial Behaviors in Turkish Preschoolers: The Mediating Role of Anxiety and Depression

Afra Agalar, Indiana University Kokomo; Asiye Kumru, Ozyegin University; Melike Sayil, TED University; & Ayse Bilge Selcuk, MEF University

Parents' responses to children's emotions shape children's prosocial behaviors. Supportive, strategies are linked to better emotion regulation, empathy, and increased prosociality. (Denham et al., 2010). Cultural context further shapes these processes, as parenting practices and children's interpretations of parental guidance are influenced by societal norms and values (Triandis & Brislin, 1984). Early internalizing symptoms, such as anxiety and depression, may mediate the relationship between parental emotion socialization and prosocial behaviors, with distressed children potentially less able to engage in prosocial acts. Despite growing research, longitudinal studies examining these processes in non-Western populations remain limited. The present study addresses this gap by examining maternal positive emotion socialization and prosocial behaviors in Turkish preschoolers, and the mediating role of child anxiety and depression. The sample included 293 Turkish mothers and their preschool-aged children (M_age = 49.01 months, SD = 3.86; 48.1% girls), assessed across three waves from ages 4 to 7. Maternal emotion socialization was measured using the Parents' Reactions to Children's Negative Emotions Scale (Eisenberg, 1996), prosocial behaviors with the Parent Rating Questionnaire of Prosocial Behavior (Iannotti, 1985), and internalizing behaviors with the Child Behavior Checklist (CBCL; Achenbach & Rescorla, 2001). Path analysis indicated that higher maternal positive emotion socialization was associated with lower child anxiety and depression, which in turn predicted greater comforting and cooperative behaviors. Direct positive associations were also observed with helping behaviors. These findings highlight the importance of fostering positive emotional environments to support children's socioemotional development and prosocial behavior.

Poster #4: Global Classrooms: A Cross-Cultural Approach to Teaching About Older Adults
Ana Patricia Aguilera Hermida & Sanjuana Gómez Mendoza, Penn State University

This poster describes a cross cultural educational experience with 35 undergraduates from the United States (21) and Mexico (14). Both professors taught courses on older adults, and students completed parallel assignments with the shared goal of presenting at a joint student colloquium.

Fourteen presentations were delivered: intergenerational interviews (3), community interventions in older adult settings (3), and literature reviews on aging related topics (8). Afterward, students asked questions, exchanged experiences, and completed feedback forms. Overall, students found this cross cultural experience more meaningful than typical class presentations. Many reported increased engagement, interest in their projects, and higher quality final work. They said the collaboration motivated them to improve their presentations, learn new ideas, appreciate different perspectives, and strengthen their interest in international academic work. Most recommended including similar activities in future courses. Students described the project as interesting and informative, noting that it helped them deepen their understanding of aging and observe cultural differences. Representative comments included: “Loved this project! Grateful for the opportunity.” “This experience gave me meaningful insights into how cultural context shapes our understanding of psychological issues.” And, “Me gustó mucho participar en esta experiencia... la exposición internacional ayuda a compartir nuestro conocimiento con otros países... el conocimiento es universal.” (Translation: “I really enjoyed participating... international exposure helps us share knowledge with other countries... knowledge is universal.”). Cross cultural educational projects should be encouraged, as this intentional design fosters intercultural awareness, academic engagement, and stronger communication skills.

Poster #5: *Is Forgiveness Conditional? A Cross-Cultural Comparison in Latin and Western Countries*

Vanessa Castillo, Brittany Ramirez, Maddie Schultz, & Daisy Montalvo, Coe College

Previous research studies have examined decisional versus emotional forgiveness, interpersonal versus intrapersonal forgiveness, and naturally occurring versus intervention forgiveness; however, little research has been conducted on how people define forgiveness, and even less is known outside of Western European perspectives (Worthington, 2019). Recent studies suggest that people conceptualize forgiveness as either conditional—requiring an apology or compensation—or unconditional, granted freely (Prieto-Ursua et al., 2018). This study examined how definitions of forgiveness vary across countries and how cultural values may be linked to how individuals perceive forgiveness. An exploratory online study (N = 405) was conducted in Mexico, Chile, Australia, and the U.S. Participants completed the study in their native language and were asked to define forgiveness in their own words and to indicate to what degree they agree with the idea that forgiveness is conditional or unconditional. Participants were then asked about their endorsement of masculine and feminine honor, their perceived relational mobility, and the tightness or looseness of their environment. Findings seem to suggest a pattern of Latin countries defining forgiveness as more conditional than Western countries. Additionally, those who tend to endorse masculine honor values also tended to view forgiveness as conditional; however, feminine honor values were unrelated. Lastly, those who perceived their environment as higher in relationship mobility (i.e., more opportunities for relationships) tend to view forgiveness as more unconditional.

