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From identity to caring: A 44-country examination of the role of global social identifications in concern for global issues

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[Correction added after first publication 14 October 2026: The author list was revised to correct spelling errors.]

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Abstract
Previous research suggests that people who identify with global communities tend to show greater concern for global challenges. Using student samples from 44 countries across different cultural clusters ($N = 13{,}055$), we examined whether (1) three forms of dispositional global social identification (GSI, with all humanity, citizens of the world, and people all over the world) are related to concern for global issues, (2) situational activation of these identifications increases such concern, (3) country-level traditional and survival values are negatively associated with global concern, and (4) these values moderate the GSI–concern link. Both dispositional and situational GSIs positively predicted global concern. Situational activation showed inconsistent effects, whereas dispositional GSIs demonstrated moderate and consistent associations with global concern across the full sample and most countries. Overall, dispositional forms of GSI appeared more influential than situational ones. Contrary to expectations, traditional values (and survival values—marginally) were positively related to global concern and showed no evidence of moderating GSI–concern associations. Additional analyses showed the indices of GDP per capita, Human Development, Gini, and poverty as robust predictors of global concern. We discuss how these findings refine claims about the universality of global identification outcomes and highlight the importance of socio-cultural context in shaping such concern.

KEYWORDS
concern for global issues, GDP per capita, global social identification, human development index, identity activation, survival values, traditional values

INTRODUCTION

Previous studies have shown that people who identify with global communities also tend to have a higher concern for various types of global challenges (Hamer & Baran, 2022; McFarland et al., 2019). However, this research comes mainly from WEIRD societies (Western, Educated, Industrialized, Rich, and Democratic; Henrich et al., 2010), omitting most cultures (see e.g., Krys et al., 2025; Thalmayer et al., 2021). Our study, using data from 44 countries, aims to fill this gap by examining the relationship between three types of global social identifications (GSIs; with all humanity, citizens of the world, and people all

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over the world) and concern for various global issues across different countries from all cultural clusters[1] (Mensah & Chen, 2013). These include issues connected to climate and sustainability, human rights violations, social (e.g., gender, ethnicity, religion) and political inequalities around the world, worldwide spread of diseases (e.g., HIV, SARS, bird flu, COVID-19), wars that can turn into a global conflict, uncontrolled development of artificial intelligence, uncontrolled research on DNA modifications, and others. We test both the connections between GSIs and these concerns, as well as whether the experimental activation of such identifications might increase them.

The literature on GSIs has drawn on diverse theoretical approaches, constructs, labels, and measurement strategies to examine identification with all human beings as a single, overarching group—whether by emphasizing our shared humanity or our sense of belonging to a global community of people or world citizens (see e.g., Hamer, Penczek, et al., 2026). However, several important gaps remain. First, studies directly comparing the social and psychological consequences of different forms of GSI are relatively scarce. Second, much of the existing research has been conducted within Western societies, which severely limits the generalizability of its findings. Addressing these limitations is crucial, as cross-cultural comparisons can reveal whether the expression and effects of distinct forms of GSI are consistent and universal, or whether they vary according to cultural or country-level factors. The main contribution of this paper, therefore, is to introduce a cultural perspective to the study of the connection between GSIs and concern for global issues, providing a more nuanced understanding of how cultural values and, additionally, some more objective economic and development indices shape this relationship.

Thus, using data gathered from 44 countries across different cultural clusters, our study aims to investigate: whether (1) the connections between three forms of dispositional GSI (with all humanity, citizens of the world, and people all over the world) remain consistent across countries from different cultures, and (2) situational activation of these identifications increases such concern. Since the geographical distribution of our sample allows observations and conclusions about the variability of the results across different countries and cultures, we also examine (3) the role of cultural dimensions,[2] with a focus on survival and traditional values, as measured by the World Values Survey (Haerpfer et al., 2022; Inglehart & Welzel, 2005) and (4) whether they moderate the relationship between GSIs and global concerns.

Two approaches to studying global social identifications

Global social identifications are the highest, superordinate level of self-categorization according to self-categorization theory (Reicher et al., 2010; Turner, 1987). Initially theorized as an expression of psychological maturity and a higher level of social development in the works of Adler (1954/1927), Maslow (1954), Allport (1958), and Erikson (1968), the concept of GSIs has experienced a surge in research and public interest (see, e.g., Hackett & Hamer, 2023; Hamer, Penczek, et al., 2026).

There are at least two approaches to studying GSIs: situational and dispositional (Hamer, McFarland, et al., 2018; see also, e.g., Bobba et al., 2024). We argue that these two approaches resemble the distinction between trait and state (see e.g., Steyer et al., 2015), distinguishing between changes in the individual characteristic and situational fluctuations.

[1]We follow the recommendation to analyze not only separate countries but also groups of countries, as they are geographically (and historically) clustered (see, e.g., Kuppens & Pollet, 2014).

[2]Defined as frameworks that measure and compare the values, behaviors, and norms across different societies to understand how cultures vary in their approaches to similar challenges (Hofstede, 2011).

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The situational approach

The situational approach developed within the Common Ingroup Identity Model (Gaertner et al., 1989; Gaertner & Dovidio, 2000) shows how the situational activation of a common inclusive social identification (e.g., with "humans") positively affects attitudes toward former outgroup members, who now become fellow members of a new common ingroup. Most research on this approach focused on proximal outcomes, such as improved intergroup attitudes and emotions, but more recently also collective action (see e.g., Dovidio et al., 2016; Subašić et al., 2011; Ufkes et al., 2016). Considering the highest level of social categorization—with all humanity (Turner, 1987)—this approach mostly brings positive outcomes, such as increased identification with and support for refugees (Bilgen et al., 2024), greater sensitivity to injustice of climate change and identification with its victims even when geographically and temporally distant (Furlong & Vignoles, 2021; see also, Loy & Spence, 2020), greater support for environmentally friendly products and higher willingness to donate for pro-environmental initiatives (Ng & Basu, 2019), greater support for pro-environmental actions (Dedman & Lee, 2023), and higher intergroup forgiveness (Greenaway et al., 2011, 2012; Wohl & Branscombe, 2005). Similarly, research has shown that global citizenship identification, another type of the highest self-categorization level, has various positive effects on students' pro-environmental behaviors by enhancing their sense of responsibility (Janmaimool & Khajohnmanee, 2020; Nie, 2021).

However, this line of research is limited mostly to Western societies. We aimed to fill this gap and explore whether the effect of activating GSI enhances the level of concern for global issues outside WEIRD countries. In the preregistration,[3] we hypothesized that:

> **H1.** Compared to a lack of activation, activation of the concept "citizens of the world" (H1a), "all humanity" (H1b), and "people all over the world" (H1c) would cause higher levels of global concern.

Here, we had no specific predictions about possible differences between specific labels (i.e., "citizens of the world," "all humanity," or "people all over the world") or differences between countries. However, we examine the difference between each label and between countries in exploratory analyses.

The dispositional approach

The dispositional approach to GSIs considers superordinate social identifications as stable individual characteristics that can be measured using psychometric scales (see, e.g., Deng, 2021; Dunwoody & McFarland, 2018; Faulkner, 2018; Hamer et al., 2017, 2018, 2019, 2021; Loy et al., 2021; McFarland & Hornsby, 2015; McFarland et al., 2012, 2019; Reese et al., 2015; Reysen & Hackett, 2016; Sparkman & Hamer, 2020). Individuals who strongly identify with all humanity feel a sense of closeness to people all over the world, care about them, and perceive them as an ingroup (McFarland et al., 2012, 2019). Research shows that identifying with humanity as a single ingroup expands the range of individuals perceived as morally relevant and worthy of protection (Crimston et al., 2016), rather than having compassion only for a narrow, select group (De Vogli, 2025). It is also predicted by empathy and universalism—an understanding,

[3]This research and hypothesis (in the preregistration listed as H2) are part of a bigger project preregistered on the Open Science Framework: https://osf.io/h8tgf/?view_only=780604bdd9764453b82b073cc72e2a43 and conducted in 2022–2023. The reason for choosing these three labels was based on a study by Carmona et al. (2020) showing the general division into humanness-oriented labels and global citizenship-oriented labels. The details are described elsewhere (Hamer, Penczek, et al., 2026).

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tolerance, and concern for the well-being of all people and for nature (Hamer et al., 2019). Thus, identifying on such a global level should be connected to concern for global issues.

Previous research within this approach showed that identification on the global level is associated with concern for various global problems (Buchan et al., 2011; Hamer & Baran, 2022). Such identification is associated with values that include concern for global welfare (Buchan et al., 2011). Studies have found a connection between dispositional IWAH and environmental concern, as well as pro-environmental or climate-protective behaviors (e.g., Chan et al., 2020; Duong & Pensini, 2023; Loy et al., 2022; Pong & Tam, 2023). A systematic review of papers by Pong and Tam (2023) confirmed that the relationship of global identifications with pro-environmental behavior and environmental concern was stable across studies. Research conducted during the COVID-19 pandemic showed that IWAH was associated with health-related behaviors that reduced the spread of COVID-19 (Barragan & Meltzoff, 2023; Barragan et al., 2021; Ferqueron et al., 2023; Marchlewska et al., 2022; Sparkman, 2022; Wang et al., 2023) and with helping people from other countries in crisis (Deng, 2021; Zagefka, 2022). Using data from representative samples in the UK and Germany, Trutzenberg et al.' (2025) studies on global distributive justice found that IWAH was associated with citizens' endorsement of the equality, need, and benefit maximization principles as strategies for allocation of global scarce healthcare resources in the pandemic. IWAH is also systematically connected to human rights orientation, as well as interest and knowledge about global issues (McFarland et al., 2012, 2019), solidarity with the more vulnerable members of a community (Barth et al., 2015), willingness to help refugees (Bassett & Cleveland, 2019), and lower levels of prejudice (Bobba et al., 2024). Hamer, McFarland, et al.'s (2018) study in Chile, Mexico, the USA, and Poland demonstrated that IWAH was a statistically significant predictor of concern for global problems and support for human rights. Moreover, IWAH was higher among individuals who exhibited actual pro-social behaviors, such as donating to charities for human rights (in Poland and the USA) and signing petitions for human rights (in Poland, Chile, and the USA).

Global citizen identity (identifying with global citizens) also connects to several positive outcomes. It predicts six clusters of prosocial values: intergroup empathy, valuing diversity, social justice, intergroup helping, environmental sustainability, and responsibility to act (Reysen & Katzarska-Miller, 2013). Findings from the recent COVID-19 pandemic suggest that global citizen identification is linked to prosociality and solidarity in the fight against the virus and its widespread consequences (Wang et al., 2023).

