

6th Culture and Cognition Conference

Full Program

Founders Hall (Kurucular Salonu), Koç University, Istanbul, Türkiye · September 24–25, 2026

Invited talks: 30 min + 5 min Q&A. Submitted talks: 15 min + 5 min Q&A.

Part 1: Talks

Thursday, September 24, 2026

12:15–1:00 pm — Arrival, registration, poster set-up

1:00–1:30 pm — Welcome and awards

1:30–2:05 pm · Invited talk

Putting Interaction Back Into Language and Communication of Young Children. **AYLIN KÜNTAY**, *Koç University, Türkiye* — There is increasing interest that early communication and language benefit from early multimodal interactions with caregivers, peers, and culturally available others. Socio-cultural and structural diversity within and across linguistic groups offers a window to study development of communication and language. I will present experimental and naturalistic work with Turkish-learning infants, preschoolers, and their interactants, especially regarding development of referential communication that takes into account knowledge and attention status of interactants.

2:05–2:25 pm · Submitted talk

Cultural Differences in Positive and Negative False Memories. **HAN WANG**, *Fudan University*, **JIANQIN WANG**, *Fudan University* — Recent research shows that culture impacts false memories of past experiences. An unanswered question is how culture distorts the way people misremember their emotional experiences. We conducted two experiments (N=208; 104 Chinese and 104 Westerners) to examine cultural differences in positive and negative false memories under self- and other-referential encodings. Experiments 1 and 2 followed a similar procedure: participants first learned positive and negative words related to oneself or a celebrity, and then their false memories for non-presented lure words were tested. Across two experiments, we consistently found that Chinese participants had significantly more negative false memories whereas participants from western culture had significantly more positive false memories, regardless of referential conditions. Our results suggest that culture biases the way individuals construct their emotional experiences: East Asian culture may promote self-reflection on negative events while Western culture may encourage a positivity construct – tendencies that may serve different functions across cultures.

2:25–2:45 pm · Submitted talk

Same War, Different Stories: Personal and Vicarious Memories of War in Greek and Turkish Cypriots. **BURCU KAYA KIZILÖZ**, *Eastern Mediterranean University*, **SHENEL HUSNU RAMAN**, *Eastern Mediterranean University*, **PINAR KURDOĞLU ERSOY**, *Eastern Mediterranean University*, **AYŞENUR TALAR ZRILLI**, *Eastern Mediterranean University*, **ŞERİF TÜRKKAL YENİGÜÇ**, *Eastern Mediterranean University*, **AEMEL İMRAN**, *Eastern Mediterranean University* — Autobiographical memory is structured around major life transitions (Brown, 2016), and these

experiences are transmitted intergenerationally through family storytelling (Fivush & Merrill, 2016) in culturally shaped ways (Wang, 2021). However, it remains unclear whether the structuring role of transitional events extends to intergenerationally transmitted memories across cultural contexts. We interviewed 228 individuals (114 parent-child dyads; parents: Mage = 68.73; children: Mage = 38.47) from Greek and Turkish Cypriot communities about the 1974 war, a conflict that resulted in the forced displacement of both communities, though with different collective meanings. Parents reported personal memories, and children recalled vicarious memories based on parental accounts. Across communities, parents' memories were more central and more strongly organized around transitions than children's. However, forced displacement was linked to greater negative valence and collective significance only among the Greek Cypriots. These findings suggest a shared cognitive structure, shaped distinctly by each community's history of displacement.

2:45–3:30 pm — Poster session (32 posters — see Part 2)

3:30–3:45 pm — Break

3:45–4:20 pm · Invited talk

Perceptions and Decisions in a Cultured Brain with Age. JOSHUA OON SOO GOH, *National Taiwan University, Taiwan* — Because we live in different localities, we learn different ways to think and behave, constituting our individual cultural expression. How fundamental are these individual cultural differences? Previously, my colleagues and I found behavioral and neural correlates of analytic and holistic approaches to visual scene processing in Westerners and East Asians, respectively, suggesting that culture operates in perceptual attentional biases, particularly under processing resource limitations with age in older adults. Recently, we also found differences in value-based decision processing in Westerners and East Asians suggesting culture modulates one's temporal view of choice outcomes as well, with these effects also modulated by age. Thus, cultural influences are detectable in brain function that underlie distinct neurocognitive strategies for environmental interaction across different people groups, constrained by their information processing ability. These findings have implications for more robust understanding of human cognitive brain function, and applications in clinical diagnoses and interventions.

4:20–4:40 pm · Submitted talk

Regional Culture Shapes Attention to the Social Context: A Gaze Cueing Investigation. RONDA LO, *Toronto Metropolitan University*, ADAM COHEN, *University of Hawaii at Manoa*, RICHARD LALONDE, *York University*, JONI SASAKI, *University of Hawaii at Manoa* — Gaze cueing occurs when we shift attention in the direction of an observed gaze. East Asians' gaze cueing from a focal gaze has been observed to be interrupted by gazes embedded in the social context to a greater extent than North Americans. We extended these findings with samples from five regions: Canada, U.S., East Asia (primarily China), South Asia (primarily India), and Middle East/North Africa (primarily Iran). We designed a Zoom-administered multi-gaze cueing task that contained trials with a central, foreground face gazing left or right, flanked by multiple background faces that either matched or mismatched the direction of the foreground gaze. Participants gave speeded responses to the appearance of a target square that appeared in the periphery of the gazes. Results showed that only East Asians experienced interference from the background gazes when responding to the target, reflecting greater sensitivity to background gazes.

4:40–5:00 pm · Submitted talk

Beyond East and West: Cross-Cultural and Cross-Generational Differences in Episodic Memory. JUNKO KANERO, *Sabancı University*, CANSU ÖZDEN, *Sabancı University*, ZEYNEP

TUNA BOZKIR, *Sabancı University*, SIMGE MERVE VIT, *Sabancı University*, İLKAN CAN İPEKÇİ, *Sabancı University*, ALLISON WISCHNEWSKI, *University of Alberta*, ELIF TUTKU TUNALI, *The University of British Columbia*, TAKAHIKO MASUDA, *University of Alberta*, MICHIKO ASANO, *The University of Tokyo*, ÇAĞLA AYDIN, *Sabancı University* — Does culture affect memory? Humans show a general tendency to remember items central to scenes better than items in the background, but this tendency may be stronger in Westerners than Easterners (e.g., Masuda & Nisbett, 2003). Moving beyond the typical East-West dichotomy, this study compares young and older adults in Japan (East), Canada (West), and Türkiye (in-between; e.g., Uskul et al., 2023) to investigate universal and culture-specific patterns in episodic memory. Participants watched a 7-minute live-action video with central and peripheral items, read a narrative containing accurate and misleading details, and completed a multiple-choice memory test about the items. Preliminary analyses with Japanese and Turkish young adults (N = 85, combined) identified (1) higher memory accuracy for central than peripheral items in both cultures, and (2) a Country*Item-Location interaction, suggesting the stronger central-item advantage in Turkish than Japanese participants. Older adult data will also be discussed.

