



HAL
open science

Cultural logics of honor, face, and dignity as moderators of the relationship between group process and pro-migrant collective action intentions

Tomasz Besta, Emma Thomas, Goksu Celikkol, Michal Olech, Pawel Jurek, Martijn van Zomeren, Maura Pozzi, Carlo Pistoni, Marek Palace, Gulcin Akbas, et al.

► **To cite this version:**

Tomasz Besta, Emma Thomas, Goksu Celikkol, Michal Olech, Pawel Jurek, et al.. Cultural logics of honor, face, and dignity as moderators of the relationship between group process and pro-migrant collective action intentions. *Current Research in Ecological and Social Psychology*, 2025, 9, pp.100234. <10.1016/j.cresp.2025.100234>. <hal-05187097>

HAL Id: hal-05187097

<https://hal.science/hal-05187097v1>

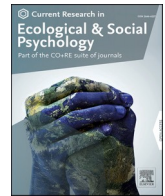
Submitted on 28 Jul 2025

HAL is a multi-disciplinary open access archive for the deposit and dissemination of scientific research documents, whether they are published or not. The documents may come from teaching and research institutions in France or abroad, or from public or private research centers.

L'archive ouverte pluridisciplinaire HAL, est destinée au dépôt et à la diffusion de documents scientifiques de niveau recherche, publiés ou non, émanant des établissements d'enseignement et de recherche français ou étrangers, des laboratoires publics ou privés.



Distributed under a Creative Commons CC BY-NC-ND 4.0 - Attribution - Non-commercial use - No Derivative Works - International License



Cultural logics of honor, face, and dignity as moderators of the relationship between group process and pro-migrant collective action intentions

Tomasz Besta^{a,*}, Emma Thomas^b, Goksu Celikkol^a, Michał Olech^z, Paweł Jurek^a, Martijn van Zomeren^u, Maura Pozzi^r, Carlo Pistoni^r, Marek Palace^c, Gulcin Akbas^d, Julia C. Becker^e, Maja Becker^f, Tymofii Brik^g, Maria Chayinska^h, Makiko Deguchiⁱ, Sandesh Dhakal^j, Kaltrina Kelmendi^k, Anna Kende^l, Natasza Kosakowska-Berezecka^a, Soledad de Lemus^m, Paul Le Dornat^f, Angela K.-y. Leungⁿ, Sarah E. Martiny^o, Rie Mizuki^x, Danny Osborne^p, Raja Intan Arifah binti Raja Reza Shah^s, Pravash Kumar Raut^t, Saba Safdar^q, Katherine Stroebe^u, Dijana Sulejmanović^v, Eugene Y.J. Tee^s, Gonneke Ton^{u,ab}, Özden Melis Uluğ^{w,aa}, Ana Urbiola^m, Anna Włodarczyk^y

^a University of Gdańsk, Poland

^b Flinders University, Australia

^c Liverpool John Moores University, United Kingdom

^d Atılım University, Turkey

^e Osnabrück University, Germany

^f CLLE, Université de Toulouse, CNRS, UT2J, France

^g Kyiv School of Economics, Ukraine

^h University of Messina, Italy

ⁱ Sophia University, Japan

^j Tribhuvan University, Kathmandu, Nepal

^k University of Prishtina, Kosovo

^l ELTE Eötvös Loránd University, Budapest, Hungary

^m University of Granada, Spain

ⁿ Chinese University of Hong Kong, PR China

^o UiT The Arctic University of Norway, Norway

^p University of Auckland, New Zealand

^q University of Guelph, Canada

^r Catholic University of the Sacred Heart, Milan, Italy

^s HELP University, Malaysia

^t Trichandra Campus, Tribhuvan University, Nepal

^u University of Groningen, The Netherlands

^v University of Bihać, Bosnia and Herzegovina

^w University of Sussex, United Kingdom

^x Iryo Sosei University, Japan

^y Universidad Católica del Norte, Chile

^z Medical University of Gdańsk, Poland

^{aa} Clark University, USA

^{ab} Utrecht University, The Netherlands

ARTICLE INFO

Keywords:

Honor
Face
Dignity
Collective action

ABSTRACT

Although group identification, efficacy, and injustice appraisals are well-established predictors of collective action support, contextual factors are rarely examined. We address this oversight in preregistered study by testing whether country-level norms moderate the relationships identity, anger at injustice, and efficacy have with support for pro-immigrant solidarity collective action using data from 22 countries ($N = 4615$). Given that cultures that emphasize honor and face prioritize harmony and social cohesion over conflict, we expected that

* Corresponding author.

E-mail address: tomasz.best@ug.edu.pl (T. Besta).

<https://doi.org/10.1016/j.cresp.2025.100234>

Received 1 November 2024; Received in revised form 19 July 2025; Accepted 22 July 2025

Available online 23 July 2025

2666-6227/© 2025 The Authors. Published by Elsevier B.V. This is an open access article under the CC BY-NC-ND license (<http://creativecommons.org/licenses/by-nc-nd/4.0/>).

Group identification
 Cross-cultural psychology
 Migration

honor codes and face orientation would attenuate the links identity, injustice, and efficacy have with collective action support. Results showed that identification, efficacy, and anger at injustice were linked to collective action intentions in most countries, but honor codes attenuated the relationship between anger and collective action intentions. We further discuss the implications and limitations of these results in light of cross-cultural studies of pro-immigrant attitudes and actions. Overall, our findings complement research on predictors of collective action and the dual-chamber model of collective action by presenting potential cultural constraints.

Introduction

With collective movements gaining momentum worldwide (Carvacho et al., 2023), there is growing interest in understanding the psychological mechanisms that shape intergroup behavior. In recent years, there has been an increasing effort in investigating what motivates group actions, while taking into account cultural and contextual factors (Besta et al., 2024; Fischer et al., 2017; Kosakowska-Berezecka et al., 2020; Thomas et al., 2019; Thomas et al., 2022; Urbiola et al., 2022; van Zomeren, 2015; van Zomeren and Louis, 2017). Nevertheless, cross-cultural predictors of collective action (i.e., actions taken by group members to improve the conditions of the in-group as a whole or in solidarity with the disadvantaged member of another group) remain understudied (Kosakowska-Berezecka, Besta, et al., 2020; van Zomeren and Louis, 2017), and it is an ongoing debate whether they are generalizable across cultures. Indeed, researchers have observed that most concepts have been developed in the WEIRD (Western, Educated, Industrialized, Rich, Democratic; Henrich et al., 2010) societies. As such, efforts to validate these mechanisms across cultures have become increasingly popular (Besta et al., 2024; Fischer et al., 2017; Kosakowska-Berezecka et al., 2020; Thomas et al., 2019; Urbiola et al., 2022; van Zomeren, 2015; van Zomeren and Louis, 2017).

In their most recent synthesis of 1235 effects (with over 123,000 participants), Agostini and van Zomeren (2021) confirmed the prevalence of the four key motives (moral conviction, group identity, injustice appraisal, and group efficacy) for acting collectively on behalf of one's group across different groups, contexts, and cultures. However, the authors also found some cross-cultural constraints in the strength of these associations. Using country-level data on Hofstede's (2010) dimensions and Schwartz's (2007) cultural values, Agostini and van Zomeren (2021) found that group identification had a weaker impact on collective action in more collectivistic (vs. individualistic) cultures, in countries with stronger hierarchies (vs. egalitarian), and in cultures with long-term (vs. short-term) orientation. These small but robust findings on cross-cultural differences reveal important cross-cultural constraints to collective action that require further investigation.

To these ends, an emerging literature indicates that culture may play a role in shaping motives for collective action, particularly actions that support values and norms consistent with cultural logic (Drury and Travaglino, 2020; Travaglino et al., 2015; 2016) or open confrontations to address sexism (Fischer et al., 2017). In the present study, we build on Agostini and van Zomeren's (2021) investigation of cross-cultural variances in collective action by proposing that the cultural framework of face, honour, and dignity (Leung and Cohen, 2011) can serve as a useful framework for examining how cultural norms can regulate the motivators of collective action - particularly when such action is undertaken on behalf of disadvantaged groups, such as immigrants. This framework provides a nuanced understanding of how different cultures approach social interactions, reputation, and conflict resolution—factors that are critical to explaining collective behavior related to group dynamics and responses to conflict.

Consistent with this argument, Radke et al. (2020) proposed that advantaged groups may be motivated to engage in solidarity-based collective action (i.e., collective action on behalf of others) for several reasons: (a) to improve the status of disadvantaged groups (provided that their own group's status remains secure), (b) to fulfill their personal needs, and (c) because such actions are consistent with their moral

values. In this study, we examine solidarity-based collective action (for previous research on this form of collective action, see, e.g., Saab et al., 2015; Wiley, 2012). In particular, we focus on collective action in solidarity with immigrants—a topic that is becoming increasingly relevant given the global rise of alt-right movements rooted in anti-immigrant sentiment (e.g., Ekman, 2022). To our knowledge, this is the first time all three cultural logics (dignity, honor, and face, Leung and Cohen, 2011) are examined in relation to collective action for immigrants, by utilising data from 22 countries with varying levels of endorsement of these cultural logics. Thus, we explore how these cultural logics moderate the associations between identity, efficacy, and anger at injustice with collective action in support of immigrants across these 22 diverse cultural contexts.

