BOSTON COLLEGE
School of Social Work

EXPLORING THE INFLUENCE OF CULTURAL PARTICIPATION ON THE SUBJECTIVE WELL-BEING OF VICTIMS OF CRIME IN MEXICO

A dissertation
by

JAVIER REYES MARTINEZ

Submitted in partial fulfillment
of the requirements for a degree of
Doctor of Philosophy

MARCH 2021

© Copyright by JAVIER REYES MARTINEZ
2021

EXPLORING THE INFLUENCE OF CULTURAL PARTICIPATION ON THE SUBJECTIVE WELL-BEING OF VICTIMS OF CRIME IN MEXICO

A dissertation

by

JAVIER REYES MARTINEZ

Dissertation Co-Chairs:
Margaret Lombe, Ph.D. & Oscar A. Martínez Martínez, Ph.D.

Abstract

The influence of cultural participation (in this study, attendance, engagement, and consumption in cultural and artistic activities) on the subjective well-being of victims of crime has not been thoroughly studied. Considering the increasing incidence of crime in Mexico, for policymakers and practitioners, it is necessary to understand the strategies and adaptations that persons utilize in response to crime victimization and the effects of this on their subjective well-being. With data from the 2012 Self-reported Well-Being Survey (BIARE, n=10,654) and through a generalized structural equation modeling analysis, the main purpose of the dissertation is to understand whether cultural participation can moderate or mediate the effects of victimization on individuals' subjective well-being. Results from the study show an overall positive influence of the cultural participation activities on the subjective well-being of victims of community and structural violence (but not of domestic violence), because, for those who reported higher levels of cultural participation, the probability of better subjective well-being was higher. This has implications for scholars, policymakers, and practitioners in the improvement of the general quality of life of crime victims.

DEDICATION

A Josefina y Chavita

AGRADECIMIENTOS

Deseo agradecer a todas las personas que además de su guía y consejo, dieron un voto de confianza a un servidor. Muchas gracias por sus palabras y decidido apoyo, Oscar Martínez, Margaret Lombe, David Takeuchi, Fernanda Piñeros, Pablo Gaytán, Karla Ortega, Thanh Tran, Ce Shen, Gautam Yadama, James Lubben, Teresa Ochoa, Isabel Nadal y Deborah Hogan.

También deseo expresar mi más sentido agradecimiento a todos los amigos y colegas que me acompañaron durante el proceso doctoral. Su generosidad y solidaridad siempre se encontraron presentes, Smitha Rao, Luz María Hernández, Paola Campos, Paloma Sotelo, Alejandra Pallamar, Manuel Cano, Juan Pablo Sánchez, Elena Vega, Israel Solache, Miguel Monteverde, Dale Maglalang, Abril Harris, Kim Hokanson, Melissa Bartholomew, Ngozi Enelamah y Jaime Aponte. Mención especial para Carlos Andrade cuyo apoyo fue invaluable en todo momento, así como a Ignacio Eissmann, Fran Rodríguez y Macarena Weason. Todos ellos me abrieron las puertas de sus casas y sus corazones, tanto en Boston como en Santiago. También una mención especial a Pooja Paul, con quien conocimos los colores y sabores de Boston y las peripecias del otoño e invierno Bostoniano.

Igualmente, deseo agradecer a los profesores y compañeros de la academia que desde un principio apoyaron mi participación en este programa: Mónica Gutiérrez, Rodolfo Bórquez, Julia Guzmán, Lorena Salazar, Ildebranda López, Cecilia Pintos, Julian Pradet, y Miguel Farill. Así como todos mis colegas del sector cultural: Malena Steiner, Gabriel Brito, Donají Soto, Leonardo Cuesta, Alet Rojas, Ilian Blanco, y Gloria Ramírez.

No quiero dejar de agradecer a la Universidad Iberoamericana y a Boston College por su decidida vocación de servicio y justicia social, que se ha traducido en la existencia de este programa doctoral.

Por último, agradezco infinitamente a Josefina Martínez, Salvador Gómez y Sergio Reyes, mi familia. Mucho de lo aquí presentado sería imposible sin su apoyo decidido e incondicional.

ACKNOWLEDGEMENTS

I want to acknowledge all the people who gave me a vote of confidence besides their guidance and advice. Thank you very much for your words and determined support, Oscar Martínez, Margaret Lombe, David Takeuchi, Fernanda Piñeros, Pablo Gaytán, Karla Ortega, Thanh Tran, Ce Shen, Gautam Yadama, James Lubben, Teresa Ochoa, Isabel Nadal, and Deborah Hogan.

I also wish to express thanks to all the friends and colleagues who accompanied me during the doctoral process. Their generosity and solidarity were always present, Smitha Rao, Luz María Hernández, Paola Campos, Paloma Sotelo, Alejandra Pallamar, Manuel Cano, Juan Pablo Sánchez, Elena Vega, Israel Solache, Miguel Monteverde, Dale Maglalang, Abril Harris, Kim Hokanson, Melissa Bartholomew, Ngozi Enelamah and Jaime Aponte. Special mention to Carlos Andrade whose support was invaluable at all times, as well as to Ignacio Eissmann, Fran Rodríguez and Macarena Weason. All of them opened the doors of their homes and their hearts to me, both in Boston and in Santiago. Also, a special mention to Pooja Paul, with whom we lived the colors and flavors of Boston and experienced the Bostonian fall and winter.