5:00–5:35 pm · Invited talk

The Psychology of Precedent and the Evolution of Social Norms. CHRISTOPHE HEINTZ,

Central European University, Austria — I will examine how people select strategies for solving coordination problems, and how they use precedents—solutions previously used to coordinate—to align their normative expectations. I then show how these psychological processes shape the cultural evolution of social norms. Experiments with coordination games reveal that solving them involves tracking what is in the common ground and mapping the present situation onto a past one, through judgments of similarity and relevance. These judgments fix which aspects of past interactions count, and thus what is now expected. Precedent carries a further, normative weight: having coordinated one way before generates the expectation that we should do so again. Precedents thereby create commitments. I illustrate this with fairness norms, showing how early, arbitrary and often unequal splits become entrenched as normative baselines.

Friday, September 25, 2026

9:30 am — Arrival and coffee/tea

10:00–10:35 am · Invited talk

How Culture Shapes the Self. JIE SUI, *University of Aberdeen, UK* — People raised in different cultures describe themselves differently: some as separate individuals, others as embedded in relationships. The interesting question is not whether this is true, but what it means for the brain. Does it reflect a difference in content, carried by one neural system, or a difference in architecture, built by two? This talk works through a line of evidence, beginning with self-face recognition, moving through brain structure, and arriving most recently at EEG and deep learning, that points toward the second possibility. Independent and interdependent self-construals appear to involve distinct neural systems, not one system with different settings. A similar pattern may hold in ageing, where the brain seems to hold onto a stable sense of self not by staying the same, but by reorganising. Much of this remains unresolved, and where the evidence is thinner than I would like to admit, I will say so.

10:35–10:55 am · Submitted talk

Cross-Cultural Evaluation of Executive Functions in the Global South: Study Using Indonesian, Turkey, and Swiss Data. CHRIST BILLY ARYANTO, *Atma Jaya Catholic University of Indonesia*, HAKAN ATIŞ, *Ege University, Turkey* — Executive functions (EFs), higher-order cognitive skills underpinning goal-directed behaviour, have been extensively studied in the Global North but remain underrepresented in the Global South. The present study examined the factor structure of EFs in Indonesia based on Friedman and Miyake's (2017) unity and diversity model of executive functions. In addition, we compared the Indonesian and Turkish data with a Swiss sample (von Bastian, et al., 2016). Thus far, 59 undergraduate students aged between 18-21 completed three tasks each designed to assess inhibition, shifting, and working memory. Confirmatory factor analysis provided preliminary support that EFs in the Global South sample were best represented by a three-factor model and was comparable to findings from the Swiss data. These findings highlight both the cross-cultural robustness of the EF factor structure. Overall, this study contributes to cross-cultural research on executive functions by testing a prominent theoretical model outside Western populations.

10:55–11:15 am · Submitted talk

Cognitive Mechanisms Underlying Mnemonic Discrimination Across Age and Cultural Groups. JAMES QIAN, *Brandeis University*, YU-LING CHANG, *National Taiwan University*, XIAODONG LIU, *Brandeis University*, JOSHUA GOH, *National Taiwan University*, ANGELA GUTCHESS, *Brandeis University* — The Mnemonic Similarity Task (MST) requires differentiating between highly similar items. Prior studies showed age-related decline and cultural differences on the performance level, with Westerners outperforming East Asians, while this study examines the underlying cognitive mechanisms supporting MST across age and culture. Healthy adults (Americans: 43 older, 55 younger; Taiwanese: 48 older, 53 younger) completed the MST and a neuropsychological battery, from which memory and EF scores were derived. General linear models predicting MST performance with memory, EF, age, culture, and interaction terms were significant, $F(5, 179) = 21.32$, $p < .001$, adjusted $R^2 = .36$. Main effects of memory, age (younger), culture (American), and the interaction between EF and age were observed (P s $< .01$). Notably, culture didn't interact with other predictors, suggesting that, despite differences on the

performance level, MST may rely on a similar cognitive architecture across cultures, supports its use as assessment tool in diverse populations.

11:15–11:40 am — Break

11:40–12:15 pm · Invited talk

Two Roads to Inaction: How Social Class Shapes Responses to Unfairness. JINKYUNG NA, *Sogang University, South Korea*, YOUNGJU KIM, *Dong-Eui University* — A timely and appropriate reaction is critical for addressing unfairness, and yet people do not always respond actively to it. The present research examined whether and (if so) how psychological factors underlying such inaction may differ across social class contexts. We propose a dual-pathway model suggesting that lower- and higher-class individuals may refrain from reacting to unfairness through distinct mechanisms. Specifically, lower social class may be associated with weaker reactions to unfairness through a reduced sense of control, whereas higher social class may be associated with such reactions through stronger system-justification motivation. Across five studies, we found support for the hypothesized indirect pathways in societal, personal, and behavioral contexts. Notably, evidence for the role of sense of control was particularly consistent across studies. Together, these findings highlight the need to consider the cultural contexts associated with social class when promoting action against unfairness.

12:15–1:45 pm — Lunch (self-pay cafeteria option on campus; details TBA)

1:45–2:20 pm · Invited talk

Phenomenological and biophysiological differences between forgiven and not forgiven remembered wrongdoings in victims of political violence in Colombia. FELIPE DE BRIGARD, *Duke University, USA*, Gabriela Fernández-Miranda — Forgiveness is a powerful means of reducing negative emotions and repairing relationships after interpersonal conflict. Recent evidence suggests that forgiveness involves emotional fading: memories of wrongdoing become less emotionally distressing while retaining their episodic content. To examine whether this pattern extends to severe forms of victimization, we compared undergraduate students in the United States with survivors of war-related violence in Colombia. Participants recalled neutral-positive events and interpersonal wrongdoings while we recorded respiratory, cardiovascular, and electrodermal activity as well as facial electromyography (corrugator and zygomaticus), and assessed their recollective experiences and degree of forgiveness. Across both samples, greater forgiveness was associated with reduced negative emotional experience during recall, without diminished memory for episodic details. Moreover, highly forgiven memories elicited stronger initial corrugator activation followed by a marked decline during elaboration, suggesting that forgiveness may involve an emotion regulation process rather than simple emotional disengagement. These findings support the view that forgiveness is characterized by affective change without memory loss and point to emotional reappraisal as a potential mechanism underlying the transformation of memories of interpersonal wrongdoing.

