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Political Psychology

INVITED SYMPOSIUM

4327IS
Decolonial turn and future of psychology education, curriculum and training

Chair: Minati Panda *Jawaharlal Nehru University, India*

It is becoming commonplace to observe that theory and research in hegemonic global psychology has its conceptual and empirical foundations within a small minority of settings that are WEIRD (a clever acronym for Western, educated, industrialized, rich, and supposedly democratic). The WEIRD-ness of psychology is problematic in an epistemic sense, in that the narrow knowledge base promotes misunderstanding about the ways of (well)being that hegemonic perspectives portray as descriptive and prescriptive standards. Beyond this epistemic sense, the WEIRD-ness of psychology is also problematic in an ethical sense. Scientists impose WEIRD knowledge on the marginalized Majority World in ways that exclude local knowledge, misrepresent local experience (often in pathological terms), and perpetrate other forms of epistemic violence. Papers in this panel consider this epistemic violence in the context of an ongoing decolonial turn. One manifestation of the decolonial turn is about decolonization and self-determination. Theorists and practitioners call for the articulation of locally grounded knowledge and practice that better fit local experience in diverse communities of the Majority World. Another manifestation of the decolonial turn is to reveal and resist the coloniality that has constituted Eurocentric modernity. From this perspective, the concern with the WEIRD-ness of psychology is not (only) its cultural particularity, but (also) the coloniality inherent in the modern individualist life ways that inform scientific imagination about what is true and good. The contributors to this symposium are from different social-institutional locations who bring in different historical narratives of their struggle with hegemonic Euro-American psychology and how they disrupt and dismantle this colonial hegemony through curricular and pedagogic reform. Together, they discuss the future of psychology that is inclusive, critical and plural. (Conveners: Professor Minati Panda & Professor Adams Glenn).

Decolonial considerations in conception and measurement

Glenn Adams *University of Kansas, United States of America*

Standard approaches to well-being, rooted in euro-modern individualist lifeways that disproportionately inform hegemonic psychology, valorise promotion-oriented habits of mind and ways of being that emphasize self-expansion, personal growth, and individual fulfillment. A decolonial perspective, rooted in epistemic foundations of engagement with diverse Majority World communities, illuminates the coloniality that constitutes these euro-modern individualist forms. Simply put, ways of well-being that hegemonic perspectives portray as normal and good may be unavailable or even inimical to well-being of people in marginalized settings of the Majority World. We discuss this possibility by sharing insights from a program of research in diverse Ghanaian settings. Initial steps of the research program emphasized qualitative methods to explore local conception and experience of well-being. Later steps of the research program added quantitative methods, using measures derived from initial qualitative research, to test hypotheses about variation in experience of well-being. Results of the ongoing research program suggest conceptions and measures that extend the study of well-being in three important ways: (1) from individual well-being to collective well-being, (2) from high arousal happiness to low-arousal peace of mind, and (3) from socially disengaged to socially engaged emotions. Rather than promotion-oriented striving for optimal individual experience predicated on open-system delusions about possibilities of endless growth, these prevention-oriented forms emphasize sustainable ways of well-being adapted to realities of constraint.

As long as queer people are criminalized, visions of a decolonized psychology are undermined

Suntosh R. Pillay *University of South Africa, South Africa*

Legal systems in African countries are increasingly being weaponized against people who identify as lesbian, gay, bisexual, transgender and/or queer. According to Amnesty International, 31 African countries still criminalize consensual same-sex sexual activity, despite the clear contradiction with established African Union and international human rights frameworks. While the decolonial turn in psychology has necessitated a radical re-visioning of education, curriculum and training in university spaces, the decolonization of psychology cannot occur in a contextual vacuum. In the African context, reckoning with our colonial history, one would think that calls for decolonization would be urgently embraced in an intersectional manner. However, this paper argues that visions of decolonial psychologies rarely include the undoing of its heteronormative legacies. Shaped by a canon of thought that centered the white, heterosexual, cisgender, able-bodied, monogamous man as its archetypal model of personhood, psychology in Africa finds it easier to challenge its racist underpinnings, to the exclusion of undoing violent legacies of homophobia, biphobia, transphobia, heterosexism, cisgenderism, and hetero-cisnormativity. Psychology is especially constrained in countries where the legislative environment prevents LGBTQ+ work from being done. Uganda's Anti-Homosexuality Act; Ghana's Proper Human Sexual Rights and Family Values bill; Malawi's Penal Code Amendment Act; and Kenya's proposed Family Protection Bill, all reinforce the hetero-cisnormative colonial logic of fear and hate towards people who are sexually and gender diverse. This presentation is a call for action to challenge the criminalization of LGBTQ+ people's identities, as a necessary precondition for imagining and enacting a decolonized psychology.