Poster #6: *The Influence of Emotions on Pro-Environmental Behavior*

Artur Marchewka & Katarzyna Jednoróg, Nencki Institute of Experimental Biology, Polish Academy of Science

Climate change constitutes a profound global crisis requiring urgent and effective responses. While behavioral science has traditionally focused on cognitive determinants of pro-environmental behavior (PEB) such as attitudes, beliefs, knowledge, and intentions, an increasing body of evidence points to the central role of emotions in driving engagement and motivating concrete action. Drawing on the recently developed and validated Inventory of Climate Emotions (ICE), we examined eight core emotions: anger, contempt, enthusiasm, powerlessness, guilt, isolation, anxiety, and sorrow in relation to PEB. Analyses conducted across European samples, using both self-reports and a behavioral measure (the Carbon Emission Task), indicated that PEB is not shaped by isolated emotions but rather by particular constellations of them. Specifically, moral emotions such as guilt and sorrow, combined with activating emotions such as enthusiasm and anger, showed the strongest positive associations with PEB. In contrast, emotions such as powerlessness and isolation revealed weaker and more context-dependent effects. These findings highlight the value of adopting an emotion-focused framework when investigating pro-environmental engagement. As emotions are strongly influenced by cultural norms, values, and shared narratives, future research should prioritize cross-cultural comparisons. Such an approach will allow us to assess whether the observed emotional patterns are universal or context-specific, ultimately advancing a more nuanced understanding of how emotions can support sustainable behavior in diverse societies.

Poster #7: *Poured Across Borders: Cultural Legacies in the Spirits Industry*
Gregory Canillas, Pepperdine University/Soul 2 Soul Global

From the bustling taverns of early America to today's craft cocktail renaissance, the spirits industry has been shaped by the creativity, resilience, and artistry of diverse cultural communities. Yet too often, their contributions have been overlooked or misattributed in mainstream histories. This poster traces the intertwined histories of four cultural traditions, each aligned with a distinct cocktail genre: African-American Classic Cocktails – From Cato Alexander, a free Black New Yorker celebrated as one of the first celebrity bartenders, to modern innovators such as Tiffanie Barrière and Franky Marshall, African-American influence has defined classic cocktail craft and French-inspired mixology. Latinx Sangria-Inspired Traditions – The transformation of sangria from Iberian roots into a vibrant expression of Latin American hospitality, flavor, and celebration. Asian Tea-Inspired Mixology – How centuries-old tea cultures from East and South Asia influence modern infusions, garnishes, and bar rituals. Filipino Roots in Tiki Culture – The pivotal yet underrecognized role of Filipino bartenders and hospitality workers in shaping mid-century “Tiki” bars and their enduring aesthetics. By weaving together archival research, oral histories, and contemporary voices, the session reframes cocktails not as static recipes, but as cultural artifacts—embodying migration, adaptation, and identity. Attendees will leave with a deeper understanding of how these legacies can be honored in education, hospitality, and brand storytelling, ensuring cultural contributions are acknowledged and celebrated in both scholarship and industry practice.

Poster #8: *Alimentación emocional y ansiedad en adultos guatemaltecos*
Regina Fernandez Morales, Ma. André Maegli, Walter O. Paniagua, Ana Lucía Muñoz, Angel Colloy Maldonado, Sebastian Lemus, Jennifer Chajón, Anaí Lopez, Martin Figueroa, Ma.

