

POST CONFERENCE POSTER CATALOGUE

Behaviour in Crisis Lab Annual Conference

SOLIDARITY **AS A SOCIAL RESPONSE TO AN ERA OF CRISIS**

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Fighting together, fighting each other: The role of multiple identities in activist group conflict

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Introduction

Aim: investigation of the role of multiple social identities in reactions to an intragroup conflict among activists

Unique characteristics: flat, non-hierarchical structures of activist groups breed structural ambiguity and internal clashes (Ackland & O'Neil, 2011; Hoggett & Randall, 2018; Reykowski, 2014)

Identity and conflicts: activism is embedded in an individual’s self-concept (Corrigall-Brown, 2011) and perceived intragroup discrepancy poses a direct threat to identity, thereby amplifying conflict intensity.

Two types of identifications: This project is focused on two identifications possible to adopt for activists (e.g., Ackland & O'Neil, 2011; Biernat et al., 1999; Corrigall-Brown, 2011):

- identification with the activist group**, where individual self-identify as a member of the group (Carmona-Moya et al., 2021),
- identification with the cause**, where individual self-identify as a person dedicated to a certain issue or a set of values, followed by incorporating those issues or values into overall sense of self.

Research questions:

- How does the type of identification (group vs. cause) shape activists' perceptions of conflict?
- How does an activist's identification type relate to their preferred strategies for dealing with conflict?

Methodology

Participants: Eighteen semi-structured interviews, self-identified activists, 7 right-wing (RW) and 11 left-wing (LW) participants.

Recruitment: Communication platforms and snowball sampling (due to the closed nature of groups, especially right-wing ones). No additional criteria (e.g., experience) to capture a broad spectrum of experience

Procedure: semi-structured interviews were conducted in various regions of Poland (online/in person). Recorded with consent, transcribed (Trint), and anonymized. After the interviews, participants completed a survey (demographics, political orientation, level of engagement).

Analysis: A critical realist Thematic Analysis (Wiltshire & Ronkainen, 2021) using MAXQDA 2024

RESULTS: DIFFERENCES BETWEEN IDENTIFICATIONS

GROUP IDENTIFICATION		CAUSE IDENTIFICATION
Perceived threat to cohesiveness, positive group image: <i>“We share the same values. [...] we have many things in common. We are similar.” (RW_P13)</i>	Reason to start a conflict	Perceived threat to effectiveness: <i>“[Not excluding other] is not beneficial for the effectiveness of actions” (LW_P09)</i>
Protecting cohesiveness of the group, sustaining the prototypicality: <i>“I see that this person does not fit in with us” (RW_P13)</i>	Goal of the conflict resolution process	Resolving problems which are lowering efficacy: <i>“Unless the conflict paralyzes the activities in some way, I am not involved” (LW_P06)</i>
Group has value in itself, other activists are friends: <i>“We are able to connect with each other emotionally, these people replace family for me” (RW_P04)</i>	Perception of a group and group members	Group instrumentally serves a cause, other activists are co-workers: <i>“For each other we are [...] work colleagues.” (LW_P09)</i>
Binding strategies: mediations: <i>“The most spectacular was probably the mediation between cities for 19 people.” (LW_P09)</i> reconciliation circles: <i>“We sit in circles until we get to the point of simply getting that perspective” (LW_P02)</i> striving to improve relationships: <i>“We sat down and talked about what he could do next time” (LW_P01)</i> Punitive strategies: call-outs: <i>“Sometimes [...] a person can be cancelled.” (LW_P03)</i> punishing: <i>“People stopped talking to me” (LW_P03)</i> exclusion: <i>“Some [people] are very strongly opposed to exclusion. [...] But it is precisely for such reasons that these groups fall apart.” (LW_P08)</i>	Preferred coping strategies	Pragmatic strategies: preserving time/energy by avoiding the conflict: <i>“I decided that if the matter was important enough to me, I would suffer.” (RW_P11)</i> engaging in problem-solution: <i>“We often postpone it, or put these on hold, because we have to live normally” (LW_P02)</i> ignoring emotions/problem: <i>“I'm tired of other people's emotions [...] I would focus on fighting for environmental protection, not on emotional circles” (LW_P07)</i> leaving the group: <i>“I felt that more energy was going into arguing than into action, so I went somewhere else” (LW_P06)</i>

Discussion & Key Takeaways

The prevalence of conflict: Conflict is an inherent part of activism. High ideals and expectations of unity often create rigid behavioral demands and pressure to take sides.

Identification with a Group: Individuals who strongly identify with a group prioritize team cohesion and view other members as friends. In conflict situations, they experience strong negative affect and choose either binding (unity) or punitive (exclusion of dissidents) responses.

Identification with a Cause: Goal-oriented individuals prioritize efficiency, treating others as collaborators. They tend to respond pragmatically: they ignore minor disagreements or leave the group if conflict paralyzes action.

Declarations vs. Practice discrepancy: There's a clear discrepancy between statements and practice. While activists claim that criminal justice is a last resort, the reality is rife with mass cases of "callouts," ostracism, and exclusion of those with differing opinions. This leads to disillusionment and a loss of trust.

LW vs. RW comparison: The LW opposes violations of group norms such as equality, care, non-hierarchy, and transparency; calling out individuals who violate them serves transparency. On the RW, group itself and group loyalty are important, so showing intragroup conflicts in a general forum does not serve the purpose of protecting the group. Confining discussions to the involved parties mitigates the visibility of these conflicts.

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Mental health and psychological well-being of people engaging in social and political activism (reanalysis of qualitative data)

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THIS PROJECT IS MADE IN QUALITATIVE RESEARCH LAB AT THE INSTITUTE OF PSYCHOLOGY JU WITHIN THE BEHAVIOUR IN CRISIS LAB JU

Origins of the project

This project grew as an attempt to **understand the mental wellbeing of left-wing, right-wing and environmental activists**. Initially, the semi-structured interviews that had undergone the reanalysis were gathered for the purposes of four different projects conducted in Poland, which **weren't focused on gathering data about psychological wellbeing, burnout and fatigue**, themes related to mental health of activists emerged **spontaneously** in the course of interviews. Therefore, we explored these themes and meanings associated with mental health and well-being among environmental, right-wing and left-wing activists, **as they seem important to the participants**. (Mao et al., 2025; Hughes et al., 2020; Vaccaro, Mena, 2011)

Our research shows the way to the **pioneering results in terms of understanding the psychological wellbeing of right-wing activists** specifically, as there is little research on this topic. We took care to approach these interviews with curiosity, as our aim was to understand these activists, not pathologize their activities (Schumann et al., 2022).

Our research project had been accepted by the Faculty of Philosophy's Ethical Committee (decision nr. 69/2025). Additionally, our project has been preregistered in OSF - feel free to scan QR code to see our submission!



Group positionality - introducing our team

- When working with issues of social and political activism, it is essential to engage in **transparent reflection** on one's own political positioning, as both its similarity to and difference from each of the research participants may influence the analytical process (Corlett i Mavin, 2018).
- We decided to continuously reflect on our positionalities and assumptions in order to intentionally **identify our similarities and make space for our differences in the research process**; we find our diversity to be our most valuable resource and research tool.
- Our team consists of **17 people with eleven undergraduate students, three PhD candidates and three academic researchers and teachers** working as assistant professors at public university in Poland.
- While we encounter and discuss generational differences between us, we also experience **many similarities in terms of our feelings and thoughts, interests and passions, lifestyles, values etc.**
- Despite the differences between us, **we recognize ourselves as a relatively homogeneous group of people**, what may reflect some characteristics of Polish society, but even more the homogeneity of the academic institution with which we are affiliated.

Open Science research project - promises and challenges

The research that provided the transcripts for current material has been an attempt towards **better understanding why people are choosing radical and extremist activism** in the name of social issues that are important to them. However, the research participants **mentioned their mental wellbeing spontaneously, without the researchers' involvement**. Thus grew the possibility of putting this data into the **realm of Open Science**, and consequently, the project represented via this poster.

- It is important that **gathered data are de-identified** so that it is impossible to identify research participants.
- However, there are some groups, whose **members are easy to distinguish** even though there have been made efforts to anonymise them: for example, people who belong to activist organizations; these groups consist of **small amounts of members**, who also take part in **specific events** that can be recognized based solely on the context of the interview.
- That is why this specific data could not be published online for anyone to see and use. Yet **we consider this project to be Open Science** because we decided to share gathered data with both other BiC Lab members and psychology students, who decided to engage in this research project upon the announcement during classes.
- Moreover **interviews were executed by different researchers**, so transcripts varied in terms of length, style, depth and quality of the data and that could also affect depth and quality of each analysis.

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Research questions

- How do activists experience and make sense of their social and political engagement in the context of mental health and well-being?
 - What emotions are related to activism and what is their role in mental health and psychological well-being?
 - How do different temporal perspectives associated with activist engagement influence activists' mental health and psychological well-being?
 - What are the meanings and significance of values related to activist engagement in the context of mental health and well-being?
- These questions and issues addressed in our study originate from a preliminary analysis of interviews conducted in the initial stage of our project, as well as from our previous studies, academic literature and other professional and personal encounters with activism.