Honor, dignity, and face cultures

Whereas cultural value theories such as Hofstede's (2010) and Schwartz's (2007) focus primarily on the social structure of the culture (i.e., whether its independent or hierarchical), Leung and Cohen (2011) argue that cultures can also be classified under three distinct logics—dignity, honor, and face—based on how individuals respond to insults, social transgressions, and group-based injustices. Taking this approach has advantages over other cultural value theories that may focus more broadly on individualism vs. collectivism or power distance, as these older approaches overlook how cultural values shape responses to conflict and group identity. Because the face, honor, and dignity cultures framework directly focuses on issues such as reputation, morality, rationality, conflict resolution, punishment, and social interactions, it is a particularly relevant framework for research examining cross-cultural variations in how different groups engage in collective action where issues like honor, shame, and group solidarity often drive behaviors. Thus, it is essential to utilize such a perspective while examining cross-cultural variation in the key predictors of collective action.

According to Leung and Cohen (2011), within the three cultural logics (dignity, honor, and face), the basis of an individual's self-worth varies along the social order and structure of the culture (Aslani et al., 2016). Dignity cultures (e.g., France) value self-interest and autonomy, and all individuals are theoretically equal and, therefore, have an inner worth that is independent of the opinions and evaluations of others (Ayers, 1984). People within dignity cultures are thus expected to follow their internal standards and are less influenced by other people. Leung and Cohen (2011) argue that the dignity logic is similar to Western cultures in that it emphasizes that individual achievements and reputation are not granted externally by others, but rather, by the individual's own evaluations and standards. On the other hand, self-worth in face cultures (e.g., Japan) is based on the evaluations of others and the fulfillment of socially imposed obligations. These obligations go hand in hand with the status of individuals in social hierarchies - by having low-status groups fulfill their duties and high-status groups assume their responsibilities and protect others, harmony and cooperation in society are achieved (Leung and Cohen, 2011). In such cultures, the emphasis is on "face" - all individuals, regardless of their status in society, try not to lose face by valuing hierarchy, showing humility, and seeking harmony. Within the individualism-collectivism continuum, face logic is more closely aligned with collectivistic cultures. Finally, honor cultures (e.g., Pakistan) emphasize the "honor" which must be claimed and, at the same

time, paid by others. Thus, honor logic differs from the other two logics in that self-worth is based on both internal and external factors. In contrast to face cultures which are characterized by more stable hierarchies, honor cultures have more unstable and dynamic hierarchies which lay the groundwork for a culture that emphasizes the protection of individuals and their reputations in times of need, as well as the punishment of those responsible for grievances. Thus, through competition, one's honor can be gained or taken away.

Since its inception, "cultural logics" have been used as a framework to examine cultural differences in violent reactions and aggression (Severance et al., 2013), and to analyze humor as a response to provocation (Krys et al., 2017). More recently, Smith et al. (2021) showed that cultural logics at the group-level contribute to explaining people's actions in ways that go beyond the individual-level effects. At the group level, various associations have been found between cultural logics and other variables. For example, dignity logic is characterized by high levels of consistency and relational mobility; face logic is characterized by low expressiveness and limited relational mobility; and honor logic is defined by low self-restraint and a strong emphasis on honor-related values (Smith et al., 2021). There is also some evidence that the endorsement of different cultural logics impacts intergroup relations, including hostile reactions to outgroup aggression (Barnes et al., 2012), general negative outgroup perceptions (e.g., Levin et al., 2015), and as a framework for understanding intergroup relations in different contexts with different historical and political struggles (Uskul et al., 2023). For example, Psaltis et al. (2023) found that individuals from different cultures may have different attitudes and preferences for retributive justice, whereas Ceylan-Batur and Uskul (2022) found that cultural logics may determine emotional and behavioral responses to threatening situations. Thus, recognizing culturally shaped factors that may impact the links social identity, perceptions of injustice, and beliefs about group efficacy have with collective action intentions may broaden our understanding of how the motivations for collective action vary across cultures.

Predictors of collective action

Since its development, the Social Identity Model of Collective Action (SIMCA; van Zomeren et al., 2008) has gained much support across various social contexts and groups. According to the model, identity both directly and indirectly via efficacy and injustice predicts collective action support. Importantly, the processes highlighted by the SIMCA predict not only pro-ingroup collective action intentions, but also solidarity-based actions on behalf of disadvantaged groups.

While group-based anger and group efficacy also apply to advantaged groups' support for collective action for the disadvantaged (e.g., Radke et al., 2022; van Zomeren et al., 2004; 2012), identification with the advantaged ingroup inhibits raising one's voice against inequality (e.g., Becker and Barreto, 2014; Iyer and Ryan, 2009). Instead, identification with the disadvantaged group or opinion-based group identification, i.e., identification with the movement (Thomas et al., 2017; Yip et al., 2025), is a critical motivator for collective action among advantaged groups. For example, research conducted in Japan, the Philippines, and New Zealand showed that anger at injustice, identification with the disadvantaged group, and perceived efficacy of action were associated with willingness to support various disadvantaged groups (e.g., sexual minorities, people with HIV, obese people; Deguchi et al., 2016). Similarly, a study in Indonesia confirmed that willingness to participate in actions in solidarity with Palestinians is linked to Muslim identity, efficacy beliefs, and group-based anger (Shadiqi et al., 2018). Similarly, van Zomeren and colleagues (2011; 2018) pointed out that identification with the disadvantaged group or social movement (i.e., politicised identity; Simon and Klandermans, 2001) was an important predictor of collective action tendencies among those with non-immigrant background. In their recent study, Yip et al., (2025) highlighted the importance of opinion-based identification, such as

identification with the pro-refugee group or cause, as an important motivator for engaging in collective action on behalf of refugees, as it is linked to autonomous motivation to support refugees. Also in the broader context of gender relations, men are more willing to support solidarity-based collective action for gender equality when they identify more strongly with the struggles of women, when they think men can change the situation of discrimination against women, and when they feel anger and rage at injustice (Ochoa et al., 2019). Thus, we focus particularly on identification with pro-immigrant movements, along with perceived group efficacy and anger at injustice, as predictors of collective action supporting immigrants.

Integrating cultural logics to motivations for collective action

Although the core motivators of collective action appear consistent across cultures, based on Agostini and van Zomeren's (2021) recent findings, we believe that the strength of these associations may vary depending on cultural norms and values - in other words, the degree to which different cultural logics (Leung and Cohen, 2011) are endorsed in a given culture. According to van Zomeren and colleagues (2008; 2011), perceptions of injustice and the associated negative feelings are among the most central predictors of collective action (van Zomeren et al., 2008; Agostini and van Zomeren, 2021) and derive from upward social comparison with others (relative deprivation; Runciman, 1966). Anger, the emotional response to injustice, acts as the glue that links perceptions of injustice to the willingness to act collectively. In honor cultures, perceived provocation or threats to one's social reputation often lead to violent responses. In contrast, it has been shown that anger was related to indirect coping (disidentification from one's ingroup) rather than direct coping (confrontation) in a face culture (Japan) but not in a dignity culture (Germany, Bierle, Becker and Ikegami, 2019). Smith and colleagues (2016), who compared the anger coping styles of individuals from dignity, face, and honor cultures and found cross-cultural differences, further emphasized that it may be more acceptable to express anger rather than suppress it in honor cultures. Such situations are likely to be those that are perceived as threatening to one's honor (e.g., Uskul et al., 2015). However, given that honor cultures often emerge in environments where the institutions are weak, effectiveness of legal authority is often questioned or ignored, and status inequality is prevalent (e.g., Maitner et al., 2022), individuals may be inclined to take matters into their own hands to protect those in need and to punish those who are guilty or threatening (Leung and Cohen, 2011). Thus, compared to face cultures where maintaining harmonious relationships is important and dignity cultures where one's own evaluations and standards are emphasized, perceptions of injustice and group anger may be relatively stronger motivators for collective action in honor cultures than in dignity and face cultures.

Consistent with this argument, Uskul and colleagues (2012) found that honor attacking situations constructed by participants in Turkey (i.e., a culture that values honor more than North America) focused more on close others than on the individuals themselves. Thus, individuals in honor cultures are often concerned about the impact of their own behavior on others. As a result, interpersonal interactions are shaped by both positive and negative reciprocity, making it normative to reciprocate personal favors and to respond directly to insults (Cohen and Nisbett, 1997; Maitner et al., 2022). Anger and aggression in honor cultures can therefore be perceived as norm-regulating behaviors (Bond, 2004) that shape one's responses to negative outcomes with direct implications for themselves or for their ingroup (Leung and Cohen, 2011). Hence, cultural values promote competition and encourage individuals to respond personally, often aggressively, to social transgressions in honor cultures (Maitner et al., 2022).