Andrea Marinelli, Dulce Calderón, & Esteban Fratta, Universidad Francisco Marroquín/Universidad San Carlos de Guatemala

La presente propuesta de investigación se centra en determinar la relación entre la alimentación emocional, las actitudes hacia los alimentos y la ansiedad en adultos guatemaltecos. Guatemala, un país con altos índices de desnutrición y una creciente prevalencia de obesidad, presenta un contexto ideal para explorar este fenómeno. A través de un diseño cuantitativo, no experimental y transversal, se emplearán tres instrumentos validados: la Escala de Actitudes Alimentarias (EAT-26), la Escala de Alimentación Emocional y la Escala de Ansiedad de Hamilton. Se espera reclutar una muestra representativa de adultos guatemaltecos a través de un muestreo por bola de nieve en redes sociales. Los datos serán analizados mediante estadística descriptiva y pruebas inferenciales, como correlaciones y regresión múltiple. La investigación justifica su enfoque en cómo las condiciones socioeconómicas están afectando cada vez más los hábitos de los guatemaltecos; elementos como el exceso de tráfico vehicular, la falta de sueño, entre otros, los vuelven susceptibles a desarrollar hábitos alimentarios poco saludables. Además, se explorará cómo factores socioculturales, como la influencia familiar y el entorno universitario, pueden modular la relación entre las variables estudiadas.

Poster #9: *Entre tradición y cambio: estereotipos de género en población guatemalteca*
Helen Amelia Muñoz Cabrera, Universidad Rafael Landívar

Los estereotipos de género constituyen construcciones sociales que asignan a mujeres y hombres atributos, roles y comportamientos diferenciados, los cuales pueden reforzar desigualdades y limitar el ejercicio pleno de derechos. En Guatemala, un país caracterizado por su diversidad cultural y su marcada heterogeneidad social, resulta prioritario comprender cómo se manifiestan actualmente estas percepciones, especialmente en un contexto en el que las discusiones sobre igualdad de género se han intensificado en los últimos años. El presente estudio tiene como objetivo describir y analizar los estereotipos de género en población guatemalteca a partir de la aplicación de la *Gender Role Stereotypes Scale* (Mills, Culbertson, Huffman & Connell, 2012). Se utilizó un diseño transversal con muestras obtenidas en entornos universitarios y comunitarios, lo que permitió recoger percepciones diversas en distintos sectores sociales. El análisis de los datos busca identificar tanto la presencia de estereotipos tradicionales asociados a la división de roles en el hogar, el trabajo y la vida pública, como las posibles transformaciones hacia concepciones más igualitarias. Asimismo, se pretende destacar los contrastes entre generaciones y contextos socioeconómicos, que pueden influir en la manera en que los estereotipos se expresan y reproducen. Los resultados esperados ofrecerán un diagnóstico actualizado del estado de los estereotipos de género en Guatemala, con implicaciones relevantes para el diseño de políticas públicas, programas de formación y estrategias de sensibilización. Este estudio busca contribuir a los esfuerzos nacionales por avanzar hacia una sociedad más justa, inclusiva y libre de sesgos de género.

Poster #10: *Psychometric Evidence of a Multidimensional Measure of Prosocial Behaviors in U.S. Latine Adolescents*
Alysia Cruz, Texas A&M; Gustavo Carlo & Kathy Tran, University of California, Irvine

The Prosocial Tendencies Measure (PTM; Carlo & Randall, 2002) is a widely used instrument assessing six prosocial behavior tendencies: altruistic, anonymous, compliant, dire, emotional, and public. Despite extensive use, the dimensionality, gender invariance, and construct validity of the PTM have received limited empirical attention in U.S. Latine college student samples. We tested the confirmatory factor analytic (CFA) models of the PTM and examined its validity with culturally-relevant measures. Participants were 561 undergraduates (N = 582; 74% women; Mage = 20 years). Confirmatory factor analyses supported the theorized six-factor model (altruistic, anonymous, compliant, dire, emotional, public), which demonstrated acceptable fit, $\chi^2(174) = 334.44$, $p < .001$, CFI = .94, TLI = .93, RMSEA = .05, SRMR = .06, and provided significantly better fit than a unidimensional solution, $\chi^2(189) = 1187.82$, $p < .001$, CFI = .64, TLI = .60, RMSEA = .13, SRMR = .13. Multi-group CFAs supported strict measurement invariance across men and women, indicating that the PTM functions equivalently across gender groups. Construct validity was examined, and as expected, prosocial tendencies were positively related to ethnic identity, family ethnic socialization, and filial piety. These findings provide robust evidence for the multidimensional factor structure, gender measurement invariance, and construct validity of the PTM in a Latine college student sample. The PTM holds promise for advancing research on prosocial development in relation to cultural processes and contributes to culturally responsive measurement practices in developmental science.