Decolonizing social psychological discourse: A critical analysis of the Hindi textbooks of social psychology

Aparna Vyas *O.P. Jindal Global University, India*

Any attempt of decoloinizing psychological discourses in Indian context necessitates an inquiry into the construction of knowledge within the vernacular linguistic landscape. With a burgeoning emphasis on the role of digital spaces, this terrain has expanded enough incorporating popular culture and bite sized discussions on the topic of psychology across various social media platforms. Despite that, textbooks prescribed and utilized in classrooms are still one of the most significant sites to analyse the constructions of these discourses. The present paper problematizes the textbook presentation of social psychological literature by analysing the popular Hindi textbooks of social psychology widespread in the Hindi speaking belt of the country. The paper is structured into three sections. The first segment comprises a reflexive account of learning social psychological concepts by the researcher while engaging with these textbooks. The second section uses the principles of critical discourse analysis and delves into an analysis of the textual technologies deployed to discuss psychological phenomena using the selected units of these textbooks. Building upon the insights gleaned from the first and second section, the third section argues that these textbooks 'present the perspective from above' rather than creating the dialogical spaces facilitating the co-construction of the psychological phenomena. This presentation is an uncritical, ahistorical, and positivistic account of psychology leading to a dominant understanding of the concepts. It transforms the psychological constructs into unquestionable entities undermining the diverse experiences of the students. It produces the students who transition into passive 'consumers' or 'receivers' rather the active

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participants and co-constructors in the educational process. The paper concludes with a discussion how this restricts the possibilities of the creative academic pursuits leading to the perpetuation of the status quo and 'elitist' status of social psychology having its roots in Euro-American cultures, thereby, reproducing an already prevailing narrative within the field of social psychology.

Practicing decolonial psychology in the graduate programme in India

Minati Panda *Jawaharlal Nehru University, India*

Infusing a decolonial lens into psychology teaching in Graduate Programme in a post colonial society like India has been particularly challenging. Students entering these programs often arrive with exposure to Euro-American psychology, which is commonly perceived as universal, during their undergraduate and postgraduate studies, yet fail to recognize its lack of engagement with their own experiences. Consequently, the challenge lies at two distinct levels: first, in deconstructing various colonial binaries like universal and the particular and privileging the former and second, in fostering a critical interrogation of colonial epistemology of psychology vis-à-vis the Indian selfhood. Coloniality persists both through the dissemination of Euro-American psychological knowledge, and the hegemonic structures like neoliberalism, patriarchy, caste, class, sexuality etc. that maintain a deeper structure of internal colonization. The practice of decolonial psychology involves tools of deconstruction that help students imagine selfhood and development outside the borders of coloniality, patriarchy, neoliberalism, racism, casteism and other systems of oppression. Leveraging the translingual repertoire of students and their ability to navigate between indigenous knowledge systems and select concepts from critical and cultural-historical psychology proves instrumental in this endeavour. For instance, fostering dialogue between diverse communities of practice such as the Patta art community of Raghurajpur, Theyyam performers from Kerala, and wall artists at Jawaharlal Nehru University, and integrating developmental concepts such as collaboration, learning, distributive creativity, motivation, subjectivity, and emotional labour, serves to disrupt the hegemony of colonial knowledge within developmental psychology. Moreover, employing a meta-analytic epistemology allows psychology students to recognize how coloniality permeates academic literature, criteria for academic performance, academic common sense, self-image/academic identity, and aspirations and a decolonial turn is necessary in psychology teaching and research in India. The paper ends with discussing how teaching decolonially is different from teaching about decoloniality with the former requiring a transformation in the teaching process as much as in the ideas that are taught.

Decolonizing psychology: An imperative for psychology education and training in the Caribbean

Katija Khan *University of the West Indies, Trinidad and Tobago*

The development of psychology has varied across territories in the Caribbean with a longer tradition in some Spanish and French-speaking countries (e.g., Puerto Rico, Cuba and Haiti) and relatively newer establishment in the English-speaking regions (e.g., Trinidad and Tobago, Jamaca and Guyana). Much of the documented contributions to the development of psychology up until the mid-20th century have reflected the colonisation by European countries and the subsequent American interest and influence in the region due to its geographical proximity. Coupled with the hegemonic WEIRD psychology that characterises much of global theory and research, these factors continue to exert an undue and pervasive influence on psychology education, curriculum and training which stunts the ability of a Caribbean psychology to be sufficiently responsive to, reflective of and informed by its own regional needs and autochthonous voices. The investigation and articulation of this impact is also insufficiently documented despite significant growth and expansion of psychology in the Caribbean in the last fifty years. Perpetuating factors include challenges due to a shortage of trained professionals, inadequate research infrastructure, a continuous brain drain and an inadequate incentive and motivation to disrupt the existing status quo. The sustainability and effectiveness of strategies to disrupt the enduring influence of colonialism is only ensured if it is formally and intentionally inculcated into undergraduate and graduate psychology curricula and professional training programmes. The continued presence of a colonized Caribbean psychology as well as strategies for decolonising education, curricula and training are explored.

INVITED ADDRESS

4418KA
What does it take to live in peace? Lessons learned from the study of sustainably peaceful societies

Peter T. Coleman *Morton Deutsch International Center for Cooperation and Conflict Resolution, Teachers College, Columbia University, United States of America*

Despite good faith attempts by countless citizens, civil society, governments, and the international community, living in a sustainably peaceful community continues to be an elusive dream in much of our world. Among the challenges to sustaining peace is the fact that few scholars have studied enduringly peaceful societies, or have examined only narrow aspects of them, leaving our understanding of the necessary conditions, processes and policies fragmented, and deficient. This talk will present insights from a multidisciplinary initiative – The Sustaining Peace Project (SPP) – which aims to provide a basic, evidence-based understanding of how peace can be sustained in societies. The SPP, launched in 2014, uses complexity and data science as an integrative platform for synthesizing knowledge across disciplines, sectors and communities. This talk shares findings from the project, and introduces new goals and metrics for tracking, incentivizing, and promoting peacefulness.