Likewise, I want to thank the professors and colleagues from the academy who supported my participation in this program from the beginning: Mónica Gutiérrez,

Rodolfo Bórquez, Julia Guzmán, Lorena Salazar, Ildebranda López, Cecilia Pintos, Julian Pradet, y Miguel Farill. As well as my dear colleagues from the cultural sector: Malena Steiner, Gabriel Brito, Donají Soto, Leonardo Cuesta, Alet Rojas, Ilian Blanco, y Gloria Ramírez.

I also acknowledge Universidad Iberoamericana and Boston College for their determined vocation of service and social justice, which has resulted in this doctoral program's existence.

Finally, I am infinitely grateful to Josefina Martínez, Salvador Gómez, and Sergio Reyes, my family. Much of what is presented here would be impossible without their determined and unconditional support.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

Chapter I. Introduction

Purpose

The purpose of this study is to explore the influence of cultural participation (i.e., participation in artistic and cultural activities) on the subjective well-being of victims of crime, in Mexico. Well-being is an important concept in peoples' life (OECD [Organization for Economic Co-operation and Development], 2011), and a central idea for policymakers in the allocation of public resources (Galloway et al., 2006). At present, societies have an increasing interest in understanding well-being and all of its components. This focus on well-being reveals the concerns and values in contemporary societies; also, it helps to understand some of the central criteria in the production and delivery of human services (Ager, 2002). Well-being is still a very challenging concept to define because of its complexity and intricateness (Galloway et al., 2006; OECD, 2017), which includes a multitude of components related to quality of life, material conditions, and sustainability (OECD, 2017).

To overpass this limitation, several works make use of the subjective well-being dimension –i.e., individuals' subjective responses to objective conditions (Helliwell & Putnam, 2004), as a discernible component of well-being (Blessi et al., 2016; Daykin et al., 2018; Mundet et al., 2017; OECD, 2013). Subjective well-being is a helpful concept and measure because of its comparability between different populations as well as its validity and reliability (OECD, 2013). Subjective well-being includes, among other dimensions, life satisfaction, positive and negative emotions, and happiness (Angner, 2010; Diener & Suh, 1997; Jovanovic, 2011; Martinez-Martinez et al., 2018; Steel et al., 2008; Stiglitz et al., 2009).

Several individual and social factors have been related to subjective well-being, both as predictors or outcomes. Some of the most mentioned in the literature are employment status, health status and autonomy, work and life balance, education and skills, free time, cultural participation, social connections, civic engagement and governance, environmental quality, and drugs use and addictions (González-König, 2016; Millan & Mancini, 2014; Noriega et al., 2017; OECD, 2013; Pollard & Lee, 2003).

Personal security, violence, and perception of crime have also been referred to as potential predictors of subjective well-being (González-König, 2016; Millan & Mancini, 2014; OECD, 2011).

In Mexico, research of violence and victimization has advanced mostly through the lenses of public policies (Cortez, 2015). Most researchers have focused on types of crime and geographic space and the characteristics of victims (Cortez, 2015), along with the intersections with gender, poverty, and youth (Chávez, 2020; Maldonado, 2020; Sanchez & Zhang, 2020; Yates & Leutert, 2020). In addition, the role of the culture of violence[1] in the well-being of the Mexican population has been observed in multiple studies (see, e.g., Gledhill, 2017; Vite, 2021). One potential critical direction in the research of the well-being of Mexicans is the influence of victimization on individuals' subjective well-being. This research line is relevant because crime and violence in Mexico has been escalating during the last decade (IEP, 2018a; IEP, 2018b; Schedler, 2016), along with the number of victims (see e.g., INEGI, 2018; SESNSP, 2019). It means, to public policy and policymakers, the need to address the role of victimization on subjective well-being as a central social issue.

[1] This culture of violence is composed by the integration of the armed conflict, the drug war, femicides, and representations of violence into several cultural and artistic expressions and social imaginaries such as series, movies, and music, among others.

In general, victimization can be primary or direct, vicarious or indirect, or contextual. In primary victimization, individuals indicate to have been the victim of crime (Dammert & Luneke, 2003; Schedler, 2016). In vicarious victimization, individuals experience the trauma through a close social or familiar network (Peterson, 2010). Last, contextual victims are those persons who witness violent acts but suffer the direct effects neither they nor their close ones (Avendaño et al., 2020).

Victimization has been related, at individual level, to negative influences on personal behavior (Amerio & Roccato, 2007; Averdijk, 2011; Di Tella et al., 2008; Doering & Baier, 2016), life satisfaction (Hanslmaier, 2013; Hanslmaier et al., 2016), general well-being (Di Tella et al., 2008; Hanslmaier, 2013), and physical and mental health (Graham & Chaparro, 2011; Muratori & Zubieta, 2013). At social level, it has been associated to the disruption of family and community life (Eissmann, 2008; Muratori & Zubieta, 2013; OECD, 2011), loss of social capital, and detriment of the confidence on government institutions (Di Tella et al., 2008; Graham & Chaparro, 2011). Besides, victimization brings economic costs to individuals, private companies, and governments (Guerrero, 2012; IEP, 2019; INEGI, 2018; Muratori & Zubieta, 2013).