In this study, we expect that identity, injustice, and efficacy will predict collective action tendencies across all cultures. However, given that individuals in honor cultures are socialized to respond strongly to threats and injustices against themselves or their group (Nisbett and

Cohen, 1996), the relationship between perceived injustice and solidarity-based collective action intentions should be stronger in cultures that value honor. Another key motivator of collective action is perceived group efficacy, which according to Agostini and van Zomeren (2021) can refer either to the weighing of costs and benefits of joining the action before the decision is made (derived from resource mobilization theory, Klandermans, 1984), or to the perception that the group can achieve its goals through collective effort (i.e., self-efficacy beliefs, Bandura, 1997). Conversely, Leung and Cohen (2011) note that individuals in dignity cultures (vis-a-vis honor cultures) are relatively resistant to insults and threats from others because they base their self-worth on individual efforts and actions. As such, and that dignity is the moral center of the individual. Recent studies show that for dignity cultures, the preferred response to provocation may be based on humor and amusement (Krys et al., 2017). Furthermore, in their article comparing face and dignity cultures in terms of the need for self-enhancement, Lee and colleagues (2014) argue that in dignity cultures, individuals may be more promotion-focused (i.e., attaining gains) than in face cultures, where the focus is more on prevention (i.e., avoiding losses), so individuals from dignity cultures may be more approach-oriented. Thus, we might expect the link between efficacy beliefs and collective action intentions to be stronger in dignity cultures than in face and honor cultures.

Finally, Social Identity Theory (SIT; Tajfel and Turner, 1979) posits that group members may resort to collective action to transform their negative identity into a positive one when they are unable to achieve positive distinctiveness from other groups. Individuals are particularly likely to pursue social competition in contexts where social hierarchies are unstable and their group's position is illegitimate. Given the emphasis on cooperation and positive social relationships (Leung and Cohen, 2011), face cultures could modify the strength of this association in one of two ways. First, the mistreatment of those who are disadvantaged may be seen as a threat to harmony and, as a result, strengthen the association between identification and solidarity-based collective action. Alternatively, the desire to avoid rejection from society prevalent in face cultures could attenuate the link between identity and collective action support on behalf of immigrants. We examine these competing hypotheses in the current study.

The current study

In the present study, we examine whether the three key motivations to engage in solidarity-based collective action are equally strong in different countries that endorse honor, dignity, and face values. To our knowledge, the role of dignity, honor, and face cultures on motivations to engage in collective action across different contexts has only recently been recognized in intergroup relations and cross-cultural psychology (Fischer et al., 2017; Travaglino et al., 2015; 2016). Agostini and van Zomeren (2021) show that, while the key motivators of collective action are universal, the strength of some of these associations (i.e., identity and collective action support) is constrained by cultural values and dimensions such as hierarchy and collectivism. Thus, our goal is to advance research on cultural constraints on collective action support by examining whether cultural logic moderates the associations group identification, group efficacy, and injustice appraisal have with collective action intentions in 22 countries.

Based on the aforementioned research, we expect that different cultural logics will play a moderating role in different collective action motivations. More specifically, since expressing anger is typically acceptable in honor cultures as a norm-regulating response to situations that pose potential threats to oneself or one's ingroup, country-level cultural logic of honor should strengthen the relationship between injustice appraisal and collective action (H1). In contrast, dignity cultures are high in approach-motivation and emphasize the importance of individual effort and efficacy. Importantly, Bandura (2000) noted that collective efficacy beliefs are not necessarily in opposition to personal

efficacy but can complement them. Individuals may recognize that although they act as autonomous agents, meaningful social or political change often requires coordinated group action. Especially in dignity cultures, where norms of equality and individual rights are valued, perceiving others as capable of acting in line with shared moral standards (e.g., supporting migrants) can enhance the legitimacy and expected success of collective efforts. Therefore, our prediction was based on the idea that in dignity cultures, identifying with a moral cause (e.g., pro-migrant solidarity) and believing in the capability of fellow supporters may reinforce one's motivation to act—similar to how personal efficacy motivates action in more individualistic pursuits. Group efficacy in this case operates not as a substitute for personal efficacy, but as a context-specific amplifier of perceived action potential. As such, country-level cultural logic of dignity should strengthen the relationship between group efficacy and collective action (H2). Finally, restoring harmony in society is essential in face cultures, and mistreatment of those who are more disadvantaged in the face of the current hierarchy may be perceived as disruptive to harmony. As such, we expect that the country-level cultural logic of face will strengthen the relationship between identification with pro-immigrant movements and collective action (H3a). On the other hand, since face cultures prioritize maintaining harmony and cooperation over directly challenging the existing hierarchy, the country-level cultural logic of face may also weaken the relationship between identification with pro-immigrant movements and collective action (H3b).

Method

Participants and procedure

Presented results are part of larger projects examining the determinants of collective actions in the context of migration (see blinded OSF at https://osf.io/nurh6/?view_only=2d33987dd5614a05904de2d93e930e60). We collected data between December 2020 and November 2021. Approval was obtained from the Ethical Committee of the [blinded for Reviews]. Each participating institution obtained separate ethics approval when required. Participants were undergraduate students, primarily from the social sciences, who provided informed consent prior to participation. The sample consisted of 4615 respondents from 22 countries. Across the total sample, 30.0 % self-identified as men, 67.9 % as women, 1.5 % as non-binary, and 0.6 % did not report their gender. The average age was $M = 22.92$ ($SD = 6.62$). More detailed information, including the number of participants, gender distribution, and age for each country, is provided in the supplementary materials (see Table S1). The country samples were relatively homogeneous in terms of participant characteristics, as they all consisted of university students of similar age, with some exceptions. For instance, participants from Malaysia were slightly older and more age-diverse than those from other countries. However, we observed notable differences in the distribution of gender across countries. In most countries, women constituted the majority of respondents. But in Singapore, men were more prevalent (i.e., 76.1 %) than women. Only four countries had gender-balanced samples. Importantly, these gender differences partially reflect the actual gender structures of student populations within the participating countries, as indicated by national statistics. Nevertheless, we acknowledge this as a limitation and address its potential implications in the discussion section.

Measures

We included the following measures as a part of a larger survey (https://osf.io/nurh6/?view_only=2d33987dd5614a05904de2d93e930e60). Unless noted otherwise, participants were asked to rate each item on a 1 (*strongly disagree*) to 7 (*strongly agree*) scale.

Group efficacy. To measure perceived group efficacy, we used two items based on previous research on collective action (Simon and

Grabow, 2010). Items read, “If the people who support migrants in my country acted as a group, they could successfully realize their goals”, and “I believe that those people who support migrants in my country can exert influence on political decisions in my country.”

Anger at injustice. We used one item to measure negative emotions linked to the perceived unjust treatment of immigrants. Item read, “Thinking about the experiences of migrants in my country, I feel outraged about societal treatment of migrants.”

Identification with pro-immigration movements. To measure group identification, we included three items from Leach and colleagues’ (2008) group centrality subscale. Example items read, “The fact that I am a supporter of migrants in my country is an important part of my identity”, and “I often think about the fact that I am a supporter of migrants.”

Solidarity-based collective action to support immigrants. Intention to participate in solidarity-based collective action was measured with nine items based on measures previously developed to use for pro-environmental actions (Alisat and Reimer, 2015) and cross-culturally validated in the context of gender equality activism (Kosakowska-Berezecka et al., 2020). Example items read, “...participate in an educational event (e.g., workshop) related to positive sides of migration to my country”, and “...attend a rally focused on the support for immigration.”

Logic of dignity, honor and face. To assess the moderating effect of cultural logic on the associations identification, efficacy, and injustice had with collective action, we included measures of cultural logic. We used items based on Yao et al. (2017) measurement for dignity, face, and honor cultural norms. Participants were presented with instructions to individually rate a series of statements about different ways that people in a given culture think, feel, or act. This scale includes six items from dignity cultural logic (e.g., “In your culture people should speak their mind”, and “In your culture people should stand up for what they believe in even when others disagree”), six from face logic (e.g., “In your culture people should be very humble to maintain good relationships”, and “In your culture people should minimize conflict in social relationships at all costs”), and four items to measure logic of honor (e.g., “In your culture people are concerned about their family having a bad reputation”, and “In your culture people do not allow others to insult their family”). Based on individual scores, country means were calculated to obtain national-level variables describing the perception of dignity, face, and honor norms prevalent in each country.

Results

Preliminary analyses

We conducted several key analyses to ensure the validity of our cross-country comparisons and the accurate interpretation of key variables at the national level. First, we tested the full measurement model encompassing all individual-level variables, excluding the single-item measure. This step was essential to justify subsequent comparisons across countries (Byrne and Matsumoto, 2021; Milfont and Fischer, 2010). In particular, we assessed measurement invariance across countries for the dependent variable (i.e., collective action to support immigrants),—as well as for the individual-level predictors: injustice appraisal, group efficacy, and identification with pro-immigration movements. Establishing measurement invariance is crucial, as it ensures that the scales operate equivalently across countries, allowing for valid cross-national comparisons. Achieving scalar invariance, which requires equal factor loadings and item intercepts across countries, enables meaningful comparisons of average latent scores, as it indicates that the scales function the same way across groups (Milfont and Fisher, 2010). The results, presented in the supplementary materials (see Table S2), indicate that the measurement invariance testing for the individual-level measurement model across the 22 countries showed acceptable fit for the configural and metric models, supporting the equivalence of factor structures and factor loadings across countries.

However, the scalar invariance model exhibited a substantial deterioration in model fit, indicating that full scalar invariance could not be established. A partial scalar invariance model, in which the intercepts of selected items were allowed to vary across countries, resulted in an improved and acceptable fit. Although comparison of latent means across countries should be made with caution given we only established partial scalar invariance, this level of measurement invariance is sufficient for comparing relationships between variables across countries (see Byrne et al., 1989).