2:20–2:40 pm · Submitted talk

Culture and Cognition: Investigating Cultural Variations in the Assertiveness and Context Sensitivity of Mongolians, Japanese, Turkish, and European Canadians. TAKAHIKO MASUDA, *University of Alberta*, TSOLMON BAYART-OD, *University of Alberta*, DULAMSUREN DASHZEVEG, *Shine Mongol School*, KAZUhide HASHIYA, *Kyushu University*, KAEDE HATTORI, *Kyushu University*, JUNKO KANERO, *Sabancı University*, SAINSANAA

KHURELBAATAR, *National University of Mongolia*, YUKARI JESSICA THAM, *Kobe University*, SHINOBU KITAYAMA, *University of Michigan* — Cultural psychologists have addressed the importance of collecting data from underrepresented populations to globalize psychology (e.g., Kitayama et al., 2022; San Martin et al., 2018; Uskul et al., 2023) and overcome the “WEIRD” sampling bias (e.g., Henrich, 2020; Henrich et al., 2010). Correspondingly, we investigated the cognitive and perceptual patterns of Turkish and Mongolians, originating from Central Asia, and contrasted them with European Canadians, representing North America, and Japanese, representing East Asia. The results indicated that although (1) Turkish and Mongolians showed their assertiveness, the level of which was comparable to European Canadians and substantially higher than that of Japanese, (2) substantial differences in context sensitivity existed. In other words, Mongolians’ perception patterns are context sensitive, similar to Japanese, and Turkish perception patterns are more object oriented, similar to European Canadians. Historical factors that differentiate Turkish and Mongolians’ cognition and perception will be discussed.

2:40–3:15 pm · Invited talk

Neither Eastern Nor Western: Patterns of Independence and Interdependence in Mediterranean Societies. AYSE K. USKUL, *University of Sussex, United Kingdom*, HONORLOGIC Team — Social science research has highlighted ‘honor’ as a central value driving social behavior in Mediterranean societies, which requires individuals to develop and protect a sense of their personal self-worth and their social reputation, through assertiveness, competitiveness, and retaliation in the face of threats. We predicted that an emphasis on honor in these societies may foster a distinctive combination of independent and interdependent social orientation, self-construal, and cognitive style among members of Mediterranean societies compared to commonly studied East Asian and Anglo-Western cultural groups. We compared participants from eight Mediterranean societies to participants from East Asian and Anglo-Western societies, using a large battery of indicators of social orientation, self-construal, and cognitive style. Compared with both East Asian and Anglo-Western samples, samples from Mediterranean societies distinctively emphasized several forms of independence and interdependence. Our findings extend previous insights into patterns of cultural orientation beyond commonly examined East-West comparisons to an understudied world region.

3:15–3:40 pm — Break / transition to roundtables

3:40–4:40 pm — Roundtable discussions

4:40–5:00 pm — Wrap-up and conclusion of conference

Part 2 — Posters

All posters are presented during the poster session on Thursday, September 24, 2:45–3:30 pm.

1. Collective Memory & Future Thinking

Poster #1

Collective Future Thinking over the Russia-Ukraine War: Cross-National Perspectives from Poland and Türkiye. SEZİN ÖNER, *Kadir Has University*, NILAY ÖZDEMİR HAKSEVER, *University of Alberta, Canada*, FIRAT ÇAĞLAR SARIÇİÇEK, *University of California, Santa Cruz, USA*, ANNA POTOČZEK, *Interdisciplinary Centre for Mathematical and Computational Modelling, University of Warsaw, Warsaw, Poland*, KRYSZTOF BARZYKOWSKI, *4Applied Memory Research Laboratory, Institute of Psychology, Faculty of Philosophy, Jagiellonian University, Krakow, Poland* — Collective future thinking involves individuals' imagining the future of the group they feel they belong to. In the present study, we examine how individuals from Türkiye and Poland, two countries with different sociocultural and geopolitical contexts, simulate the future of their own country and that of Russia and Ukraine in the context of the Russia-Ukraine War. Participants reported two future events that they expected to occur in Russia, Ukraine, and their own countries. The Polish sample, which is closer to the warzone, imagined more war-related events, including energy crises and Russian attacks, reflecting their negative attitudes toward Russia. They also anticipated a more positive, emotionally intense future for Ukraine, especially in the distant future as Poland holds a pro-Ukrainian attitude. These findings suggest that perceptions and relationships between countries influence how people envision the future, shaped by socio-political and cultural factors specific to each country.

Poster #2

Culturally Situated Digital Witnessing: Vicarious Memory and Collective Future Thinking About Gaza. MEYMUNE TOPÇU, *MEF University*, NURIYE KOCABAY, *Independent Researcher*, FATIMA TUBA YAYLACI, *Marmara University* — Events happening during the genocide in Gaza has been documented and disseminated in real time through social media, allowing distant observers to form vivid memories of events they did not directly experience. Drawing on research on vicarious memory and collective mental time travel, this study examines how digitally mediated memories of Gaza relate to collective future thinking within a single cultural group: adults in Türkiye who follow Gaza-related news on social media. Participants (N = 310) recalled three memorable events from Gaza, imagined three possible future events involving Gaza, and evaluated both past and future events on phenomenological and affective dimensions, including vividness, emotional intensity, valence, perceived Palestinian agency, and identity centrality. Preliminary findings suggest that memories of Gaza are phenomenologically rich and that future projections are systematically related to these memories, while being less negative and more identity-central. The study highlights how culturally situated digital witnessing shapes memory and anticipation in the context of ongoing mass violence.

Poster #3

The Role of Collective Remembering On Cultural Identity Formation and Collective Future Thinking among Homeland and Diaspora Zimbabwean Youths. HERRICK TATENDA CHIWARA, *Eastern Mediterranean University, Department of Psychology*, BURCU KAYA, *Eastern Mediterranean University, Department of Psychology* — Collective memory shapes how

communities construct shared narratives, profoundly influencing cultural identity formation and individuals' capacity for imagining the future. This research proposes a comparative investigation of the relationship between collective remembering, cultural identity formation, and collective future thinking among local and diaspora Zimbabwean youths aged 18–35 years. This work-in-progress offers an opportunity to add an African perspective to the study of collective memory and future thinking. Therefore, drawing on cognitive and developmental psychology, a survey and interview methodology will be used to compare the unique experiences of this non-WEIRD sample. Participants will be asked to recall important national events and milestones and narrate their imaginations of the nation's future. The cultural identity scale will measure how strongly participants identify with their nation. Additionally, narrative interviews employing the life story approach will be conducted to get a more qualitative and in-depth understanding of processes of remembering and identity formation. Research findings are expected to reveal differences in collective memory content, cultural identification, and visions of the future between groups. Furthermore, the findings will contribute to theory by developing an integrated developmental theoretical model linking collective memory, cultural identity, and collective future thinking in diaspora contexts.