4231KA
It will take all of us: Using psychology to address critical societal issues

Arthur C. Evans *American Psychological Association, United States of America*

This keynote presentation elaborates on three important points that underlie the theme of this year's congress – "Psychology for the Future: Together in Hope". The first is that psychology has an essential role to play in addressing the major issues we face as a global community. From artificial intelligence, to climate change, to mental health equity, there are countless opportunities to positively impact the future by applying psychological knowledge to societal challenges. The second is that psychology needs to work in collaborative ways to have this kind of meaningful impact. This means bringing together expertise across the breadth of the field as well as lessons learned from around the globe. Finally, psychology should promote hope by focusing on strengths and solutions whenever possible. Doing this enables the field to take on complex, seemingly intractable issues and to unite under the shared goal of improving people's lives.

4318KA
Decolonizing psychology in India

Minati Panda *Jawaharlal Nehru University, India*

This paper presents the genealogy of five major discursive departures in Psychology in post-colonial India: (i) Indigenization of Psychology, (ii) Indigenous Psychology (iii) Indian Psychology, (iv) Positive Psychology, and (v) Cultural-Historical, Critical and Political Psychology (CHCPP). It employs tools of deconstruction to discuss if these discursive genres have decolonized or recolonized psychology in India. It analyses the coloniality of categories used to formulate the paradigmatic questions in each of these genres, the methodology employed, how they redefined the psychological "Subject" and what political agenda they set up for the discipline in the newly formed democracy. The paper

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argues that while indigenization of psychology was an attempt to make Euro-American psychology relevant to India, Indian Psychology and Positive Psychology engaged with Indian concepts and episteme to redefine the psychological subject without necessarily raising deeply structural questions of caste, religion, ethnicity, class and gender. Indigenous Psychology engaged with the lives of different cultural groups while Indian Psychology operated within the canonical history of Hindu texts and established a majoritarian psychology with a potential to recolonize the discourse degenerated by Indigenous Psychology. Positive psychology strengthened the majoritarian psychology through its happiness projects. The Cultural-Historical, Critical and Political Psychology questioned the psychological concepts, categories and methods, and their bounded sociality. These traditions offered new ways of looking at intersubjective encounters of people. The first four discursive systems could be looked at as movements while Cultural-Historical, Critical and Political Psychology resulted from the efforts made by scholars working either individually or in small groups and trying to ask questions of power, voice and subjectivity within the discipline of psychology in India. Cultural-Historical, Critical and Political Psychology have so far failed to create a major movement in the discipline of psychology. The paper concludes by reflecting on the future of psychology in India.

1064KA
The psychology of revolution

Fathali M. Moghaddam *Georgetown University, United States of America*

Although psychological processes play a central role in revolutions, psychologists have almost completely neglected this topic; there has been minimal psychological research on revolutions and the last scholarly book entitled 'The Psychology of Revolution' was published in 1894 (by Le Bon). I report on newly published research (The Psychology of Revolution, Moghaddam, 2024), which uses psychological theories and empirical research to examine the French, Russian, Chinese, Cuban, and Iranian Revolutions. I first examine processes leading to collective mobilization, the tipping point in regime collapse, and regime change. However, I argue that from a psychological perspective even more important than regime change is what happens after the new revolutionary government takes control. The concept of political plasticity guides us to better understand the post-revolution period. First, immediately after the revolution moderates are side lined and power is grabbed by extremist leaders who are characterized by pathological narcissism, craving for power, risk-taking, Machiavellianism, intolerance for ambiguity, illusions of control and grandeur, and charisma. Second, radical revolutionaries attempt to bring about mass behaviour change in line with their avowed revolutionary goals. Collectivization and other examples of revolutionary programs are used to illustrate how behaviour change proves extremely slow in domains of low political plasticity. Third, perpetual revolution is attempted by some revolutionaries, through cultural revolutions and other radical programs, in attempts to force mass behaviour change in the direction of their revolutionary goals. Fourth, in line with empirical evidence and historical case studies, revolutions resulting in absolute power transform into corrupt and repressive dictatorships. But despite revolutions being rare in history and bringing enormous hardships for many, certain shared illusions are still likely to motivate people to participate in future revolutions. The illusion-motivation model of revolution captures the power and direction of these shared collective and individual illusions.

ORAL PRESENTATION

4240
The father, his land, children: A discourse analysis of farm violence in post-apartheid South Africa

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The term "farm murders" is a contested term in South African discourse, used to denote violent crimes against white commercial farmers, usually by (black) current or former employees. In this paper, I argue that it is precisely the farm as the site of this violence that provides the ever-shifting meanings attached to these acts. Farms are material representations of three interlocking ideological systems: political, economic and racial. These systems are expressed in the social relations between farm owners and farm labourers, and often form the missing link in the public discourse surrounding farm murders. The relationship between farm owner and farm worker is deeply complex and has often been described as paternalistic, due to the worker's dependence on the farmer and their isolation from the outside world. Working on a farm entails becoming "part of the family", with farm owners describing their role as "occupying the place of the father" (Du Toit, 1993). This paper explores the unique characteristic of paternalism inherent in the relationship between farmers and workers that are based on "a particular interpretation of this dependence" (Du Toit, 1993). Our data consist of 55 news reports of farm killings from 1998 until 2020 published in South African English-language newspapers. We utilize a discourse analysis to explore farm violence as a symbolic act, arguing that farm murders are a performative moment of violence in which these three ideological systems are captured and collapsed. This paper provides an important contribution by reinserting the social relations into what is often treated as a political, economic and racial problem. By examining these murders within the context of a "family" in which the worker, likened to a child, rebels against a paternalistic figure, we include an important psychological component into a disruptive and destructive component of contemporary South African life.