Next, we assessed psychometric isomorphism for the variables related to the cultural logics of dignity, honor, and face. This analysis was conducted to support the interpretation of these cultural logics at the national level in our subsequent analyses. Establishing psychometric isomorphism allowed us to reliably interpret and compare the aggregated measures of dignity, honor, and face as cultural variables across countries. This means that scores collected at the individual level can be assumed to reflect a country-level property with a similar meaning (Tay et al., 2014).

Following Tay et al. (2014), we tested both configural and metric isomorphism for the logics of dignity, honor, and face. Configural isomorphism indicates that the same number of factors and the pattern of factor loadings are consistent across levels. Metric isomorphism means that the factor loadings are similar at both the individual and country levels. As Tay et al. (2014) argue, “the presence of metric isomorphism would suggest that the interpretation of the common factors is similar across levels” (p. 94). As shown in the supplementary materials (see Table S3), metric isomorphism was established [$N = 4594$; $\chi^2(215) = 1242.48$, $p < .01$; CFI = 0.96; RMSEA = 0.032; SRMR_{within} = 0.040; SRMR_{between} = 0.113], demonstrating that the strength of the relationship between observed variables and their underlying latent constructs is consistent across levels. Strong isomorphism ensures that the items are equally relevant and important not only at the individual level but also at the country level, allowing for meaningful interpretation of these variables at the second level of analysis.

Primary analyses

To test our hypotheses and account for the nested structure of our data (see Heck and Thomas, 2020), we employed a multilevel modeling approach to see country-level cultural logics moderate the effects of individual-level motivations (i.e., injustice appraisal, group efficacy, and identification with pro-immigration movements) on collective action to support immigrants. Following established guidelines (Hox et al., 2017), we applied group-mean centering to all individual-level predictors and grand-mean centering to all country-level variables. This adjustment improves the interpretability of the results by ensuring that the tested cross-level interactions are theoretically meaningful and not confounded by the overlap between within- and between-country variance.

In the multilevel approach, we tested a sequence of three models (A–C) for each hypothesis. In all models, gender and age were included as control variables. Models labeled “A” included only individual-level (L1) predictors corresponding to the specific hypothesis: injustice appraisal (Model 1A), group efficacy (Model 2A), and identification with pro-immigration movements (Model 3A). Next, in models labeled “B,” the initial models were expanded by adding the corresponding country-level (L2) variables in line with the hypotheses: honor (Model 1B), dignity (Model 2B), and face (Model 3B). In the subsequent models labeled “C,” a cross-level interaction component was introduced. Models “A” and “B” are random intercept models, meaning that each country has its own unique starting point (intercept), but the effect of the predictor on the outcome variable (i.e., the slope) is assumed to be the same across all countries. The models labeled “C” include random slopes and provide a formal test of our hypotheses. These models not only allow for different baseline levels of the outcome across countries but also permit the relationship between the predictor and the outcome to vary between

countries.

Table 1 presents the results of all multilevel models predicting collective action to support immigrants. As shown, the results of models 1A-C indicate that the stronger the injustice appraisal, the stronger the solidarity based collective action intention. Moreover, this relationship is significantly moderated by the country-level cultural logic of honor. The direction of this interaction is, however, contrary to Hypothesis 1. Specifically, country-level honor logics weekend (rather than strengthened) the positive relationship between injustice appraisal and collective action. This effect is clearly evident when plotting the country-specific standardized regression coefficients—obtained directly from the multilevel random slope model—for each of the 22 countries, reflecting the strength of the relationship between injustice appraisal and collective action, against the country-level cultural logic of honor (see Fig. 1).

As shown in Table 1, higher perceived group efficacy was associated with stronger intentions to engage in collective action to support immigrants (Models 2A-2C). The cross-level interaction between group efficacy and dignity was, however, statistically insignificant and provided no support for Hypothesis 2 (see Model 2C, Table 1). As illustrated in Fig. 2, the standardized regression coefficients representing the strength of the relationship between group efficacy and collective action generally ranged between 0.2 and 0.4 regardless of the country-level levels of dignity.

Finally, with regard to Hypothesis 3, the results of models 3A-C indicate that the stronger the identification with pro-immigration movements, the stronger the collective action. However, this relationship is not significantly moderated by the country-level cultural logic of face (Model 3C, Table 1). Some clarity on this situation is provided by plotting the standardized regression coefficients for each of the 22 countries, corresponding to the strength of the relationship between identification and collective action, against the country-level cultural logic of face (see Fig. 3).

Discussion

Although research examining the motivations for collective action has increased over the past two decades, cultural constraints on the

strength of these motivations on intentions to act have only recently attracted attention (e.g., Agostini and van Zomeren, 2021). In this study, we aimed to increase knowledge of how cultural values and dimensions moderate the effects of key socio-psychological predictors (i.e., identity, efficacy, and injustice) of collective action by incorporating the face, honor, and dignity cultures framework (Leung and Cohen, 2011). We hypothesized that these logics would moderate the effects identity, efficacy, and injustice have on collective action in support of immigration across 22 different countries. Specifically, we argued that honor logic would moderate the effect of anger at injustice, dignity would moderate the effect of efficacy motivation, and face would moderate the effect of identity motivation on collective action support. Our analysis yielded results that shed light on how different motivations to engage in collective action may affect individuals from different cultures.

First, based on research and theory on the characteristics of honor cultures and intergroup relations in such contexts, we hypothesized that the relationship between anger at injustice and collective action support would be strengthened by honor logic. Our results showed that, although honor beliefs moderated the injustice path, the direction of the effect was reversed. Namely, country-level honor beliefs attenuated the relationship between anger at injustice and collective action intentions. Research on intergroup relations in honor cultures (Uskul et al., 2023) has particularly highlighted the role of masculine honor ideology in violent responses to outgroup attacks (Barnes et al., 2012) and support for aggressive security measures including increased immigration restrictions (Saucier et al., 2018). Such responses may be motivated by a desire to protect one’s country and others from being disrespected (dishonored) by outgroups (Levin et al., 2015). Similarly, Barnes et al. (2014) suggest that the expression of anger in honor cultures may be channeled toward defending group image and status rather than fostering solidarity and collective mobilization. This suggests that honor norms can dampen the typical relationship between anger and solidarity-based collective action by prioritizing reputation management over shared moral outrage and collective goals. Given that cultures that endorse honor values may be particularly focused on protecting oneself and the ingroup from the outsiders who could potentially harm and/or dishonor them, the perception that immigrants are treated unfairly may not have as much impact on them. Future research aimed at

Table 1
Results of multilevel models predicting collective action to support immigrants.

Model’s parameter		Models 1A-1C			Models 2A-2C			Models 3A-3C		
		Random intercept	Random intercept	Random slope	Random intercept	Random intercept	Random slope	Random intercept	Random intercept	Random slope
Individual-level variables (L1)	Intercept	3.61**	3.61**	3.62**	3.56**	3.57**	3.57**	3.69**	3.69**	3.69**
	Gender (female)	0.40**	3.99**	3.92**	0.46**	0.46**	0.47**	0.29**	0.29**	0.29**
	Age	-0.01	-0.01	-0.01	-0.01	-0.01	-0.01	-0.13**	-0.13**	-0.13**
	Injustice Appraisal (IA)	0.37**	0.37**	0.38**	-	-	-	-	-	-
	Group Efficacy (GE)	-	-	-	0.41**	0.41**	0.40**	-	-	-
Country-level variables (L2)	Identification with pro-immigration movements (IPIM)	-	-	-	-	-	-	0.60**	0.60**	0.59**
	Honor	-	0.12	0.12	-	-	-	-	-	-
	Dignity	-	-	-	-	0.12	0.12	-	-	-
	Face	-	-	-	-	-	-	-	0.39*	0.39*
Cross-levels interaction component	IA x Honor	-	-	-0.12**	-	-	-	-	-	-
	GE x Dignity	-	-	-	-	-	0.06	-	-	-
	IPIM x Face	-	-	-	-	-	-	-	-	-0.05
Random effects	Residual	1.79	1.79	1.76	1.88	1.88	1.87	1.31	1.31	1.29
	Intercept	0.32	0.32	0.32	0.32	0.32	0.32	0.33	0.27	0.27
	Slope	-	-	0.01	-	-	0.01	-	-	0.01
	df	6	7	10	6	7	10	6	7	10
Fit Indices	BIC	15,476	15,484	15,449	15,690	15,698	15,708	14,094	14,098	14,078
	-2logLik	15,426	15,425	15,365	15,639	15,639	15,624	14,043	14,039	13,994
	df	6	7	10	6	7	10	6	7	10

Notes. ICC = 0.13; N_{Model1} = 4488; N_{Model2} = 4486; N_{Model3} = 4490; All Level 1 (individual-level) predictors were group-mean centered, and all Level 2 (country-level) variables were grand-mean centered;

** p < .01;

* p < .05.