Poster #4

Looking Back from the Future: Temporal Perspectives in Personal and Collective Future

Thinking. FIRAT CAGLAR SARICICEK, *University of California, Santa Cruz*, JEREMY K. YAMASHIRO, *University of California, Santa Cruz* — People can imagine events from different temporal perspectives; however, little is known about how these perspectives shape perceived temporal horizons. In the present study, we examine whether adopting a current self versus distant self perspective (imagining oneself at age 100 looking back on life) changes how personal and collective events are mentally represented. Participants will report five personal and five collective events and rate each on temporal distance, vividness, and perceived likelihood. Based on Construal Level Theory (Trope & Liberman, 2010), we expect that events generated from a distant self perspective will be more temporally distant, more abstract, less vivid, and less likely than those generated from a current self perspective. We also expect these differences to be larger for collective than personal events. This study aims to understand how temporal perspectives shape the organization and temporal scope of life events.

Poster #5

Personal and Collective Mental Simulations About Familiar and Unfamiliar Groups.

CEREN HATİPOĞLU, *Kadir Has University*, SEZİN ÖNER, *Kadir Has University*, KARL SZPUNAR, *Toronto Metropolitan University* — This study examined how familiarity with immigrant groups and simulation type (personal vs. collective) influence mental simulations and future-oriented judgments. A USA Caucasian sample was randomly assigned to generate either personal or collective simulations involving familiar or unfamiliar immigrant groups. Participants imagined either events they might personally experience with the group or events that might occur in their country involving the group. Results showed a consistent effect of familiarity on phenomenological characteristics: familiar events were evaluated as more positive and more important than unfamiliar events. Familiarity also interacted with simulation type for vividness and auditory imagery, such that familiarity increased sensory richness primarily for personal simulations rather than collective simulations. In contrast, future-oriented judgments were not influenced by familiarity but were shaped by simulation type, with collective simulations associated with more

negative distant future expectations than personal simulations. Overall, familiarity influenced phenomenological qualities, whereas collective framing influenced future expectations.

Poster #6

Counterfactual Imagination and Collective Future Thought: The moderating role of personal agency and belief in divine control. JEREMY YAMASHIRO, *UC Santa Cruz*, EMINE SEYMA CAGLAR, *UC Santa Cruz* —

Religious frames of meaning making about the collective past and future are highly influential for many people across the world, yet their role in scaffolding collective temporal thinking has been strongly neglected in WEIRD psychology and cognitive science. This project examines how belief in divine control moderates the previously reported relation between the generation of counterfactuals to past events and systematic transformations in future thinking, specifically concerning perceived agency and phenomenological concreteness. We test 1.) whether counterfactual and factual processing in collective memory differ in their effects on collective future imagination, and 2.) how this relation is moderated by beliefs about personal agency and divine control. Pilot data suggest that belief in divine control was the primary source of individual variation (relative to personal agency or generic fatalism). This study fleshes out an understudied aspect of culture and cognition in the relation between religious schemata and mental time travel.

2. Autobiographical Memory

Poster #7

Autobiographical and collective narratives of a lifetime period: Examining transformation with natural language processing. ÖYKÜ EKİNCİ, *Baycrest Academy of Research and Education; Toronto Metropolitan University*, ZIMING CHENG, *Baycrest Academy of Research and Education; University of Toronto*, SAMUEL FYNES-CLINTON, *Baycrest Academy of Research and Education*, WILLIAM FISHER, *Baycrest Academy of Research and Education; York University*, KARL K. SZPUNAR, *Baycrest Academy of Research and Education; Toronto Metropolitan University*, BUDDHIKA BELLANA, *Baycrest Academy of Research and Education; York University*, DONNA ROSE ADDIS, *Baycrest Academy of Research and Education; University of Toronto; University of Auckland* —

Although both autobiographical and collective experiences contribute to memories for lifetime periods, the nature of this integration remains unclear. The COVID-19 pandemic allowed us to prospectively examine the development of these narratives over time. Participants wrote brief pandemic “chapters” for their autobiography and for a history book repeatedly in at least five of nine surveys conducted during 2020-2021. Narratives were analyzed using Universal Sentence Encoder to quantify the integration between autobiographical and collective narratives; and structural topic modeling to examine the use of personal and public topics in narratives. Our results show that over the course of the pandemic, autobiographical narratives became more similar to collective narratives and contained more public topics. Narratives from different regions showed steeper increases in similarity between participants over time. This pattern suggests that, despite initial differences between same-region and different-region narratives, the pandemic gave rise to a shared narrative representation across cultural contexts.

Poster #8

Phenomenological Characteristics of Counterfactual Events Predict Upward Counterfactual Thinking. ZEYNEP HOYRAZ, *Antalya Bilim University*, DEMET KARA, *Antalya Bilim University* —

Episodic counterfactual thinking (CFT) refers to the mental simulation of alternative outcomes to one's past negative experiences. Individuals may imagine better alternatives (upward CFT) or reinterpret past events as more favorable than possible alternatives (downward CFT). Similar to autobiographical memory, these simulations are characterized by phenomenological qualities such as visual vividness, coherence, and personal significance. This study examines how the phenomenological properties of counterfactual events relate to upward CFT. A total of 322 participants generated brief narratives about a regretted event and evaluated these events in terms of vividness, spatial coherence, personal importance, and negative valence. They then filled a 16 item CFT scale. Multiple regression analyses revealed that spatial details, subjective importance, and negative valence positively predicted upward CFT, whereas visual vividness showed a negative association. These findings suggest that more structured and personally meaningful reflections on counterfactual events are linked to a stronger tendency to imagine better alternatives.

Poster #9

Culture, Memory Type, and Well-Being: Agency and Communion in Relational and Academic Memories. TUGBA UZER, *Bilkent University*, SEVI G. ZEYBEK, *METU & TED University, Türkiye*, NICOLE ALEA, *University of California, Santa Barbara, USA*, REYYAN BILGE, *Northeastern University, USA* — Autobiographical memories reflect culturally valued aspects of the self, including autonomy and relatedness. Less is known about whether these aspects matter for well-being across memory types and cultural groups. We examined relational and academic memories from Turkish undergraduate students in Türkiye (n = 84) and Asian (n = 48), Hispanic (n = 32), and Caucasian (n = 68) participants in the United States. Participants narrated one relationship and one academic memory, which were coded for agency and communion. They completed measures of Balanced Integration–Differentiation (BID) and psychological well-being. Academic memories contained more agency than relational memories, especially among Asian and Caucasian participants. Well-being was linked to communion in relationship memories among Asian participants but to agency in academic memories among Caucasian participants. BID interpersonal relationship scores showed the most consistent positive association with well-being. Findings suggest that well-being relevance of agency and communion varies by memory type and cultural context.