Despite these severe consequences, evidence in literature reveals an inaccurate knowledge about victimization experiences and their impact on subjective well-being. There is also an absence of solutions or mechanisms to resolve or attend the effects of victimization on well-being. Therefore, considering the incidence and prevalence of victims in Mexico, it would be of prime concern to delve into the specific effects that victimization brings on victims of crime (Dammert & Luneke, 2003; Ley, 2019). In addition, it would be necessary to understand the strategies and adaptations that persons

utilize in response to crime victimization (Green et al., 2010; Moncada, 2018) towards a reintegration to everyday life and, consequently, a restoration of their quality of life and well-being.

Bearing that in mind, the employment of different forms of cultural participation have been described as potential strategies or instruments to cope with the effects of victimization on well-being (Al-Natour, 2013; Glover, 1999; Marín & Bagan, 2014; Pifalo, 2009; Tedeschi, 1999; Van Soest & Prigoff, 1997). Even without empirical evidence, cultural and artistic activities have been regularly assumed to cause positive effects on well-being (Belfiore & Bennett, 2008). They have also been used in public policies and social interventions (Belfiore & Bennett, 2008; Daykin et al., 2018) to alleviate several social problems, such as delinquency and exclusion. To most researchers, cultural participation has a positive impact on quality of life and well-being (Clift, 2012; Daykin et al., 2018; Mundet et al., 2017; Nenonen et al., 2014), subjective well-being (Blessi et al., 2016; Perkins & Williamon, 2014); and health (Daykin et al., 2018). It has also been related to economic benefits (AECID, 2009; FICAAC, 2005; OECD, 2006; UNESCO, 2014) and the building and strengthening of community (Goulding, 2013; Johanson et al., 2014; Vich, 2014).

Despite all these promising benefits, the evidence in place with regards to how cultural participation works for victims of crime is not well defined yet. Whether cultural participation could play a role between victimization and subjective well-being, or it could be useful as a strategy to minimize the adverse effects of crime victimization, needs to be investigated. A deeper knowledge regarding this issue will help in the design and

implementation of better public policies of victims and the scientific advancement of arts and culture as tools of restoration.

Background and Context

In Latin America and Mexico, the high incidence of victims is mostly a result from the context of systematic and generalized criminal violence that follows from several socio-economic and politic factors, such as the failed public policies in security (see, e.g., Estévez, 2015; Romero Ortiz et al., 2013). During the last two decades, Latin America has reported a progress in economic growth, decreasing of poverty rates, and increasing in the access to health and education (Jaitman, 2017). Despite these accomplishments, violence, crime, and victimization rates still continue increasing at epidemiological levels (Romero Ortiz et al., 2013; Villa-Mar et al., 2020). In Latin America, the growing number of victims is one of the most central and urgent issues in the region (see, e.g., Muggah & Aguirre, 2018)[2].

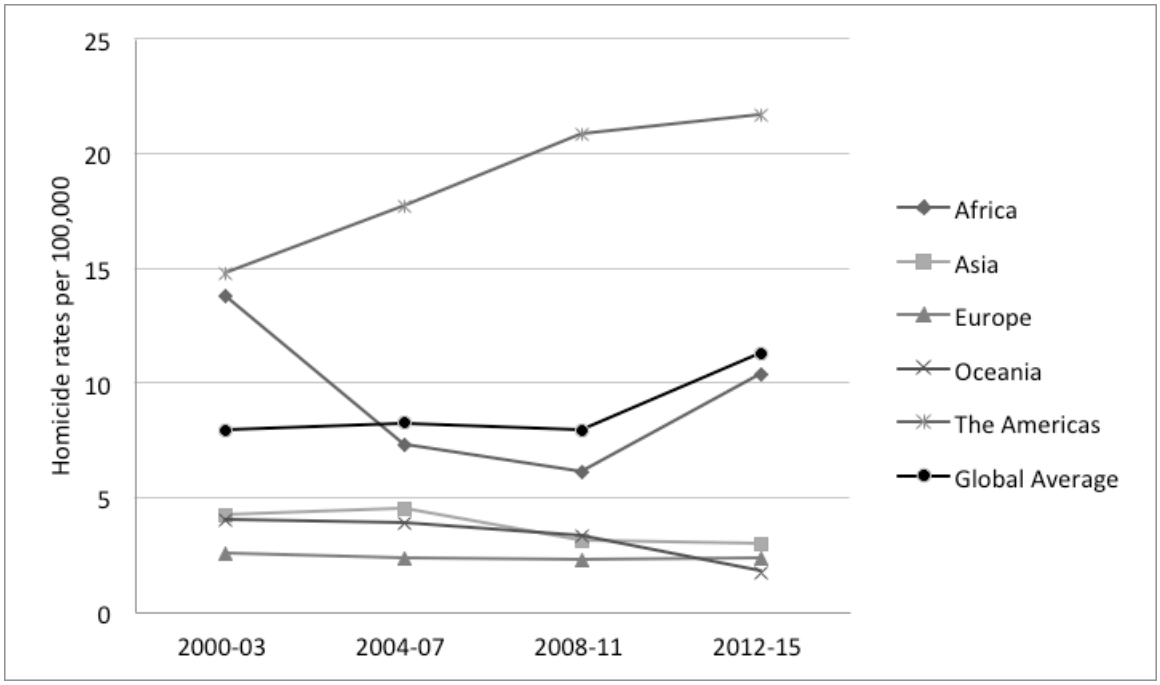
Latin America represents between 8% of the world's population; however, it has accounted for the 33% of homicides in the globe (Jaitman, 2017; Muggah & Aguirre, 2018). This situation marks it as the most violent global region (see Figure 1) (Jaitman, 2017; Villa-Mar et al., 2020). The countries with the highest number of most violent cities have been Brazil (16 cities), Mexico (8), Colombia (5), and Venezuela (4) (Villa-