4135
Turkish citizens' metaphorical perceptions of the concept of politics

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The research aims to explore how Turkish citizens perceive and interpret politics through metaphors. For this purpose, the concept of "politics" as a phenomenon was analysed with the approach of metaphorical study during the 2023 Turkish general election. The item form included one statement which was "Politics is like …; because …". This item form is frequently preferred in metaphorical studies. The sample was individuals who are citizens of Turkey, over the age of 18 and able to vote. 108 participants aged between 18 to 61 were recruited by snowball sampling method. The majority of the participants (52.6%) have a bachelor's degree. In line with the main purpose of the research, a content analysis was conducted to answer the following questions: (i) "What are the metaphors developed by the citizens in Turkey about the concept of 'politics', (ii) In which categories can these metaphors be classified, and (iii) What do the themes obtained mean?". To reach coding reliability, the themes were checked independently by one sociology and three psychology experts. The themes obtained mostly corresponded to negative connotations such as the art of illusion and lying, swamp, evil, not being what it seems, and hypocrisy. In contrast, diversity and strategic aspects of politics were among emerging themes. These emerging conceptual metaphors showed that Turkish citizens associated politics with negative connotations. Therefore, the political perceptions revealed within the context of Turkey will be discussed in relation to political attitudes and behaviours.

4095
Assessing the long-term consequences of political ideologies: Manifestoes and political genealogies

Cătălin Mamali *Project on Rhetoric of Inquiry, University of Iowa, United States of America*

Political manifestoes (PM) express in a condensed form political ideologies (PI) and prescribe ways to reach the major goals of a specific PI. Because of their instrumental relationship with PI manifestoes are useful for

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assessing, even measuring the long-term consequences of PI. Observing the neglected historical synchronicity of Civil Disobedience (CD) by Thoreau, and The Manifesto of the Communist Party (MCP) by Marx & Engels I explore the consequences of these manifestos on political genealogies (PG). CD is based on transcendentalist ideology, focuses on human errors; proposes a heuristic to correct unjust laws, institutions and practices requiring action from principle. MCP is based on historical and materialist-dialectical ideology; focuses on objective laws and class struggle; dictates an algorithm of revolutionary change. The simultaneous public delivery of CD and MCP (January and February 1848) generated a historical quasi-experimental situation (HQES) and comparative conditions: (a) synchronicity of CD and MCP; (b) identical longevity; (c) both identify societal pains (slavery; exploitation); (d) both present means of societal change. CD and MCP express opposite PI. The HQES is analyzed in combination with the content of the two texts, data on the crimes of communist regimes and on the civil disobedience movements. The comparative conditions of HQES support the treatment of CD and MCP as opposite states of an independent variable action-oriented texts. The consequences of CD and MCP are explored by identifying their PG treated as the dependent variable. Findings: PG inspired by MCP is predominantly violent and anti-democratic (Lenin, Trotsky, Stalin, Mao, Khrushchev, Brezhnev, Ceauşescu, Hoxha Honecker). PG inspired by CD is nonviolent and democratic (Gandhi, King, Mandela, Havel, Tutu, Kyi …). The two opposite PG, their political leaders, are selectively related to the PI of either CD or MCP and to their methods of societal changes.

3972
Impact of daily politics on emotions, motivation, and well-being during elections

Duygu Taşfiliz *Altınbaş University, Türkiye*

Our lives are greatly impacted by ongoing issues of politics. Strong negative and positive feelings can be evoked by daily politics. According to recent studies, people frequently suppress their feelings to protect themselves from the psychological consequences of politics. However, doing so jeopardizes their motivation to take part in politics as well as their general well-being (Ford et al., 2023). However, there is little research on how emotions affect both personal and political well-being. The goal of the research is to shed light on the relationships between political experiences and people's motivations, feelings, and general well-being during the presidential election in Turkey, where political polarization has deepened recently, and people's everyday concerns are increasingly centered around politics. Data were collected across two separate waves in May 2023 (wave 1 $N = 144$; wave 2 $N = 236$). Participants first filled out the baseline questionnaire and then responded to brief surveys about their daily experiences for seven days. A total of 190 participants completed the daily diary part of the study (total observations = 851). Furthermore, participants were sent two follow-up questionnaires 3 months and 6 months after the elections to indicate their experiences by the time. To conduct the analyses, multilevel modelling will be employed. Results are expected to expand our knowledge on the topic by examining a non-WEIRD population.

3964
Reflective model of the rehabilitation from psychological acceptance of totalitarianism

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Totalitarianism with its propaganda creates an alternative reality and makes continually disinforming impact on the mass consciousness of its own citizens as well as citizens of other countries. Indoctrination by dehumanizing ideas is a typical modus operandi of the terrorist machine which uses various methods, beginning with the media and educational system, practices of intimidation, arrests, and violence. The post-totalitarian psychological states still prevail in the mass consciousness, even after the disruption of totalitarian regimes. De-indoctrination is a very complex task at the individual, community and national levels, especially in the age of new hybrid and digital-driven forms of totalitarianism. The main goal of the research is to find a psychological way to understand the mass support of modern totalitarianism as the opposition of creative democratic citizenship. We proposed a synthetic model of psychological acceptance of totalitarian regimes consisting of four components: (1) terror acceptance, (2) lie as cognitive deformation of the world picture, (3) pseudo-ethics and moral deformation, (4) individual-society imbalance with agency suppression on all levels (personal, groups, local communities). We proposed a new scale of psychological acceptance of totalitarianism (sPAT) and administered it to a Ukrainian sample ($N = 176$) in Spring 2022. Our sPAT is in fact a battery of scales capturing different aspects of totalitarianism-related phenomena: cognitive (Petrovich's double-mindedness, Bruder's conspiratorial mentality, Cacioppo's cognitive needs), social (Zavala's and Zemojtel's collective narcissism) and personality and ethic variables (BeMaS' envy) as well as Magalhães's democracy support (as opposed to totalitarianism tendency). The factor analysis of the sPAT data provides a multifactor structure, which includes adoration of a leader with narcissistic persona, punishment acceptance, justification of violence, apolitical conformism, distrust, dehumanization and rules deviation. Correlational analysis shows positive relationship of sPAT with collective narcissism, conspiracy and double-mindedness, BeMas' envy; negative relationship of sPAT with cognitive needs and democracy support. The disruption of cognition and ethical disruption play important roles in sPAT. They are the directions for future informational-psychological rehabilitation development in the post-totalitarian society.