The Aim of Our Study

- The focus of the study is mental health and psychological well-being of individuals who collectively engage in social and political causes, usually referred to as activists.
- The aim of the study is to **describe and understand activists' experiences of mental health and well-being**. It explores participants' perspectives on their own and fellow activists' health, well-being and stress, as well as mental health discourses prevalent among activists.
- The present study focuses on mental health, understood in multidimensional and comprehensive sense.

Method

- A **Reflexive Thematic Analysis** (Braun & Clarke, 2021), situated within the **interpretive paradigm**.
- Enables analysis of a **rich collection of data**, in which we seek for some regularities.
- At the same time a **rich and in-depth description and interpretation** of subjective perspectives of participants can be achieved.
- The research includes elements of **participatory approach and incorporates critical understanding of mental health**.
- Before the factual reanalysis process occurred, students who were part of the developing research group were trained in the method.
- The team of **12 researchers** reanalysed **40 interviews** using the approach to develop recurring topics in these interviews.
- Researchers who analyzed interviews with the same type of activists (right-wing, left-wing and environmental) compared their results.

Research Sample

- A reanalysis of existing data collected in four other research projects; therefore no specific sampling or case selection strategy is designed in the current study.
- The participants in the original studies were volunteers recruited through **purposive and snowball sampling**.
- They were engaged in social and political activism related to different causes and political orientations (right-wing, left-wing, climate).
- Most of them were **around 20 years old**, however the youngest participant was 17 years old, while the oldest - around **60**.
- Relatively **balanced gender distribution**, comprising comparable numbers of women and men, alongside one non-binary participant.
- Most participants had completed or were currently pursuing **higher education**.
- The sample included recent secondary school graduates, university students, working adults with children, individuals who had experienced marriage or divorce, and a few respondents approaching retirement age.

Findings

Burnout and fatigue in proenvironmental, left-wing and right-wing activists

- A universal presence of fatigue, but strong differences in how it is interpreted, named, and socially legitimized across activist groups.
- Left-wing activists tend to explicitly frame burnout as a consequence of sustained political engagement and activist involvement. - **"Yes. Well, to burn out, I burned out very badly."** (Female, +20 years old)
- Right-wing activists are less likely to explicitly label experiences of burnout, which may reflect its status as a discursively sensitive or taboo concept. The absence of explicit terminology does not imply absence of experience; burnout-related fatigue may still be present but remains less verbally articulated or framed in different words within right-wing activist discourse. - **"The first rule of, let's say, being active in politics is that you can't get too involved, because then you get overstimulated. And I had overstimulation once."** (Male, +20 years old)
- Burnout is not always experienced as a purely negative phenomenon; for some activists it is also framed in more ambivalent or even positive terms.
- Experiences of burnout can contribute to the development of more mature forms of activism, including better boundary-setting and selective engagement in actions perceived as most effective. - **"I have sorted out certain things, I know myself, my limitations and also my needs, that I know that I can let go of certain things."** (Male, middle-aged)
- Burnout is associated with learning to prioritize personal needs and maintain a healthier work-activism balance. - **"You can only burn out from something that you lose control over a bit."** (Non-binary activist)
- The concept of post-burnout growth emerged in the data, conceptualized analogously to post-traumatic growth, describing positive psychological changes following burnout experiences. - **"It was this experience of burnout that made it possible for me to cope with it, to be able to work through it, to come out of it stronger"** (Male, middle-aged)

Mental health in proenvironmental, left-wing and right-wing activists

- Activist communities often attract neurodivergent individuals due to their inclusiveness; at the same time, neurodivergence itself may increase engagement in activism. - **"Most of the activist people I've been in contact with are neurotypical. I'm incredibly fascinated by it, because I think it can't be a coincidence. In the sense that there must be something either in the activist environment that attracts neuroatypical people, or something in neuroatypicality that causes them to become activists."** (Non-binary activist)
- A sense of efficacy and the belief that one can make a meaningful impact emerged as important protective factors for psychological well-being.
- Mental health was frequently experienced and discussed in the context of interpersonal relationships across activist groups.
- Among right-wing activists, mental health was primarily linked to family relationships, which were perceived as safe spaces for expressing emotions and discussing psychological well-being. - **"In general, the family is the most important individual for me, the most important organism, such a fundamental one in social life, without which the national community could not exist, so I do not put the interests of my family above any other interests (...)"** (Male, 22 years old)
- Among left-wing activists and proenvironmental, mental health became particularly salient in the context of conflicts and tensions within activist communities. - **"I, for example, would like to focus on the fight against the system and the fight for environmental protection, and not on successive circles of emotions and not solving someone's mental problems."** (Female, 30 years old)
- Distinct discourses surrounding mental health emerged across groups: left-wing activists openly discussed psychological distress and mental health crises, often treating them as legitimate topics of activist concern (**"But you also have to remember that you can't sit at the station for 13 hours accepting these refugees. You also have to sleep yourself"**) (Male in his mid twenties), whereas right-wing activists tended to avoid psychological terminology and were less likely to frame their experiences in mental health terms.

What is next?

- Active participation in *3rd Conference of The Association of European Qualitative Researchers in Psychology (EQuiP)* in Lyon, France, where we are presenting symposium titled "Open Science qualitative research project on mental health and activism" which involves presentations on: **Open Science, individual and group reflexivity, burnout and fatigue and mental health of the activists**.
- The feedback we will receive will help us develop our research as well as analysis and integration of the results
- Publication of 3 research articles covering our research and results; they will cover topics of:
 - Burnout and fatigue in environmental, left-wing, and right-wing activists**
 - Preactivist and political-engagement-related determinants of mental health and well-being in activists**
 - Loneliness, close relationships, and mental health of activists**

Discussion

- Activists represent a high-engagement population in which psychological **well-being is closely intertwined with sustained political and social involvement**.
- Studying activists allows for examining how mental health is shaped not only by individual factors, but also by **collective identities, ideological commitments, and group dynamics**.
- Activist contexts make visible how **psychological experiences** such as burnout are socially constructed, named, and legitimized differently across political orientations.
- The findings highlight that **mental health is not only an individual outcome**, but also a discursive and political phenomenon embedded in broader value systems.
- Understanding activists' experiences is crucial for identifying **both risks** (e.g., burnout, fatigue, conflicts) and **protective factors** (e.g., sense of efficacy, community support, meaning-making).
- There is a need for further research to better understand systematic differences in how mental health is discussed, named, and interpreted across activist groups with different ideological orientations.
- Understanding these processes is important for developing more nuanced, context-sensitive models of mental health in politically engaged populations.
- Future studies should examine the social and political mechanisms that shape these discursive differences, including group norms, moral frameworks, and perceived legitimacy of psychological language.

ENTERTAINMENT, HUMOR AND CONSPIRACY THEORIES

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INTRODUCTION

DRIVERS OF BELIEF IN CONSPIRACY THEORIES

Conspiracy beliefs are associated with many undesirable social, political and personal outcomes (Jolley et al., 2022, Daniel Toribio-Flórez, et al., 2024). At the same time they persist as a prominent feature of public discourse and political narratives. Psychological motives driving conspiracy beliefs can be categorized as: (1) epistemic, (2) existential, and (3) social. (Douglas, Sutton, Cichocka, 2017).

HUMOR

Humor performs a variety of social functions: strengthening in-group and interpersonal bonds, deescalating tensions, self-disclosure, enforcing social norms, or reinforcing status hierarchies (Martin, 2007).

Humor can make speech more appealing and emotionally engaging but at the same time it has a potential to normalize socially problematic ideas (Mallett, et al., 2016, Thomas et al., 2020). Notably, in the context of social media humor is a commonly employed device that can facilitate quick status gain and efficient idea dissemination.

HUMOR AND CONSPIRACY THEORIES

Benign Violation Theory (BVT) proposes that things are perceived as funny when they violate a norm or a rule but in a manner that is perceived as benign rather than harmful. Conspiracy theories are definitionally transgressive as they contradict the established narratives. In this project we will investigate how perceived funniness may relate to the perception of CTs and desire to engage with them. Specifically we plan to assess the elements of BVT (e.g. harmfulness, funniness) in relation to conspiracy theories.

BELIEF AND SHARING INFORMATION

People may disseminate false or transgressive content online for many reasons, including perceived truthfulness, desire for power, social influence, attention or need for chaos. In this project we will investigate whether funniness appraisals contribute to the desire to disseminate conspiracy theories on social media.



Figure 1. Exemplary study stimuli: Non-humorous conspiracy statement (top) and humorous conspiracy statement (bottom).