[2] In this research, crime implies violations of law. It usually encompasses the incidence of several types of deviant actions, such as those against life and bodily integrity, personal liberty, liberty and sexual security, heritage, the family, society, and other legal assets (see, e.g., SESNSP, 2020a). Some of these behaviors could be violent, or, cause physical or psychological harm. In international sources, violence is usually only addressed by the number of homicides per one hundred thousand inhabitants because it allows for comparability (see, e.g., OECD, 2011). Besides, victimization refers to an experience of crime and violence, and therefore is accounted as a subjective and personal perspective. It means measures of victimizations usually relies on self-reported perceptions of crime and violent experiences (OECD, 2011). Despite self-reported victimization questions have a high subjective component, they cover the "black number" of crime, i.e., those episodes that are not officially reported. Both, crime and violence produce victims; therefore, the number of victims is interrelated to these phenomena.

Mar et al., 2020), which accounted for the 25% of the homicides globally (Muggah & Aguirre, 2018).

Figure 1

Homicide Rates per 100,000 over Time per Region



Note. Author's elaboration from Muggah and Aguirre (2018)

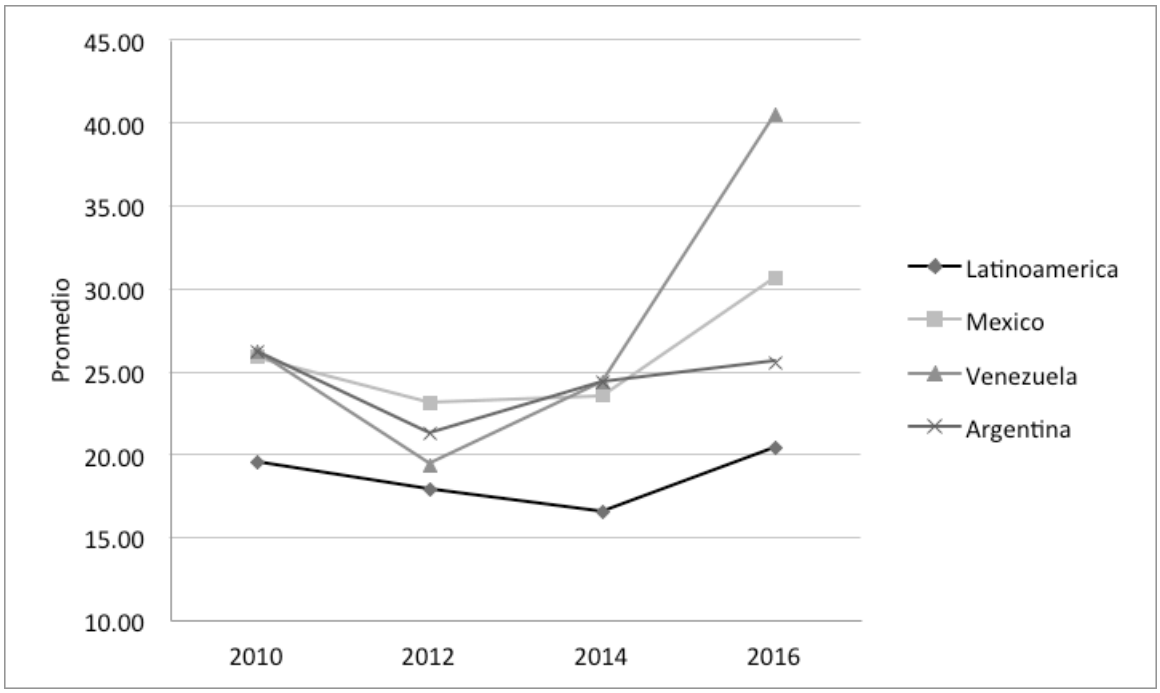
Unfortunately, predictions do not show a reduction in the next years. It is expected the number of homicides, and thus, of victims will increase to 39.6% per one hundred thousand inhabitants by 2030 (Muggah & Aguirre, 2018).

Regarding victimization, in 2016, 36% of Latin Americans reported to be victims of crime (Muggah & Aguirre, 2018). Venezuela (48%), Mexico (46%), and Argentina (41%) were the countries with the highest proportion of victims in the region. According

to the AmericasBarometer survey (n.d.), crime victimization has showed an increment since 2010 (see Figure 2).