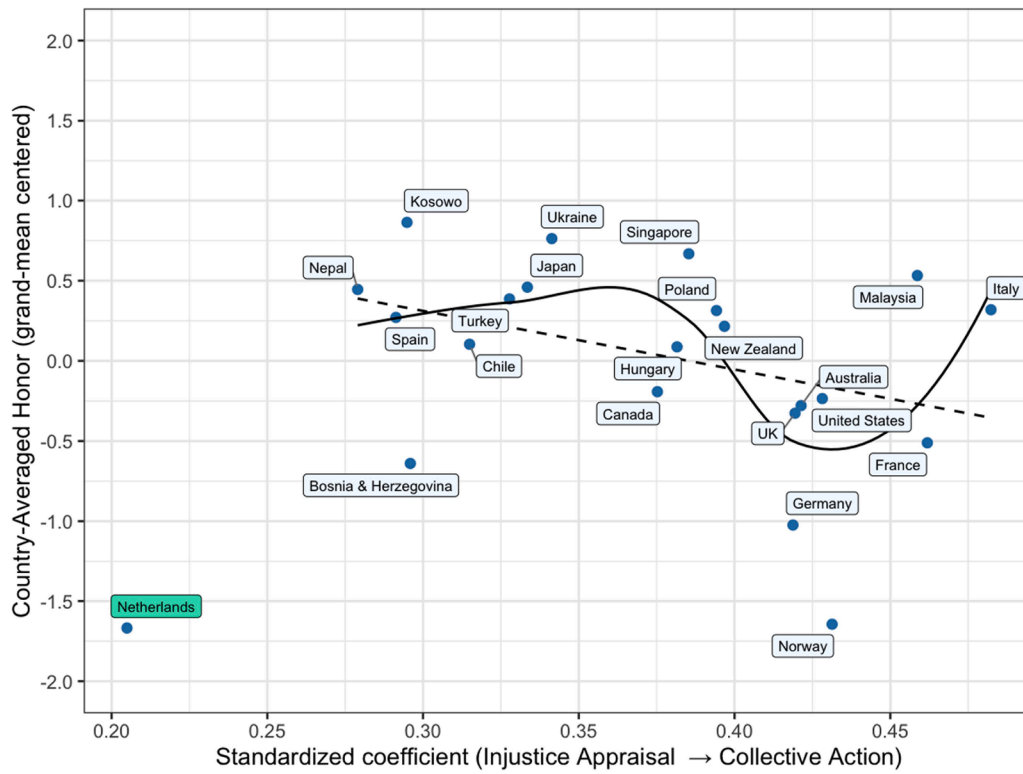


Fig. 1. Country-level honor as a moderator of the relationship between injustice appraisal and collective action (Y-axis: country-averaged honor cultural code perception; X-axis: strength of the relationship between injustice appraisal and collective action; each dot represents a country; solid line represents a loess curve illustrating the general trend; trend lines exclude outlier: Netherlands).

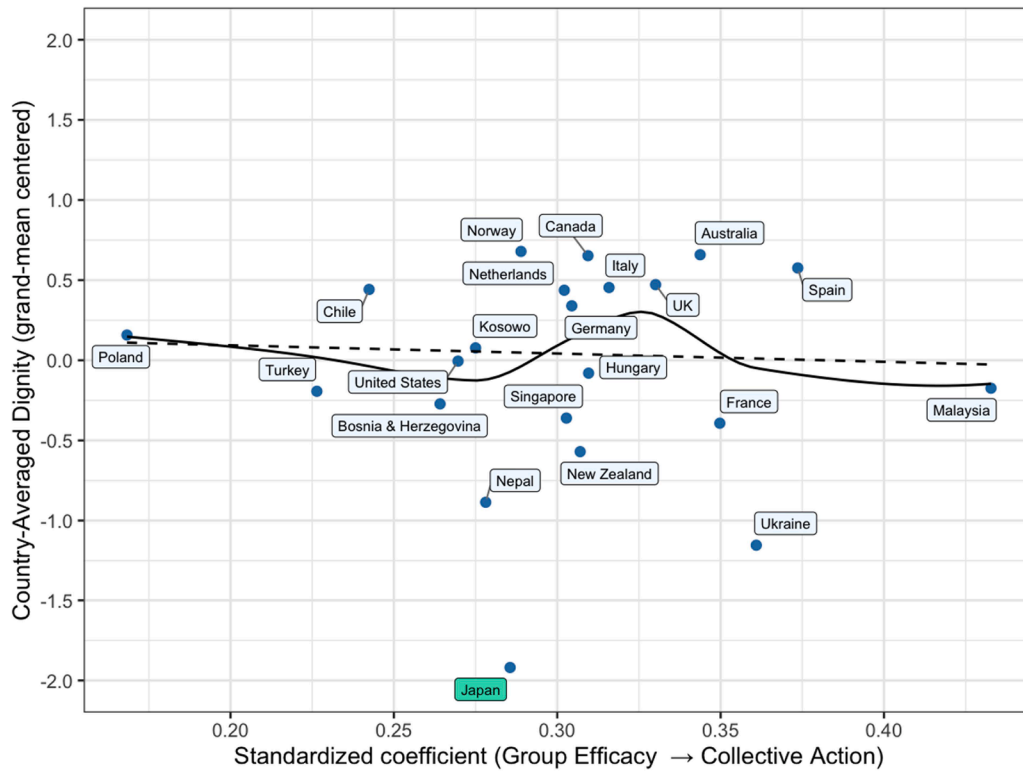


Fig. 2. Country-level dignity as a moderator of the relationship between group efficacy and collective action (Y-axis: Country-averaged dignity cultural code perception; X-axis: strength of the relationship between group efficacy and collective action; each dot represents a country; solid line represents a loess curve illustrating the general trend; trend lines exclude outlier: Japan).

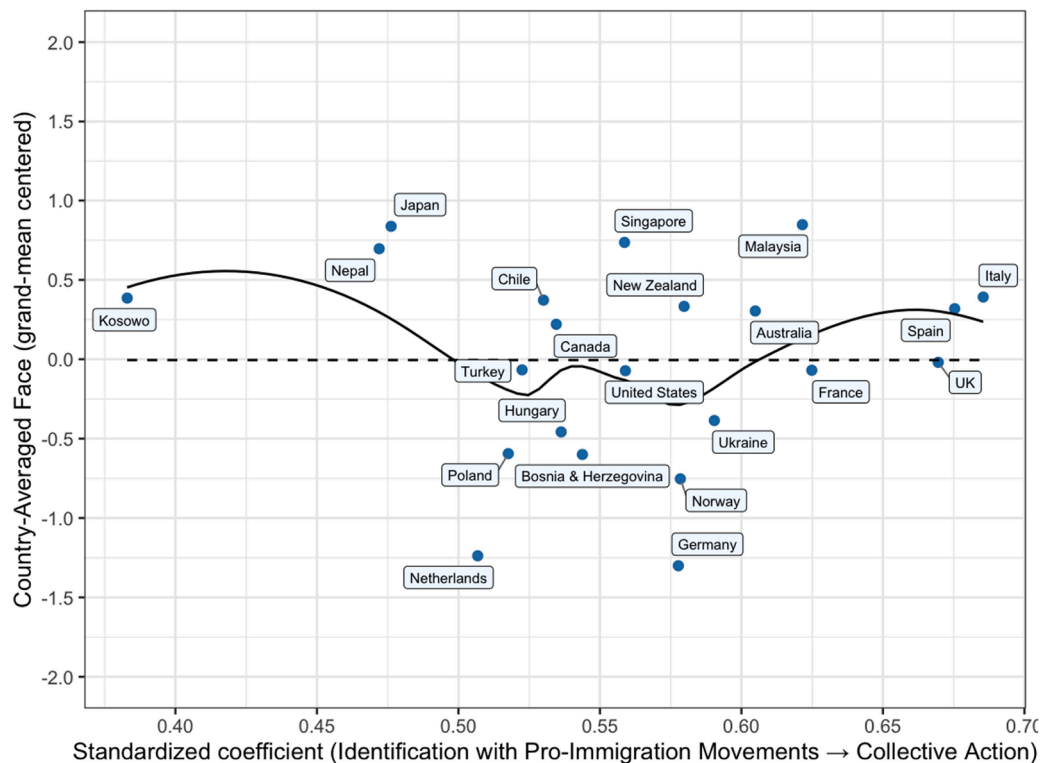


Fig. 3. Country-level face as a moderator of the relationship between identification with pro-immigration movements and collective action (Country-averaged face cultural code perception on the Y-Axis; strength of the relationship between identification with pro-immigration movements and collective action on the X-axis; dots represent countries).

disentangling the relationship between anger at injustice perceptions and solidarity-based collective action in honor cultures would benefit from taking into account the intergroup relations between the majority group and the beneficiaries of the collective action, as well as their support for the laws and policies surrounding the context of the collective action.

Second, consistent with the emphasis on individual agency and achievement in dignity cultures, we hypothesized that the relationship between efficacy and collective action would be moderated by cultural-level dignity beliefs. However, this hypothesis was not supported. These unexpected results may be explained by the role of efficacy in collective action and the concept of group efficacy beliefs (e.g., van Zomeren et al., 2012). Although group efficacy beliefs include individual agency and one's own efforts to achieve group goals, the focus remains on group goals and the collective effort required to achieve them (Mummendey et al., 1999). However, in dignity cultures, individuals tend to pursue their own individual goals and focus more on their own accomplishments than in honor and face cultures.

Although group efficacy differs from self-efficacy in that it is task-specific and focuses on the group's ability to perform a task (Bandura, 1997), self-efficacy beliefs can be related to group efficacy beliefs (Parker, 1994), and individual goals can be aligned with group goals. Thus, one possible mechanism by which efficacy may be a stronger predictor of collective action in dignity cultures may be the degree of overlap between personal and group goals. Furthermore, given that respect and agency-based self-worth are the moral center of individuals from dignity cultures, not acting in accordance with one's morals can lead to feelings of guilt (Leung and Cohen, 2011). Thus, endorsement of dignity beliefs may also be a cultural factor that can influence how moral convictions impact collective action support (van Zomeren et al., 2011; 2013; Agostini and van Zomeren, 2021). This could be particularly true for solidarity-based collective action. Future research could also benefit from examining whether dignity logic moderates moral motivation for

collective action.