Poster #10

The Functional use of Academic and Relational Memories in American and Turkish Cultural Contexts. SEVI GIZEM ZEYBEK, *TED University, Turkey*, TUGBA UZER, *Bilkent University, Turkey*, NICOLE ALEA, *University of California, Santa Barbara, USA* — Autobiographical memories serve self, social, and directive functions, but the prevalence of these functions can vary across varying sociocultural contexts. This study (Turkey N=123; U.S. N=124) examined whether autobiographical memory functions vary by culture and memory type (academic vs. relational), and how they relate to self-construal domains (individuation and relatedness). Results showed cultural differences only for the self function: Turkish participants reported using memories for self function more often than U.S. participants. Additionally, memory type interacted with function: relational memories were more often used for social function, whereas academic memories were more often used for directive function; self function frequency

did not differ by memory type. Associations between self-construals and memory functions varied by memory type: lower relatedness predicted greater social function use across memories, but higher individuation predicted greater directive function use only for academic memories. Overall, findings indicate that autobiographical memory functions are shaped both by cultural values and by contextual features of the memories, underscoring the flexibility and adaptiveness of remembering. These patterns have implications for cross-cultural memory research applications.

Poster #11

Turkish Adaptation of the MARQ: Metacognitive Beliefs About Autobiographical Memory Across Japanese, UK, and Turkish Samples. ESRANUR UZUMCU, *Istanbul Kultur University*, KADIR OZDEN, *Istanbul Kultur University, Department of Psychology* —

Metacognitive beliefs about autobiographical memory retrieval, including anticipated emotion dysregulation and avoidance of negative memories and perceived difficulty accessing positive memories, have been linked to depression and PTSD. The Meta-Autobiographical Remembering Questionnaire (MARQ; Matsumoto & Watson, 2025) was originally developed in Japanese and later validated in English, capturing six factors across voluntary and involuntary retrieval of positive and negative memories. Cultural differences emerged between versions: English-speaking participants showed floor effects on positive memory items, suggesting stronger reliance on positive memories for emotion regulation compared to Japanese participants. The present study reports a Turkish adaptation of the MARQ in a community sample of 249 adults. Exploratory factor analysis replicated the original six-factor structure and internal consistency was adequate to excellent across subscales. These results contribute to a cross-cultural understanding of meta-autobiographical remembering and its relationship to emotional disorder.

3. Memory & Decision Making

Poster #12

Memory Drives Decision-Making Differently in Eastern and Western Cultures. JIANQIN

WANG, *Fudan University*, ANGELA GUTCHESS, *Brandeis University*, NICOLETTE BARBER, *Brandeis University*, DANQIN ZHAO, *University of Warwick* — Culture shapes how people remember past experiences. Memories of the past, however, have great impact on decision-making. An untouched question is how culture drives people's memory-based decisions. In the current study, we investigated cultural differences on both true and false memory of rewarding experiences, and how such differences might influence decision-making by testing Chinese (n=40) and Americans (n=40). Participants first learned that items from some categories gained reward while others did not. Next, they completed a memory test, and finished a decision-making task where they chose the item they thought would win them money. Chinese participants showed more true rewarding memories than Americans, while false rewarding memories did not differ between the two groups. Interestingly, in Imer analyses, the predictive coefficients of both false memory and true memory for decision-making were significantly larger in Chinese than in American participants, showing East-Asians rely more on the past in guiding future decisions.

Poster #13

Self- and Close Other-Referencing Benefits Memory across Chinese Immigrant Generations. SAGARIKA DEVARAYAPURAM RAMAKRISHNAN, *Brandeis University*, IVA DUJMIC, *Brandeis University*, AHHYUN SEO, *University of Texas at Austin*, AUDREY DUARTE,

University of Texas at Austin, ANGELA GUTCHESS, *Brandeis University* — Westerners, who tend to be independent, often show robust self-reference effects (SRE) in memory whereas East Asians, who tend to be interdependent, show less memory benefit from SREs. Prior work has examined these effects as East vs. West comparisons, failing to consider the burgeoning reality of immigration and biculturalism. We examined how acculturation, as measured by generational status, influences self-referencing memory among Chinese individuals in the United States. First- and second-generation Chinese, as well as non-Hispanic whites (NHWs) ($n_s = 33$) made computer-based judgments of adjectives related to the self or a close other with a surprise recognition test. Results suggest that self-referencing boosts memory performance across culture groups. Chinese individuals also benefit from close other-referencing (relative to a control condition) regardless of generational status; however, this was not the case for NHWs. These findings provide evidence that social processing patterns may be deeply engrained across generations and environments.

Poster #14

Cultural Modulation of Socioemotional Selectivity Theory: Evidence from Memory Strategy

Training in Older Adults. YUTING WANG, *Chinese Academy of Sciences*, LENA MÜLLER, *Saarland University*, JUTTA KRAY, *Saarland University*, JUAN LI, *Chinese Academy of Sciences* — Socioemotional Selectivity Theory (SST) proposes that aging is associated with a motivational shift toward emotionally meaningful goals. Critically, what constitutes emotionally meaningful targets may be culturally shaped—for example, prioritizing the self versus close others. Building on this perspective, the present study examines whether cultural differences in self- and other-referencing strategies influence how these motivational priorities are reflected in memory performance. Chinese and German older adults participated in three sessions of memory strategy training, using either culturally congruent or incongruent strategy combinations (self-referencing vs. other-referencing). Linear mixed-effects analyses revealed a cultural divergence: Chinese older adults showed comparable performance between self- and other-referencing, whereas German older adults demonstrated higher accuracy under self-referencing compared to other-referencing. Contrary to expectations, no significant training effects were observed across sessions. These findings suggest that cultural context shapes the cognitive realization of SST, indicating that age-related motivational shifts are not culturally invariant but depend on culturally grounded definitions of emotional relevance. The absence of training effects may reflect ceiling performance, highlighting the need for more sensitive paradigms in future research.