Poster #11: *The Aftermath of Conflict: Understanding Variation in Gender-Based Violence Reduction Across Nations*

Marilou Kilian & Erika Moreno, Creighton University

Gender-based violence (GBV) remains a pervasive human rights issue worldwide, with heightened rates during periods of conflict. Despite decades of international efforts to reduce GBV, rates remain high, particularly in post-conflict settings. However, the factors influencing variation in GBV reduction after conflict continue to be under-researched. This study examines cross-national variation in GBV reduction through the first five years post-conflict from 1989 to 2023. Using quantitative cross-national data from PRIO's sexual violence in armed conflict dataset, reductions in GBV rates were analyzed in relation to cultural gender norms, women's economic participation, the presence of organized women's movements, and government effectiveness. Data analysis is ongoing. Country-level coding schemes are being developed to capture variations in GBV reduction, differences in cultural gender norms, levels of women's economic participation, and the presence of organized women's movements across post-conflict contexts. Findings aim to provide a clearer understanding of how cultural, economic, and institutional factors interact to shape GBV reduction in post-conflict contexts. The results will help to inform strategies for improving prevention and intervention policies and emphasize the importance of global efforts to support women around the world in recovery and empowerment.

Poster #12: *Cambios en las actitudes hacia las mujeres en Latinoamérica: un estudio comparativo a 10 años*

Maria Caridad Peña Harris, Universidad de las Américas Ecuador; Regina Fernandez-Morales, Universidad Rafael Landívar; Diana Carolina Vega Aguirre; Marité Estefanía Sánchez, Unidad

de Medición de Calidad Educativa; Claudia Darricarrere, Universidad de Talca & Maria Isabel Lafuente Torga, Universidad Privada Bolivariana

Las actitudes hacia las mujeres constituyen un indicador fundamental para comprender los avances y retos en torno a la equidad de género en diferentes contextos socioculturales. En 2016, un equipo de investigación aplicó la *Attitudes Toward Women Scale* (Spence & Helmreich, 1978) en distintos países de Latinoamérica, con el objetivo de evaluar percepciones, creencias y disposiciones hacia los roles de género. Diez años después, proponemos retomar la misma escala y compararla en muestras equivalentes para identificar posibles cambios en la manera en que las sociedades latinoamericanas conciben la participación y posición de las mujeres. El presente estudio se enmarca en un diseño longitudinal comparativo, basado en cohortes transversales repetidas, lo que permite examinar tendencias y contrastar los resultados en un intervalo de una década. La comparación de los puntajes obtenidos en ambos momentos posibilitará explorar la influencia de transformaciones sociales, políticas y culturales en la región, así como el impacto de los movimientos feministas, las políticas de igualdad y las dinámicas globales en torno al género. Los hallazgos esperados no solo aportarán evidencia empírica sobre la evolución de las actitudes hacia las mujeres en Latinoamérica, sino que también ofrecerán insumos relevantes para la formulación de políticas públicas, el diseño de intervenciones educativas y la promoción de entornos más inclusivos. Esta propuesta busca contribuir al debate académico y social sobre los avances y desafíos pendientes en materia de equidad de género, resaltando la importancia de estudios comparativos en distintos contextos culturales y temporales.

Poster #13: *Junam: Atención primaria para momentos de crisis*

Helen Julissa Paz González, Audy Kiara Marilú Barrios López, Kristhel Ailine del Rosario Méndez Díaz, Juan Diego González López, Johana del Rosario Quiché Pérez, Kanek German Francisco López Arcón, Sebastián Gudberto Pablo Santiago, Melvyn Antonny Yac Vásquez, Linda Ximena Fuentes Molina, Ana Alicia Cobar Catalán, Universidad del Valle de Guatemala

El proyecto es una presentación del desarrollo y diseño de un sitio web formativo dedicado a la enseñanza de los Primeros Auxilios Psicológicos (PAP), una herramienta digital contextualizada a nuestro país para el aprendizaje de la intervención inmediata en crisis y situaciones traumáticas. El sitio web está diseñado para personas que deseen tomar una certificación en 72 horas. En un contexto como el de Guatemala, donde la exposición a desastres naturales, conflictos sociales y desafíos socioeconómicos es elevada, el conocimiento de estos principios en profesionales de la salud y emergencia se vuelve una emergencia comunitaria.