Finally, given the emphasis in face cultures on harmony as well as avoiding mistreatment of any group in society, we hypothesized that the relationship between identity and collective action support would be strengthened by cultural-level face beliefs. Our hypothesis was not supported, as face neither strengthened nor weakened the association between identification with pro-immigrant groups and collective action. Again, these findings may be explained by the fact that face cultures emphasize not disrupting social harmony and maintaining hierarchy (Leung and Cohen, 2011)—thus, engaging in collective action, which is by definition counter-normative, may be perceived as going against the values of face cultures (see Bierle et al., 2019; Fischer et al., 2017). However, as we argued above, mistreating the disadvantaged groups in crisis may also be perceived as disrupting harmony by individuals who not only endorse face beliefs, but may also endorse other values and beliefs that are pro-immigration. These two countervailing factors may have canceled each other out and resulted in our non-significant results.

Overall, the results align with patterns typically observed in collective action on behalf of one's in-group. The predicted directions outlined in the preregistration—such as the role of anger and identification—appear more applicable to mobilization driven by direct group membership and personal relevance. This suggests that collective action for out-groups may follow different motivational dynamics, and future research should test this directly to better differentiate between in-group and out-group solidarity processes.

Limitations

Limitations of the present study should also be mentioned. In this study, we did not distinguish between the types of collective action that individuals can take to support immigrants. Collective action can range from normative or low-cost, such as signing a petition, to non-normative or high-cost, which may include disruptive behavior (Uluğ et al., 2024).

For individuals from face cultures, participation in non-normative forms of collective action may be non-negotiable, regardless of how much they identify with the group and its struggles. But for low-cost normative forms of collective action, the aforementioned motivations may play a role in their willingness to raise their voices for the greater good. Thus, future research aimed at uncovering constraints to participation in collective action in face cultures should consider not only individual-level factors, but also the characteristics of the action and the nature of the intergroup conflict in the given context.

We also acknowledge the variability in inter-item correlations across countries in our group efficacy measure, ranging from 0.23 in Ukraine to 0.83 in Australia. While this suggests some heterogeneity in how the construct may be interpreted, we chose not to analyze the two items separately. The two-item scale was specified from the outset and pre-registered as a single composite measure, and we aimed to avoid extensive exploratory analyses that could extend beyond our original hypotheses. Moreover, this brief scale was adapted from previous work using similar operationalizations. Nonetheless, we recognize this limitation and encourage future research to examine the dimensionality and measurement equivalence of group efficacy more closely across contexts.

Another important limitation concerns the composition of our sample, which consisted primarily of college students (see Henry, 2008). As university students in many societies are often socio-economically privileged groups, differences in cultural codes may be less pronounced in this population than in community samples. This population is typically more progressive and pro-immigrant than the general population, which may limit the generalizability of our findings. Furthermore, the sample typically overrepresented women. Given that young women tend to hold more left-leaning views and exhibit greater support for immigration-related issues than men in many national contexts, this imbalance may have influenced the overall pattern of results observed in our study. Finally, our data include some small national samples, and results from those countries should be treated with caution. Future research should seek to replicate these findings in more demographically diverse and representative samples.

Finally we agree that additional interactions and alternative models could be valuable to explore. While our hypotheses may appear somewhat limited in scope, they were grounded in existing literature and theoretical frameworks. In line with our preregistration and Open Science Foundation commitments, we chose to focus the analyses on our predefined hypotheses to maintain a clear distinction between confirmatory and exploratory work. Although we conducted some exploratory checks, we aimed to avoid making this an overly exploratory article. The full dataset will be made publicly available, and we hope it will encourage further analysis and theory development based on the data presented here.

Conclusions

In this study, we examined whether the relationships three key socio-psychological variables (namely, identity, efficacy, and anger at injustice) have with intentions to engage in solidarity-based collective action is moderated by different types of cultural logics. Our results contribute to the growing research on the cross-cultural constraints to collective action, providing further evidence that, although the key predictors of collective action are universal, the strength of these predictors on individuals' solidarity-based collective action intentions varies across cultures. Specifically, we found that anger at injustice was a stronger predictor of collective action intentions for individuals from cultures that endorsed less honor beliefs. Meanwhile, the strength of the relationship between perceived efficacy and collective action intentions was similar across countries. Our findings underscore the importance of adopting a nuanced approach that takes into account cultural dimensions and their impact on motivations for engaging in collective action. Collective action is essential in democratic societies as it enables

citizens to express their opinions and participate in decision-making, thereby promoting active citizenship. Thus, these findings can help organizations and policymakers who seek to mobilize individuals for collective action by highlighting the importance of tailoring their strategies to the cultural context.

Ethics & informed consent statement

We collected data between December 2020 and November 2021. Approval has been obtained from the Ethical Committee of the University of Gdansk. Each participating institution obtained separate approval when required. Participants were undergraduate students from various areas (mostly social sciences) and informed consent was collected before starting the survey.

Funding statement

Data gathering for this research was funded by a grant from the Polish National Agency for Academic Exchange (BPN/BEK/2021/2/00001/U/00001) awarded to Tomasz Besta, data collection in Malaysia was supported by the HELP University Internal Research Grant Scheme (IRGS) 2021 (21–01–003) awarded to Associate Professor Eugene Tee Yu Jin. Work on this manuscript was also supported by Ministry of Science and Innovation of the Government of Spain by Grant PID2022–141182NB-I00, funded by MCIU/AEI/10.13039/501100011033 FEDER/UE and RYC2022–035896-I funded by MCIN/AEI/10.13039/501100011033 and FSE+, and by the National Science Centre in Poland, project no. 2021/43/B/HS6/00020 granted to Tomasz Besta.

Declaration of competing interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

Supplementary materials

Supplementary material associated with this article can be found, in the online version, at [doi:10.1016/j.cresp.2025.100234](https://doi.org/10.1016/j.cresp.2025.100234).

Data availability

I've shared the link to OSF project [www](https://www.osf.io/) with dataset

References

- Agostini, M., Van Zomeren, M., 2021. Toward a comprehensive and potentially cross-cultural model of why people engage in collective action: a quantitative research synthesis of four motivations and structural constraints. *Psychol. Bull.* 147 (7), 667–700. <https://doi.org/10.1037/bul0000256>.
- Alisat, S., Riemer, M., 2015. The environmental action scale: development and psychometric evaluation. *J. Env. Psychol.* 43, 13–23. <https://doi.org/10.1016/j.jenvp.2015.05.006>.
- Aslani, S., Ramirez-Marin, J., Brett, J., Yao, J., Semnani-Azad, Z., Zhang, Z., Tinsley, C., Weingart, L., Adair, W., 2016. Dignity, face, and honor cultures: a study of negotiation strategy and outcomes in three cultures. *J. Organ. Behav.* 37 (8), 1178–1201. <https://doi.org/10.1002/job.2095>.
- Ayers, E., 1984. *Vengeance and Justice*. Oxford University Press.
- Bandura, A., 1997. *Self-Efficacy: The Exercise of Control*. Macmillan.
- Bandura, A., 2000. Exercise of human agency through collective efficacy. *Curr. Dir. Psychol. Sci.* 9 (3), 75–78. <https://doi.org/10.1111/1467-8721.00064>.
- Barnes, C.D., Brown, R.P., Lenes, J., Bosson, J., Carvallo, M., 2014. My country, my self: honor, identity, and defensive responses to national threats. *Self Identity* 13 (6), 638–662. <https://doi.org/10.1080/15298868.2014.892529>.
- Barnes, C.D., Brown, R.P., Osterman, L.L., 2012. Don't tread on me: masculine honor ideology in the U.S. and militant responses to terrorism. *Personal. Soc. Psychol. Bull.* 38 (8), 1018–1029. <https://doi.org/10.1177/0146167212443383>.
- Becker, J.C., Barreto, M., 2014. Ways to go: men's and women's support for aggressive and nonaggressive confrontation of sexism as a function of gender identification. *J. Soc. Issues* 70 (4), 668–686. <https://doi.org/10.1111/josi.12085>.