Figure 2

Victimization in Mexico, Venezuela, and Argentina, in Comparison to the Latin America Average



Note. Author's elaboration from Latin America Public Opinion Project (n.d.)

Concerning violence, in 2017, Mexico ranked 17th in the homicide rate per one hundred thousand inhabitants, and the 2nd position in absolute scores, at the global level (Muggah & Aguirre, 2018). It follows the rise of victims in Mexico is also an issue of concern. According to the 2018 Mexican National Survey of Victimization and Perception on Public Security, the proportion of households that had at least one victim of crime among the family's members grew from 32.4%, in 2012, to 33.9%, in 2019

(INEGI, 2019b). This refers to crimes that directly affected victims or homes, such as total or partial vehicle theft, house robbery, street or public-transport assault, fraud, extortion, verbal threats, injuries, and other crimes, such as kidnappings, sexual crimes, and human trafficking. This upward trend is also observed in other sources. For instance, according to the National Institute of Statistics and Geography (INEGI), the crime incidence rate per one hundred thousand inhabitants increased by 7.8% from 2010 to 2018 (INEGI, n.d.-a). Table 1 summarizes several data sources concerning the incidence of victims of crime in Mexico, by year, in the last decade. Although these numbers may not be directly comparable due to methodological issues (see, e.g., Villa-Mar, Vélez-Grajales, Cedillo, Restrepo, & Munguía, 2020), they expose a constant pattern of a growing amount of victims in the country.

Table 1

Crime and Victims in Mexico, by year

Year	Crime prevalence in households (%) [a]	Crime incidence rate per one hundred thousand inhabitants (%) [b]	Experiences of primary and secondary victimization (%) [c]	Crime victims [f]	
				Previous methodology [d]	Current methodology [e]
2010	-	30.5	30.4	-	-
2011	-	29.2	41.9	-	-
2012	32.4	35.1	-	-	-
2013	33.9	41.5	64.8	-	-
2014	33.2	41.6	-	47,951	-
2015	34.0	35.4	58.5	43,105	267,804
2016	34.2	37.0	48.2	46,818	273,844
2017	35.6	39.3	47.8	54,944	311,567
2018	33.9	37.8	42.4	-	318,733
2019	-	-	-	-	344,053

Note. -) Not available. Author's elaboration from a) INEGI (2019b); b) INEGI (n.d.-a); c) Corporación Latinobarómetro (n.d.-c); d) SESNSP (2020b); e) SESNSP (2020a); f)

Starting in 2015, the Executive Secretariat of the National Public Security System (SESNSP) prepared and implemented a new methodology, more disaggregated and specific, for the registration and classification of crimes and victims, for statistical purpose.

Several reports recognize the multicausal nature of crime and violence. In Latin America, it has been suggested that cartels and gangs, penal systems, urbanization, corruption and impunity, along with other individual (e.g., education, use of substances, gender), social (e.g., family composition), and economic-structural (e.g., development level, unemployment) factors are important contributors to the high levels of violence (Muggah & Aguirre, 2018). To some scholars, the representations of crime in media, which tend to be trivial, also influence in the construction of imaginaries that promote and naturalize violence (i.e., symbolic violence) (see, e.g., Imbert, 2002; Penalva-Verdú, 2002).

In Mexico, violence is result of several external factors, as well as internal dynamics and interactions between different socioeconomic agents (Vázquez, 2018), such as criminal organizations, which incur on drug trafficking and other criminal activities (Vázquez, 2018). The War on Drugs, the failed security strategy of the Felipe Calderón's government (2006-2012) has also been pointed to as a factor that heightened criminality in the country. It led to a pressure exerted on local criminal groups (Gutiérrez, 2019; Schedler, 2016), as well as an increment of human rights violations committed by members of the security forces. These forces exacerbated violence and, therefore, the number of primary, vicarious, and contextual victims (Human Rights Watch, 2013).

Besides, it is also recognized the deleterious role of the lack of the state's action towards public security (Vázquez, 2018). The absence of a public safety plan and the rule of law, along with corruption and impunity, have shaped a human rights crisis in Mexico (Human Rights Watch, 2013) with effects yet to be seen in next decades. This situation of systematic and structural violence and crime represents a national security issue, where the number of victims and effects continue growing.

Significance

Impact and Effects of Violence and Victimization

Violence and crime have several economic effects on individuals, communities, public life, and private companies (Jaitman, 2017). To individuals and communities, they bring economic disbursements due to the diminution of the several dimensions of quality of life, such as health or impairments. For instance, in 2018, the economic cost of victimization losses represented to Mexican households an estimated expenditure of MX$286.3 billion of pesos, in other words, 1.5% of the Mexican GDP. In comparison to 2012, it means an increment of 4.0% of victimization costs (INEGI, 2019b) (see Table 2). Per capita, the economic impact of violence was reported to be 36,129 pesos (US$1806), during 2019 (IEP, 2020).