3904
The role of dietary choices and justice sensitivity in aggression permissiveness

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In the current study, researchers look for a relationship between dietary status (choosing to be vegan, vegetarian, or not) and interpersonal aggression permissiveness since it is unclear whether vegans and vegetarians are only against violence towards animals, or whether they react similarly to interpersonal violence. Therefore, we examined the relationship between dietary status and interpersonal aggression permissiveness and the moderating role of justice sensitivity. The participants were 215 vegans (171 females), 111 vegetarians (102 females) and 253 meat-eaters (187 females) with an average age of 29.1 (SD = 7.88). For the first two groups, we measured identification with their vegan/vegetarian identity, moral convictions regarding their dietary status, in addition to justice sensitivity and aggression permissiveness, which was taken from all three groups. We found that meat-eaters were more permissive of interpersonal aggression compared to vegans and vegetarians. We also found that vegans were more sensitive towards justice than meat-eaters, but vegetarians were not different in justice sensitivity compared to the other 2 groups. The moderating role of justice sensitivity in the relationship between dietary status and aggression permissiveness was not significant. Additionally, we tested the role of vegan/vegetarian identification, moral conviction in dietary status, and justice sensitivity in the permissiveness of interpersonal aggression but found both models to be non-significant. Overall, our findings show that choosing to be a vegan, and to a lesser extent vegetarian, carries with it a more generalized stance against violence (including interpersonal violence) and an increased sensitivity towards justice. Although the study is correlational and is vulnerable to confounds,

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and the findings are not as strong as one would expect, overall the results still speak to the possibility that dietary choices do reflect broader worldviews.

3719
What do we know about the effects of civic and political engagement on well-being

Maria Pavlova (1), Matthias Lühr (2) *1. University of Vechta, Germany; 2. Ulm University, Germany*

Both theoretical considerations and anecdotal evidence favour the idea that engaging in the common cause can benefit the engaged individuals, in particular, sustain or improve their mental health. Presumable theoretical pathways from engagement to well-being include, among others, social integration, meaningful activity, and role-loss compensation, all of which might be more relevant in older age. In the present talk, we provide a broad overview of the current state of knowledge on the link between engagement and well-being. We consider five methodological types of research: cross-sectional, cross-lagged panel, multilevel or fixed-effects panel, intensive longitudinal, and experimental studies. Furthermore, we pay attention to the differentiations across types of predictors (e.g., nonpolitical volunteering vs. political activism) and outcomes (e.g., eudaimonic vs. hedonic well-being) as well as to potential age differences. Finally, we address the role of sociopolitical context. We argue that the overall benefits of engagement to well-being are limited and that there are few systematic trends in who tends to benefit more. We conclude by discussing the practical consequences and formulating recommendations for future research.

3168
Can information description style and information representation influence policy support?

Lijun Chen *Zhejiang University, China*

The frequent neighbourhood conflicts let us reflect on the fact that existing theoretical research on policy supply has not yet shaken the psychological roots of resistance action. Previous studies have focused on that information representations (such as textual display, graphic display) are able to affect the level of individual risk perception, and then induce the behaviour tendency of different risk preferences. It ignored the different types of information description style may also cause differences in risk preferences. This study examines two types of information presentations: information description style and information representation (risk decision-making framework). Two factors 2 (information description style: softened/normalized) × 2 (information representation: positive textual framing/negative textual framing) were used to explore the influence mechanism of information description style and information representation on the policy support based on the mediating role of risk perception. The results show that: (1) no matter what kind of information description style or information representation method is used to present information, the popular science propaganda with the theme of waste incineration power generation shows positive significance. (2) Risk perception mediates the influence of two kinds of information presentations (information description style and information representation) on policy support. Softened information style and negative textual framing need to affect public policy support for NIMBY through risk tolerance perception. At the same time, risk control perception also plays a mediating role in the relationship between negative textual framing and the acceptance attitude. (3) The "framing effect" is verified, and the softened information description has a "soft effect". The softened information description will narrow the difference of policy acceptance between the negative textual framing and the positive textual framing, positively reconcile the acceptance attitude and willingness to NIMBY policy under the negative textual framing, and reverse weaken the level of risk perception.