RESEARCH QUESTIONS

- What types of statements do people perceive to be conspiracy theories?
- What types of conspiracy theories are perceived as funny?
- Which features of conspiracy theories make them funny?
- Does perceived funniness contribute to people's willingness to share conspiracy theories online?
- **Pilot:** Qualitative methods to explore people's perceptions of funniness and conspiratorial nature of statements.
- **Study 1:** Mixed-effects models to investigate which features of conspiracy statements predict funniness appraisals.
- **Study 2:** 2 x 2 factorial design to investigate the impact of funniness on willingness to share conspiracy statements

METHODS

ANTICIPATED OUTCOMES

This project has a potential to contribute to literature on psychological underpinnings of conspiracy beliefs. Additionally, it aims to distinguish between the psychological processes standing behind conspiracy beliefs and conspiracy theories dissemination. Finally, it may help better understand the role of humor and comedy in engagement with conspiracy theories.

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Authoritarianism and prejudice across cultures

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Background

The link between authoritarianism and various forms of prejudice has been well documented, however most of this research comes from Western countries, characterized by autonomy-oriented culture opposing authoritarian principles. It is possible that the authoritarian prejudice effect is partly attributable to threat-evoking value misalignment between authoritarian individuals and anti-authoritarian social environments. In consequence, the established link between authoritarianism and prejudice should be weaker or null in countries promoting authoritarian culture.

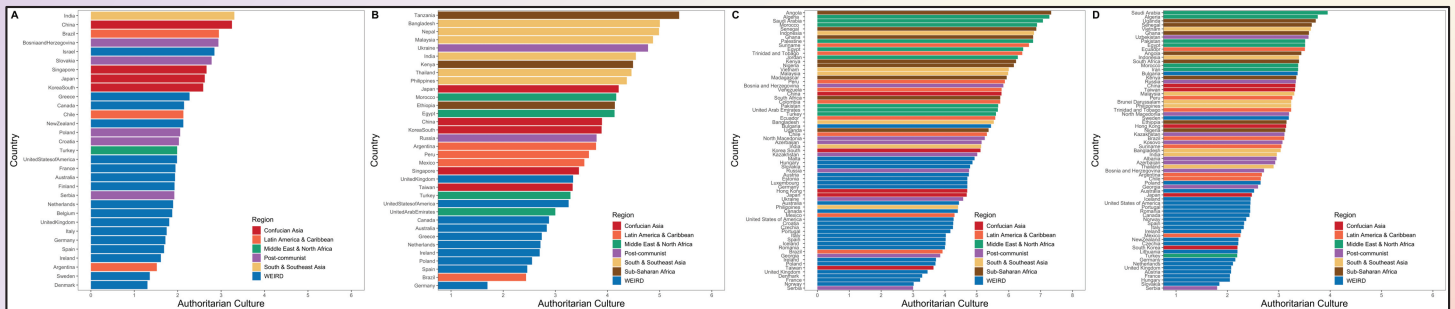
Method

Four cross-national datasets, different (proxy) measures:

- (A) Parasite Stress Survey, $k = 31$, $N = 12299$, conventionalism
- (B) Survey of Worldviews, $k = 34$, $N = 8887$, litem authoritarianism
- (C) Live Better 1, $k = 69$, $N = 16366$, conformity values
- (D) Live Better 2, $k = 67$, $N = 22039$, full 3-factor CSA scale

Measures of prejudice: acceptance of immigrants (A, C), ethnocentrism (B), feeling thermometer towards foreigners (D)
Authoritarian Culture → country-level mean of authoritarianism
Analysis: multilevel regressions with cross-level interactions

Results

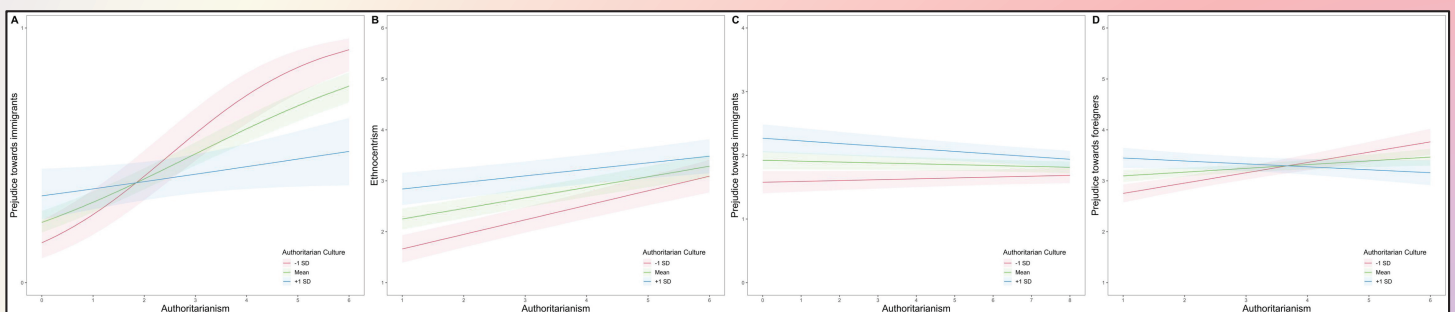
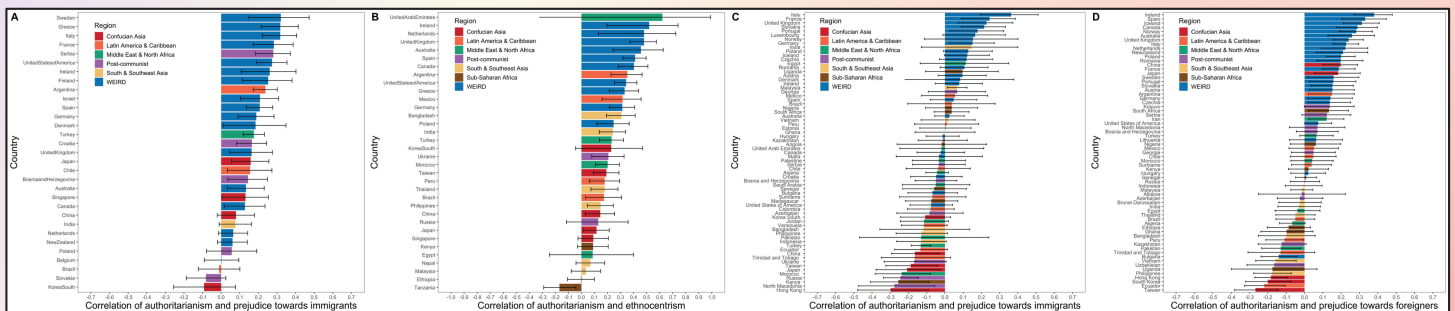


ICC = 0.22

ICC = 0.28

ICC = 0.23

ICC = 0.30



46% of random slope explained

33% of random slope explained

24% of random slope explained

47% of random slope explained

Authoritarianism functions not only as an individual difference but also a culture-level variable with 22%-30% of variance due to country differences. The authoritarianism-prejudice links were strongest in Western countries, where lowest levels of authoritarianism were observed. These results suggest that authoritarian prejudice may partly result from cultural misalignment.



With Due Respect, I Disagree: From Crisis and Conflict to Tolerance Through Online Social Norms

Dominika Gurbisz, Anna Potoczek, Eva Jaspers, Jakub Maras, Marcin Bukowski

INTRODUCTION

As communication has moved into online settings, so too have the conflicts that accompany it. In offline contexts, social norms play a fundamental role in regulating real-world disagreements. The present studies examine conversations in chatrooms where participants, who are unaware they are interacting with bots, are exposed to, or take part in constructing, an equality-based respect norm.

01

02

03

THEORETICAL BACKGROUND

- Exposure to respect norms shifts attitudes, but interactive norm formation is untested (Estevan-Reina et al., in press; Simon, et. al. 2016)
- Principle-implementation gap: abstract tolerance endorsement consistently exceeds support in concrete cases (Dixon et al., 2017).
- Specific tolerance, being context-dependent, may be a stronger predictor of behavior (Gurbisz, 2025)

RQ1

Are norms perceived in CMC?
Do effects generalise?

RQ2

Does exposure to respect norms (in CMC) shape tolerance?

RQ3

General vs. specific tolerance, does the implementation gap hold?

RQ4

Behavioral translation of general vs. specific tolerance?

METHOD



Scan me! for walkthrough of the study

Moderator

Welcome to the chat! We encourage substantive and balanced discussion.

Moderator

We would like to invite you to take part in a discussion on the situation of refugees from Ukraine in Poland.

The message:

- A. expresses respect
- B. expresses a lack of respect

Chatroom

Measures

- Respect norm perception in
 - Chatroom
 - Personal Environment
- Polish Society e.g. "Most Poles believe that Ukrainian refugees should always be treated as individuals of equal value"
- General tolerance e.g. "Ukrainian refugees in Poland should have the freedom to live as they wish"
- Specific tolerance e.g. "Ukrainian refugees in Poland should have access to social welfare programs"
- Behaviour e.g. "Would you like to subscribe to the newsletter of a foundation supporting Ukrainian refugees to learn more about this topic?"