El contenido del curso digital, avalado por la Universidad del Valle de Guatemala, tomando en cuenta la Universidad del Valle Altiplano y Universidad del Valle de Guatemala se estructura en tres módulos: 1. Fundamentación de los Primeros Auxilios Psicológicos, a. Atención en crisis, reacciones ante una crisis, objetivos de los PAP; 2. Aplicación Práctica, a. El modelo LLL, recomendaciones para un profesional principiante, malas prácticas, buenas prácticas, aplicación de PAP, ejercicios prácticos; 3. Autocuidado en contexto de crisis, a. Concepto de autocuidado, b. Tipos de Autocuidado, c. Autocuidado emocional, físico, mental, social y espiritual, manual de herramientas. La plataforma digital funciona desde un método de aprendizaje individual, integrando prácticas, herramientas y evaluaciones por módulo que aseguran al profesional la adquisición de las competencias requeridas para una atención profesional en crisis. Al ser un

recurso digital de fácil acceso, este proyecto busca formar profesionales y expandirse a otras personas que pueden hacer implementación. Esto representa un paso significativo hacia una respuesta profesional y humanitaria para nuestra población.

Conversation Hours/Horas de Conversación

Junam: Atención Primaria para Momentos de Crisis

Linda Ximena Fuentes Molina, Kristhel Ailine del Rosario Méndez Díaz, Juan Diego González López, Johana del Rosario Quiché Pérez, Kanek German Francisco López Arcón, Sebastián Gudberto Pablo Santiago, Melvyn Antonny Yac Vásquez, Helen Julissa Paz González, Audy Kiara Marilú Barrios López, Ana Alicia Cobar Catalán, Universidad del Valle de Guatemala

Junam significa “juntos” en idioma k’iché, resalta el concepto de comunidad y apoyo mutuo sobre el cual se basa este proyecto. Guatemala es un país caracterizado por su diversidad cultural y lingüística. Sin embargo, esta riqueza contrasta con una alta vulnerabilidad social y ambiental: desastres naturales, conflictividad y limitados recursos de atención en salud mental.

Actualmente, más del 40 % de la población se identifica como indígena. A pesar de ello, la mayoría de los materiales psicoeducativos solo están disponibles en castellano. Este proyecto presenta una primera experiencia universitaria de traducción y adaptación cultural del curso “Primeros Auxilios Psicológicos” al idioma k’iché como participación en el Congreso The Society for Cross-Cultural Research Conference 2026. El proyecto que presentamos consiste en traducir dicho curso al idioma k’iche’, en formato escrito y en audio, con el objetivo de garantizar accesibilidad y pertinencia cultural. El curso incluye contenidos teóricos y ejercicios prácticos de aplicación en situaciones de crisis. La iniciativa se centra en capacitar y certificar líderes comunitarios de habla k’iché. La metodología contempla un proceso de traducción especializada, adaptación cultural basada en el idioma k’iché, elaboración de material audiovisual, implementación de un plan piloto en municipios de habla mayoritariamente k’iché y certificación universitaria. El impacto esperado es múltiple: acceso inclusivo a recursos de salud mental, fortalecimiento de capacidades locales de respuesta, validación del idioma k’iche’ como vehículo legítimo en la educación superior, y un modelo replicable para otros idiomas mayas. Este proyecto representa un puente entre la academia y las comunidades, reafirmando que la atención primaria en salud mental debe ser accesible, inclusiva y culturalmente pertinente.

"We all know a guy": The complexities of fathering and experiences of abuse

Susan Chuang, University of Guelph

A key factor that drastically transforms families and may be the most far-reaching in its implications is divorce/family breakdowns. While many fathers continue their parenting responsibilities and roles after parental separation, separation and divorce place father-child relationships at substantial risk. Unfortunately, many divorced fathers become relegated to the role of “the visiting parent” or, with extreme maternal gatekeeping, removed from the children’s lives.

While researchers have highlighted the role that fathers play in the continued perpetration of

abuse post-separation, some attention has emerged on fathers as recipients of post-separation abuse. Yet little research or programs and services are provided for fathers in such circumstances, with a dearth on IR fathers. Lack of support creates barriers for fathers to maintain healthy co-parenting practices and relationships with their children.

More broadly, there are conflicting data on the gender rate of IPV. While many acknowledge that women are significantly more at risk of IPV than men (80% of women in Canada), other Canadian surveys reveal that there may be similar rates by gender or gender symmetry. For example, the most recent Canadian General Social Survey (2014) found that men were more likely than women to report experiencing both physical and sexual IPV within the previous five years, at 2.9% for men, compared to 1.7% of women. Also, 35% of men and 34% of women were victims of IPV with high controlling behaviours, known as intimate terrorism, the most severe type of abuse. Also, two meta-analyses in 2012 and 2024, analyzing 138 studies revealed that the majority of abuse was bidirectional (over 50%).