3057
Development and validation of the Neoliberal Ideological Beliefs Questionnaire

Christine Unterrainer (1), Severin Hornung (1), Thomas Höge (1) *1. University of Innsbruck, Austria*

The economic and political theory of neoliberalism, originally introduced by the Mont Pèlerin Society, has transformed into an ideology penetrating all areas of life. The concepts of political, social and fantasmatic logics have been used to describe how neoliberal ideology manifests across different levels and domains of society. The three-dimensional conceptualization of the political logic of neoliberalism provided the basis for the neoliberal ideological beliefs questionnaire (NLI), presented here. The three sub-dimensions of the NLI operationalize internalized attitudes with regard to (1) instrumentality, (2) individualism and (3) competitiveness. Originally, 17 items per dimension were formulated. Based on exploratory and confirmatory factor analyses, this pool of items was reduced to a total of 18 (3 x 6) items in Study 1 ($N = 664$). In Study 2 ($N = 458$), psychometric properties were not fully replicated. Therefore, an alternative 18-item version was developed and retrospectively validated in Study 1. Further, in Study 2 ($N = 458$) and 3 ($N = 559$) convergent validity was demonstrated with regard to a battery of constructs, including alternative scales on neoliberal beliefs, ideologies of market competition and shareholder value, economic system justification, social dominance orientation, group-focused enmity, and the dark triad of personality. In Study 4 ($N = 2392$), a 9-item short version was developed. Its structural validity was demonstrated through confirmatory factor analyses and its content validity through high correlations with the full version. The reported NLI questionnaire is intended to close the gap between an extensive and rich conceptual literature on neoliberal ideology and the few empirical studies on this topic, especially in work contexts. Thus, associated research contributes to expanding empirical knowledge about the potentially harmful and socially destructive consequences of neoliberal ideological beliefs. Further, it aims at promoting the development and implementation of alternative forms of organization, management, work, and life.

2712
Language of hate and discrimination in politics: Does it matter who we are to care?

Medea Despotashvili *Tbilisi State University, Georgia*

Georgia has been developing its democratic institutions since the 1990s, after regaining its independence from the Soviet Union. The process has been challenging though. Diverse social and economic issues require flexible treatment. Every election poses challenges of polarization between right and left-wing parties, often expressed in confrontation and direct attacks of the opponents. Our research investigates the influence of hate speech used by political candidates on the voters' decisions. The research was conducted in two stages, ten years apart – in 2013 and 2023: (a) At stage one in 2013, content analysis was used to analyse political speeches from several months prior to the 2012 parliament elections held in Georgia. Based on the content analysis, three articles were created representing three bogus political candidates: one using hate speech, the second criticizing an opponent without insulting, and the third speaking about one's own accomplishments and political program. The use of hate speech correlated with the least probability to vote for the candidate. The data also showed a pattern of voter preferences among various age and gender groups. (b) At stage two in 2023, the same research design was used, we wanted to see if the same pattern of age differences would be repeated. Besides, we added factors like sexism and ableism, showing that voters of different age and gender may be sensitive to different content. Our results showed that there is similar age difference in the perception of hate speech as ten years ago. Also, voting behaviour would depend on the age and gender of the voter, and the type of hate speech used by the political candidate. Overall, our research shows that voters of different age and gender have different preferences regarding the language used by political candidates. The last ten years have brought an interesting dynamics, showing that younger generation is

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more sensitive to hate speech and language of discrimination.

2693
A cross-cultural investigation of COVID-19 vaccine adherence and conspiratorial beliefs

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Understanding how individual beliefs and societal values influence support for measures to prevent COVID-19 transmission and risk is vital to developing and implementing effective prevention policies. Surges in COVID-19 infections continue to be prevalent worldwide and strategies to address the increase in vaccine hesitancy and related conspiracy theories are enacted globally. Using the lenses of social identity theory and system justification theory, we examined how individual-level conceptualizations of identity, system legitimacy, conspiracy beliefs, and trust in science, government, and healthcare influence an uptick in COVID-19 vaccine adherence. Data from an international survey of adults from China, the Philippines, and the United States ($N = 358$; Study 1) and a six-country two-wave stratified online sample ($N = 6.138$; Study 2) allowed the present research to investigate how cultural values and governmental policies intersect with COVID-19 risk perception and vaccine hesitancy. The most robust findings were: (1) identifying with a superordinate global identity was associated with greater vaccine adherence; (2) having a stronger subordinate national identity was associated with greater vaccine hesitancy; (3) the association between having a strong national identity and the endorsement of COVID-19 conspiracy theories was mediated by system justification. The results presented are used to discuss strategies for increasing vaccine uptake globally for future pandemics.

2613
Relational models explanation of the perception of the locals towards Syrian migrants in Türkiye

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The Relationship model theory (RMT) argues that across all cultures, regardless of the level of interaction in social life, four fundamental cognitive representations influence the determination of social justice, group decisions, moral judgements, the organisation of labour, and the attribution of social values to objects, space, and time. RMT labels these types of relationships: Communal sharing (CS), authority ranking (AR), equality matching (EM), and market pricing (MP). Alongside social relationships, individuals have group-based emotions independent of individual feelings towards different group members. This study ($N = 404$, MA: 28) explores the role of relational models in understanding how Turkish citizens' group-based emotions towards Syrian migrants and their subsequent emotional reactions after a request from Syrians unfold. Participants responded to a hypothetical scenario involving Syrians seeking citizenship for their children born in Turkiye, and their reactions were analyzed through the lens of RMT. The model revealed that combined CS/AR and MP relationship types played a mediating role in the locals' group-based emotional reactions. The findings show that, in line with vertical collectivist societies, norms favour the use of resources for the group in CS and prioritize the in group members (the locals) in the distribution of resources in AR. The adoption of norms based on MP in the model may be explained by the influence of neoliberalism. The cost (economic burden) to the country's economy affects negative emotions towards migrants. In the context of this study, the combination of CS/AR and MP relationship types aligns with the neoliberal societal structure, where all aspects of life, including social relationships, are evaluated based on market rules and economic criteria. The citizenship concept based on communal relationships focusing on public and common interests is redefined with neoliberalism to align with MP relationship concepts, determined by market conditions, as long as competitive positions are maintained.