Poster #15

Beyond East–West Dichotomies: Cultural Variation in Visual Attention, Memory, and Gaze

Reinstatement in a Turkish Sample. BÜŞRA BATIR, *Ege University*, BERİL SERCEM ŞENGÜL, *Ege University*, Üsküdar University, ŞEVVAL DÜZGÜN, *Ege University*, Hasan Kalyoncu University, SONIA AMADO, *Ege University* — This study examines where Turkey is positioned in East–West cultural patterns of visual attention and memory. The paradigm introduced by Chua et al. (2005) was replicated in a Turkish sample, and findings were compared with the original study. Additionally, culture was further conceptualized by considering a within-country East–West distinction and individual cultural orientations (individualism–collectivism). Gaze reinstatement—the similarity between encoding and retrieval eye movements—was explored in relation to accuracy and cultural orientations. Eye-tracking analyses revealed object- and background-focused gaze patterns during encoding and their association with recognition

performance. Preliminary findings indicate an object-focused bias alongside a hybrid pattern integrating object- and background-oriented processing, modulated by individual differences. Mismatched object-background pairings reduced recognition performance. Ongoing data collection will enable finer within-country comparisons and analyses of gaze reinstatement. These findings situate Turkey's attention and memory patterns within a cultural framework and suggest the role of individual differences.

Poster #16

Cultural Differences Examined within a Life-history Framework. XT WANG, *The Chinese University of Hong Kong (Shenzhen)* — This research aims to synchronize the loose-tight cultural dimension with the r/K selection theory, where the r-strategy prioritizes quantity over quality, and the K-strategy favors quality over quantity of reproduction. Life-history strategies adapted to a personal niche further shape cultural values. We demonstrate that people devalue delayed rewards based on the temporal distance to the reward and reduce the amount to give based on the social distance to the receiver. While the temporal distance is relative to the status quo in the lifespan, social distance is shaped by cultural values. In a tight culture, people are more sensitive to social distance defined by kinship and social norms. Within the synthetic framework of cultural life-history theory, we offer insights and testable predictions about the relationship between r/K selection and loose-tight cultures and consequent personal delay discounting strategies, relative to life-history status (e.g., age at menarche, post-reproductive years in the lifespan).

4. Perception

Poster #17

Culture and Perception: Cultural Variation in Self and Object Perception in Mongolians, Japanese and European Canadians. TSOLMON BAYART-OD, *University of Alberta*, TAKAHIKO MASUDA, *University of Alberta*, DULAMSUREN DASHZEVEG, *Shine Mongol School*, KAZUhide HASHIYA, *Kyushu University*, KAEDA HATTORI, *Kyushu University*, SAINSANAA KHURELBAATAR, *National University of Mongolia*, YUKARI JESSICA THAM, *Kobe University*, SHINOBU KITAYAMA, *University of Michigan* — Recent studies in cultural psychology emphasize the need to move beyond the "WEIRD" samples by including data from underrepresented cultures. Our current study focuses on Mongolians, representing a nomadic-pastoral culture, and contrasts them with European Canadians and Japanese. Participants engaged in existing cognitive and perceptual tasks, which included (1) the framed line task, (2) the causal attribution task, (3) the self-inflation task, (4) the engaged-disengaged emotion task, and (5) the culture of honor questionnaire; (6) their self-construal was also measured. The results indicated that the holistic tendency among Mongolians was as high as the Japanese. Still, the self-views were generally as strong as their European Canadian counterparts. The current study depicts compelling patterns of findings that depict nomadic-pastoral people's psychological minds in a limited number of existing findings. Lastly, we hope this research further inspires research into nomadic pastoral individuals in psychology.

Poster #18

Perceptual History Biases Impact Representations Similarly in Asians and Americans. BUGAY YILDIRIM, *Koç University*, İLKE KAVUŞTURAN, *University of Tennessee, Knoxville*, YELDA SEMIZER, *New Jersey Institute of Technology*, AYSECAN BODUROGLU, *Koç University*

— Cognitive differences among Asian and Westerners have typically been associated with holistic and analytic cognitive styles, respectively. These cognitive styles are characterized by their prioritization of contextual elements. However, most work has focused on how static displays are processed, overlooking temporal context. To address this gap, we focused on well-defined perceptual history biases and investigated whether these biases differed among American and Asian groups. We specifically tested whether during reproduction tasks, responses were differentially biased away from / towards the preceding stimuli (serial dependence) and the distribution mean (central tendency) across cultural groups. Modelling of perceptual reproduction errors revealed no central tendency bias and similar levels of positive serial dependence across groups. Critically, visual working memory capacity modulated perceptual history biases, regardless of cultural background. These findings suggest a limit to culturally mediated attentional influences in basic perception reproduction and point to working memory as a contributor to perceptual history biases.

Poster #19

Spatial Frequency and Orientation Tunings During Face Recognition: Cultural Effects

Within Türkiye. ÖZÜM KARYA SAKMAN, *Ege University*, FRANCIS GINGRAS, *Université du Québec en Outaouais*, AYCAN KAPUCU, *Ege University*, SONIA AMADO, *Ege University*, CAROLINE BLAIS, *Université du Québec en Outaouais* — Prior research has established that East Asians and Westerners rely on different spatial frequency ranges when processing faces (Tardif et al., 2017; Estéphan et al., 2018). Emerging evidence suggests this pattern extends more broadly across Eastern and Western cultural contexts. The present study, currently in the data collection phase, investigates whether analogous differences can be observed within Türkiye, a country that historically bridges Eastern and Western traditions, while also comparing Turkish participants to a Canadian sample. Using the SFO Bubbles paradigm (600 trials, same/different face matching task), we aim to measure spatial frequency and orientation tunings across Turkish participants coming from Western and Eastern regions of the country. The level of urbanisation of the regions from which participants come will also be taken into account. Findings will further be contextualized against existing Canadian data to situate them within the broader cross-cultural literature.

Poster #20

The Auditory Uncanny Valley: A Study of the Perception of Robot Voices Among Russian

Speakers. ALEXANDER KURITSYN, *Russian Academy of Sciences*, SERGEI KOROVKIN, *Institute of Psychology, Russian Academy of Sciences* — The Uncanny Valley effect refers to the specific relationship between an object's human-like qualities and the emotions a person experiences when interacting with it. This effect has primarily been described in the visual modality and has also been studied across two major cultural groups: Japanese and Americans. We hypothesized that this effect could also be observed in other cultural groups (specifically, Russian speakers) and that it could manifest in the auditory modality. A study was conducted in which three parameters—high-frequency equalization, speech dynamics, and the “robotic nature” of the voice—were varied to influence liking for the object and its human-likeness. The distribution of experimental groups across these parameters turned out to be consistent with classical concepts of the Uncanny Valley.

5. Social, Emotional, and Motivational Processes

Poster #21

A Data-Driven Reanalysis of Cross-National Cognitive Performance: Assessing the Nested Structure of Variance.