Table 2

Economic Cost of Violence by Households, in Mexico

Indicators	2012	2013	2014	2015	2016	2017	2018
Total monetary losses (billions of pesos)	275.2	262.0	267.8	274.0	256.4	314.0	286.3
Average cost per Percentage (%) of National GDP	1.3	1.3	1.3	1.2	1.1	1.6	1.5

Note. Author's elaboration from INEGI (2019b)

Crime also affects public life in aspects such as public spending in the judicial system, the police services, and the administration of prisons (Jaitman, 2017). At government level, according to the Institute for Economics and Peace (IEP), the economic impact of violence in Mexico was US$238 billion dollars in 2019, which is equivalent to 21.3 % of the country's GDP (see Table 3). For comparison, in 2019, health public and education investments accounted for the eighth and sixth part of the economic impact of violence in Mexico, respectively (IEP, 2020).

Table 3

Economic Cost of Violence, at Government Level, in Mexico

Indicators	2015	2016	2017	2018	2019
Pesos (billions of pesos) [a]	3,268.6	3,703.7	4,119.3	4,584.6	4,573.1
Dollars (billion dollars) [b]	134.0	180.0	249.0	268.0	238.0
Percentage (%) of National GDP [b]	13.0	18.0	21.0	24.0	21.3

Note. The economic impact of violence decreased in 2019 because of reductions in government budget on internal security and justice (IEP, 2020). Author's elaboration from a) IEP, 2020; b) IEP, 2016, 2017, 2018, 2019, 2020

In private companies, expenses as consequence of insecurity and crime have also increased a proportion of 7.0%, from 2011 to 2017 (see Table 4). According to the 2018 National Survey of Business Victimization (ENVE) (INEGI, 2018c), these expenditures represent 0.86% of GDP in Mexico.

Table 4

Economic Cost of Violence at Private Companies, in Mexico

Total cost (Billions of pesos)	2011*	2013*	2015*	2017
Cost as a result of insecurity and crime	145.5	129.0	153.3	155.8
Spending on preventive measures	60.2	57.4	80.9	68.7

Note. *) At 2017 prices. Author's elaboration from INEGI (2018c)

Besides to the economic consequences, violence and crime have also been related, in general, to the reduction of quality of life and well-being (Jaitman, 2017). More specifically, at individual level, experiences of victimization have been associated to negative influences on personal behavior (Doering & Baier, 2016), general well-being (Di Tella et al., 2008), and life satisfaction (Hanslmaier, 2013; Hanslmaier et al., 2016). At the social level, victimization has been associated to the disruption of community life and social integration (Graham & Chaparro, 2011; OECD, 2011), and confidence on institutions (Di Tella et al., 2008; Graham & Chaparro, 2011).

Less explored than previous ones, other outcomes of crime victimization have been reported. To some scholars, stressful and traumatic events due to crime can also bring to victims a potential increment in pro-social behaviors, namely, political participation and civic engagement (Bateson, 2012; Blattman, 2009; Dorff, 2017; Gilligan et al., 2011; Oosterhoff et al., 2018; Page, 2018; Voors et al., 2012), or even an increase in the probability of participation in cultural and artistic activities[3] (Jauk, 2013; Reyes-Martínez et al., 2020). However, although in the therapy, social, political, and

[3] To be more specific, previous research has only considered participation in some forms of arts and cultural activities, such as attendance in theater or concerts and consumption of books or music. Participation in festivals, heritage, and traditional celebrations has been scarcely studied under this context (or not studied at all) in the few available studies.

education fields have been reported the use of several types of cultural and arts-related activities in the coping process of victims, empirical evidence of the association between victimization and cultural participation still remains scarce.

How Individuals Cope with Victimization

The effects of victimization on psychological, social, and economic fields in circumstances of severe violence cannot be underestimated: it is central to understand and learn from them (Van Soest & Prigoff, 1997). Unsolved stress and trauma result from victimization experiences can lead to developmental impairment of individuals and societies. The cumulative effects of primary, secondary, and contextual victims in any given community produce irreversible impacts on current and future generations, not only in the responsive costs of violence and healing but also in all the lost potential contributions to society (Van Soest & Prigoff, 1997).

In this fashion, people employ several strategies to struggle against the negative effects of violence and crime. Healing through personal empowerment, community healing and empowerment, promoting development, use of culture and spirituality, and democracy building have been argued to counteract the stress and trauma associated to victimization (Van Soest & Prigoff, 1997). To Cyrulnik (2009), victims usually rely on two central strategies to manage trauma: (a) avoidance of the situation and (b) discuss about the event. Both approaches are not the most appropriate because, in the first one, individuals suffer alone, while in the second one, they are labeled as distinct or different. Another strategy, the third way, it is embodied by art-related activities. Fiction and artistic representations allow individuals to express situations and emotions that

otherwise could isolate or stigmatize them. These forms of expression foster trauma healing and resilience (Moreno, 2016, p.65).

Bearing this in mind, cultural participation may be one of the strategies and behaviors victims employ to restitute their subjective well-being. Reparation of victims through artistic processes has been increasingly recognized over the last years as alternative restitution methods (Gaitán & Segura, 2017). Indeed, several scholars insinuate that cultural participation may play a significant role as a strategy towards the restoration of the subjective well-being of victims (see, e.g., Al-Natour, 2013; Gaitán & Segura, 2017; Glover, 1999; Marín & Bagan, 2014; Martínez, 2013; Petit, 2009; Pifalo, 2009; Sierra, 2014; Tedeschi, 1999; Toro, 2017).