RESULTS

Participants exposed to respect condition, compared to the lack of respect condition of the manipulation, report **stronger perceptions of respect norms** in (a) the chatroom (b) Polish society (c) personal environment.

Participants exposed to the respect condition exhibit a significantly **higher level of tolerance overall** compared to participants in the lack of respect condition.

Regardless of the condition, participants score significantly **higher on the general tolerance scale** than the specific tolerance scale.

Specific tolerance is more strongly linked with active tolerant (a) **behavioral intentions** and (b) **online behavior**, than general tolerance.

DV	Predictor	b	SE	t/z	p	95% CI
Behavioral Intentions	(Intercept)	0.63	0.20	3.17	.002**	[0.24, 1.02]
	General Tolerance	0.14	0.06	2.43	.015*	[0.03, 0.25]
	Specific Tolerance	0.55	0.06	9.81	<.001***	[0.44, 0.66]
Overall model						
Behavior	(Intercept)	-3.70	0.49	-7.50	<.001***	[-4.73, -2.78]
	General Tolerance	0.03	0.11	0.28	.781	[-0.18, 0.24]
	Specific Tolerance	0.46	0.11	4.10	<.001***	[0.25, 0.69]
Overall model						
$\chi^2(2) = 37.55, p < .001$						

Study 1: Key Takeaways

Established the respect norm-tolerance link in a semi-passive environment.

The respect-norm manipulation impacted **both general and specific tolerance**.

Although **mean levels** of general and specific tolerance **did not differ** significantly, **specific tolerance** was more strongly associated with **behavioral outcomes**.

Study 2: Key Takeaways

Replicated the respect norm-tolerance relationship in a highly interactive environment.

Strengthened the manipulation by incorporating a **voting procedure** (participant voted last out of the 6 voters: thus potential confound)

Observed substantial participant **attrition**.

Study 3: Key Takeaways

Replicated the respect norm-tolerance relationship.

Refined the voting procedure by obtaining participant vote prior to the bots.

Examined attrition and identified reluctance to click the external link as a contributing factor.

DISCUSSION

Across three experimental studies, we show that such norms can be identified, internalized, and generalized within CMC environments, and that they reliably increase both general and specific tolerance. The norm internalization persisted and remained stable as participants moved from passive observation (Study 1) to full conversational participation (Studies 2 and 3). Specific tolerance was generally a stronger predictor of behavioural intentions than general tolerance. Effects were less consistent for behavioural outcomes.

CONCLUSION

These findings highlight the importance of environments that support deliberation across disagreement and enable peaceful coexistence.

Complementary correlational evidence on respect norms and tolerance:



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Code:

The code behind the interactive manipulation can be found on github:



'SLUM DWELLERS' OF KHLONG TOEI, BANGKOK.

Welcome to Krung Thep Maha Nakhon, or Bangkok, capital of Thailand, and city of contrasts. Ancient temples stand next to shiny office towers, classy condominium complexes alternate slums, and construction workers eat at roadside stalls next to suited businessmen and -women.
(BBC News, 2019)

LOCAL URBAN COMMUNITY SOLIDARISATION IN THE FACE OF VARIOUS TYPES OF CRISES

How's Bangkok?

population estimated: **5.1M** via World Population Review
+ gathered urban area: **18.2M** via Worldometer

muangchotan (*muang* is the lowest administrative sub-division in Thailand) – a trend in Bangkok where middle class, upper-middle class, rich and super-rich are inhabiting gated neighbourhoods, separating themselves from others – at the same time noted decrease in rural-urban income inequality (Shaw, et al. 2023, 1497)

many Bangkokians spend their leisure time in shopping malls especially during summer (or dry season) – Khlong Toei's community is facing yet another shopping mall project that Port Authority of Thailand plans to pursue on formally its land, informally – where hundreds of families are living for decades

'Bangkok is one of Asia's most interesting, varied, controversial and challenging cities. It is a city of contradictions, both in its present and its past... On visiting Bangkok in 1923, the English author Somerset Maugham (questioned): 'And who can so describe a city as to give a significant picture of it? It is a different place to everyone who lives in it. No one can tell what it is' (Maugham 1995: 151). It is not surprising that the capital city of Thailand (then Siam) should have provided such a profound reflection for Maugham: for it was an enigma, combining elements of modernity [...] – its busy commercial streets, stately boulevards and European-style buildings – yet throwing up strange juxtapositions with older and indigenous ways of life – glittering temple roofs, serpentine canals and villages. In three succinct sentences Maugham had conveyed much of what postmodern scholars over the past decade have been writing volumes about – that the meanings of cities are variable. It is in the nature of great cities to provoke powerful responses from visitors and inhabitants alike: they are artefacts which function as metaphors and signs, applied to people, culture and values. Thus Bangkok has generated a variety of responses and images from insiders and outsiders... Foreign journalists, novelists and scholars gaze at Bangkok as a gaudy world centre of the sea trade – obsessing (like many tourists) on its small number of conspicuous red-light districts geared to western and foreign consumption. These responses, however one-dimensional and simplified, bespeak the tangible reality that Bangkok has become a city of considerable significance in global terms.' (Kilewe 2002)

This work

aims to show how people living in Khlong Toei, a Bangkok's district which is considered a slum, support each other by solidarisation in moments of crises such as floodings, arsons, epidemics, access to education, etc. Beside those major struggles, dwellers support each other mutually on daily basis with food distribution and space for living (which includes relaxing, parking, doing laundry). Many customs are deeply rooted in Thai culture and religion; acknowledging that would help and complete the understanding of possible reasons driving those behaviours. This work could also open discussions on:

- slum travelling, risk of romanticising poverty and western gaze;
- the importance of uniting people living in Khlong Toei in the face of relocation threat from Port Authority of Thailand (PAT);
- lack of accountability from any official authority in times of various types of crises such as floodings, or COVID-19 pandemic;
- risk of dehumanising slum dwellers by not treating them equally as other Bangkokians.

The last topic is tightly connected to Khlong Toei's history: many families were brought to modern city of Bangkok as cheap labourers from different villages around Southeast Asia region – thus many ethnicities, culture and languages were introduced to a small unit of land belonging to the monarchy. This signals us that slum dwellers are considered to be a minority group created out of other minority groups.

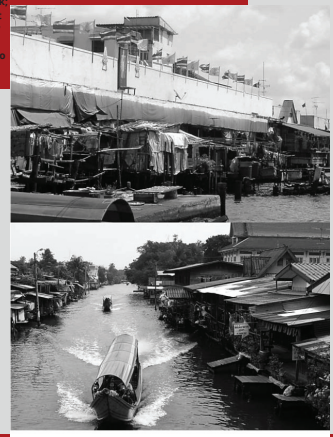


Figure 1. Bangkok (photos: upper by Ross King; lower by Kim Dovey).

Source: Dovey, King 2012, 278

Visitors to Thailand are also likely to join the tourist boats that trawl the smaller khlongs (canals) lined with informal housing extending over the water with a visible social life on the water's edge (Figure 1 (lower)). Such waterfront communities are seen as remnants of a traditional Thai authenticity that is no longer found in the streets; one can hear the tourist's say: **'this is the real Bangkok'**. The 'authentic' Thai lifestyle is consumed from the safe distance of the boat as locals bathe and hang out in the traditional open pavilions (sala) over the water and floating shops ply their trade. While dilapidation is often evident and even severe, the crowding and the real slum remains hidden. (Dovey, King 2012, 279)

How's Khlong Toei?

- **+100K people** on approx. **13 sq. km** (consider those non-registered)
- **4.4-5.6 meters** above sea level
- poverty since its establishing in 1930-50s
- land formally belongs to Port Authority of Thailand (PAT) – **no rent – no rights**
- high risk of flooding and arson due to informal building
- **formally no authority is responsible for taking action in the face of any type of crisis, such as flooding or epidemics**

Source: 2016 report 'Mapping the Khlong Toei Slum's Drainage System to Develop Strategies to Reduce the Impact of Flooding' from The Bachelor of Science in Applied Chemistry (Chulalongkorn University)



Notorious struggles in Khlong Toei

- 'legalising land and properties in the face of constant threat of enforced relocation'
- 'drainage system and access to clean water'
- 'children's problems with pinworm epidemic'
- 'poverty and children's access to education'
- 'increasing extreme heat'

Typically these illegal squatters live in small, unstable homes along the Chao Phraya river on rickety stilts. These makeshift homes are particularly at risk for damage during monsoon season when frazzled waters threaten the foundation of the main residential area. Source: 'Bangkok: The Story of Thailand's Largest Slum and Most Powerful City' (Crisis, et al., 2020)

"Today, slum dwellers **worldwide** include one out of every three city dwellers, adding up to a **billion people**. Over 90 % of slum dwellers today are in the developing world. South Asia has the largest share, **followed by Eastern Asia**, sub-Saharan Africa and Latin America (UNFPA 2008)." (Tveit, Larsen 2009, 10)

Other example of micro solidarity by food distribution among closest dwellers of Khlong Toei:



Source: Social constructions through everyday activities in external spaces: a case study of Khlong Toei community, informal settlements in Bangkok (Shoji 2023, 333-334).