However, research comparing the social outcomes of different global identities is scarce. In the US samples, Reysen et al. (2013) found that global citizen identification, compared with identification with humans in general, was associated with a stronger endorsement of values of diversity and sustainability. In another study, Reysen and Katzarska-Miller (2017) showed that among other forms of inclusive identities (e.g., identification with the world, community, and humans), global citizenship seems to more strongly predict prosocial values or a sense of responsibility for actions that improve the welfare of others. On the other hand, in an international sample, Carmona et al. (2022) found differences in helping orientations: the more participants identified themselves with citizens of the world, the higher their disposition to offer dependency-oriented help or oppose helping migrants living in their countries. But the more they identified with humans, the more they were willing to help in general, and to offer either dependency- or autonomy-oriented help. Although this study was conducted with participants from 25 countries, the total sample size was only $N = 168$. Thus, further studies are needed that would systematically compare different forms of global identification in different countries within the same research design. Such comparisons, especially across multiple cultural contexts, are crucial for understanding whether the effects of distinct global identities are robust and universal, or whether they vary depending on national or cultural factors.

The current study extends previous research in several ways. We test the association between global social identifications and concern for global issues in a broader number of countries

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and cultures to assess its universality. Although Buchan et al.'s (2011) study was already conducted on quota samples from six countries, our study uses samples from 44 countries, including at least two from each cultural cluster (clustering based on the Global Leadership and Organizational Behavior Effectiveness project GLOBE; House et al., 2001, in the extension by Mensah & Chen, 2013). Moreover, Buchan et al.'s (2011) study referred to identification "with the world as a whole," which may carry various meanings for participants, entailing several forms of identification, including identification with the planet, all its creatures, and nature. In our study, we focus solely on identification with human communities (all humanity, citizens of the world, or people all over the world). As earlier studies show, the label used to target a global group or community may have a different prototypical meaning (see e.g., Carmona et al., 2022; Reysen et al., 2013; Reysen & Katzarska-Miller, 2017), so the type of group label used is of crucial importance. Further, our study is the first to consider three different global identification groups in the context of concern for global issues, thereby broadening the perspective and testing potential differences among them. The broader coverage of countries and cultural clusters allows for a more nuanced perspective, as well as for multilevel analyses examining the role of country-level variables, both in terms of overall concern for global issues and their interaction with GSIs.

Moreover, in our study, we ask about 12 global issues rather than four, substantially broadening the original work of Buchan et al. (2011). It seems that since 2011, when the original study was published, the number of global issues that our world faces has grown substantially, and our study aims to capture these changes, verifying if the associations found by Buchan et al. (2011) can be broadened to identification with exclusively human communities and concern for more global issues. These include issues connected to human rights violations, social (e.g., gender, ethnicity, religion) and political inequalities around the world, wars that can turn into a global conflict, sustainability and plastic in the oceans, uncontrolled development of artificial intelligence, uncontrolled research on DNA modifications, and others. It should be noted that a recent study on a representative sample (Hamer & Baran, 2022) also included most of these concerns and showed their connection to identification with all humanity; however, it was conducted only in Poland and only at specific times during the COVID-19 pandemic.

To fill these gaps, we investigate the connection between three types of GSIs (with all humanity, citizens of the world, and people all over the world) and various types of global issues in different cultural contexts, in a 44-country study. We formulated and preregistered the following additional hypotheses[4]:

H2. Identification with citizens of the world (ICW) will be positively related to global concerns.

H3. Identification with all humanity (IWAH) will be positively related to global concerns.

H4. Identification with people all over the world (IPOW) will be positively related to global concerns.

Finally, our study extends previous research since we test both correlations (e.g., H2-H4) and causal activation (H1)—the latter being rarely examined in previous research as well as the potential impact of culture (H5-H12) and country-level indices on both.

[4]In the preregistration, these hypotheses are listed as H5-7.

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Impact of culture on concern for global issues

Culture has been shown to impact values and attitudes toward a wide variety of issues (e.g., Inglehart & Welzel, 2005), which suggests that it may also affect concern for global issues and its connection to global social identifications. While previous research has demonstrated consistent links between GSIs and concern for global issues in a few national or quota samples (e.g., Buchan et al., 2011; Hamer, McFarland, et al., 2018), cultural context may shape both the levels of concern for global issues and the relationship between these issues and GSIs. We therefore consider how specific cultural dimensions may facilitate or constrain such global concern.

In this paper, we use the World Values Survey (WVS, Inglehart & Welzel, 2005) as an additional lens to understand variation in concern for global issues. Inglehart and Welzel (2005) use the data from the WVS to provide a framework for capturing societal-level differences by focusing on two pairs of opposing values: traditional versus secular-rational values and survival versus self-expression values. These dimensions reflect broad shifts in values related to religion, family, authority, autonomy, and individual expression, and have been central to explaining global variation in social, political, and cultural outcomes (Inglehart & Welzel, 2005).

The dimension of survival vs. self-expression values captures priorities between economic/physical security and conformity (survival values) versus well-being, self-determination, and civic participation (self-expression values; Inglehart & Welzel, 2005). Survival values prioritize material and physical security over self-expression, leading to gender inequalities, negative attitudes toward sexual minorities (Adamczyk & Pitt, 2009; see also Inglehart & Baker, 2000), and discrimination between compatriots and migrants (Inglehart & Baker, 2000; Norris & Inglehart, 2019). This would suggest lower concern for human rights and inequalities in countries with higher survival values. On the other hand, self-expression values are strongly linked to environmentalism (Inglehart & Baker, 2000; see also Franzen & Meyer, 2010) and support for minority rights (Welzel, 2013), all of which are part of global concerns. For this reason, we expect that:

H5. Survival values will be negatively related to global concerns.[5]

The dimension of traditional vs. secular-rational values reflects the relative importance of religion, family, authority, and national pride versus rationality, autonomy, and skepticism toward tradition (Inglehart & Welzel, 2005). Secular-rational orientations may encourage a more universalistic and rights-based approach to global issues by downplaying local authority and tradition. People from countries with high secular–rational values are more open to social change (Inglehart & Baker, 2000; Inglehart & Welzel, 2005) and tend to show stronger support for policies and initiatives that address complex, transnational problems such as social inequalities and poverty (Inglehart, 2018; Norris & Inglehart, 2019). Finally, the link between secular-rational values has been tied to environmental concern and pro-climate attitudes across nations (Norris & Inglehart, 2019). Since traditional values are contradictory to secular-rational ones, they should be related to less openness to social change and weaker support for policies and initiatives that address global issues and environmental concerns. For this reason, we expect that:

H6. Traditional values will be negatively related to global concerns.

[5]In the preregistration hypotheses 5 and 6 are listed as H17b and H15b.

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Davidov et al. (2014) demonstrate that the influence of individual values on attitudes varies across countries depending on cultural context. Thus, the impact of individual value orientations on social attitudes is moderated by the broader cultural environment that either constrains or amplifies the expression of personal values. Applying this reasoning to concern for global issues, we suggest that the societal context shapes the extent to which personal values interact with GSI to predict engagement with worldwide challenges. As stated above, self-expression values are related to ecological concerns, while both self-expression and secular-rational values are related to tolerance of diversity, including ethnic, religious, and gender ones (Inglehart & Baker, 2000; Inglehart & Oyserman, 2004). As Inglehart and Welzel (2010) show, country-level changes in values lead to political transformations. Indeed, in countries with higher self-expression and secular-rational values, norms regarding tolerance, equality, and environmental protection are institutionalized through laws, policies, and public discourse. As a result, concern for global issues in such contexts may become highly socially visible, normatively reinforced, and widely shared across individuals. This increased normative and institutional salience implies that individual differences in GSI may account for relatively less variance in expressed concern, as engagement with global issues is more uniformly embedded in the cultural environment. By contrast, in societies characterized by stronger survival and traditional values, where such concerns are probably less consistently institutionalized and less prominently embedded in normative and legal structures, concern for global issues may depend more strongly on individual differences. In such contexts, GSI is expected to play a stronger role in predicting concern for global challenges. Accordingly, we formulated the following hypotheses:

H7. The relationship between individuals' identification with citizens of the world and their concern for global issues is moderated by country-level traditional values, such that the relationship is stronger in countries with higher traditional values.

H8. The relationship between individuals' identification with all humanity and their concern for global issues is moderated by country-level traditional values, such that the relationship is stronger in countries with higher traditional values.

H9. The relationship between individuals' identification with people all over the world and their concern for global issues is moderated by country-level traditional values, such that the relationship is stronger in countries with higher traditional values.

H10. The relationship between individuals' identification with citizens of the world and their concern for global issues is moderated by country-level survival values, such that the relationship is stronger in countries with higher survival values.

H11. The relationship between individuals' identification with all humanity and their concern for global issues is moderated by country-level survival values, such that the relationship is stronger in countries with higher survival values.

H12. The relationship between individuals' identification with people all over the world and their concern for global issues is moderated by country-level survival values, such that the relationship is stronger in countries with higher survival values.[6]

[6]In the preregistration these hypotheses are listed as H27b - H32b. The way they have been formulated is slightly rewritten for clarity reasons. The meaning has not changed.

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METHOD

The study was conducted online on the Qualtrics platform in 45 countries (or Special Administrative Regions, such as Hong Kong; see Figure 1) from 10 cultural clusters (grouping countries based on ethnic and racial distribution within a country, religious distribution, geographical proximity with other countries, major language distribution, and colonial past, identified by the GLOBE[7] project, in an extension by Mensah & Chen, 2013) listed in Table 1 (for *n* for each country, see Table S2.1 in the Supplement). However, due to political reasons, two items had to be excluded from the scale for China,[8] causing a lack of invariance. Thus, this country was excluded from the analyses described in this paper.

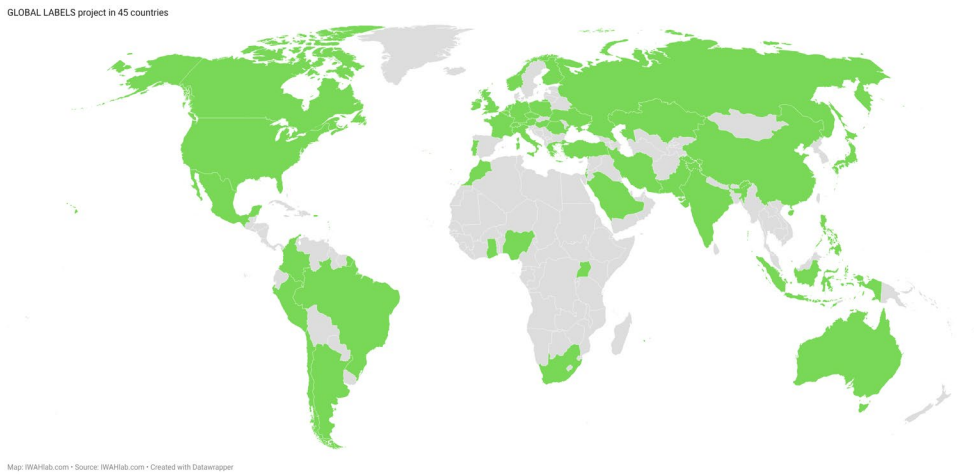


FIGURE 1 The countries covered by the study.

TABLE 1 The cultural clusters with corresponding countries covered by the study.