2558
Implicit competence of forced Ukrainian migrants in choosing temporary asylum

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More than 10 million Ukrainians left their homes, and half of them left the country. Migration implies a change of place of residence. The general concept of our study was competence as a system of knowledge and experience that allows one to make judgments and decisions. We attempted to clarify the role of implicit competence in the decision to relocate. We understood implicit competence as the latent cumulative competence in solving problems under uncertainty. We used the method of free interview. The participants were eight women aged 30 to 60 who came to Latvia from Ukraine. We analyzed the narratives by so-called "grounded theory" methods. The war brought particular attention to the importance of individual contextual knowledge. We identified four groups of implicit competence markers: efficiency markers (such as undocumented, uncertain, and unpredictable); temporal markers (untimeliness, inevitability, and variability); markers of multiplicity (different, mixed, and unusual); integrity markers (unordered, preliminary, simplified). Under military threats, standardized knowledge loses power, and "street smarts" ensure better adaptation to the external environment. We identified four strategies for choosing a place for temporary settlement by Ukrainian migrants: an explicit choice with a possible objective assessment without personal experience; explicit-implicit choice with formal knowledge and experience in several countries; indirect implicit-explicit selection, taking into account the experience of the selected country and other nations and analysis of direct additional information; indirect implicit, based on intuitive decision making. Thus, migrants used both explicit competence and their own weakly reflected experience. This finding indicates that migrants perceive their refugee status as a personal responsibility, and their transit integration into another society depends on social and autobiographical contexts.

1372
Negative attitudes towards Syrian refugees: Identity fusion with Turkey and perceived threat

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The Syrian civil war, which started in 2011, has led to an irregular and uncontrolled migration flow towards the Middle East and Europe. There are currently more than 3.3 million Syrian refugees living in Turkey, and this demographic shift in society has led to conflicts between local people and refugees. This research aimed to test the anti-refugee attitudes of local people and investigate the predictive powers of identity fusion with Turkey and the perceived threat due to refugees negative attitudes towards Syrian refugees. After obtaining ethical permission, the convenience sampling method with the snowball technique was used in the data collection process through online survey programs. The sample consisted of 363 Turkish university students. There were 259 (71.3%) women and 104 (28.7%) men aged between 18 and 29 years ($M = 21.91$, $SD = 2.21$). On a 7-point Likert-type scale, the mean of perceived socioeconomic status was 4.35 ($SD = .95$). According to the results of hierarchical regression analysis, after controlling for demographic variables (age, gender, and perceived socioeconomic status), negative attitudes towards Syrian refugees living in Turkey were stronger among Turkish people who identified themselves more with Turkey and perceived more threat from refugees. Interested researchers and authorities can address the results to understand the anti-refugee attitudes and facilitate the adaptation and integration process of refugees into society.

1353
Online political activism among Dalits in India: challenges and opportunities

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The nature of political activism and civic engagement has changed significantly with the advent of information and communication technology (ICT). While the internet has become a formidable platform for speaking out against oppressive regimes and inequality, little is known about how socioeconomically marginalised people make the most of their potential. The present paper uses a social-psychological approach to examine how Dalit (erstwhile untouchables) activists in India engage in political activism in an online context. We conducted semi-structured interviews with 20 (15 males, 5 females) Dalit activists who were recruited through the chain referral technique. Reflexive thematic analysis by Braun & Clarke (2019) was used to analyse the data, which helped in structuring the paper into three broader themes. In the first section, we address the main reasons why Dalit activists use digital media to advocate for change by emphasizing the existence of institutionalized oppression. In the second section, we examine the potential that digital media has shown for Dalit progress in giving them a platform to make their voices heard and opportunities to build solidarity. In the third and last section, we address the pitfalls of digital media activism by concentrating on the difficulties Dalit activists encounter when interacting online such as the issues of accessibility, intolerance by outgroups, and health costs. While the power of the internet is often assumed to be universally pervasive and inherently democratic, this study highlights the challenges faced by historically deprived groups in utilizing it within repressive socio-political contexts. We conclude by addressing the implications of our study for understanding the processes of political activism among institutionally oppressed groups in non-WEIRD (Western, Educated, Industrial, Rich, and Democratic) settings and the need for delving more into the role of repressive context in shaping online political activism.

767
Different social events moderate the correlation between conspiracy mentality and vaccine intentions

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Social events can be important cues to influence the sense of reality, including the perception that conspiracy theories are plausible. The study aims to identify whether different social events influence the strength of the correlation between conspiracy mentality and vaccine intentions during the Covid-19 pandemic. We expect conspiracy mentality has a longitudinal effect to influence vaccine intentions across times as our first hypothesis. For the second hypothesis, we assume different social events captured in three-time points can moderate the strength of correlation between conspiracy mentality and vaccine intentions. This study utilised the survey data from C19PRC project where all materials can be accessed from https://osf.io/v2zur/. The study utilised the data from three waves, wave 1 (March 2020), wave 4 (December 2020) and wave 7 (December 2021). Conspiracy mentality scale (CMS; Imhoff & Bruder, 2014) was used to measure the levels of conspiracy mentality and self-developed vaccine intentions questions to assess vaccine intentions. The analysis was conducted through descriptive analysis with Sankey diagram and mixed effect regression to test our hypotheses. In total, 740 similar participants joined the surveys in three waves. Mixed effect regression analysis demonstrates that the levels of vaccine intentions at wave 4 can be predicted by conspiracy mentality at wave 1 ($\beta = -.50$; $p < .01$) and vaccine intentions at wave 7 can be predicted by conspiracy mentality in wave 4 ($\beta = -.32$; $p < .01$). Mixed effect regression also shows significant interaction between time points and conspiracy mentality ($\beta = -.32$; $p < .05$), where the strongest correlation occurred in wave 4 ($r = -.21$; $p < .01$) compared to wave 1 ($r = -.08$; $p < .05$) and wave 7 ($r = -.09$; $p < .05$). We conclude that social events created an illusion of reality and influence the impact of conspiracy views.