Figure 2b: Dinner in one day. Each dish is shared from various dwellings (Colors correspond in the left and right pictures. This is a dwelling a short distance from 2b's location).

Conclusions

Solidarity in Khlong Toei district can be seen in many forms – from **Duang Prateep Foundation focusing specifically on Khlong Toei and funding or helping many projects** (e.g. Shoji, et al. 2023, 323; Attruangsiri, et al. 2017; Ajavarakula, et al. 2016), Khlong Toei Deejung to variety of **informal volunteer groups** (see: Sukyoyot, et al. 2026) and **mutual support among dwellers**.

Beside official help focusing on solutions for multidimensional problems such as drainage system and water pollution, Khlong Toei community is solidarising

in 'micro ways' by sharing spaces among each other's informal housing when it comes to parking, dining, laundry, etc. (see: Shoji, et al. 2023). A case study of Arjan Ya is showing how individuals, hypothetically more privileged than usual Khlong Toei's dwellers, are using their means to help each other, especially children. At the same time, there's an **ongoing case of land distribution problem which may influence the dwellers' will to engage in any helping project, especially if it requires them to temporarily relocate** (see: Nguyen, Pattanarasi 2022). To maintain trust, chances for unity and connections within Khlong Toei's community, one of the solutions could be cowering with the dwellers, constant exposure to education suited to various age groups and education level (to not overwhelm and discourage), and working with people from district to engage in funded, well-planned projects **where we can see the results and feel the changes** (see: Ajavarakula, et al. 2016). Taking into account all of the above, micro ways of solidarity should be complemented by constant cowering with dwellers and official authority, so that they will be treated with respect and felt as equal dwellers to other Bangkokians. Also, micro support among dwellers should be common and treated as fundamental but helping foundations should take care of uniting whole district to stand against e.g. relocation ideas.

A case study of Arjan Ya can also point out the risk of **romanticising Khlong Toei** – foreigners, many of them popular "backpackers" travelling on budget while coming from privileged backgrounds, meeting Arjan can view his actions and people around as "happy despite having nothing" slum dwellers that needs "nothing and still be kind to others". As Kim Dovey and Ross King write in their paper titled *Informal Urbanism and the Taste for Slums*: "The more recent revival in the use of the term 'slum' in turn reflects an imperative to not shy away from poverty, indeed to look harder at urban informality and the representations of 'slums', even their **attractions**." (Dovey, King 2012, 276). This could support the thesis on how important it is to engage actual Khlong Toei dweller in their district's community, helping projects, authorities discussions, etc.

Four videos showing moments of solidarisation by food distribution, available to watch on Arjan Ya's public Instagram profile



Videos from: July 28th, 2023 via Instagram profile; Videos from: October 14th, 2023 via Instagram profile; Videos from: August 12th, 2023 via Instagram profile; The Instagram post from May 20th, 2023



Poster in presentation form



Source: Choo, Siam - 1206160104, 1206160104

Summary of the central center of Bangkok (Slum) district, to Khlong Toei's most popular view, source: 'UPGRADING and INTEGRATION of Khlong Toei SLUM' (Tveit, Larsen 2009, 16)



Close-up photos taken in Khlong Toei, giving us a glimpse of how a regular dweller's environment could look like everyday. Source: Figure 2 from 'Wish, vulnerability, severity, and the response of urban slum dwellers to the COVID-19 pandemic' (Nguyen, Pattanarasi 2022, 606)

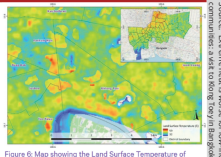


Figure 6: Map showing the Land Surface Temperature of Khlong Toei district, Bangkok for the month of April 2020 (Land Surface Temperature derivation from Landsat 8 dataset in Google Earth Engine (GEE) platform).

"According to a district official, 'It is not easy to manage COVID-19 spread in Khlong Toei Community as people here with very low income live in bad condition and underdeveloped environment'. There is no adequate waste collection system in the community. Waste bags are placed in front of homeowners' homes for the collection of volunteer community organizations. Thus, many different sorts of rubbish, including plastic bags, water bottles, and food scraps, are tossed directly into roadways and canals. The environment of the Khlong Toei slum community is shown in Figure 2." (Nguyen, Pattanarasi 2022, 606)

"[...] tens of thousands living in Bangkok's largest slum, where such daily uncertainties and fears have been amplified by government plans to evict them all and "erase" their community to make way for a riverside mall. (...) The Port Authority owns the land where the community is located, and many consider that fact the end of discussion when it comes to evicting upward of 100,000 people living there." (Coconuts bangkok 2019)



"Informal settlements, such as the Khlong Toei slum in Bangkok, are especially vulnerable to the damaging effects of flooding due to their increased exposure to the environment caused by substandard living conditions. The Khlong Toei slum is susceptible to flooding due to intense rainy seasons, relatively low elevation (The Climate of Thailand, 2012), substandard living conditions, and an inadequate stormwater drainage system. The legal status of the Khlong Toei slum is a particular concern in regards to vulnerability to flooding because there are no clear responsible authorities for addressing the threats from stormwater. The slum is home to about 100,000 people (Wechsler, 2013), whom are considered squatters on land owned by the Port Authority of Thailand (Swift, 2006). This illegal status has made it difficult for the residents to obtain basic conveniences such as waste collection and proper roads because of the government's refusal to work with illegal residences (Nelson, 2015). The Khlong Toei slum's stormwater drainage system, cannot effectively handle runoff because the Department of Arson and Sewerage has not sufficiently addressed its inadequacies. In addition, the stormwater drainage system is often clogged with waste, leading to unsanitary stagnant water and floods." (Ajavarakula 2016)

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Seeds of Solidarity: Growing Resilience Through Sustainable Food Networks

Behaviour in Crisis Lab 2026 Annual Conference | Solidarity as a Social Response to an Era of Crisis

Aleksandra Krawczyk, Ewa Kopczyńska (Institute of Sociology, Jagiellonian University)

THE CHALLENGE

Urban communities face climate instability, economic uncertainty, and instability. Grassroots food initiatives act as a source of solidarity, where people share resources, learn, and support each other.

THE BIG QUESTION

How do sustainable food networks in Krakow build solidarity and resilience in times of crisis?

OUR RESEARCH

This poster draws on in-depth interviews conducted in 2024-2025 with representatives of 10 selected initiatives, as part of a broader comparative study involving stakeholder Living Labs and interventions.

Food cooperative
Farmers' market
Urban farm
Two community gardens
Food bank & social kitchen
Zero-waste retail
Municipal greenspace authority

The data were analyzed using framework analysis, combining deductive scaling categories with inductive themes emerging from the material.

SURFIT — Scaling Urban Regenerative Food Systems in Transition — examines short food supply chains and sustainability-oriented urban food transitions across selected European contexts, including Krakow, Maastricht, Malmö, and Trento.



Scaling out - Spreading practices horizontally across people, places, and initiatives.

Scaling deep - Changing values, habits, skills, and everyday practices.

Scaling up - Increasing reach, visibility, and operational capacity.

Scaling through - Embedding initiatives in institutions, partnerships, and governance arrangements.

We use these scaling types to examine how local food initiatives grow, adapt, and become embedded across social, spatial, and institutional contexts.

What Makes Solidarity Work? Catalysts and Constraints Across Scaling Pathways

Catalysts / Enablers

Scaling out	Network connectivity and peer diffusion: exchange with similar initiatives; informal learning across the city. Public visibility and outreach: events, open days, workshops. Low-threshold participation formats: easy entry for new participants.
Scaling deep	Learning infrastructures: education, workshops, everyday practice-based learning. Stable access to space: gardens and farms as sustained learning sites. Participatory governance: member engagement and shared responsibility. Dignity-oriented social practices: inclusive routines shaping norms.
Scaling up	Public visibility and audience expansion: events, outreach, increased participation. Material infrastructures enabling operational expansion: facilities, storage, transport, equipment.
Scaling through	Institutionalized partnerships and coordination infrastructures: cross-sector cooperation, working groups, mediated access to public resources. Access to public land or premises. Institutional recognition and governance access: consultations, invitations to policy processes. Brokerage across departments and sectors.

Constraints / Limits

Volunteer capacity limits and burnout risk. Time scarcity for outreach and coordination. Space constraints: insufficient sites for replication or expansion. Organizational fragility: dependence on a few highly active individuals.
Emotional and care burden, especially in care and aid settings. Time intensity of education and participation. Limits of small teams: staffing constraints and reliance on informal labor. Tensions between inclusivity and organizational sustainability.
Limited financial and organizational capacity. Administrative burden and procedural slowdown. Regulatory environments favoring large-scale actors. Fragility of infrastructure-dependent operations.
Regulatory misfit: rules designed for large actors. Professionalization tensions: stability versus grassroots autonomy and values. Financial precarity of infrastructure-dependent operations. Dependence on volunteer labor for routine operation.