Abuse is a human problem and has no boundaries. It thrives in silence. Thus, this workshop is to create a safe space to critically discuss the factors and complexities of abuse to find effective ways of strengthening all families.

Navigating Fathers' Experiences with Union Breakdowns and Family Abuse: Canadian and Swedish Perspectives

Susan Chuang, University of Guelph & Caroline Hansén, Linnaeus University

The pervasiveness of family breakdowns deeply impacts countless individuals around the world, including women, men, and children as well as extended families. While many fathers continue their parenting responsibilities and roles after parental separation, separation and divorce place father-child relationships at substantial risk. Unfortunately, many divorced fathers become relegated to the role of “the visiting parent” and the father-child relationship becomes a substantial risk. Specifically, gendered patterns of family roles post-separation with no contact with the father has been found internationally (Canada: up to 40%; Sweden 8% with 16% of children seeing the father less often than once a month). Kruk (2022) found these fathers continuing to experience high levels of distress several years after divorce. Some key factors for stress were the children’s absence from their lives, the loss of their parental role, and the “constraints” of the new “access/visiting” relationship. Other findings include loss, grief, and learned helplessness.

While researchers have highlighted the role that fathers play in the continued perpetration of abuse post-separation, some attention has emerged on fathers as recipients of post-separation abuse. It is critical for scholars as well as service providers to critically explore the multifaceted nature of family abuse, underlining that fathers can play roles as both perpetrators and victims, with their behaviours and experiences shaped by a complex web of societal, familial, and psychological factors. Understanding how fathers navigate the separation process and its impact on their well-being, sense of identities as fathers and as men (masculinity) will inform future services and programs to strengthen families moving forward.

Presentation of the Book: "Family and Contexts of Development: Challenges in Latin America"
Mariano Rosabal-Coto & Javier Tapia-Balladares, Universidad de Costa Rica

I am proposing the presentation of the newly recent published book "Family and Contexts of Development: Challenges in Latin America" coedited with Javier Tapia-Balladares. The book offers an eco-cultural and contextualized alternative focusing on the family among different Latin American contexts, as a specific developmental niche, experienced all over the life cycle. It is well known, that among this continent, families not only are defined by close knit social structures with particular norms, values and behavioral regulations that are based on communality and cohesion. Families represent a deeply rooted societal value, which is often expressed in the conception of familism.

Each chapter offers evidence of how family and culture entangle both as prominent dimensions that lead to understand development across different life stages. From everyday life through particular and specific processes family still seems to concentrate dynamics and roles as a core structure, shaped by culture and transmitting culture. This way, family conveys scripts and abilities relevant to human development. How this evolves within the Latin American context is shown with cases from Mexico, Colombia, Costa Rica, Argentina, and Brazil. Despite specific realities within all these countries, family functioning may play different roles, particularly regarding adverse developmental conditions such as poverty or low income.

Departing from multiple methodological approaches (traditional tools through community-based development methods, diverse developmental goals are analyzed. Families are not only determining units based on cohesion and relationality linked to the community, but also because they are historically strengthened social structures. Its dimension of cohesion based on values, norms and regulations of individual and social conduct has a particularity in this part of the world.

Beyond Borders: Cultivating Global Mindsets in the Next Generation of Researchers
Madeline Stenersen & Zoe Schultz, Saint Louis University

Many students across disciplines begin their research journey with limited global perspectives, often viewing topics through familiar cultural lenses. Scholarship on global citizenship education has highlighted both the importance and challenges of developing internationally-minded researchers who can engage meaningfully across cultural boundaries (Horey et al., 2018). Educators in various fields have worked to combat ethnocentric thinking through international case studies, experiential learning, and reflection exercises (Massaro, 2022). However, despite growing recognition of the need for global citizenship competencies, many practitioners continue to struggle with practical implementation, student resistance, and institutional constraints.

This workshop invites educators, researchers, and mentors to share what has worked in their practice for developing global thinking and citizenship awareness in students—whether in the classroom, research lab, or mentoring relationships. Rather than a traditional presentation format, this session draws on participants' collective wisdom and real-world experiences. We want to hear about successes, challenges, and creative solutions for helping students think beyond their

immediate contexts when designing studies, interpreting findings, or considering broader implications of their work.