Cultural cluster	Countries
Latin American	Argentina, Brazil, Chile, Colombia, Mexico, Peru
Anglo-Saxon	Australia, Canada, UK, USA, Ireland
Germanic	Austria, Belgium, Germany, the Netherlands, Switzerland
Latin European	France, Israel, Italy, Portugal
Confucian	China (later removed), Hong Kong, Japan
African	Ghana, Nigeria, South Africa, Uganda
Eastern European	Czech Republic, Greece, Hungary, Kazakhstan, Poland, Romania, Russia, Ukraine
Nordic	Finland, Norway
Southeast Asian	India, Indonesia, Pakistan, Philippines
Middle Eastern	Iran, Morocco, Saudi Arabia, Turkey

[7]The Global Leadership and Organizational Behavior Effectiveness Project is an international research programme that examines the interrelationships between culture, leadership, and organizational behavior across countries all over the world.
[8]Items 5 (The well-being of people having to flee their country due to unacceptable conditions) and 7 (Ineffective prosecution of crimes against humanity) were not asked in China due to political reasons.

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The choice of particular countries was to some extent based on our ability to find collaborators. However, our main goal was to have a culturally diverse pool of countries, including the rarely studied Global South ones. Thus, we conducted our study in at least two countries in each of the cultural clusters described by the extension to the GLOBE project (Mensah & Chen, 2013).

Recruitment in each location was conducted by each country's team, through university networks, announcements on campuses, and sometimes also through social recruitment companies (e.g., Prolific).

Procedure

Participants were randomly assigned to one of four groups (see Table 2): one of three experimental groups (where they were asked about one type of identification: with all humanity, citizens of the world, or people all over the world) or one control group (no social identification activation). Making a GSI salient in experimental groups consisted of answering three open-ended questions regarding one of the global labels (*citizens of the world*,[9] *all humanity*, or *people all over the world*): "How do you understand the term [citizens of the world, all humanity, people all over the world[10]]?" "What are the characteristics that you associate with [citizens of the world, all humanity, people all over the world]?" "Imagine that you are explaining the expression <identification with [citizens of the world, all humanity, people all over the world]> to someone who does not know what it means. What would you say?" followed by eight closed-ended items from one of the GSI scales regarding the same label as in an open-ended part (i.e., *identification with citizens of the world*, *all humanity*, or *people all over the world*). Then all respondents were asked about their concern for global problems[11] and demographics. After that, participants were debriefed and thanked. The order of primes and scales was fixed.

Data from the control condition were used in the initial analyses testing Hypothesis 1, Hypotheses 5–6, and in additional analyses of the experimental part (exploratory Hypotheses 7a–12a). Correlational hypotheses 2–4 and 7–12 were examined without the control group, which did not have GSIs measured.

This study was approved by the Ethical Committee of the Institute of Psychology of the Polish Academy of Sciences (PI institution) as well as by the Ethical Committees of specific universities where local approval was needed (e.g., China, Hong Kong, Ireland, Israel, Norway, Philippines, RSA, UK, and the USA).

Participants

We aimed to get at least $N = 200$ participants in each country, a sample size based on resource constraints (Lakens, 2022). To test for cross-national differences, we recruited student samples. Previous research indicates that, although student samples may differ somewhat from national populations, they tend to yield similar patterns of results in cross-national comparisons (Flere & Lavrič, 2008; Inglehart & Welzel, 2010). As such, they can be used for meaningful comparisons between countries.

[9]Before launching the study, we discussed with each country's team if all three labels are understandable and used in their language. As a result, in Czech Republic and Pakistan "global citizens" replaced "citizens of the world."

[10]Only one group was assigned, depending on the experimental group.

[11]This was part of the bigger study. Other dependent variables not included in this paper were: human rights orientation, prosocial intentions and behaviors, and an eco-centric vs. an anthropocentric perspective on the relationship between humans, non-human animals, and the natural environment.

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TABLE 2 Experimental design.

	Open-ended questions about:	Closed-ended questions about identification with:	Closed-ended questions about concern for global issues	Demographics
Experimental group 1	*Citizens of the world*	*Citizens of the world*	+	+
Experimental group 2	*All humanity*	*All humanity*	+	+
Experimental group 3	*People all over the world*	*People all over the world*	+	+
Control group	−	−	+	+

Note: A plus sign (+) indicates that a given element was included; a minus sign (−) indicates that it was not.

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The initial sample consisted of $N = 14{,}866$ student participants from 45 countries. After removing participants who failed the attention check (see *Measures*), the sample consisted of $N = 13{,}319$ students. Sensitivity power analysis using G*Power 3.1.9.7 (Faul et al., 2007) showed that the sample size of 13,319 participants provided the study with 80% power to detect a minimum effect size of $f = .03$ in an ANOVA with a 5% false-positive rate.

After removing China due to a lack of measurement invariance in the scale of concern for global problems, the final sample consisted of $N = 13{,}055$ students (control condition: $n = 3448$, citizens of the world condition: $n = 3148$, all humanity condition: $n = 3205$, people all over the world condition: $n = 3254$), 69.27% of whom were women. Age ranged from 17 to 86 years ($M = 24.11$, $SD = 6.93$). Details on each sample are presented in the Supplement (Section 1).

Measures

All measures were used in English or the country's native language (translated and usually back-translated by the country teams, with each final version supervised by the PI; discrepancies were resolved by discussion). Measurement invariance analyses showed that the full (scalar) equivalence was achieved for both scales for countries included in the study (see Hamer, Penczek, et al., 2026, and Supplement, Section 3). Thus, both scales can be used for cross-cultural comparisons (with caution regarding South Africa, due to poorer fit for the global concern scale).

Global social identifications were measured with an 8-item Identification With All Humanity scale (IWAH; McFarland et al., 2019; country adaptations by Eder et al., 2021; Feng et al., 2023; Hamer et al., 2021, or prepared for this study), which is recommended for intercultural studies due to measurement invariance (see Hamer et al., 2021; Reysen & Hackett, 2016). The scale was modified to use only one reference group, depending on the experimental condition: "citizens of the world" ($\alpha = .87$), "all humanity" ($\alpha = .83$), or "people all over the world" ($\alpha = .83$; for detailed information on Cronbach's α for all the countries, see Hamer, Penczek, et al., 2026). Example items are: "How close do you feel to…?;" "How much would you say you care (feel upset, want to help) when bad things happen to…?" All items used a 5-point response scale, but the anchors differed based on question wording, such as from 1 (*not at all*) to 5 (*very close*) or from 1 (*not at all*) to 5 (*very much*). Higher mean scores indicate a higher given identification. The fact of measuring them constituted part of the experimental activation (see the procedure), as adapted from previous studies (see e.g. Doosje et al., 2006; Kuppens et al., 2013; Yzerbyt et al., 2003).

Concern for global problems was measured using 12 items that described various global issues. The original scale by Buchan et al. (2011) measured only four topics (global warming, the spread of diseases, international justice, and economic inequality); however, since then the world has faced additional challenges, we added other issues to this list, such as hunger and lack of water around the world, migration, poverty, uncontrolled development of artificial intelligence or DNA experiments, and social (e.g., gender, ethnicity, religion) and political inequalities around the world. Additionally, we asked about the worldwide spread of diseases, but added COVID-19. Since our data collection coincided in time with the Russian invasion of Ukraine in 2022, we also included an item to measure concerns regarding wars ("How concerned are you with [or how much do you care about] the following issues: Current armed conflicts that might lead to a global [worldwide] military conflict").

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Participants were asked to use a scale from 1 (*not at all concerned*) through 4 (*somewhat concerned*) to 7 (*very concerned*).[12] The items formed a reliable scale ($\alpha = .89$; for detailed information on all the countries, see Supplement, Section 3). Higher mean scores indicate higher concern for global issues.

Attention check

As an attention check, participants were presented with an item instructing them to select the response option *"very concerned"* to demonstrate that they were reading the questions carefully and were not automated bots. The attention check item was phrased as "To ensure that you are not a bot, please check 'very concerned' on this item." Participants who failed the attention check were removed from the sample.

Demographics included gender (coded as 1 – male, 2 – female, 3 – other, but the last category was omitted in the analyses as too small), age, size of place of residence while growing up (coded as 1 – *up to 19,999 residents*; to 7 – *more than 3,000,000 residents*), and subjective income ("Which of the following descriptions comes closest to how you feel about your household's present income?" coded as 1 - *I find it very difficult to live on the present income* to 4 - *I'm living comfortably on the present income*) - all asked with 1 item.

Country-level variables

Measures of country-level indicators were retrieved from publicly available online sources. They are summarized along with their definitions in the Supplement (Table S4.1). In the main analysis, we used two cultural dimensions: survival and traditional values (Haerpfer et al., 2022). In additional exploratory analyses, we also used: broadly understood quality of life in a country (Human Development Index [HDI[13]], Gini index of inequality[14]), economic indices (GDP per capita [International Monetary Fund, n.d.], and poverty [the percentage of the population living on less than $6.85 a day; Hasell et al., 2022]). The date of each external dataset collection corresponds as closely as possible with the data collection for our study, which took place within the years 2022–2023 (more details available in the Supplement, Table S4.1).

RESULTS

Due to the size differences between national samples, data in the analyses (except for multilevel models and ANOVAs that compare levels of global concern between conditions within countries) were weighted to correct for these differences.[15]

[12]For the complete list of items, see https://osf.io/xt846/overview?view_only=331b0437c6794efd982b40bd9a196f17.

[13]HDI is a summary measure of average achievement in key dimensions of human development: a long and healthy life, being knowledgeable, and having a decent standard of living (Human Development Index, Human Development Index, n.d.).

[14]The Gini index measures the extent to which the distribution of income or consumption among individuals or households within an economy deviates from a perfectly equal distribution; statistical dispersion intended to represent the income inequality, wealth inequality, or consumption inequality; the higher the index, the bigger inequality (World Bank Open Data, World Bank Open Data, n.d.).

[15]Since substantial disparities in sample sizes can distort estimates and bias inference in group-based comparisons, we applied sample weights to even out the contribution of each group to the analyses. Larger samples (e.g., South Africa) were assigned proportionally lower weights, while smaller samples (e.g., Iran) were assigned proportionally higher weights.

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Impact of situational global social identifications on global concerns

In a preregistered H1, we assumed that compared with the lack of activation, activation of the concept "citizens of the world" (H1a), "all humanity" (H1b), and "people all over the world" (H1c) would cause higher levels of global concerns. Univariate analysis of variance (ANOVA) revealed a significant main effect of the condition on concern for global issues ($F(3, 12{,}879) = 10.55$, $p < .001$, $\eta^2 = .002$). Planned contrast[16] showed that people in the three experimental conditions (citizens of the world condition: $M = 5.71$, $SD = 1.01$; all humanity condition: $M = 5.66$, $SD = .99$; people all over the world condition: $M = 5.69$, $SD = .98$) on average expressed higher concern for global issues than in the control condition ($M = 5.59$, $SD = 1.00$; $t(13{,}051) = 4.54$, $p < .001$, Cohen's $d = .09$). This was a small effect, and it supported H1 (H1a-c). There were no differences between the three types of GSIs in how they impacted concern for global issues (for detailed comparisons, see Supplement, Table S5.1).