DANIIL GRIGOREV, *University of Warwick*, **DILA ALEYNA FALAY**, *University of Warwick*, **EZGI AYTÜRK**, *Koc University*, **AYSECAN BODUROGLU**, *Koc University* — The majority of culture and cognition research compares performance across national groups in various cognitive tasks and often reports small differences across groups. These small effect sizes reported are partly driven by the large variability within the groups. Could these cultural effects be reduced to individual-level sample differences? To test this possibility, we reanalyzed the cognitive battery from Uskul et al. (2023), collected from 12 different national groups. We took a data-driven approach taking into account the nested structure of the data, placing individuals into regions and national groups. Across a wide range of cognitive measures, we reported low intra-class correlations indicating greater variance within countries or regions than among them. These findings demonstrate that individual performance-based measures cannot be used to reliably predict cultural affiliation or cognitive style and that cultural group differences cannot be reduced to individual differences.

Poster #22

Family Relationships in Türkiye.

EMİR YASİN ÇİTİL, *Koç University*, **GİZEM ERDEM**, *Koç University* — Parental estrangement research is predominantly limited to North American samples. This two-phase study addresses this gap by investigating estrangement in Türkiye, an honor culture characterized by strong family loyalty. To account for cultural nuances where public ties are often maintained despite private severance, we introduce the construct of "invisible estrangement," measuring the absence of one-on-one quality time alongside traditional metrics. Phase 1 utilizes a cross-sectional survey to estimate prevalence and evaluate motivations concerning personal and family honor, employing network analysis to map thematic clusters of estrangement reasons. Phase 2 applies experimental vignette design manipulating honor scenarios and target parents to analyze estrangement mechanisms. This poster will present Phase 1 findings, elucidating the thematic networks of estrangement motivations, and discusses the theoretical implications of the invisible estrangement construct.

Poster #23

One Scene, Two Cultures: How Culture Shapes Emotional Experience of Identical Film Clips.

YILDIZ ÖZKILIÇ, *Izmir Bakircay University*, **BELGÜZAR NILAY TÜRKAN**, **MERVE BOĞA**, **ELVAN ARIKAN-İYILIKÇI**, **ELIF YÜVRÜK** — Emotional experiences are shaped by biological mechanisms and cultural contexts, influencing how emotions are elicited, expressed, and regulated. This study examined cross-cultural differences in emotional responses to standardized film clips in Türkiye (N = 95) and Germany (N = 50). Participants viewed clips from the EGEFILM database designed to elicit seven emotion and rated discrete emotions, valence, arousal, motivational intensity, and appraisal dimensions. They also completed measures of self-construal and thinking style. Results revealed significant cultural variation: Turkish participants reported higher anger, sadness, and tenderness, suggesting stronger relational-emotional engagement, while German participants reported higher amusement in certain contexts. Differences also emerged in valence and arousal evaluations. Turkish participants showed higher autonomous-related self-construal and intuitive thinking, with no differences in analytical thinking. Findings

support the cross-cultural validity of film-based emotion induction while highlighting culturally specific emotional patterns, emphasizing the importance of cultural sensitivity in emotion research and practice.

Poster #24

When Sacrifice is Expected: A Gendered Gap in Perceived Gratitude for Relational. XINYI YANG, *University of Sussex*, MARIKO VISSERMAN, *University of Sussex*, AYSE USKUL, *University of Sussex*, EMILY IMPETT, *University of Toronto* — Making sacrifices is central to romantic relationships, yet gendered expectations may systematically shape how such behaviors are cognitively interpreted and evaluated. Across two studies (N = 787), we examined gender differences in the “gratitude gap”—a perceptual discrepancy between a partner’s reported gratitude and the sacrificer’s perception of that gratitude. In Study 1, participants from the U.K. and China classified hypothetical sacrifice scenarios as typical for women, typical for men, or gender neutral. Women perceived less gratitude than men reported feeling, particularly for sacrifices seen as typical for women, whereas men showed no such discrepancy. Study 2 replicated women’s gratitude gap in partnered relocation, with women accompanying partners perceiving less gratitude than men relocators reported feeling. Importantly, a larger negative gratitude gap was associated with lower relational and personal well-being. While this association did not vary by gender, women’s systematic exposure to the negative gap suggests they disproportionately bear its relational and personal costs.

Poster #25

The Mediating Roles of Sexism in the Relationship Between Emotional Intelligence and Dating Violence in a non-WEIRD Context: The Case of Türkiye. HATICE SENA AKSAKAL, *Department of Psychology, Çankaya University, Ankara, Türkiye*, ZEYNEP BETÜL EKİNCİ, *Department of Psychology, Çankaya University, Ankara, Türkiye*, PROF. DR. ASLI GÖNCÜ-KÖSE, *Department of Psychology, Çankaya University, Ankara, Türkiye* — Emotional intelligence (EQ) is found to be negatively related to violence in interpersonal relationships in studies conducted in WEIRD contexts. The aim of the present study was to examine the mediating roles of benevolent and hostile sexism in the relationship between EQ and dating violence (DV) in a Turkish sample (N = 487), focusing on culturally embedded belief systems. Consistently, we also investigated the moderating roles of political orientation and religiosity levels in the relationship between benevolent and hostile sexism and DV. The findings revealed an unexpected positive correlation between the other-focused emotion regulation dimension of EQ and sexism. Yet, hypotheses regarding mediating and moderating processes were largely supported. These results suggest that sociocultural factors shape the relationship between cognitive-emotional processing and interpersonal aggression. By examining these processes in a non-WEIRD context, this study fills a significant literature gap through examining whether political orientation and religiosity levels play a moderating role in the relationships between hostile and benevolent sexism and DV, underscoring the culturally contingent nature of these relationships.

Poster #26

Priming Belief, Not Behavior: Evidence for a Dissociation Between Cognitive Accessibility and Prosociality. ENSAR ACEM, *Kadir Has University*, ROZELIN VURGUN, *Kadir Has University*, FIRAT ŞEKER, *University of Massachusetts Amherst*, BURAK DOĞRUYOL, *Kadir Has University*, OZAN ISLER, *The University of Queensland*, ONURCAN YILMAZ, *Kadir Has University* — This project examines the effects of religious and secular authority primes on

prosociality across four preregistered studies conducted in the United States (Studies 1 and 3) and Türkiye (Studies 2 and 4). Participants were exposed to religious, secular, or control primes, and outcomes included concept saliency (via a word completion task) and generosity (via dictator game decisions). Across studies, analyses revealed that both religious and secular primes reliably increased the accessibility of corresponding concepts, indicating successful cognitive activation. In contrast, priming had no significant effect on prosocial behavior in either context. Instead, generosity was more strongly associated with individual differences, including higher giving among believers. Overall, the findings suggest that shifts in cognitive accessibility do not readily translate into corresponding changes in prosocial behavior across cultural settings.