Together, we'll explore questions such as: What classroom activities or research approaches have participants found most effective for challenging students' assumptions and encouraging global perspective-taking? How do participants handle pushback when students encounter ideas that conflict with their existing beliefs? What partnerships or resources have participants created to give students meaningful global experiences when traditional exchange programs aren't possible?

Ultimately, the goal is to create a shared collection of practical approaches adaptable across different disciplines and educational settings.

Workshops/Talleres

Cross-Cultural Coaching in Academic Leadership: An Interactive Workshop on Collectivist and Individualist Perspectives

Loren M. Hill, Acclivity

Academic leaders are navigating increasingly complex cultural landscapes, yet most coaching models remain rooted in individualist frameworks. This interactive workshop addresses the need for culturally responsive coaching in higher education leadership by examining how cultural orientation shapes coaching practices. We draw on two composite case studies, constructed to protect confidentiality but grounded in recurring patterns observed across coaching engagements: a woman of color leader in a collectivist context and a white male dean/provost in an individualist setting. Using a qualitative comparative case study approach informed by intercultural psychology and leadership theory, we analyze how leaders define success, negotiate autonomy, and balance personal versus communal obligations.

Participants will actively engage through small-group dialogue, guided reflection, and facilitated discussion of the case studies. These activities encourage participants to surface their own cultural assumptions, compare perspectives across contexts, and practice adapting coaching strategies. By the end of the session, participants will leave with concrete tools, including adaptable coaching questions, frameworks for analyzing leadership identity in context, and strategies for building equity-focused, culturally responsive coaching practices. Few workshops integrate cross-cultural research with applied coaching in academia; this session does so explicitly, advancing SCCR's mission to generate scientific generalizations about human behavior while providing actionable insights for academic leadership development.

Culture, Trauma & Repair in Forensic Psychology: Training and Trauma-Informed Practice

Gregory Canillas, Pepperdine University/Soul 2 Soul Global& Loren M. Hill, Private Practice

Forensic psychology operates at the intersection of culture, trauma, and justice, where professional training and clinical practice shape how harm is understood, assessed, and addressed. This session examines how culturally grounded education and trauma-informed

approaches can promote repair in forensic contexts by reducing harm, improving engagement, and strengthening ethical practice. The session focuses on two complementary areas. First, it explores the education and training of forensic psychologists, emphasizing cultural humility in curriculum design, supervision, assessment practices, and professional decision-making. Attention is given to how culture, race, and community context influence meaning-making and behavior, and how traditional training models may fall short when these factors are minimized or ignored. Second, the session examines trauma-informed care in forensic settings, including the impact of complex trauma, community violence, and race-based trauma on justice-involved individuals. The discussion highlights the distinction between trauma-aware and trauma-informed practice and considers how culturally responsive trauma frameworks can improve assessment, intervention, and ethical outcomes. Drawing from cross-cultural research and applied experience, the session offers practical frameworks relevant to training, supervision, and trauma-informed forensic practice with diverse populations.

The PRIDE Model: An Intersectional Theory for Relational Health Across Cultures
Gregory Canillas & Courtney Crisp, Pepperdine University/Soul 2 Soul Global

The PRIDE Model (Partnership, Reciprocity/Romance, Intimacy, Daily Devotion, Egalitarianism) is a new theoretical framework developed through clinical work, retreats, and research with both heterosexual and queer couples. Designed as a culturally flexible model, PRIDE identifies five universal pillars of relational health while also accounting for intersectional factors such as race, gender, and sexual orientation.

This session introduces PRIDE as a comprehensive framework for relational well-being and demonstrates its application through case vignettes. For example, a Black gay male couple illustrates how egalitarian intimacy and daily devotion can be shaped by community visibility and masculinity norms, while a mixed-race heterosexual couple highlights how cultural scripts influence partnership and reciprocity. These vignettes underscore how PRIDE adapts across identities without losing its core structure.

Preliminary outcomes from workshops and retreats suggest that couples who adopt PRIDE-based practices report stronger communication, increased intimacy, and greater satisfaction. The model's intersectional design makes it applicable across diverse populations while still honoring cultural and identity-specific differences.

Participants will leave this session with both theoretical and practical tools: a clear understanding of PRIDE's five pillars, examples of how intersectionality influences relational dynamics, and resources for applying PRIDE in clinical, educational, and community contexts. By advancing PRIDE as a new model for couples work, this session bridges theory, practice, and identity—ensuring that relational science reflects the complexity of couples' lived experiences.