The ANOVA also revealed a statistically significant main effect of the country on concern for global issues ($F(43, 12{,}879) = 52.92$, $p < .001$, $\eta^2 = .15$). Tukey's B post hoc analysis showed the lowest levels of concern for global issues in the Netherlands, Ukraine, and Saudi Arabia, while the highest levels were found in Ghana, the Philippines, South Africa, Turkey, Colombia, and Nigeria (see Table 3). The differences were substantial, with a mean level of concern for global issues around 4.88 in the Netherlands to 6.36 in Ghana, with a large effect size ($M_{dif} = 1.47$, $SE = .08$, $p < .001$, Cohen's $d = 1.90$).

Moreover, there was a statistically significant interaction between country and condition ($F(129, 12{,}879) = 1.30$, $p = .013$, $\eta^2 = .01$), which means that the manipulation impacted participants in different ways, depending on their country of origin. ANOVA analyses for all individual countries revealed that the statistically significant differences between conditions occurred in only five countries included in the study: Finland ($F(3, 216) = 3.36$; $p = .020$; $\eta^2 = .05$), Peru ($F(3, 204) = 3.01$; $p = .031$; $\eta^2 = .04$), Russia ($F(3, 245) = 3.68$; $p = .013$; $\eta^2 = .04$), South Africa ($F(3, 1534) = 8.38$; $p < .001$; $\eta^2 = .02$), and Switzerland ($F(3, 232) = 3.24$ $p = .023$; $\eta^2 = .04$; and in Colombia at the level of a statictical trend; for details on all countries, see Supplement Table S5.2).

Regarding the main effect of country on concern for global issues, similar differences across countries are also observed when we analyze each condition separately (see Figure 2 for countries in decreasing order and Figure 3 in alphabetical order). Interestingly, regarding the level of such concern, the Netherlands, Norway, Ukraine, Poland, Hong Kong, and Saudi Arabia are among the bottom countries/territories in each condition, while Nigeria, Ghana, South Africa, Morocco, Turkey, Pakistan, Indonesia, the Philippines, Brazil, Chile, and Colombia are among the top ones (see Supplement Table S5.3a–S5.3d).

The next analysis included grouping countries into cultural clusters. It revealed statistically significant differences in concern for global issues between such clusters ($F(9, 13{,}045) = 142.59$, $p < .001$, $\eta^2 = .09$, see Figure 4). Tukey B post hoc analysis (see Supplement Table S5.4) suggests that the most concerned were people from countries in the African cultural cluster, followed by Southeast Asian and Latin American clusters. The least concerned were people from Nordic, Confucian, Eastern European, and Germanic cultural clusters.

Relationship between dispositional global social identifications and concern for global issues

In the next step, we explored whether there is a linear relationship between dispositional GSIs and concern for global issues. In hypotheses 2–4, we assumed that each type of measured

[16]The contrast weights were + 1 for each experimental group and − 3 for the control group, corresponding to an overall comparison of the control group versus the mean of the experimental groups.

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TABLE 3 Results of the Tukey B post hoc test for between-country comparisons in mean levels of concern for global issues.

	Subset																			
Country	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**	**11**	**12**	**13**	**14**	**15**	**16**	**17**	**18**	**19**	**20**
Netherlands	4.88																			
Ukraine	4.90																			
Saudi Arabia	5.07	5.07																		
Hong Kong		5.17	5.17																	
Norway		5.17	5.17																	
Poland		5.25	5.25	5.25																
Russia		5.27	5.27	5.27	5.27															
Kazakhstan		5.32	5.32	5.32	5.32															
Greece		5.32	5.32	5.32	5.32															
Iran			5.34	5.34	5.34															
Finland			5.35	5.35	5.35															
Hungary			5.35	5.35	5.35															
Switzerland			5.38	5.38	5.38															
Israel			5.39	5.39	5.39															
Belgium			5.42	5.42	5.42	5.42														
Austria			5.43	5.43	5.43	5.43	5.43													
Germany				5.45	5.45	5.45	5.45	5.45												
Japan				5.52	5.52	5.52	5.52	5.52	5.52											
UK					5.54	5.54	5.54	5.54	5.54											
France					5.54	5.54	5.54	5.54	5.54											
Canada						5.66	5.66	5.66	5.66	5.66										
Uganda						5.67	5.67	5.67	5.67	5.67	5.67									
USA							5.69	5.69	5.69	5.69	5.69									
Czech Republic								5.70	5.70	5.70	5.70	5.70								

(Continues)

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TABLE 3 (Continued)

	Subset																		
Country	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**	**11**	**12**	**13**	**14**	**15**	**16**	**17**	**18**	**19**	**20**
Argentina								5.71	5.71	5.71	5.71	5.71								
Australia									5.72	5.72	5.72	5.72	5.72							
Romania									5.73	5.73	5.73	5.73	5.72	5.73						
Italy									5.73	5.73	5.73	5.73	5.73	5.73						
Ireland										5.82	5.82	5.82	5.82	5.82	5.82					
Chile											5.93	5.93	5.93	5.93	5.93	5.93				
India												5.96	5.96	5.96	5.96	5.96	5.96			
Portugal													5.98	5.98	5.98	5.98	5.98			
Peru														5.98	5.98	5.98	5.98			
Mexico															6.03	6.03	6.03			
Morocco															6.05	6.05	6.05			
Pakistan															6.05	6.05	6.05			
Indonesia															6.06	6.06	6.06	6.06		
Brazil															6.08	6.08	6.08	6.08	6.08	
Nigeria																6.11	6.11	6.11	6.11	6.11
Colombia																6.17	6.17	6.17	6.17	6.17
Turkey																	6.20	6.20	6.20	6.20
South Africa																		6.31	6.31	6.31
Philippines																			6.32	6.32
Ghana																				6.36

Note: Due to the weighing of observations, in each country $N = 296$. Means for groups in homogeneous subsets are displayed. Based on observed means. Means in these subsets do not differ, but subsets differ from each other. The error term is Mean Square (Error) = .84. Uses Harmonic Mean Sample Size = 295.95.

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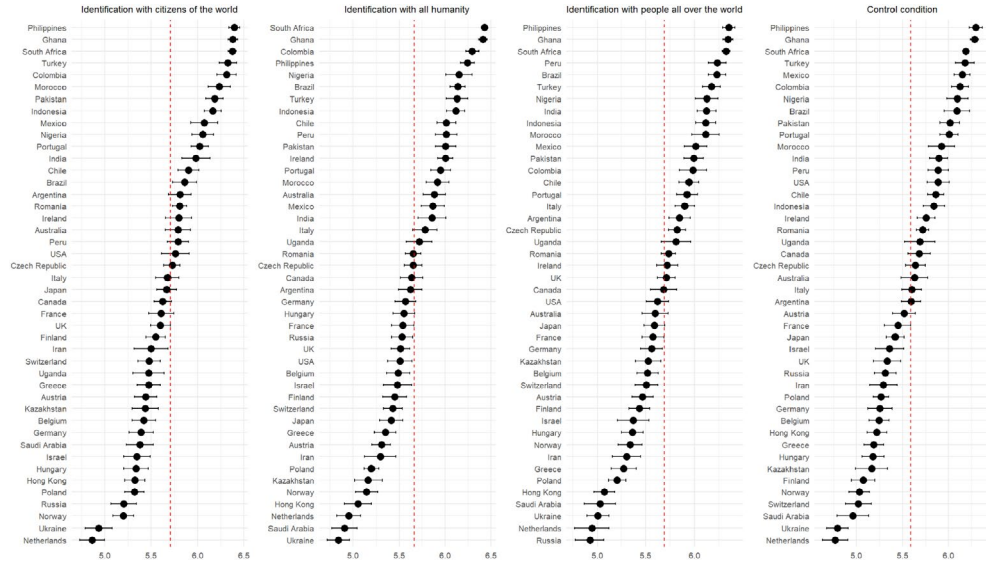


FIGURE 2 Mean levels of global concern in experimental and control conditions presented for 44 countries in decreasing order. Dots represent means for each country, whereas bars represent standard errors (Due to their small sizes, they may not be easily visible). The red line represents the weighted overall mean; for details regarding all countries, see Supplement, Tables S.3a-d.

GSI would be positively related to such concern. Correlation analyses revealed moderate relationships between concern for global issues and each of the GSIs (for ICW: $r = .45$, $p < .001$; for IWAH: $r = .46$, $p < .001$; for IPOW: $r = .45$, $p < .001$), supporting hypotheses 2–4. Comparison of the correlations showed no differences between groups (between ICW and IWAH: $z = .45$; $p = .325$; for ICW and IPOW: $z = .05$; $p = .480$; for IWAH and IPOW: $z = .51$; $p = .306$).

Correlation analyses for individual countries (see Figure 5 and Table S5.5) revealed that correlations between concern for global issues and GSIs were statistically significant in most countries. There were a few exceptions where the correlations with a certain identification were statistically nonsignificant: in Austria (for ICW and IWAH), Brazil (for IPOW), Colombia (for IWAH, and only trend for ICW), Czech Republic (for all GSIs), Germany (for IWAH), Hungary (for IWAH), India (for all GSIs), Indonesia (for ICW and IPOW), Japan (for IPOW), Nigeria (for ICW), Norway (for ICW), Pakistan (for ICW and IWAH, only trend for IPOW), Portugal (for IWAH, only trend for ICW and IPOW), Saudi Arabia (for IWAH and IPOW), Switzerland (for IWAH), and Turkey (for ICW and IPOW, only trend for IWAH).

Individual-level and country-level predictors of concern for global issues

Since the ANOVA indicated differences between countries in the level of concern for global issues (see Table S5.1), we conducted multilevel analyses (MLM) with random slopes to examine potential individual- and country-level predictors of such concern. In the models, we included a given GSI as a variable at the individual level, controlling for demographic variables (gender, age, subjective income, and size of the place of residence while growing up). At the country level, we included cultural dimensions from the World Values Survey: survival and traditional values. All variables were grand-mean centered via standardization. We hypothesized that both survival (H5) and traditional (H6) values would be negatively related to global concerns. Interactions between the GSIs and country-level variables as predictors were also part of the model to test hypotheses H7-H12.