SOLIDARITY IN ACTION

1. Solidarity is everyday and embodied (gardening, volunteering, food sharing)
2. Food networks build social cohesion
3. Resilience depends on infrastructure (spaces, kitchens, logistics)
4. Institutional support is uneven (regulatory misfit, resource precarity)

WHY FOOD NETWORKS MATTER

Solidarity grows when people connect, share, and care. Strong food networks create stronger, more resilient communities.

MAIN TAKEAWAY

Sustainable food networks in Krakow contribute to crisis response not only by providing food or promoting sustainability, but by building everyday infrastructures of solidarity: shared spaces, food redistribution, collective decision-making, education, trust-based networks, and institutional brokerage.

Yet their transformative potential remains uneven. Many initiatives face financial precarity, dependence on volunteer labour, limited access to space, regulatory barriers, and selective institutional recognition. Solidarity in urban food systems is therefore both practical and political: it is produced through everyday cooperation, but its durability depends on infrastructure, legitimacy, and institutional support.



FROM THREAT TO ACTION: THE ROLE OF COLLECTIVE NARCISSISM IN BEHAVIORAL RESPONSES TO IMMIGRATION THREAT

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Theoretical Framework

Although concerns about immigration are widespread across many Western democracies, the Italian case represents a particularly interesting context for examining their psychological consequences (Barone et al., 2016). Over the last three decades, Italy has undergone a rapid demographic transformation, turning into one of the main destinations for migrants in Southern Europe (Colucci, 2020). The salience of immigration is reflected not only in public opinion but also in the strategic positioning of political actors, particularly on the populist right, who have frequently framed immigration in terms of national vulnerability (Barone et al., 2016; Ambrosini, 2025).

According to Intergroup Threat Theory (Stephan & Stephan, 2000), perceived threats can be distinguished into realistic threats, which concern material resources and physical safety, and symbolic threats, which target the ingroup's values, traditions, and cultural identity. Immigration is often framed by right-wing parties as simultaneously threatening both domains, by increasing competition for resources and challenging national values (Schmuck & Matthes, 2017).

Research suggests that both realistic and symbolic threats predict increases in collective narcissism (Guerra et al., 2022), defined as a belief in the exaggerated greatness of one's ingroup (Golec de Zavala et al., 2009). Collective narcissism has traditionally been linked to antagonistic intergroup outcomes, including hostility, retaliation, and opposition to outgroups perceived as threatening (Golec de Zavala & Lantos, 2020; Guerra et al., 2022). At the same time, it is generally negatively associated with solidarity-based collective action, indicating lower willingness to support disadvantaged outgroups (Górska et al., 2020).

From this perspective, individuals may endorse collective narcissism in response to perceived threat, as a way to reaffirm and protect their identity. This process may in turn motivate different forms of collective action and helping behaviors.

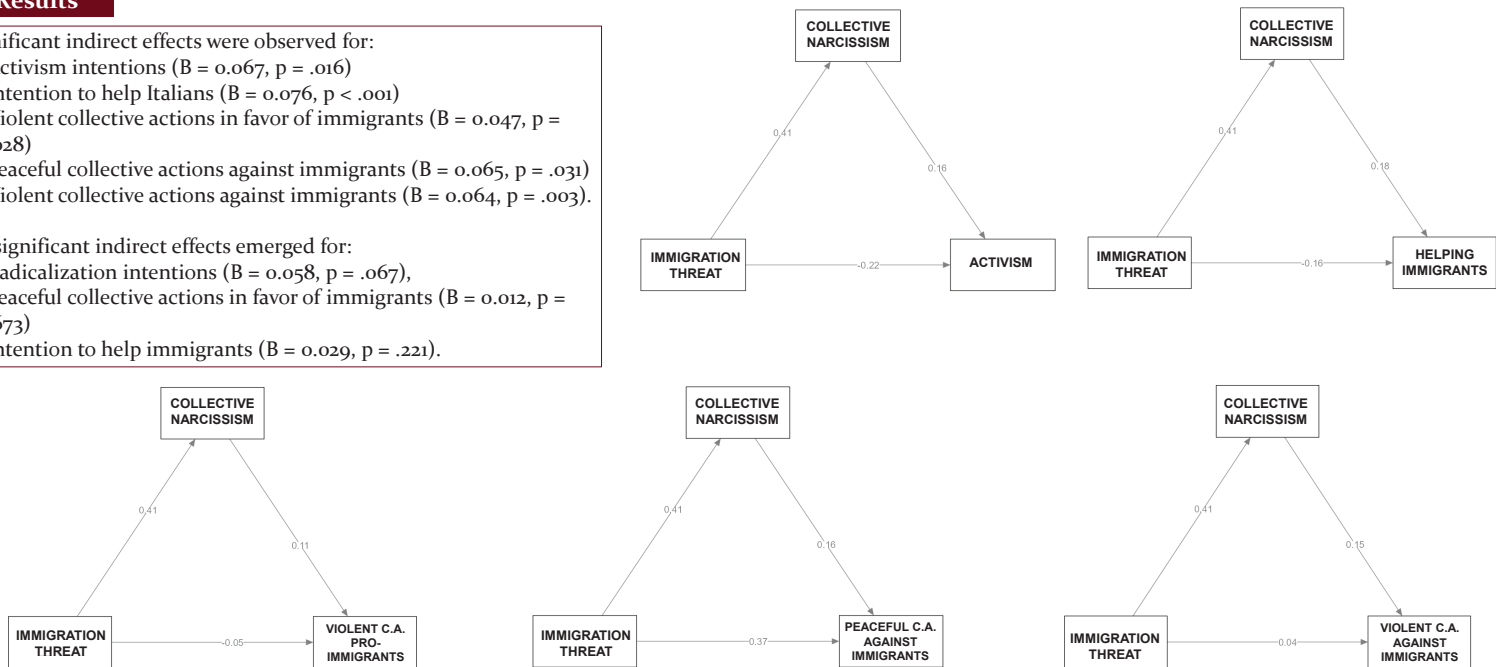
Results

Significant indirect effects were observed for:

- Activism intentions ($B = 0.067$, $p = .016$)
- Intention to help Italians ($B = 0.076$, $p < .001$)
- Violent collective actions in favor of immigrants ($B = 0.047$, $p = .028$)
- Peaceful collective actions against immigrants ($B = 0.065$, $p = .031$)
- Violent collective actions against immigrants ($B = 0.064$, $p = .003$).

No significant indirect effects emerged for:

- Radicalization intentions ($B = 0.058$, $p = .067$),
- Peaceful collective actions in favor of immigrants ($B = 0.012$, $p = .673$)
- Intention to help immigrants ($B = 0.029$, $p = .221$).



Discussion and Conclusions

Consistent with Intergroup Threat Theory, perceived immigration threat positively predicted collective narcissism. In turn, collective narcissism was associated with a broad range of behavioral intentions, including activism, helping fellow Italians, and different forms of collective action.

Interestingly, the pattern of results suggests that collective narcissism is not limited to intergroup hostility: it was positively associated with ingroup-oriented helping intentions, indicating a tendency toward protective or compensatory behaviors directed at the ingroup.

At the same time, collective narcissism also predicted some forms of collective action directed against immigrants, as well as, unexpectedly, violent collective action in favor of immigrants. Taken together, these findings suggest that collective narcissism may increase general motivational engagement in collective action under conditions of perceived threat, rather than exclusively shaping the direction (pro- vs. anti-outgroup) of such behaviors.

Overall, the results point to collective narcissism as a threat-sensitive mechanism that amplifies collective mobilization, shaping both ingroup protection and participation in intergroup conflict in complex and context-dependent ways.

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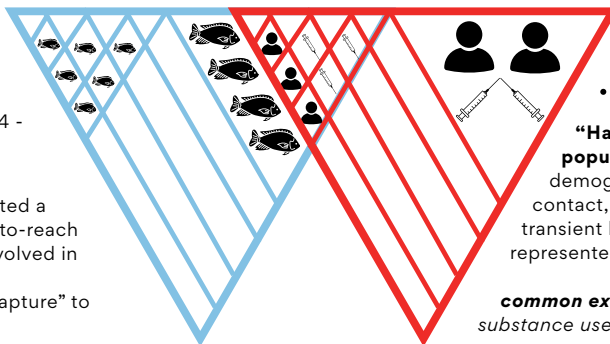
HOW TO COUNT INVISIBLE CHILDREN?

CAPTURE-RECAPTURE: INTRODUCTION

DR HAB. MAŁGORZATA MICHEL, PROF. UJ, ZOFIA STANISŁAWEK, ALEKSANDRA RYDEL

COUNTING ONLY FISH?