In the field, cultural and artistic activities have been used in contexts of violence to overcome mental health issues (Bustamante, 2017), process emotions, reconstruct self-stem, promote resilience and empowerment (Moreno, 2016), generate positive emotions (Bustamante, 2017), and restore individual and community identity (Bustamante, 2017; Moreno, 2016; Castro, 2016). Besides, they help as tools to build and cope with the trauma narrative (Shuman et al., 2020) and promote pro-social behaviors (Shuman et al., 2020), among other positive effects.

Despite these advances, it persists an inaccurate comprehension about the solutions and mechanisms to resolve or attend the effects of victimization on subjective well-being, and more specifically, in the case of Mexico. In addition, there is a lack of empirical evidence in regards to the role of cultural and artistic activities towards the restoration of the subjective well-being of victims. It follows, considering the potential

implications and benefits, that deeper knowledge about the role of cultural participation on the subjective well-being of victims of crime needs to be addressed.

Implications

In Mexico, the analysis of the role of cultural participation on the well-being of victims of crime may bring several important implications at scholarship, public-policy, and practice level.

At the scholarship level, the study of the relationship between cultural participation and the subjective well-being of victims will help to conceptualize into the solutions victims utilize towards a better well-being (Green et al., 2010; Moncada, 2018) and the specific effects that victimization brings on crime victims (Ley, 2019). Regarding the relationship between cultural participation and well-being, this analysis will add foundations for a theory of cultural impact (Galloway et al., 2006; Galloway, 2009) as a necessary step for the understanding of the relationship between culture and well-being.

Besides, a current and relevant discussion in the field concerns about the causal mechanisms that explain the effects and outcomes of participation in cultural and artistic activities on individuals and society (Belfiore & Bennett, 2008). Hopefully, this dissertation will contribute towards the construction of a more comprehensive theoretical framework of the phenomenon.

In the recent past, disregarding the empirical evidence on victimization and its consequences have resulted in failed public policies and programs regarding victims of crime (see, e.g., Ayala & López, 2016; México Evalúa, n.d.). Therefore, to policymakers, results from this research hopefully will provide more empirical evidence to include

cultural participation in the discussion of the solutions of the effects of victimization, as well as the strengthening of policies related to public security.

Similarly, to practitioners –i.e., social workers and cultural advocates, findings from this research will support arguments to incorporate, in interventions and programs, cultural and artistic activities as tools for social transformation, community building, and democracy promotion. Besides, evidence will support the delivery of cultural services, and the improvement of cultural infrastructure for general population and, particularly, for victims of crime. Finally, results will also provide strategies to assist and support victims, as well as tactics towards a better well-being, mostly, in contexts where violence is prevalent.

In summary, the selection of the research problem follows to the previous evidence that suggests an incomplete knowledge about the role of cultural participation on the subjective well-being of those who has been victims of crime. Given the extent and incidence of violence and crime in Mexico, it would be necessary to understand the strategies and adaptations that persons utilize in response to crime victimization (Green et al., 2010; Moncada, 2018), among them, participation in cultural and artistic activities. Similarly, it would be useful to delve into the specific effects of victimization brings on crime victims (Dammert & Luneke, 2003; Ley, 2019). A better comprehension of the problem will allow the reintegration of victims of crime to everyday life and, consequently, a restoration of their well-being.

Theoretical Frameworks

This study draws mostly upon the set of coping theories to explore how cultural participation may have an effect on the subjective well-being of victims of crime. In

addition, in order to examine the separate relationships between these different phenomena, the study look upon the activity theory, the psychological adaptation approach, and the social contract theory. It is important to observe that these approaches are utilized under an etic paradigmatic position[4].

In the coping theories, after victimization (i.e., stressful experiences), individuals embrace activities and strategies that are used to restore or recover their well-being and quality of life. Strategies are understood as psychosocial adaptations where individuals implement to manage external and internal demands, and where they invest personal resources (Green et al., 2010). Coping strategies help to overpass traumatic experiences from victimization events (Jayawickreme & Blackie, 2014) with the purpose to achieve a better well-being (Green et al., 2010). To several scholars, in contexts of violence and social crisis, cultural and artistic activities may help victims to process emotions, reconstruct identity and self-stem, and promote resilience and empowerment (Moreno, 2016); or in other words, they benefit as mechanisms towards the metabolization of conflicts and hopelessness (Petit, 2009).

The activity theory (Lemon et al., 1972; Nimrod & Adoni, 2006; Rodriguez et al., 2008) is used to account the relationship between cultural participation and subjective well-being. It proposes that individuals who participate in activities are likely to report higher rates of well-being, subjective well-being, or life satisfaction. According to this

[4] In the etic perspective, scholars look to observe regularities (Minkov, 2013) or universals of human behavior (Chen, 2010). Etic studies are helpful in studying concepts that are comparable or when phenomena can be disaggregated into its basic components or dimensions (Minkov, 2013, p.86) as it is the case with the subjective well-being construct. Etic methods allow (and look for) a certain level of predictability (Minkov, 2013), which is an important trait in the building of public policies and the design of social interventions and programs (see, e.g., Guardiola, 2011). The search for predictability is consistent with the purposes and aims of this research.

perspective, physical, intellectual, cultural, and artistic activities are associated at different levels with subjective well-being.