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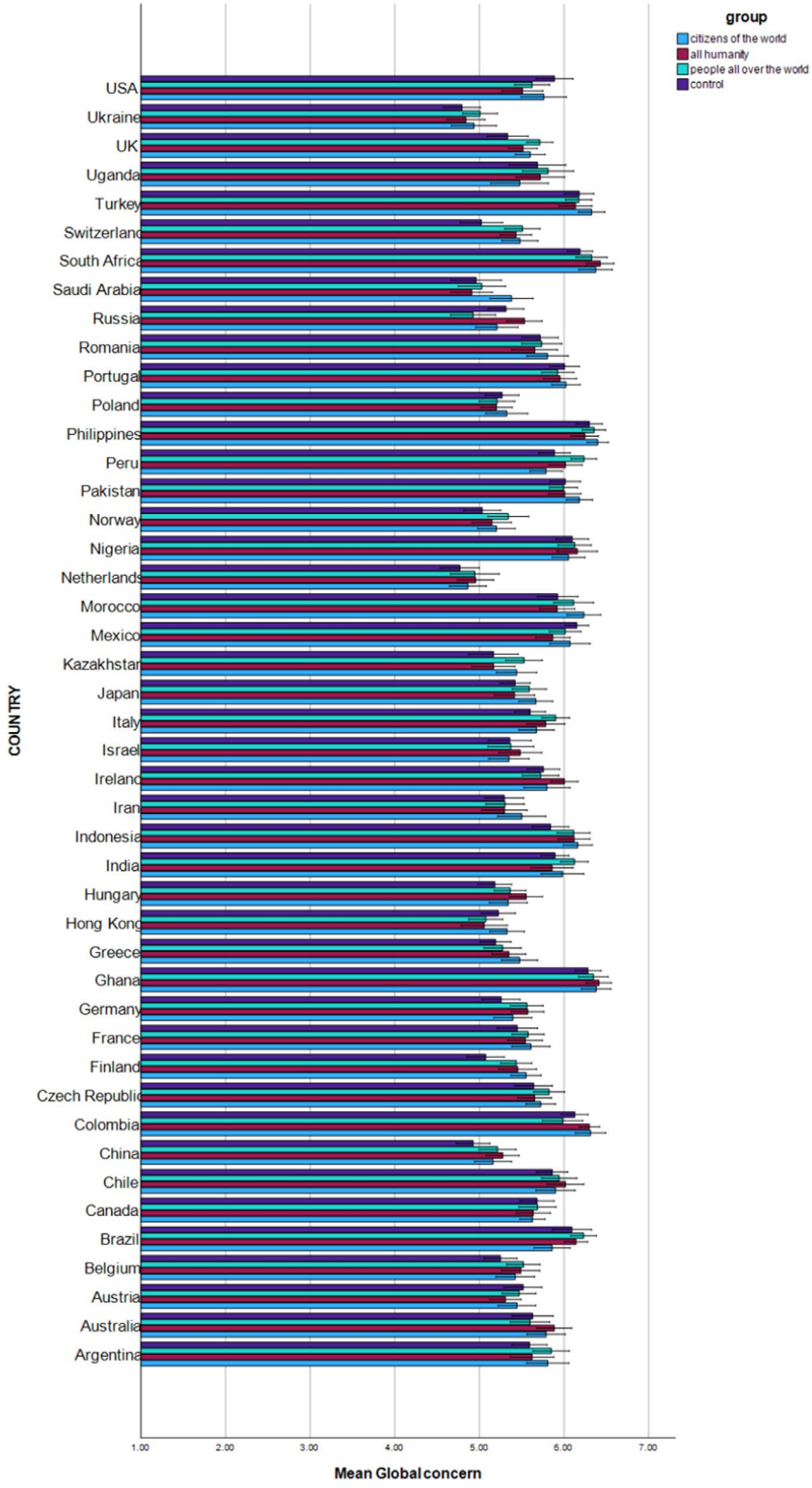


FIGURE 3 Mean levels of global concern in experimental and control conditions presented for 44 countries in alphabetical order.

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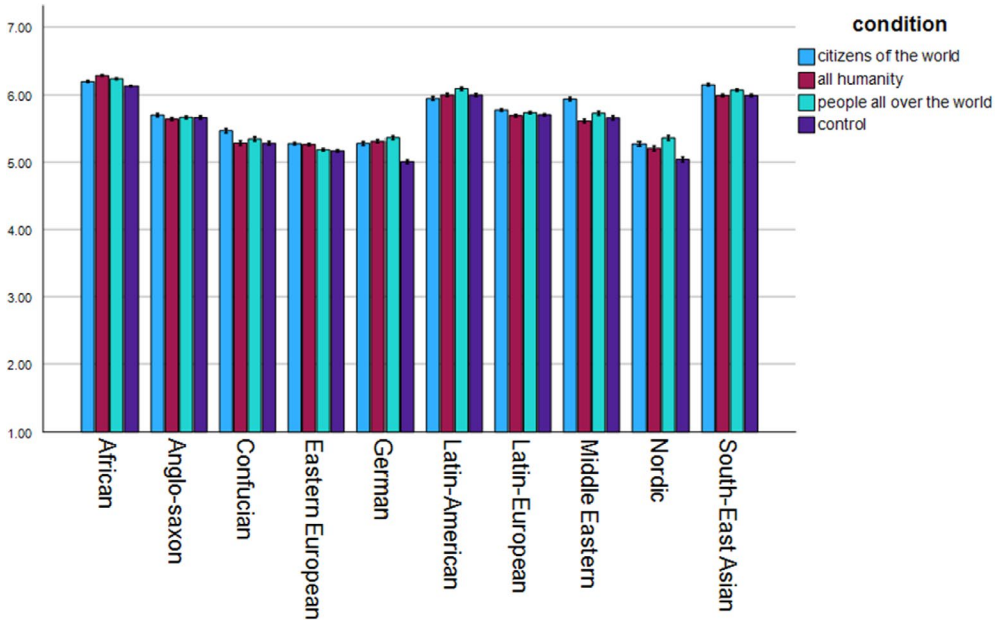


FIGURE 4 Mean levels of global concern in experimental and control conditions in cultural clusters.

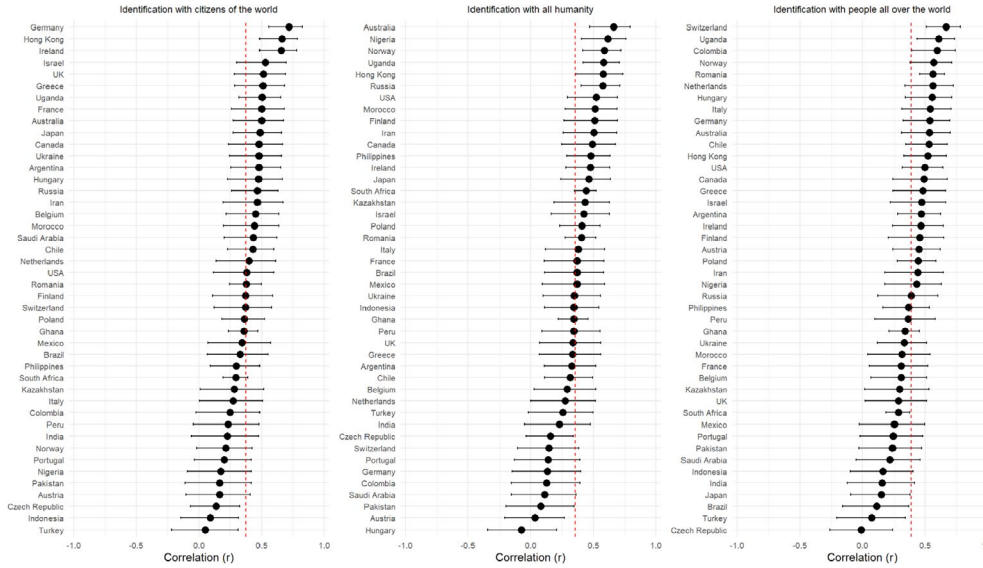


FIGURE 5 Correlations between global social identifications and global concern in 44 countries. Dots represent means for each country. The red line represents the weighted overall correlation between concern for global issues and global social identifications. For details regarding all countries in alphabetical order, see Supplement, Table S5.5.

Table 4 summarizes multilevel models with identification with citizens of the world and cultural dimensions as predictors. It shows that ICW is a moderate positive predictor of concern for global issues. Concern for global issues was higher in countries with higher traditional values and survival values (see "country-level variable" column in Table 4). No statistically significant interactions between the two levels were detected.

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TABLE 4 Beta coefficients and standard errors in multilevel regressions with identification with citizens of the world (ICW), gender, age, income, and size of place of residence while growing up as individual-level predictors and WVS values as country-level predictors of concern for global issues.

	ICW			Gender			Age			Subjective income			Place of residence while growing up			Country-level variable			Interaction between the country-level variable and ICW			
	β	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	ICC
Survival	.39	.02	<.001	.03	.02	.084	.04	.02	.029	−.07	.02	<.001	−.04	.02	.014	.08	.04	.042	−.01	.02	.737	8.37
Traditional	.38	.02	<.001	.03	.02	.086	.04	.02	.029	−.07	.02	<.001	−.04	.02	.014	.15	.04	<.001	−.03	.02	.146	6.72

Note: Gender was coded as 1 – male, 2 – female. The ICC was converted from a decimal fraction to a percentage to reflect its role in the unexplained variance between countries.

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Table 5 summarizes multilevel models with identification with all humanity and cultural dimensions as predictors. It shows that IWAH is a moderate positive predictor of concern for global issues. Concerns for global issues were not related to survival values but were stronger in countries with higher traditional values (see "country-level variable" column in Table 5). No statistically significant interactions between the individual and country levels were detected.

Table 6 summarizes multilevel models with identification with people all over the world and cultural dimensions as predictors. It shows that IPOW is a moderate positive predictor of concern for global issues. Concerns for global issues were higher in countries with higher traditional values (see "country-level variable" column in Table 6), but related to survival values at the level of statistical trend. The interactions between the two levels were statistically nonsignificant (for survival values at the level of statistical trend).

These results contradicted our hypotheses 5 and 6.

Regarding the moderating role of cultural dimensions, we assumed that in countries with higher survival and traditional values, the relationship between GSIs and global concerns would be stronger. However, due to the lack of interactions, hypotheses H7-H12 were not confirmed.

Regarding demographic variables, analyses suggested that gender was not related to concern with global issues. Older age (in all models except for IWAH) and lower subjective income were related to stronger concern for global issues, but the coefficients were marginal. The size of the place of residence while growing up was negatively (but marginally) related to concern in the ICW models (for IWAH and IPOW models only at the level of statistical trend).

Additional exploratory analyses with other country-level variables

Additional exploratory analyses (not preregistered) were conducted to find other potential explanations for the cross-country differences in the level of concern for global problems and their opposite-to-expected direction of the connection to traditional (and marginally also to survival) values. We used other country-level variables that may be perceived as more objective yet still related to the cultural dimensions: Human Development Index (HDI), Gini index of inequalities, and economic indices (GDP per capita and the share of people living in poverty).

Trope and Liberman (2010) showed that people form mental construals of events and objects they do not experience directly, and these construals become more abstract with growing perceived distance. Following this line of thought, people may have higher concerns regarding various issues when they feel their country may be affected by them. Based on this theory, it can be expected that individuals would be more likely to perceive issues such as hunger, poverty, or displacement as urgent when they are experienced within their immediate or national context. In the case of climate change, it has been shown in multiple studies that individual experience impacts belief in climate change, related risk perceptions, attitudes, and intentions to act (Demski et al., 2016; Reser et al., 2014; Spence et al., 2011, 2025; Whitmarsh, 2008; for a literature review, see Keller et al., 2022). The same has been observed for poverty and social inequalities (Almås et al., 2024; Reyes & Gasparini, 2022). As the 2024 Pew Research Center survey of 36 nations revealed, there is a widespread public concern about economic inequality (Wike et al., 2025). Considering the fact that many stressors tend to intersect (e.g., poverty, the negative impact of global climate change, and lack of water; World Economic Forum, 2023), it can be expected that people in poorer and less developed countries would be more concerned with global issues.