522
Discursive constructions of unemployment among young black males in the Ekurhuleni township

Tinyiko T. Mathebula *University of South Africa(UNISA), South Africa*

Unemployment, among various socio-political issues, is of growing global concern with young people not formally employed or in education. These young people are classified as "NEET," which indicates that they are not in formal employment, education, or training. Within the South African context, a group which is particularly impacted by unemployment are young black males residing in township settings. A significant proportion of these NEET individuals are discouraged, more so, high levels of youth unemployment have made it difficult for them to secure employment leading to either a withdrawal from the labour market or becoming "inactive". The central topic of this investigation is unemployment among young black males in the Ekurhuleni township. Specifically undertaking a qualitative investigation into how these young black males living in a township relate to themselves as subjects, to examine how these young males talk about their situation and what problems they encounter. A qualitative discourse analysis research design was employed, which was supported by the Critical Race Theory and Institutional/Systemic Racism theoretical framework. The sample comprised of four young black males from the Ekurhuleni Township in Kathorus, selected by means of purposive sampling. Data was collected by means of semi-structured interviews. Foucauldian Discourse Analysis was used to analyse the collected data. The crucial findings are that these young males' lives are characterised by power relationships where they occupy a subordinate position in society, and aspects such as race, gender, educational levels, systems and structures, and power struggles were highlighted as central to these young males' discourse of unemployment. This paper will present the context of unemployment among young black males in South Africa as well as findings from the research study conducted in with the four unemployed black males. The paper will also present recommendations for interventions aimed at alleviating youth unemployment.

POSTER PRESENTATION

3743
Measuring patriotism and nationalism: How many factors are there?

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The theoretical distinction between the concepts prompts the question - how can patriotism and nationalism as forms of national attachment be identified empirically at the individual level? Studies of nationalism and patriotism use different approaches to operationalize these concepts. Consequently, scales used in measurement sometimes differ and the same concepts are difficult to compare. We consider these contradictions a knowledge gap in existing studies, which determines the need to develop a psychometrically tested culturally independent. We conducted a literature review during the present study to identify the statements used to measure patriotism and nationalism. As a result, we developed a 27-item scale. A total of 436 respondents rated those items. Exploratory factor analysis discovered a four-factor solution. The pattern of correlations for those four factors with other concepts was in line with the predictions.

3586
How lonely are radicalised youth? Predictors of violent radicalisation among Polish emerging adults

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Aims and objectives: The presented research aims to examine loneliness, sense of security and satisfaction with life as potential predictors of the central aspects of radicalisation and the militant extremist mindset. Previous work established various factors associated with radicalisation among young adults. This study continues the direction of research on violent extremism indicated by Borum. Methodology: The study was conducted among 187 high

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school and university students – 97 females, 89 males, eight non-binary persons and four persons with unspecified gender identity. The youngest participant was 18, and the oldest was 25 years old ($M = 19.33$; $SD = 1.88$). The study is quantitative, and a regression approach was used. Results and limitations: The analysis did reveal differences in predictors of attitudes towards extremism and aspects of violent radicalisation. Overall, those correlations that were established between particular aspects of radicalisation, loneliness, sense of security and satisfaction with life were weak. The analyses on vile world beliefs seem particularly interesting, as nihilistic undertones of vile world beliefs are reminiscent of the so-called 'Doomer', an internet meme that has become the object of identification for certain members of online communities. The main limitation of this research is the limited number of participants. Furthermore, as it was a self-report-based study, the wording of some items may have made the subjects unwilling to provide honest answers. Conclusions and practical implications: The research will contribute to the knowledge of predictors of violent radicalisation among youth. Exploring this problem seems crucial, especially in light of the discourse on de-radicalisation programs and countering violent radicalisation. This research captures the attitudes of emerging adults making their first decisions related to participation in general elections. To the best of my knowledge, no in-depth research on predictors of violent radicalisation among Polish emerging adults has been conducted in Poland.

781
Philippine national government's collective symbolic coping of the COVID-19 pandemic

Marshaley J. Baquiano *University of Guam, Philippines*

This study unpacks how the Philippine government symbolically copes with the coronavirus pandemic, using Social Representations Theory as a framework. Utilizing 576 articles that were published between March and December 2020 mostly on government websites, I found that the government uses anchoring and objectification in its conversations with the Filipino people about the spread of the infectious disease, COVID-19. Besides associating the pandemic with negative emotions, misery, frustration, fear, and uncertainty, it also brings positive emotions, hope and optimism, to the fore. The government likewise uses metaphors in describing the novel pandemic. It portrays the coronavirus pandemic as war, invasion, and double whammy, at the same time that it also highlights it as a time for the Filipinos to do Bayanihan (community, mutual cooperation) to heal as one. The Philippine government keenly paints a vivid and terrifying picture of the pandemic, links this to everyday negative emotions, and then drizzles it with a dash of hope and optimism, to prompt the people to comply with its protocols. Findings show that those in power manipulate discourses and steer the creation of social representations in a way that supports their position and favours their interests.

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