- Besta, T., Jurek, P., Olech, M., Włodarczyk, A., Kosakowska-Berezecka, N., Bosson, J.K., Bender, M., Vandello, J.A., Abuhamdeh, S., Agyemang, C.B., Akbaş, G., Albayrak-Aydemir, N., Ammirati, S., Anderson, J., Anjum, G., Ariyanto, A., Aruta, J.J.B.R., Ashraf, M., Bakaitytė, A., Becker, M., Żadkowska, M., 2024. Measuring collective action intention toward gender equality across cultures. *European Journal of Psychological Assessment*. Advance online publication. <https://doi.org/10.1027/1015-5759/a000857>.
- Bierle, I., Becker, J.C., Ikegami, T., 2019. Coping with unpleasant group memberships in Japan and Germany: cultural differences in disidentification, confrontation and emotion regulation. *Eur. J. Soc. Psychol.* 49, 953–969. <https://doi.org/10.1002/ejsp.2562>.
- Bond, M.H., 2004. Culture and aggression: from context to coercion. *Personal. Soc. Psychol. Rev.* 8 (1), 62–78. https://doi.org/10.1207/s15327957pspr0801_3.
- Byrne, B., Matsumoto, D., 2021. The evolution of multigroup comparison testing across culture: past, present, and future perspectives. In: Bender, M., Adams, B.G. (Eds.), *Methods and Assessment in Culture and Psychology*. Cambridge University Press, pp. 296–318.
- Byrne, B.M., Shavelson, R.J., Muthén, B., 1989. Testing for the equivalence of factor covariance and mean structures: the issue of partial measurement invariance. *Psychol. Bull.* 105 (3), 456–466. <https://doi.org/10.1037/0033-2909.105.3.456>.
- Carvacho, H., González, R., Cheyre, M., Rocha, C., Cornejo, M., Jiménez-Moya, G., Manzi, J., Álvarez-Dezerega, C., Álvarez, B., Castro, D., Varela, M., Valdenegro, D., Drury, J., Livingstone, A., 2023. When social movements fail or succeed: social psychological consequences of a collective action's outcome. *Front. Psychol.* 14, 1155950. <https://doi.org/10.3389/fpsyg.2023.1155950>.
- Ceylan-Batur, S., Uskul, A.K., 2022. Preferred responses when honour is at stake: the role of cultural background, presence of others, and causality orientation. *Asian J. Soc. Psychol.* 25 (2), 336–347. <https://doi.org/10.1111/ajsp.12496>.
- Cohen, D., Nisbett, R.E., 1997. Field experiments examining the culture of honor: the role of institutions in perpetuating norms about violence. *Personal. Soc. Psychol. Bull.* 23 (11), 1188–1199. <https://doi.org/10.1177/01461672972311006>.
- Deguchi, M., Manalastas, E.J., Ochoa, D.P., Qumseya, T., Louis, W.R., 2016. Anticipated stigma & ally collective action in Japan, the Philippines & New Zealand. In: Paper Presented at the 23rd International Congress, International Association for Cross-Cultural Psychology (IACCP), Nagoya, Japan, August 3, 2016. https://dept.sophia.ac.jp/fs/en/faculty_research/anticipated-stigma-ally-collective-action-in-japan-the-philippines-new-zealand/.
- Drury, L., Travaglino, G.A., 2020. Demobilising by legitimising: masculine honour, positive and negative contact, and social activism against criminal organisations. *Group Process. Intergr. Relat.* 23 (3), 402–417. <https://doi.org/10.1177/1368430219842917>.
- Ekman, M., 2022. The great replacement: strategic mainstreaming of far-right conspiracy claims. *Convergence* 28 (4), 1127–1143. <https://doi.org/10.1177/13548565221091983>.
- Fischer, F.B., Becker, J.C., Kito, M., Zamantılı Nayır, D., 2017. Collective action against sexism in Germany, Turkey, and Japan: the influence of self-construal and face concerns. *Group Process. Intergr. Relat.* 20 (3), 409–423. <https://doi.org/10.1177/1368430216683533>.
- Heck, R., Thomas, S.T., 2020. *An Introduction to Multilevel Modelling Techniques: MLM and SEM Approaches*, 4th Edition. Routledge.
- Henry, P.J., 2008. College sophomores in the laboratory redux: influences of a narrow data base on social psychology's view of the nature of prejudice. *Psychol. Inq.* 19 (2), 49–71. <https://doi.org/10.1080/10478400802049936>.
- Henrich, J., Heine, S.J., Norenzayan, A., 2010. The weirdest people in the world? *Behav. Brain Sci.* 33 (2–3), 61–83. <https://doi.org/10.1017/S0140525X0999152X>.
- Hofstede, G., 2010. Hofstede: compare countries. <https://www.hofstede-insights.com/product/compare-countries/>.
- Hox, J.J., Moerbeek, M., van de Schoot, R., 2017. *Multilevel Analysis: Techniques and Applications*, 3rd ed. Routledge.
- Iyer, A., Ryan, M.K., 2009. Why do men and women challenge gender discrimination in the workplace? The role of group status and in-group identification in predicting pathways to collective action. *J. Soc. Issues* 65 (4), 791–814. <https://doi.org/10.1111/j.1540-4560.2009.01625.x>.
- Klandermans, B., 1984. Mobilization and participation: social-psychological expansions of resource mobilization theory. *Am. Sociol. Rev.* 49 (5), 583. <https://doi.org/10.2307/2095417>.
- Kosakowska-Berezecka, N., Besta, T., Bosson, J.K., Jurek, P., Vandello, J.A., Best, D.L., Włodarczyk, A., Safdar, S., Zawisza, M., Żadkowska, M., Sobiecki, J., Agyemang, C. B., Akbaş, G., Ammirati, S., Anderson, J., Anjum, G., Aruta, J.J.B.R., Ashraf, M., Bakaitytė, A., Žukauskienė, R., 2020. Country-level and individual-level predictors of men's support for gender equality in 42 countries. *Eur. J. Soc. Psychol.* 50 (6), 1276–1291. <https://doi.org/10.1002/ejsp.2696>.
- Krys, K., Xing, C., Zelenski, J.M., Capaldi, C.A., Lin, Z., Wojciszke, B., 2017. Punctures or punches? Honor, face, and dignity cultures encourage different reactions to provocation. *HUMOR* (3), 30. <https://doi.org/10.1515/humor-2016-0087>.
- L. Milfont, T., Fischer, R., 2010. Testing measurement invariance across groups: applications in cross-cultural research. *Int. J. Psychol. Res.* 3 (1), 111–130. <https://doi.org/10.21500/20112084.857> (Medellin).
- Lee, H.I., Leung, A.K., Kim, Y., 2014. Unpacking east–west differences in the extent of self-enhancement from the perspective of face versus dignity culture. *Soc. Pers. Psychol. Compass* 8 (7), 314–327. <https://doi.org/10.1111/spc3.12112>.
- Leung, A.K.-Y., Cohen, D., 2011. Within- and between-culture variation: individual differences and the cultural logics of honor, face, and dignity cultures. *J. Pers. Soc. Psychol.* 100 (3), 507–526. <https://doi.org/10.1037/a0022151>.
- Levin, S., Roccas, S., Sidanius, J., Pratto, F., 2015. Personal values and intergroup outcomes of concern for group honor. *Pers. Individ. Dif.* 86, 374–384. <https://doi.org/10.1016/j.paid.2015.06.047>.
- Maitner, A.T., DeCoster, J., Andersson, P.A., Eriksson, K., Sherbaji, S., Giner-Sorolla, R., Wu, J., 2022. Perceptions of emotional functionality: similarities and differences among dignity, face, and honor cultures. *J. Cross Cult. Psychol.* 53 (3–4), 263–288. <https://doi.org/10.1177/002202212111065108>.
- Mummendey, A., Kessler, T., Klink, A., Mielke, R., 1999. Strategies to cope with negative social identity: predictions by social identity theory and relative deprivation theory. *J. Pers. Soc. Psychol.* 76 (2), 229–245. <https://doi.org/10.1037/0022-3514.76.2.229>.
- Nisbett, R.E., Cohen, D., 1996. *New Direction in Social Psychology: Culture of Honor: The Psychology of Violence in the South*. Westview Press.
- Ochoa, D.P., Manalastas, E.J., Deguchi, M., Louis, W.R., 2019. Mobilising Men: ally identities and collective action in Japan and the Philippines. *J. Pac. Rim Psychol.* 13, e14. <https://doi.org/10.1017/prp.2018.30>.
- Parker, L.E., 1994. Working together: perceived self- and collective-efficacy at the workplace¹. *J. Appl. Soc. Psychol.* 24 (1), 43–59. <https://doi.org/10.1111/j.1559-1816.1994.tb00552.x>.
- Psaltis, C., Kirchner-Häusler, A., Uskul, A.K., Kovras, I., Eleftheriou, A., 2023. Role of honor, dignity, and face values in transitional justice in postconflict Cyprus. *Peace Confl.* 29 (3), 294–305. <https://doi.org/10.1037/pac0000665>.
- Radke, H.R., Kutlaca, M., Becker, J.C., 2022. Applying the dynamic dual pathway model of approach coping to collective action among advantaged group allies and disadvantaged group members. *Front. Psychol.* 13, 875848. <https://doi.org/10.3389/fpsyg.2022.875848>.
- Radke, H.R.M., Kutlaca, M., Siem, B., Wright, S.C., Becker, J.C., 2020. Beyond allyship: motivations for advantaged group members to engage in action for disadvantaged groups. *Personal. Soc. Psychol. Rev.* 24 (4), 291–315. <https://doi.org/10.1177/1088868320918698>.
- Runciman, W.G., 1966. *Relative Deprivation and Social Justice*. Routledge and Kegan Paul, London.
- Saab, R., Tausch, N., Spears, R., Cheung, W., 2015. Acting in solidarity: testing an extended dual pathway model of collective action by bystander group members. *Br. J. Soc. Psychol.* 54 (3), 539–560. <https://doi.org/10.1111/bjso.12095>.
- Saucier, D.A., Miller, S.S., Martens, A.L., O'Dea, C.J., Jones, T.L., 2018. Individual differences explain regional differences in honor-related outcomes. *Pers. Individ. Dif.* 124, 91–97. <https://doi.org/10.1016/j.paid.2017.11.046>.
- Schwartz, S.H., 2007. *A theory of cultural value orientations: Explication and applications*. In: Esmer, Y., Pettersson, T. (Eds.), *Measuring and mapping cultures: 25 years of comparative value surveys*. Brill, Leiden, pp. 33–78.
- Schwartz, S.H., 2008. The 7 Schwartz Cultural Value Orientation Scores For 80 Countries. <https://doi.org/10.13140/RG.2.1.3313.3040>. Unpublished.
- Severance, L., Bui-Wrzosinska, L., Gelfand, M.J., Lyons, S., Nowak, A., Borkowski, W., Soomro, N., Soomro, N., Rafaei, A., Efrat Treister, D., Lin, C., Yamaguchi, S., 2013. The psychological structure of aggression across cultures. *J. Organ. Behav.* 34 (6), 835–865. <https://doi.org/10.1002/job.1873>.
- Shadiqi, M.A., Muluk, H., Milla, M.N., 2018. Palestinian solidarity action: the dynamics of politicized and religious identity patterns among student activists. *Makara Hum. Behav. Stud. Asia* 22 (2), 118. <https://doi.org/10.7454/hubs.asia.1140818>.
- Simon, B., Grabow, O., 2010. The politicization of migrants: further evidence that politicized collective identity is a dual identity: identity and politicization. *Polit. Psychol.* 31 (5), 717–738. <https://doi.org/10.1111/j.1467-9221.2010.00782.x>.
- Simon, B., Klandermans, P.G., 2001. Toward a social psychological analysis of politicized collective identity: conceptualization, antecedents and consequences. *Am. Psychol.* 56, 319–331. <https://doi.org/10.1037/0003-066x.56.4.319>.
- Smith, P.B., Easterbrook, M.J., Celikkol, G.C., Chen, S.X., Ping, H., Rizwan, M., 2016. Cultural variations in the relationship between anger coping styles, depression, and life satisfaction. *J. Cross Cult. Psychol.* 47 (3), 441–456. <https://doi.org/10.1177/0022022115620488>.
- Smith, P.B., Easterbrook, M.J., Koc, Y., Lun, V.M.-C., Papastilianou, D., Grigoryan, L., Torres, C., Efreanova, M., Hassan, B., Abbas, A., Ahmad, A.H., al-Bayati, A., Selim, H. A., Anderson, J., Cross, S.E., Delfino, G.L., Gamsakhurdia, V., Gavreliuc, A., Gavreliuc, D., Chobthamkit, P., 2021. Is an emphasis on dignity, honor and face more an attribute of individuals or of cultural groups? *Cross-Cult. Res.* 55 (2–3), 95–126. <https://doi.org/10.1177/1069397120979571>.
- Tajfel, H., Turner, J., 1979. *An integrative theory of intergroup conflict*. *Intergroup Relations: Essential Readings*. Psychology Press, pp. 94–109.
- Tay, L., Woo, S.E., Vermunt, J.K., 2014. A conceptual and methodological framework for psychometric isomorphism: validation of multilevel construct measures. *Organ. Res. Methods* 17 (1), 77–106. <https://doi.org/10.1177/1094428113517008>.
- Thomas, E.F., Amiot, C.E., Louis, W.R., Goddard, A., 2017. Collective self-determination: how the agent of help promotes pride, well-being, and support for intergroup helping. *Personal. Soc. Psychol. Bull.* 43 (5), 662–677. <https://doi.org/10.1177/0146167217695553>.
- Thomas, E.F., Duncan, L., McGarty, C., Louis, W.R., Smith, L.G.E., 2022. MOBILISE: a higher-order integration of collective action research to address global challenges. *Polit. Psychol.* 43 (S1), 107–164. <https://doi.org/10.1111/pops.12811>.
- Thomas, E.F., Smith, L.G.E., McGarty, C., Reese, G., Kende, A., Bliuc, A., Spears, R., 2019. When and how social movements mobilize action within and across nations to promote solidarity with refugees. *Eur. J. Soc. Psychol.* 49 (2), 213–229. <https://doi.org/10.1002/ejsp.2380>.
- Travaglino, G.A., Abrams, D., De Moura, G.R., 2016. Men of Honor don't talk: the relationship between masculine honor and social activism against criminal organizations in Italy. *Polit. Psychol.* 37 (2), 183–199. <https://doi.org/10.1111/pops.12226>.