Taken together, these findings suggest that concern for global issues may be related to the degree to which individuals and their communities are directly affected by these issues. This motivates the need for additional analyses incorporating macro-level indicators, such as GDP

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TABLE 5 Beta coefficients and standard errors in multilevel regressions with identification with all humanity (IWAH), gender, age, income, and size of place of residence while growing up as individual-level predictors and WVS values as country-level predictors of concern for global issues.

	IWAH			Gender			Age			Subjective income			Place of residence while growing up			Country-level variable			Interaction between the country-level variable and IWAH			
	β	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*B*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	ICC
Survival	.38	.03	<.001	−.01	.02	.516	.004	.02	.813	−.06	.02	<.001	−.03	.02	.072	.08	.05	.096	−.01	.03	.645	12.12
Traditional	.38	.03	<.001	−.01	.02	.485	.004	.02	.811	−.06	.02	<.001	−.03	.02	.071	.14	.05	.005	−.02	.03	.541	10.88

Note: Gender was coded as 1 – male, 2 – female. The ICC was converted from a decimal fraction to a percentage to reflect its role in the unexplained variance between countries.

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TABLE 6 Beta coefficients and standard errors in multilevel regressions with identification with people all over the world (IPOW), gender, age, income, and size of place of residence while growing up as individual-level predictors and WVS values as country-level predictors of concern for global issues.

	IPOW			Gender			Age			Subjective income			Place of residence while growing up			Country-level variable			Interaction between the country-level variable and IPOW			
	β	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	ICC
Survival	.37	.03	<.001	−.001	.02	.948	.03	.02	.045	−.04	.02	.024	−.03	.02	.090	.09	.05	.064	−.05	.03	.069	13.72
Traditional	.37	.03	<.001	−.001	.02	.972	.03	.02	.046	−.04	.02	.024	−.03	.02	.094	.17	.05	<.001	−.04	.03	.189	11.08

Note: Gender was coded as 1 – male, 2 – female. The ICC was converted from a decimal fraction to a percentage to reflect its role in the unexplained variance between countries.

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per capita, Human Development Index (HDI), poverty (measured by the share of population living below $6.85 per day), and the Gini index of inequalities.

Results of additional analyses

In these multilevel models, objective macro-level indices were included. As in the main analyses, all variables were grand mean-centered via standardization, and we used random-slopes models with GSIs and demographic variables as individual-level control variables. The correlations between country-level indices are presented in the Supplement (Table S5.6).

The multilevel analyses for models with identification with citizens of the world are summarized in Table 7. In all models, ICW was a moderate positive predictor of concerns for global issues. Concern for global issues was higher in countries with lower GDP per capita and HDI. Furthermore, this concern was higher in countries with higher percentages of people living in poverty and a higher Gini index of inequalities. Interactions between ICW and country-level variables were either statistically nonsignificant or too small to be meaningful.

Analyses for models with identification with all humanity are summarized in Table 8. In all models, IWAH was a moderate positive predictor of concerns for global issues. Concern for global issues was higher in countries with lower HDI and GDP per capita. Also, the concern was higher in countries with higher percentages of people living in poverty and a higher Gini index of inequalities. Interactions between IWAH and country-level variables were statistically nonsignificant.

Analyses for models with identification with people all over the world are summarized in Table 9. In all models, IPOW was a moderate positive predictor of concerns for global issues. Concern for global issues was higher in countries with lower GDP per capita and HDI. Also, the concern was higher in countries with higher percentages of people living in poverty and a higher Gini index of inequalities. Interactions between IPOW and country-level variables were statistically nonsignificant.

Additional exploratory analyses with other country-level variables regarding experimental activation of the GSIs

Since the ANOVA revealed an interaction between condition and country in the level of concern for global issues, we decided to extend the logic previously applied to GSI as a trait to its situationally activated counterpart. Based on this, we formulated the following hypotheses:

H7a. In countries with higher traditional values, the effect of activated identification with citizens of the world on global concerns will be stronger.

H8a. In countries with higher traditional values, the effect of activated identification with all humanity on global concerns will be stronger.

H9a. In countries with higher traditional values, the effect of activated identification with people around the world on global concerns will be stronger.

H10a. In countries with higher survival values, the effect of activated identification with citizens of the world on global concerns will be stronger.

H11a. In countries with higher survival values, the effect of activated identification with all humanity on global concerns will be stronger.

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TABLE 7 Beta coefficients and standard errors in multilevel regressions with country-level predictors of concern for global issues and identification with citizens of the world (ICW), gender, age, subjective income, and size of place of residence while growing up as individual-level predictors of such concern.

	ICW			Gender			Age			Subjective income			Place of residence while growing up			Country-level variable			Interaction between the country-level variable and ICW			
	β	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	ICC
GDP per capita	.39	.02	<.001	.03	.02	.072	.04	.02	.025	−.07	.02	<.001	−.04	.02	.014	−.09	.04	.037	.01	.02	.614	8.15
HDI	.39	.02	<.001	.03	.02	.070	.04	.02	.020	−.07	.02	<.001	−.04	.02	.014	−.14	.04	.001	.04	.02	.118	6.93
Poverty	.38	.02	<.001	.03	.02	.078	.05	.02	.011	−.07	.02	<.001	−.03	.02	.086	.17	.04	<.001	−.05	.02	.026	5.29
Gini index	.38	.02	<.001	.03	.02	.078	.04	.02	.015	−.07	.02	<.001	−.04	.02	.024	.23	.05	<.001	−.04	.03	.196	5.42

Note: Gender was coded as 1 – male, 2 – female; GDP per capita = a country's Gross Domestic Product (GDP) divided by its population; HDI = Human Development Index; Poverty = the percentage of the population living on less than $6.85 a day; The Gini index = statistical dispersion intended to represent income inequality, wealth inequality, or consumption inequality. The ICC was converted from a decimal fraction to a percentage to reflect its role in the unexplained variance between countries.

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TABLE 8 Beta coefficients and standard errors in multilevel regressions with country-level predictors of concern for global issues and identification with all humanity (IWAH), gender, age, subjective income, and size of place of residence while growing up as individual-level predictors of such concern.

	IWAH			Gender			Age			Subjective income			Place of residence while growing up			Country-level variable			Interaction between the country-level variable and IWAH			
	β	*SE*	*p*	*β*	*SE*	*p*	*B*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	ICC
GDP per capita	.38	.03	<.001	−.01	.02	.726	.01	.02	.783	−.06	.02	<.001	−.03	.02	.038	−.10	.05	.050	.003	.03	.897	11.95
HDI	.38	.03	<.001	−.01	.02	.724	.01	.02	.761	−.06	.02	<.001	−.03	.02	.045	−.12	.05	.011	.002	.03	.949	11.30
Poverty	.36	.03	<.001	−.01	.02	.664	.004	.02	.814	−.06	.02	<.001	−.03	.02	.100	.14	.05	.002	.002	.03	.947	8.62
Gini index	.37	.03	<.001	−.01	.02	.711	.001	.02	.964	−.05	.02	.002	−.03	.02	.060	.29	.05	<.001	−.01	.03	.718	6.49

Note: Gender was coded as 1 – male, 2 – female; GDP per capita = a country's Gross Domestic Product (GDP) divided by its population; HDI = Human Development Index; Poverty = the percentage of the population living on less than $6.85 a day; The Gini index = statistical dispersion intended to represent income inequality, wealth inequality, or consumption inequality. The ICC was converted from a decimal fraction to a percentage to reflect its role in the unexplained variance between countries.

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TABLE 9 Beta coefficients and standard errors in multilevel regressions with country-level predictors of concern for global issues with identification with people all over the world (IPOW), gender, age, subjective income, and size of place of residence while growing up as individual-level predictors of such concern.

	IPOW			Gender			Age			Subjective income			Place of residence while growing up			Country-level variable			Interaction between the country-level variable and IPOW			
	β	*SE*	*P*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	ICC
GDP per capita	.37	.03	<.001	−.001	.02	.967	.03	.02	.028	−.04	.02	.032	−.03	.02	.083	−.11	.05	.027	.05	.03	.072	13.07
HDI	.37	.03	<.001	−.001	.02	.969	.03	.02	.025	−.04	.02	.031	−.03	.02	.094	−.16	.05	<.001	.03	.03	.252	11.24
Poverty	.37	.03	<.001	−.02	.02	.313	.03	.02	.030	−.04	.02	.012	−.02	.02	.163	.20	.04	<.001	−.04	.03	.188	7.97
Gini index	.38	.03	<.001	.001	.02	.938	.03	.02	.043	−.04	.02	.030	−.03	.02	.083	.29	.05	<.001	−.05	.04	.226	7.82

Note: Gender was coded as 1 – male, 2 – female; GDP per capita = a country's Gross Domestic Product (GDP) divided by its population; HDI = Human Development Index; Poverty = the percentage of the population living on less than $6.85 a day; The Gini index = statistical dispersion intended to represent income inequality, wealth inequality, or consumption inequality. The ICC was converted from a decimal fraction to a percentage to reflect its role in the unexplained variance between countries.

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H12a. In countries with higher survival values, the effect of activated identification with people around the world on global concerns will be stronger.

To test these hypotheses, we conducted multilevel analyses (MLM) with random slopes to examine potential individual- and country-level predictors of such concern. In the models, we included activation of a given GSI as an individual-level variable, controlling for demographic variables (gender, age, subjective income, and the size of the place of residence while growing up). At the country level, we included survival and traditional values from the World Values Survey. All variables were grand-mean centered via standardization. This method was chosen to maintain cross-national differences in means of global social identifications (GSIs) and concern for global issues (GC).

We conducted four separate sets of MLM analyses: models for all identifications combined (set 1), and separately for the activation of each GSI type (sets 2–4). In all models, we assigned the value of 1 to experimental conditions and 0 to the control condition. Analyses for all sets of models (see Tables 10–13) rendered similar patterns of responses: (1) Activation of GSIs slightly increased levels of GC; (2) Levels of GC were also higher in countries with higher levels of survival and traditional values, but (3) there was no statistically significant interaction between activated GSIs and values from the country-level analysis, meaning that hypotheses H7a to H12a were not confirmed.

Higher levels of GC were weakly related to older age, lower subjective income, and for models in Table 10 also smaller place of residence. Similar to the analyses for the dispositional GSIs, we conducted additional exploratory MLM analyses for GSI activation and the following country-level indicators: GDP per capita, HDI, poverty, and Gini index. Their results are summarized in Tables 10–13. As in previous analyses, GC was higher in countries with lower GDP per capita and HDI, more poverty, and higher inequalities. No statistically significant interactions were detected.

DISCUSSION

Since previous studies showing that people who identify with global communities also have a higher concern for various types of global challenges come mainly from WEIRD societies (Henrich et al., 2010), our 44-country study aimed to include diverse countries, also from underrepresented cultures (see e.g., Krys et al., 2025; Thalmayer et al., 2021). We examined the relationship between three types of global social identifications (GSIs; with all humanity, citizens of the world, and people all over the world) and concern for various kinds of global issues in 10 different cultural contexts. We tested both the connections between GSIs and such concerns, as well as whether the experimental activation of such identifications might elevate such concerns in different countries and cultural clusters.