Poster #27

Land, self, and crisis: An existential-psychological study of spiritual land connection, urbanization, and mental well-being in Balinese society. AYU OKVITAWANLI, *Universitas Sebelas Maret*, MOH. ABDUL HAKIM, *Universitas Sebelas Maret* — Rapid urbanization in Bali threatens traditional psycho-social identities tied to the land, triggering existential crises and poor mental health. This project investigates how the disruption of spiritual land connection impacts existential stability. We hypothesize this disruption is a key, under-recognized factor in rising mental health issues. The study uses a mixed-methods design. Quantitative method will use a longitudinal Ecological Momentary Assessment (Shiffman, Stone, & Hufford, 2008). EMA will track daily well-being, stress, and meaning in urban (Denpasar) and rural (Jatiluwi) Balinese, controlling for Javanese migrants. Qualitative case studies, informed by cultural-psychological approaches (Hakim, Anggrani, Okvitawanli, & Hamamura, 2025) will explore the lived experience of place attachment (“searching for home”). Findings will provide a new cultural-existential model for mental health in non-WEIRD, urbanizing societies.

Poster #28

A Dynamic Systems Framework of Goal Orientation: Influence of Subjective Culture and Bidirectional Interactions with the Self. VJOLLCE MUSTAFA, *Koç University*, NAZLI BAYDAR, *Koç University* — Despite extensive theorizing on the psychological processes underlying goal orientation, models have tended to view it as an intra-individual, decontextualized phenomenon. We extend this work by situating goal orientation within the culture system and in relation to the self. We view goal orientation as a multi-component system that develops from three sources: its internal dynamics; its bidirectional interactions with the self-system; and the effects of cultural context. We reject frameworks that conceptualize a dichotomy between intrinsic and extrinsic goals and propose that alignment among subjective culture, the self-system, and the goal orientation system supports adaptive development across cultures. This framework integrates insights from dynamic systems theory (Bar-Yam, 1997), self-determination theory (Deci & Ryan, 2000), and social-cognitive theory (Bandura, 2001). We propose a methodology for testing this framework and demonstrate it with an example. We believe that our approach will remedy some implicit cultural biases of past research on goal orientation.

6. Development and Learning

Poster #29

Cultural Models of Play and Cognitive Development: Parents' and Educators' Perspectives in Turkey and Russia. ALARA SÜRER, *Sabancı University, Turkey*, BETÜL TAŞKIN, *Sabancı*

University, Turkey, RÜVEYDA HAVVA DOĞDU, HSE University, Russia, OLESYA BLAZHENKOVA, Sabancı University, Turkey — This qualitative study examines cultural models of play and child development among parents and educators in Turkey and Russia. Using semi-structured interviews, we explore how adults conceptualize the developmental value of toys and play practices, with particular attention to artistic and STEM-related materials. Our broader aim is to understand how cultural environments shape the pathways through which visual-object and visual-spatial cognition develop in childhood. Across the two contexts, play was embedded in distinct frameworks of education, risk, and control. Turkish participants more often framed developmental value in terms of structure, safety, and school readiness; Turkish parents also often valued STEM toys, while adult guidance played a more explicit role. Russian participants more often described a diverse, open-ended, and less explicitly didactic play environment centered on creativity, realism, bodily competence, and autonomous exploration. Our findings suggest that toys function as culturally meaningful tools through which cognitive development is interpreted and structured.

Poster #30

Parents' Views on STEM and ART Toys and Children's Development in Turkey, Russia, and the UK. *OLESYA BLAZHENKOVA, Sabancı University, Turkey, NIHAN ÖZCAN, Sabancı University, Turkey, ELIF HILAL KURT, Sabancı University, Turkey, İLGÜSU ÖKSÜZ, Sabancı University, Turkey, ALEXEY KOTOV, HSE, Russia, TATYANA KOTOVA, RANEPa, Russia, YAROSLAV DERGACHEV, HSE, Russia, AND SUNAE KIM, Oxford Brookes University, UK* — Our survey study examines parents' views on STEM and Art toys. Parents in Turkey and the UK emphasize the role of joy and communication in play more than Russia, Russia focuses more on play process than the UK, and Turkey emphasizes educational value more than UK. Turkey has more STEM and Art toys compared to the UK and Russia but reported the lowest toy market satisfaction. Across all countries boys own more STEM than Art toys, and vice versa for girls, with Russia showing the highest gender gap. In Turkey and the UK, the quantity of STEM toys was associated with STEM interest for girls more than for boys, whereas this pattern was not observed in Russia. Child domain-specific interest in Art was correlated with toy ownership for boys and girls in Turkey and the UK, but not for girls in Russia. Culture may structure how toys are used as developmental tools.

Poster #31

When pointing and speech conflict: Preschoolers' differential reliance on conflicting information across two modalities. *DEREN ATEŞ, Koç University, AYLIN C. KÜNTAY, NAZLI ALTINOK* — Preschool children selectively trust accurate over inaccurate informants, whether the information is conveyed verbally or nonverbally. How do children weigh these two sources of information when they conflict? Do they prioritize verbal testimony, or pointing (e.g., pointing at a white cup while saying that a hidden toy is under the black cup)? Here, we examine preschool children's selective reliance on speech and pointing under cross-modality conflict, using an object-hiding task. Data collection will conclude by July, 2026. Preliminary results (N = 15) indicate that children perform above chance when the informant provides accurate information in speech and inaccurate information in pointing, but at chance when the pattern is reversed. This modality-specific trust behavior during the object search task may not extend to other contexts when they are prompted to endorse novel information from informants. These findings highlight how children

navigate conflicting signals, an essential skill for establishing epistemic trust necessary for cultural learning.

Poster #32

Is Second Language Acquisition Related to Free Recall? İLMIYE SEÇER, *Koç University* —

The current study examined the relationship between free recall and aspects of the bilingual experience, that is, frequency of language switching, second language proficiency, and duration of exposure to the second language. To this end, 102 Turkish English sequential bilinguals (young adults) completed questionnaires about their language experience and a free recall task (i.e., recall of a list of 25 words) employed using PsychoPy. Data from 93 participants was analyzed and a linear relationship was found between free recall and switching within languages, second language proficiency, and choice to read in English. Results further show a curvilinear relationship between free recall and switching between languages and duration of time spent in an English-speaking country. These findings indicate that under certain circumstances greater practice using a second language may foster the ability to recall information. Findings will be discussed considering the Dynamic Restructuring Model (Pliatsikas, 2020).