- Travaglino, G.A., Abrams, D., Randsley De Moura, G., Russo, G., 2015. That is how we do it around here: levels of identification, masculine honor, and social activism against organized crime in the south of Italy. *Eur. J. Soc. Psychol.* 45 (3), 342–348. <https://doi.org/10.1002/ejsp.2100>.
- Uluğ, Ö.M., Chayinska, M., Schreiber, J.A., Taylor, L.K., 2024. A multi-dimensional typology of allyship action in violent intergroup conflict settings: differentiating actor, target, and type of action. *Eur. Rev. Soc. Psychol.* 1–46.
- Urbiola, A., McGarty, C., Costa-Lopes, R., 2022. The AMIGAS model: reconciling prejudice reduction and collective action approaches through a multicultural commitment in intergroup relations. *Rev. Gen. Psychol.* 26 (1), 68–85. <https://doi.org/10.1177/10892680211056321>.
- Uskul, A.K., Cross, S.E., Günsoy, C., 2023. The role of honour in interpersonal, intrapersonal and intergroup processes. *Soc. Pers. Psychol. Compass* 17 (1), e12719. <https://doi.org/10.1111/spc3.12719>.
- Uskul, A.K., Cross, S.E., Günsoy, C., Gerçek-Swing, B., Alözkan, C., Ataca, B., 2015. A price to pay: Turkish and Northern American retaliation for threats to personal and family honor. *Aggress. Behav.* 41 (6), 594–607. <https://doi.org/10.1002/ab.21598>.
- Uskul, A.K., Cross, S.E., Sunbay, Z., Gerçek-Swing, B., Ataca, B., 2012. Honor bound: the cultural construction of honor in Turkey and the Northern United States. *J. Cross Cult. Psychol.* 43 (7), 1131–1151. <https://doi.org/10.1177/0022022111422258>.
- Van Zomeren, M., 2013. Four core social-psychological motivations to undertake collective action. *Soc. Pers. Psychol. Compass* 7 (6), 378–388. <https://doi.org/10.1111/spc3.12031>.
- Van Zomeren, M., 2015. Collective action as relational interaction: a new relational hypothesis on how non-activists become activists. *New Ideas Psychol.* 39, 1–11. <https://doi.org/10.1016/j.newideapsych.2015.04.001>.
- Van Zomeren, M., Kutlaca, M., Turner-Zwinkels, F., 2018. Integrating who “we” are with what “we”(will not) stand for: a further extension of the social identity model of collective action. *Eur. Rev. Soc. Psychol.* 29 (1), 122–160. <https://doi.org/10.1080/10463283.2018.1479347>.
- Van Zomeren, M., Louis, W.R., 2017. Culture meets collective action: exciting synergies and some lessons to learn for the future. *Group Process. Intergr. Relat.* 20 (3), 277–284. <https://doi.org/10.1177/1368430217690238>.
- Van Zomeren, M., Postmes, T., Spears, R., 2008. Toward an integrative social identity model of collective action: a quantitative research synthesis of three socio-psychological perspectives. *Psychol. Bull.* 134 (4), 504–535. <https://doi.org/10.1037/0033-2909.134.4.504>.
- Van Zomeren, M., Postmes, T., Spears, R., 2012. On conviction’s collective consequences: integrating moral conviction with the social identity model of collective action. *Br. J. Soc. Psychol.* 51 (1), 52–71. <https://doi.org/10.1111/j.2044-8309.2010.02000.x>.
- Van Zomeren, M., Postmes, T., Spears, R., Bettache, K., 2011. Can moral convictions motivate the advantaged to challenge social inequality?: extending the social identity model of collective action. *Group Process. Intergr. Relat.* 14 (5), 735–753. <https://doi.org/10.1177/1368430210395637>.
- Van Zomeren, M., Spears, R., Fischer, A.H., Leach, C.W., 2004. Put your money where your mouth is! explaining collective action tendencies through group-based anger and group efficacy. *J. Pers. Soc. Psychol.* 87 (5), 649. <https://doi.org/10.1037/0022-3514.87.5.649>.
- Wiley, S., Wiley, S., Philogène, G., Revenson, T.A. (Eds.), 2012. Building solidarity across difference: social identity, intersectionality, and collective action for social change. In: *Decade of Behavior. Social Categories in Everyday Experience*. American Psychological Association, pp. 189–204. <https://doi.org/10.1037/13488-010>.
- Yao, J., Ramirez-Marin, J., Brett, J., Aslani, S., Semnani-Azad, Z., 2017. A measurement model for dignity, face, and honor cultural norms. *Manag. Organ. Rev.* 13 (4), 713–738. <https://doi.org/10.1017/mor.2017.49>.
- Yip, L., Thomas, E.F., Bliuc, A.M., Boza, M., Kende, A., Lizzio-Wilson, M., Smith, L.G., 2025. Motivations to engage in collective action: a latent profile analysis of refugee supporters. *Br. J. Soc. Psychol.* 64 (1), e12786. <https://doi.org/10.1111/bjso.12786>.