Our findings demonstrate that both situational and dispositional forms of global social identifications positively predict concern for global issues. Moreover, we have not found any differences between the three types of GSIs in the level of global concern, nor in the correlations between these GSIs and such concern. Dispositional GSIs were related to concern for global issues across 44 countries analyzed together, supporting our hypotheses H2–4. When analyzed separately, the correlations were consistent in most countries. This pattern resonates with earlier work on identification with all humanity (IWAH) and global citizenship, which highlighted their links to prosocial orientations, including empathy, solidarity, universalism, moral expansiveness, and responsibility for others (e.g., Crimston et al., 2016; Hamer et al., 2019; McFarland et al., 2012, 2019; Reysen & Katzarska-Miller, 2013; Sparkman & Hamer, 2020). Interestingly, most of the countries with statistically nonsignificant correlations are among the ones with the highest concern for global problems, suggesting a lack of variance in global concern and a ceiling effect (e.g., Brazil, Colombia, Indonesia, Nigeria, Pakistan, and Turkey, with Portugal and

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TABLE 10 Beta coefficients and standard errors in multilevel regressions with activation of global social identification (experimental conditions combined) vs. no activation (control condition), gender, age, income, and size of place of residence while growing up as individual-level predictors, and WVS values and other indices as country-level predictors of concern for global issues.

	Experimental conditions vs. control			Gender			Age			Subjective income			Place of residence while growing up			Country-level variable			Interaction			
	β	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	ICC
Survival	.04	.01	<.001	−.003	.01	.715	.06	.01	<.001	−.07	.01	<.001	−.02	.01	.025	.15	.05	.003	−.01	.01	.091	13.59
Traditional	.04	.01	<.001	−.004	.01	.704	.06	.01	<.001	−.07	.01	<.001	−.02	.01	.026	.24	.05	<.001	−.01	.01	.127	10.53
GDP per capita	.04	.01	<.001	−.002	.01	.832	.06	.01	<.001	−.07	.01	<.001	−.02	.01	.013	−.16	.05	.002	.01	.01	.230	13.24
HDI	.04	.01	<.001	−.002	.01	.831	.06	.01	<.001	−.07	.01	<.001	−.02	.01	.013	−.23	.05	<.001	.01	.01	.217	10.60
Poverty	.05	.01	<.001	−.004	.01	.671	.06	.01	<.001	−.07	.01	<.001	−.02	.01	.044	.28	.05	<.001	−.01	.01	.413	8.31
Gini Index	.04	.01	<.001	−.002	.01	.839	.06	.01	<.001	−.07	.01	<.001	−.02	.01	.014	.36	.06	<.001	−.003	.01	.752	9.05

Note: Gender was coded as 1 – male, 2 – female; GDP per capita = a country's Gross Domestic Product (GDP) divided by its population; HDI = Human Development Index; Poverty = the percentage of the population living on less than $6.85 a day; The Gini index = statistical dispersion intended to represent income inequality, wealth inequality, or consumption inequality. The ICC was converted from a decimal fraction to a percentage to reflect its role in the unexplained variance between countries.

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TABLE 11 Beta coefficients and standard errors in multilevel regressions with activation of identification with citizens of the world (ICW condition) vs. no activation (control condition), gender, age, income, and size of place of residence while growing up as individual-level predictors and WVS values and other indices as country-level predictors of concern for global issues.

	ICW vs. control			Gender			Age			Subjective income			Place of residence while growing up			Country-level variable			Interaction			ICC
	β	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	
Survival	.06	.01	<.001	.01	.01	.379	.05	.01	<.001	−.08	.01	<.001	−.01	.01	.519	.16	.05	.002	−.01	.01	.205	13.49
Traditional	.06	.01	<.001	.01	.01	.389	.05	.01	<.001	−.08	.01	<.001	−.01	.01	.539	.25	.05	<.001	−.01	.01	.218	10.16
GDP per capita	.06	.01	<.001	.01	.01	.376	.06	.01	<.001	−.08	.01	<.001	−.01	.01	.420	−.17	.05	.002	.01	.01	.256	13.29
HDI	.06	.01	<.001	.01	.01	.377	.06	.01	<.001	−.08	.01	<.001	−.01	.01	.443	−.24	.05	<.001	.02	.01	.139	10.59
Poverty	.05	.01	<.001	.01	.01	.327	.06	.01	<.001	−.08	.01	<.001	−.004	.01	.777	.28	.05	<.001	−.01	.01	.432	8.78
Gini Index	.06	.01	<.001	.01	.01	.445	.06	.01	<.001	−.08	.01	<.001	−.01	.01	.543	.36	.06	<.001	−.003	.01	.802	9.60

Note: Gender was coded as 1 – male, 2 – female; GDP per capita = a country's Gross Domestic Product (GDP) divided by its population; HDI = Human Development Index; Poverty = the percentage of the population living on less than $6.85 a day; The Gini index = statistical dispersion intended to represent income inequality, wealth inequality, or consumption inequality.

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TABLE 12 Beta coefficients and standard errors in multilevel regressions with activation of identification with all humanity (IWAH condition) vs. no activation (control condition), gender, age, income, and size of place of residence while growing up as individual-level predictors and WVS values and other indices as country-level predictors of concern for global issues.

	IWAH vs. control			Gender			Age			Subjective income			Place of residence while growing up			Country-level variable			Interaction			ICC
	β	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	
Survival	.04	.01	.009	−.01	.01	.351	.05	.01	<.001	−.08	.01	<.001	−.01	.01	.346	.16	.05	.004	−.02	.01	.169	14.54
Traditional	.04	.01	.008	−.01	.01	.343	.05	.01	<.001	−.08	.01	<.001	−.01	.01	.361	.25	.05	<.001	−.01	.01	.370	11.25
GDP per capita	.04	.01	.005	−.01	.01	.395	.05	.01	<.001	−.08	.01	<.001	−.02	.01	.194	−.17	.06	.003	.01	.01	.287	14.26
HDI	.04	.01	.005	−.01	.01	.395	.05	.01	<.001	−.08	.01	<.001	−.02	.01	.203	−.24	.05	<.001	.01	.01	.445	11.34
Poverty	.04	.01	.002	−.01	.01	.493	.06	.01	<.001	−.08	.01	<.001	−.01	.01	.339	.29	.05	<.001	-.01	.01	.730	9.19
Gini Index	.05	.01	.001	−.01	.01	.375	.05	.01	<.001	−.08	.01	<.001	−.01	.01	.292	.38	.06	<.001	.01	.01	.464	9.05

Note: Gender was coded as 1 – male, 2 – female; GDP per capita = a country's Gross Domestic Product (GDP) divided by its population; HDI = Human Development Index; Poverty = the percentage of the population living on less than $6.85 a day; The Gini index = statistical dispersion intended to represent income inequality, wealth inequality, or consumption inequality. The ICC was converted from a decimal fraction to a percentage to reflect its role in the unexplained variance between countries.

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TABLE 13 Beta coefficients and standard errors in multilevel regressions with activation of identification with people all over the world (IPOW condition) vs. no activation (control condition), gender, age, income, and size of place of residence while growing up as individual-level predictors and WVS values as country-level predictors of concern for global issues.

	IPOW vs. control			Gender			Age			Subjective income			Place of residence while growing up			Country-level variable			Interaction			
	β	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	*β*	*SE*	*p*	ICC
Survival	.05	.01	<.001	−.001	.01	.921	.06	.01	<.001	−.07	.01	<.001	−.004	.01	.772	.16	.05	.003	−.02	.01	.095	14.47
Traditional	.05	.01	<.001	−.002	.01	.896	.06	.01	<.001	−.07	.01	<.001	−.003	.01	.795	.25	.05	<.001	−.02	.01	.075	11.35
GDP per capita	.05	.01	<.001	−.002	.01	.876	.06	.01	<.001	−.07	.01	<.001	−.004	.01	.726	−.17	.05	.002	.01	.01	.355	13.94
HDI	.05	.01	<.001	−.002	.01	.870	.06	.01	<.001	−.07	.01	<.001	−.004	.01	.751	−.25	.05	<.001	.01	.01	.325	10.94
Poverty	.06	.01	<.001	−.01	.01	.597	.06	.01	<.001	−.07	.01	<.001	−.003	.01	.838	.29	.05	<.001	−.01	.01	.352	8.29
Gini Index	.05	.01	<.001	−<.001	.01	.996	.06	.01	<.001	−.07	.01	<.001	−.004	.01	.753	.36	.06	<.001	−.01	.01	.343	9.64

Note: Gender was coded as 1 – male, 2 – female; GDP per capita = a country's Gross Domestic Product (GDP) divided by its population; HDI = Human Development Index; Poverty = the percentage of the population living on less than $6.85 a day; The Gini index = statistical dispersion intended to represent income inequality, wealth inequality, or consumption inequality. The ICC was converted from a decimal fraction to a percentage to reflect its role in the unexplained variance between countries.

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India not far behind them). On the other hand, the Netherlands, Norway, Ukraine, Poland, Hong Kong, and Saudi Arabia are among the countries/territories with the lowest concern. In some of these countries, the effect sizes exceed .10 but remain insignificant, which suggests that sample sizes may not have been sufficient to detect statistically significant relationships. The analyses on cultural clusters showed the highest concern for global issues in the African cultural cluster, followed by Southeast Asian and Latin American clusters. The least concerned were people from Nordic, Confucian, Eastern European, and Germanic cultural clusters.

Although there are possible explanations for the particularly low results in the Netherlands, Norway, Ukraine, Poland, Hong Kong, and Saudi Arabia, we could not identify a single answer that fits all countries simultaneously. While analyzing these countries separately, we found no similar patterns in concern across specific issues, so we assume this is connected to the country-specific context. For instance, in Ukraine, which was attacked by Russia right before our study, war emerges as the dominant concern: ratings for war-related items are among the highest across the 44 nations, whereas ratings for other issues are among the lowest. In Saudi Arabia, on the other hand, there are items where the scores are average (for example, freedom from torture and degrading treatment or the right to education), while for others mean scores are extremely low (for example, the right to take part in the government, the right to found a family, and freely begin and end marriage, the right to nationality and to change nationality, and the right to equal pay for equal work). This can mirror the Saudi culture and legal framework: issues regarding marriage are rooted in traditional culture, the separation of genders and male guardians of women who can choose a spouse. Despite the situation slowly changing in recent decades, it may still be deeply ingrained in students' minds. The right to political representation, on the other hand, is contrary to the rules of absolute monarchy, which is the political system of Saudi Arabia.