- Originally developed for wildlife biology (tracking fish in 1917).
- First applied to human health in 1949 to estimate birth and death rates.
- First use of capture-recapture in Poland 1994 - estimating the number of problematic drug users.
- New challenges facing civilization have created a need to apply this method to estimate hard-to-reach populations, such as migrants or children involved in armed conflicts.
- It is a reason why we are trying "capture-recapture" to count street children.



HARD TO REACH POPULATIONS

- Capture-recapture found its use in social studies.
- especially in estimating **hidden populations**.

"Hard-to-reach populations (HTR)/hidden populations":

demographic groups that are difficult to locate, contact, or interview due to geographical isolation, transient living situations, or social stigmas. Often not represented in institutional records and registers.

common examples: *unhoused populations, individuals with substance use disorders, and street children.*

The process of gathering samples and reaching hidden populations is based around network sampling and the idea of social networks - often used approaches:

- Snowball sampling - participants use their social networks and recruit their peers.
- RDS (Respondant Driven Sampling) - more statistically balanced version of snowball sampling, uses additional incentives during recruitment.

METHODOLOGY

- Take a first sample (Capture 1) and mark individuals.
- Release them and take a second sample (Capture 2).
- Estimate total population (N) by multiplying the sizes of the two samples and dividing by the number of recaptured individuals.

KEY ASSUMPTIONS FOR ACCURACY

1. The population is closed.
2. Individuals can be matched between samples.
3. On each of the sampling occasions, each individual has the same chance of being sampled.
4. The samples are independent.

COUNTING (INVISIBLE) STREET CHILDREN:

According to the Council of Europe "Street children" are individuals under the age of 18 who spend a significant amount of time living or surviving in a street environment. While they may not have been born on the streets and often have a registered home with their parents, their primary, day-to-day needs are met in public spaces.

Where they spend their time:

- Streets and backyards
- Gateways and stairwells
- Basements and attics
- Abandoned buildings

For this reason, it is so difficult to precisely define the group referred to as "street children" in our cultural context.

UNICEF estimated that there are between 90 and 150 mln street children worldwide. The European Commission makes a similar estimate. However the exact number is not known, it depends on the conditions in each country.

MAKING CHILDREN VISIBLE



CONCLUSIONS

- capture-recapture allows using multiple sources during estimation.
 - respondents gathered through network sampling
 - information from institutional records and registers

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RECOMMENDATIONS

- Incorporation of the capture-recapture method in estimating street children could strongly empower practical sectors like street-working and non-governmental organizations by giving more accurate numbers to estimate needed help and fundings.
- We could stop using the term "capture" when referring to children, as it is dehumanising. Terms like "sampling-resampling" or "multiple-systems estimation" are more appropriate for social science
- Capture-recapture allows us to "see" the invisible. It is a resource-efficient tool that, when combined with social methods like RDS, can form better solutions for children than census or official government lists.



From Cannabis to Conspiracy: The Mediating Role of Conspiracy Mentality in THC-Paranoia Links

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Introduction

- **Conspiracy Mentality** is a generic tendency to view major world events as the result of secret plots by malevolent groups (Swami et al., 2010).
- **Paranoid Thoughts** revolve around beliefs of imminent personal harm, malevolent intent from others, and delusions of reference (Freeman, 2006).

Shared Mechanisms vs. Fundamental Divergence:

Both constructs share identical cognitive heuristics, such as the "jumping to conclusions" bias. However, they diverge behaviorally and focus on different targets:

- **Paranoia:** Self-referenced threats → typically leads to social withdrawal.
- **Conspiracy Mentality:** Collective threats → closely linked to anti-system attitudes and non-normative behaviors (Douglas et al., 2019)

The Literature Gap & Research Objective:

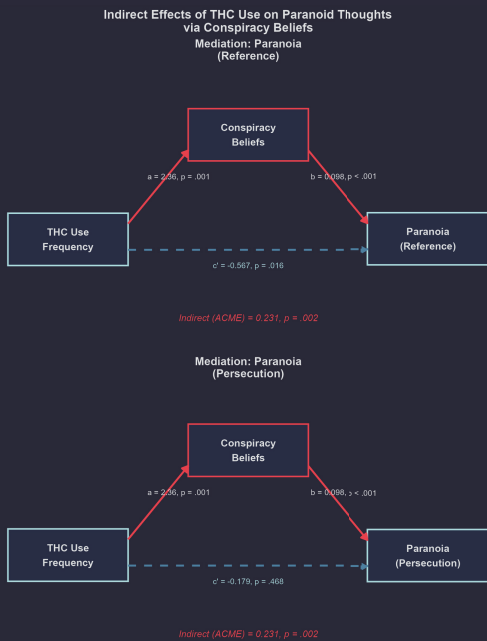
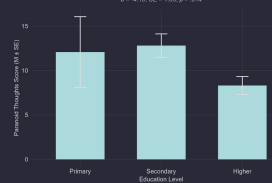
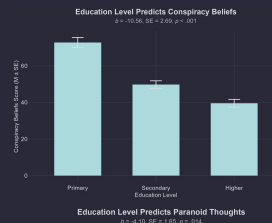
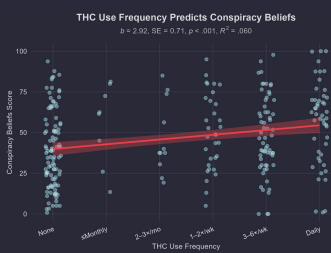
The use of cannabinoids (THC) is robustly linked with paranoia (Murri et al., 2025), yet its connection to conspiracy beliefs remains largely unexplored. Given their theoretical overlap, a bidirectional relationship between paranoia and conspiracy mentality suggests a possible mediating pathway between THC use and conspiracy beliefs via paranoia-related mechanisms. To address this gap, the present study investigates the direct association between regular THC use and conspiracy mentality, while exploratory mediation analyses test the underlying mediation mechanisms connecting these constructs.

Method

A total of 254 adult participants (aged 18 and older) took part in an online survey. After completing a demographic questionnaire, participants reported their frequency of THC use and completed a battery of psychological measures administered in a fixed order.

- Beliefs in conspiracy theories were assessed using the Polish translation of Conspiracy Mentality Questionnaire (CMQ).
- Paranoid ideation was evaluated with the Revised Green et al. Paranoid Thoughts Scale (R-GPTS), capturing two distinct dimensions: persecutory ideation and ideas of reference. Finally, participants were debriefed regarding the true purpose of the study.

Results



Conspiracy Mentality was positively correlated with both Paranoid Thoughts subscales: ideas of reference ($r = .31$, $p < .05$) and persecution ideation ($r = .28$, $p < .05$), as well as with frequency of THC use ($r = .24$, $p < .05$). However, Paranoid Thoughts were not significantly associated with use of THC ($p > .05$). Regression analyses revealed that frequency of THC use significantly predicts Conspiracy Mentality ($B = 2.36$, $SE = 0.73$, $p = .001$), while controlling for demography. Education turned out to be a significant negative predictor of both Paranoia ($B = -4.18$, $SE = 1.66$, $p = .01$) and Conspiracy Mentality ($B = -10.56$, $SE = 2.69$, $p < .001$). Mediation analyses of both paranoia scales revealed the inconsistent mediation effect of THC use on ideas of reference via conspiracy beliefs ($ACME = 0.231$, $p = .002$; $ADE = -0.567$, $p = .016$; Total Effect = -0.337 , $p = .126$) and indirect-only on persecutory ideation ($ACME = 0.231$, $p = .002$).

Discussion

Key Findings:

- As predicted, frequency of THC use was associated with conspiracy mentality, exhibiting a clear linear trend but, surprisingly, it was not associated with paranoia.
- Exploratory analysis revealed an inconsistent mediation model, highlighting a bridging effect of conspiracy mentality between THC use and paranoid thoughts.
- The opposing sign of the direct effect of THC on ideas of reference indicates a suppression effect, suggesting an unmeasured variable acts as an inhibitory force within this mechanism.

As this study allows for correlational conclusions, a potential explanation of these effects may lie in the link between conspiracy mentality and non-normative behaviors. Because Poland enforces strict cannabis prohibition, individuals with elevated conspiratorial thinking might be more inclined to deliberately seek out an illegal substance, while simultaneously being prone to developing paranoid ideation.

Future Directions & Limitations:

- Longitudinal designs are required to isolate the direct negative paths that currently suppress the total effect of THC on paranoia.
- Establishing the exact direction of these dynamics remains crucial: does THC use drive conspiratorial worldviews, or do the psychological components of a conspiracy mentality predispose individuals to consume cannabis?

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Drinking From The River

Effects of Political Trust, Conspiracy Beliefs, and Leaders' Identity
in Shaping Water Use and Collective Action Intentions during the Basilicata Water Crisis

Giovanni Telesca (Jagiellonian University in Kraków) & Marika Rullo (University of Siena)



Basilicata Water Crisis

- Severe water crisis in 2024, driven by prolonged drought and infrastructure inefficiencies
- Water rationing affected approximately 140,000 residents in the Potenza province
- Camastra dam (right image), the primary water supply, was replaced with water from a nearby river
- Water was declared safe to drink after treatment by the authorities
- Widely perceived as risky due to pollution concerns, limited transparency, low public trust

"Why doesn't our president pour himself a nice glass in front of everyone and say that the water is good?"