At the same time, we observed that when a GSI was made salient (situational approach), people reported higher levels of concern for problems that extend beyond local or national boundaries, compared to the control group, but this effect was small. In this respect, our results are consistent with previous studies that have shown a shift in attitudes when a GSI was activated (e.g., Bilgen et al., 2024; Furlong & Vignoles, 2021; Ng & Basu, 2019). This result was obtained when 44 countries were analyzed together, supporting hypothesis H1. However, in analyses conducted separately for all countries, the effect was statistically significant only in five countries included in the study: Finland, Peru, Russia, South Africa, and Switzerland.

In additional analyses, we examined whether country-level variables moderated the effect of GSI's activation on the levels of concern for global issues. These results did not yield any statistically significant findings despite substantial differences in effect sizes between the countries included in the study. This may stem from the fact that the GSI activation had a statistically nonsignificant impact on the levels of GC in 39 out of 44 countries included in the study. It is also possible that some additional country-level variables that are beyond the scope of this study accounted for differences between countries.

These findings imply that dispositional GSIs provide a more powerful and consistent foundation for concern for global issues than their situational activation, which may reflect a state vs. trait distinction. These results may be explained in a couple of additional ways. One is that the manipulation may not have been strong enough to produce a more substantial increase in concerns for global issues in most countries. The next is that GSIs may be too stable to be easily elevated. Difficulties in increasing GSIs have been reported in the literature previously (see e.g., Reysen et al., 2021). Thus, elevating concern for global issues, in consequence, would be lower as well. The other possible reason is that GSIs, such as IWAH, are associated with a stronger desire for global knowledge (McFarland et al., 2012, 2019) and thus may lead to greater awareness of the challenges humanity faces. Thus, people with higher dispositional GSIs may have acquired more knowledge on global issues, which in turn may cause stronger concerns. This process will not appear in the case of situational GSIs.

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It is also important to point out that individual differences in levels of global social identifications likely remained constant even after our activation. In another experiment with multiple waves of measurement of identification with all humanity (longitudinal, repeated-measures: 1 week pre-manipulation, postmanipulation, and 2 weeks after the manipulation), we observed strong intercorrelations of IWAH between the waves ($r > .80$; Hamer, Sztandera et al., 2026). This may suggest that even when using an experimental manipulation to activate GSIs, we can still consider postprime GSIs as reflecting actual interpersonal differences rather than a pure effect of experimental activation. However, although these high intercorrelations reflect strong rank-order stability, they still allow for small situational shifts in overall levels. Thus, the results from both of our studies seem to support the distinction between trait vs. state in the context of GSIs.

Contrary to our hypothesis, traditional values were positively, rather than negatively, associated with concern for global issues. A potential explanation for this finding may be the relationship between traditional values and religious and communal frameworks that emphasize collective responsibility and moral concern for others (Das et al., 2020). Although secular-rational orientations are typically associated with a belief in universal rights (Norris & Inglehart, 2019), in contexts of heightened vulnerability, traditional values may also foster heightened concern for existential threats, collective well-being, and GSIs (see e.g., Hamer, Penczek, et al., 2026). Additionally, Zhang et al. (2021) showed that personal religiosity positively predicted global prosociality among Buddhists, Christians, and Muslims from 19 countries.

The role of survival values was marginal, as they were related to this concern only in the ICW condition, and at the level of a statistical trend in the remaining two conditions (IWAH and IPOW). Perhaps the explanation may stem from two potential paths acting in two opposite directions. One of them may be connected to the fact that self-expression values, rather than survival values, are primarily responsible for prioritizing global concerns, even if a few of them may seem distant. By contrast, survival values typically emerge in societies marked by scarcity, insecurity, and persistent stressors such as poverty and inequality that are reflected in such macro-level indicators as HDI, poverty, inequality, or GDP per capita, which may more directly capture the lived realities and structural conditions people experience in everyday life (Inglehart, 2018). These conditions may shape how individuals perceive and respond to global issues, particularly when such issues are experienced as directly relevant to their own security and well-being. In line with construal-level theory (Trope & Liberman, 2010), individuals may prioritize global issues when they are perceived as proximal rather than distant. Our results align with this interpretation: objective country-level indicators—such as the Human Development Index, the Gini index of inequalities, GDP per capita, and poverty levels—were robust predictors of concern for global issues.

Our findings may reflect a discrepancy between broad cultural value orientations and lived realities, similar to the distinction between cultural values and practices proposed in the GLOBE framework (House et al., 2004). Thus, although survival values are associated with a stronger focus on material and physical security and lower emphasis on self-expression and minority rights (Inglehart & Baker, 2000; Inglehart & Welzel, 2005; Welzel, 2013), people living in countries characterized by lower quality of life and greater exposure to instability may nevertheless report stronger concern for global issues. Under such conditions, many global issues may be experienced as immediate and personally relevant rather than psychologically distant. This pattern suggests that material and socioeconomic conditions may provide a more direct basis for global concern than broad country-level value orientations from the WVS.

Our findings also contribute to a broader discussion concerning the role of cultural values in predicting social attitudes and behaviors. Some scholars have argued that cultural practices ("how things are") may be more closely related to actual social functioning and behavioral outcomes than cultural values ("how things should be"), which can partly reflect aspirations, compensatory preferences, or dissatisfaction with existing conditions (Maseland & Van Hoorn, 2009). Similar discrepancies between values and practices are also visible in the GLOBE project (House et al., 2004). From this perspective, the stronger role of objective socioeconomic

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indicators compared with WVS value dimensions may indicate that concern for global issues is more closely tied to concrete living conditions than to cultural orientations.

At the same time, cultural values should not be regarded as independent of socioeconomic context. Value preferences may play a role in concern for global issues because they do not emerge in isolation but rather reflect adaptive responses to socioeconomic realities, which is consistent with Berry's eco-cultural framework (Berry, 1976, 2021). Accordingly, the observed associations between traditional values (more prevalent in the Global South; see e.g., The Inglehart-Welzel World Cultural Map—World Values Survey 7, 2023) and concern for global issues need to be understood in the context of the socioeconomic conditions in which these values are expressed. Overall, these results indicate that concern for global issues is grounded in material conditions that render global problems tangible at the local level. This may help explain why countries characterized by greater socioeconomic vulnerability can exhibit relatively high levels of concern for global issues, even when their prevailing cultural value orientations would not, in isolation, predict such a pattern.

We expected survival and traditional values to strengthen the relationship between all GSIs and global concerns, but the interactions were nonsignificant or opposite to expected: survival values weakened the relationship between IPOW and global concerns, but only on the level of statistical trend and should therefore be interpreted cautiously. These findings could perhaps be explained in the two ways mentioned before. Davidov et al. (2014) found that the influence of individual values on attitudes varies across countries depending on cultural context. In particular, in more embedded societies, individuals are socialized to prioritize group goals, maintain social cohesion, and align their behavior with collective norms, which can suppress the salience of personal values. In contrast, in less embedded societies, people are encouraged to cultivate their own unique preferences and pursue personal goals, making personal values more likely to be activated and to guide attitudes. Moreover, religious and moral norms promote duties of care and charity toward others (Einolf, 2011; Stavrova & Siegers, 2014), which may enhance declarative concern for social and collective welfare. However, studies show that when religiosity is socially enforced, the link between religiosity and prosociality weakens (Stavrova & Siegers, 2014), yet in tight and collectivistic cultures, sensitivity to social norm violations tends to be stronger (Stamkou et al., 2018). This may be the reason why among people from countries with more self-expression and secular values, GSI could be more strongly related to concern for global issues. A second possibility refers to norms that specifically encourage concern for global issues. As proposed in the introduction, contexts characterized by stronger self-expression and secular-rational values might provide greater public visibility and normative support for such concern. If these norms are associated with relatively high concern even among individuals with weaker global identification, the association between GSI and concern could be attenuated. Conversely, where such normative support is weaker, concern might be more closely associated with individual differences in global identification. This account requires more than greater issue salience alone: it assumes that normative support makes concern less dependent on the strength of global identification. These proposed processes may point in opposing directions, which could help account for the absence of consistent moderation effects. However, given that the interactions were largely nonsignificant, this interpretation remains tentative.

Limitations and future studies

Despite the strengths of this study, several limitations should be acknowledged. First, although the overall sample was large and diverse, dividing participants into 44 separate country groups inevitably reduced statistical power in each national subsample. This means that some statistically nonsignificant effects may reflect limited sample sizes and limited test power rather than a genuine absence of relationships, particularly in countries with smaller participant pools.

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Second, our data were collected from student populations. While students are often an accessible and informative group for cross-cultural research (see e.g., Flere & Lavrič, 2008; Inglehart & Welzel, 2010), their views and experiences may not fully represent broader national populations, particularly regarding GSIs and concern for global issues. Future studies should therefore aim to include more representative samples that capture variation across age, education, and socioeconomic backgrounds.

Third, although we examined both dispositional and situational forms of GSI, the study design did not permit direct comparisons of their relative strengths within the same analytic framework. Addressing this limitation in the future would provide a clearer understanding of whether situational activations can meaningfully augment the more stable dispositional bases of global identification.

Fourth, the reliance on self-report measures may limit the robustness of our findings. Future research could benefit from incorporating behavioral indicators of concern for global issues and multi-method approaches to validate and strengthen these results.

Finally, people's concern for global issues can be contrasted with their concern for national or local communal interests to examine whether global identity is less closely tied to local or national concerns than to global ones. Earlier studies on contributions showed that people with stronger global identities do not reduce contributions to local groups while increasing contributions to global groups, but rather are overall more generous (Grimalda et al., 2018). These results suggest that global concern does not necessarily mean lower national and local concern, but rather overall stronger concern across different types of issues.

CONCLUSIONS

The results of this 44-country study demonstrated that both situational and dispositional forms of GSI positively predicted concern for global issues. Dispositional GSIs were associated with this type of concern in the whole sample and in most of the included countries. Situational GSIs also showed their role: activating each one of three types of global identifications positively affected concern for various global issues across the entire sample, thereby increasing such concern. However, the effects were small and inconsistent across countries. These two processes are qualitatively different and thus cannot be directly compared. However, our results suggest that the role of dispositional GSIs may be more influential than that of situational GSIs, reflecting the importance of the proposed trait vs. state distinction.

The level of concern for global problems varied between countries and cultural clusters. People from the African cluster countries, followed by those from the Southeast Asian and Latin American clusters, were the most concerned. The least concerned were people from Nordic, Confucian, Eastern European, and Germanic cultural clusters.

Traditional values (and survival values, marginally) were positively correlated with global concern, contrary to our expectations. Considering other country-level indicators, such as GDP per capita, inequality, poverty, and Human Development Index, the results showed that larger regional problems were associated with greater concern. It is possible that the proximity to global challenges plays an important role in shaping concern about them, despite cultural values.

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DATA AVAILABILITY STATEMENT

The study materials used in the manuscript, data, and the scripts are available on the Open Science Framework (see below).

TRANSPARENCY STATEMENT

The study materials used in the manuscript, data, and the scripts are available on the Open Science Framework: https://osf.io/xt846/overview?view_only=331b0437c6794efd982b40bd9a196f17. This research (the study design, variables, hypotheses, methods, analyses) was preregistered on the Open Science Framework as part of a bigger project: https://osf.io/h8tgf/?view_only=780604bdd9764453b82b073cc72e2a43.

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