-FB comment by a resident



Participants

- N = 270 residents of the affected areas
- 71.5% women, 25.6% men,
- Mage = 47.08 (SD = 12.82)
- 68.5% employed
- Online survey administered during first week following the switch of water supply (25 Nov – 5 Dec 2024)
- Snowball sampling via social media (FB / Instagram)

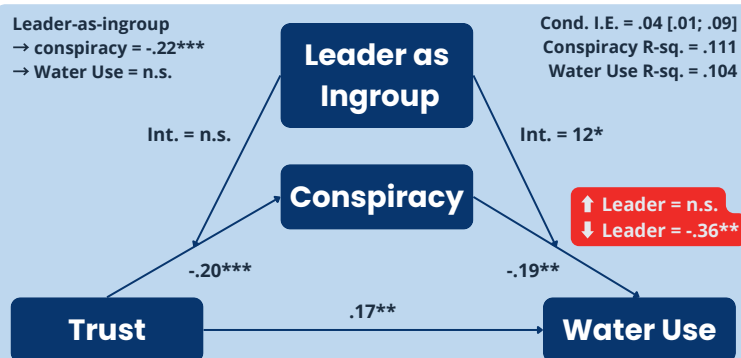
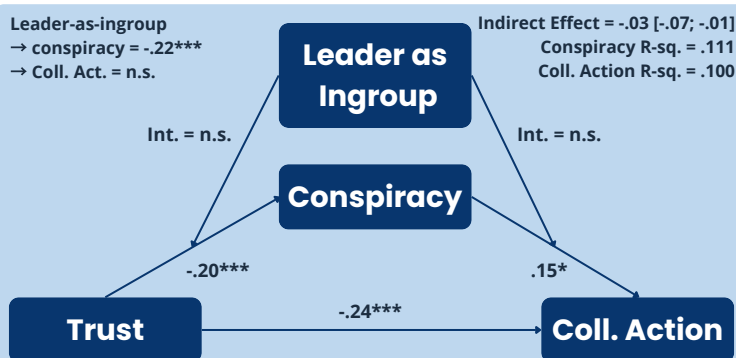
Objective / Hypotheses

To examine if political trust and conspiracy beliefs shape river-sourced water use and collective action intentions, and if perceptions of political leaders as ingroup buffers these effects.

- H1 – Higher political trust → greater water use intentions, lower collective action intentions.
- H2 – Stronger conspiracy beliefs → lower water use intentions, higher collective action intentions.
- H3 – Conspiracy beliefs mediate the effect of trust on both outcomes.
- H4: Leaders-as-ingroup perception buffers these effects.

Measures

- Political trust: 6 items, M = 1.07, SD = 1.04
- Conspiracy about crisis: 3 items, M = 6.06, SD = 1.13
- River water use intentions: drinking, cooking, washing food, hygiene, etc.; M = 4.75, SD = 1.83
- Leaders as ingroup: 3 items, M = 3.22, SD = 1.64
- CA intentions: 6 items, M = 5.01, SD = 1.47
- Likert (1–7), Sum(Water Use)



Discussion

Trust associated with **+ water use / - collective action** directly and through lower conspiracy beliefs

Opposite pattern for conspiracy belief: **-water use / + collective action**

Leaders-as-ingroup **directly affects conspiracy belief** and **buffers effect of conspiracy beliefs on water use**, but has **no effect on collective action**

Practical Implications

Build and maintain institutional trust to limit conspiracy-based explanations

Emphasize shared identity ("we're in this together") to foster cooperation

Reduce perceived distance between leaders and affected communities

Identity-based strategies alone don't curb protest they need to be paired with transparency and accountability

Strenght / Limitations

Real-time data collection during an unfolding crisis, direct relevance for crisis governance and communication

Distinction between compliance (water use) and protest (collective action)

Cross-sectional, self-report design
Snowball sample, limited generalizability

Single, narrow assessment window right after the source switch

A GLOBAL SURVEY MAPPING MOTIVATIONAL READINESS IN CRISIS ENGAGEMENT ACROSS CULTURES

The study will be conducted within the
Psychological Science Accelerator (PSA)
a global network of researchers across institutions and cultures.

We aim to reach **60+ countries** and **30,000+ participants**
around the globe.



**What motivates people to engage with global crises?
How does this vary across cultures and contexts?**

RESPONSIBILITY
TRUST
SOCIAL NORMS
PERCEPTIONS
EMOTIONS
IMPACT



WANT
MOTIVATIONAL
READINESS
EXPECTANCY



COLLECTIVE ACTIONS
WILLINGNESS TO ACT
SUPPORT FOR POLICIES

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SOCIAL WORKERS RELATION WITH POLISH SYSTEM OF SOCIAL AID

Sociological analysis of collective identity
and institutional power

AFFILIATION



INTRODUCTION

Relation between social workers and the system in which they provide social aid is a complex social phenomena. Because of both historical and modern day tension, polish social workers often struggle to fully thrive in their environments, finding themselves in a difficult role of mediators between the victims of exclusion and the system that excluded them. Thus, it is critical for social workers to examine and reflect on their position within the system in order to both improve their ability of providing social aid and also to make sure that they receive adequate appreciation for their work.

METHODOLOGY

- Firstly, a total of 18 short, explorative interviews with social workers was conducted, regarding their own definition of social work and their perception of social work
- Secondly, I conducted group interviews with the staff of 6 welfare centers and 2 expert interviews with chairmen of polish social workers trade unions
- Lastly, I conducted observation of a collective dispute between the workers of a welfare center and the government,

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OBJECTIVES AND RESEARCH POSITIONALITY

The research was conducted from an engaged researcher's perspective, in collaboration with Polish Union Federation of Social Workers. Thus, besides answering research questions, the research was also conducted in a manner that aimed to empower and activate its participants, in a way that would hopefully lead to the improvement of polish social worker's working conditions.

RESEARCH QUESTIONS

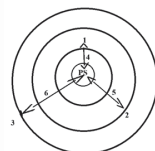
1. What is the role of understanding in the relations that social workers form with their clients?
2. How do institutional requirements affect the practice of social work?
3. What are the characteristics of social workers' position within the system of normative reproduction?
4. What are the characteristics of collective identity formed by social workers?

THEORETICAL FRAMEWORK

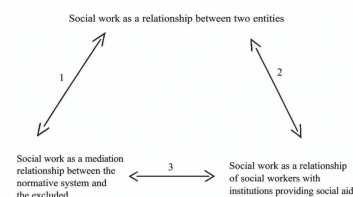
Based on social theory mentioned below and 18 preliminary interviews I decided to conceptualize social work as a relation, divided into 3 interconnected levels:

- a) Relation between social worker and their clients (Merleau-Ponty's phenomenology, Rosa's resonance theory)
- b) Relation between social workers and an institution, which supervises them, eg. individual welfare centers (Also Rosa, Granosik)
- c) Relation between the collective identity of social workers and the larger systems of normative reproduction (Bourdieu and Wacquant, Heidegger)

These 3 levels of structural conditions would further influence any collective identity and actions that social workers could undertake as a group (Castells and Touraine).



PS - Social worker's as subject with agency
1 - Social work (SW) as relation between social worker and their clients
2 - SW as relation between social workers and the larger systems of normative reproduction
Connections:
4 - Understanding built both on academic and life knowledge
5 - Governance of social work
6 - Power during practice pedagogical work, social position



- 1 - Authority and pedagogical action on one side, and on the other side resonant and understanding attitudes that may make execution of potential sanctions difficult
- 2 - Influence of requirements that form relationships with clients, and on the other side the matching of strict procedures with direct contact with the client
- 3 - Influence of institution-given norms and their reproduction during social work, shaping systems of normative management and social work procedures (e.g., right to social assistance, organizational culture)

SOME OF THE FINDINGS

1. Knowledge in social work is constantly being modified and constructed by the ongoing merger of informations, coming from both academia, contacts with clients and social workers life experience.
2. Position of social workers as part of the governing body combined with social workers employing their "life knowledge" during practice translated to social work fitting the definition of pedagogical action, thus participating in social reproduction.
3. Institutions exploit (sometimes openly) social worker's innate need of providing aid to the excluded to not treat them adequately in terms of workers' rights
4. The dominating form of collective identity seemed to be the identity of resistance, with the respondents feeling repressed and stigmatised. Interestingly, their presumed idea of how social workers are perceived seemed to differ significantly, towards the negative side, from representative data.
5. Habitat of social workers seemed to discourage any attempts of labour struggles, although some individuals have managed to break free from that, which was another interesting phenomena.
6. The above context led to respondents being reluctant of starting any collective disputes, instead wanting to focus on improving profession's PR - an attitude one expert referred to as "servility".