The bond between victimization and subjective well-being is addressed by the psychological adaptation theories. Within this framework, the process of adaptation of victims converges, both, on positive and negative effects on victims' well-being (Hanslmaier et al., 2016; Janssen et al., 2020). It means individuals can adapt themselves easier to some situations than others (Wilson & Gilbert, 2008), which mostly depends on the type and severity of the lived experience (Janssen et al., 2020).

To a few scholars, the association between cultural participation and victimization may be informed by the social contract theory. In specific, the approach has been employed to address political behavior and beliefs towards the government in victims of crime (Oosterhoff et al., 2018) and disenfranchised populations (Wray-Lake et al., 2018). However, it could also be accounted to inform pro-social behaviors observed in victims, such as an increment in the participation in cultural and artistic activities. This last proposition suggests that the social contract theory may be potentially useful to study the relationship between cultural participation and victimization.

Research Questions

The study advances the next general research question:

(1) What is the influence of cultural participation on the subjective well-being of victims of crime in Mexico?

In addition, the specific research questions are:

1a. What are the effects of cultural participation on the subjective well-being of the general population?

1b. What is the influence of self-perceived victimization on the subjective well-being of victims of crime?

1c. What is the influence of self-perceived victimization on the cultural participation of victims of crime?

Specific Aims

Following research questions, the central purpose of this investigation is to explore the association and potential influence of cultural participation on the subjective well-being of those individuals who have been victims of crime, in the context of Mexico. More specifically, current research aims to:

a. Identify the direct effects of cultural participation on the subjective well-being of general population and victims of crime.

b. Identify the direct and indirect influence of self-perceived victimization on the subjective well-being of individuals who have been victims of crime.

c. Identify the direct influence of self-perceived victimization on the cultural participation of those individuals who have been victims of crime.

Chapter II. Literature Review and Theoretical Framework

In Chapter II, to understand the influence of cultural participation on the subjective well-being of victims of crime in Mexico, we explore the key constructs and the relationships between them as well as the theories capable of informing them.

Bearing that in mind, the following sections are structured as follows. In the first part, "Key concepts", current discussions of definitions and nature of the main concepts (e.g., subjective well-being, cultural participation, and victimization) are exposed, along with some relevant socio-demographic data in Mexico.

In the second section, namely "The Relationship Between Subjective Well-Being, Cultural Participation, and Victimization", it is exposed a review of the literature regarding the different relationships between the main variables in the study. Within it, it is addressed what the literature and scholars in the field discuss concerning the proposed research questions.

In the last section, "Theoretical framework", the theories informing this study are described. I include a brief of the set of coping theories, the activity theory, the psychological adaptation approach, and the social contract theory, and how they are related to the research questions. Finally, in the same section, a theoretical model drawn from the sum of the literature and theories is presented.

Key Concepts

In the next paragraphs, the three main variables in the study (i.e., subjective well-being, cultural participation, and victimization) are discussed according to the extant literature. In each case, definitions and nature of the concept are explored. After, factors usually associated with the concept, both predictors and outcomes, are described. Finally,

socio-demographic data in Mexico associated with the concept are presented. All this information has been selected with the purpose to frame the research questions, as well as to argue methodological decisions in next chapters.

Subjective Well-Being

Concept and Nature. Well-being is a central concept to peoples' life (OECD, 2011) and relevant to policymakers and scholars in the distribution of public resources (Galloway et al., 2006). The idea of well-being (and its components) has become more discussed in the last decades because of a shift from the role of economic indicators (e.g., GDP and production) to the measurement of quality of life (Stiglitz et al., 2009) in the assessment of individual and social welfare. This evolution follows from the concerns and values of contemporary societies (Ager, 2002) and it is embodied in the shaping of public policies and the delivering of human services (Ager, 2002; Diener, 2006; Galloway et al., 2006; González, 2014; OECD, 2011).

Three theoretical traditions dominate in the studies of well-being: the hedonistic approaches (i.e., those based on evaluative psychological states), the objective list theories (i.e., material and objective conditions that define well-being), and the capabilities approach (i.e., based on a pluralistic view of freedoms and contexts) (Manning & Fleming, 2019). However, despite the relevance of the concept, and although there is a global increase of well-being frameworks, most of definitions still focus on Westernized societies (Guardiola, 2011) –i.e., in economic-based perspectives. These tendencies prompt the need of addressing different positions of well-being, such as those associated to the perspectives of vulnerable and disenfranchised populations (see, e.g., Dockery, 2011; Yap & Yu, 2016). Measures such as the subjective well-being

concept and its indicators (i.e., life satisfaction and happiness) are helpful to reflect the values and interests of those populations (Arcos & Biddle, 2019; Dockery, 2011). This approach is important because it includes groups that have traditionally been excluded from public and social policies (see, e.g., Arcos & Biddle, 2019; Vera et al., 2017).

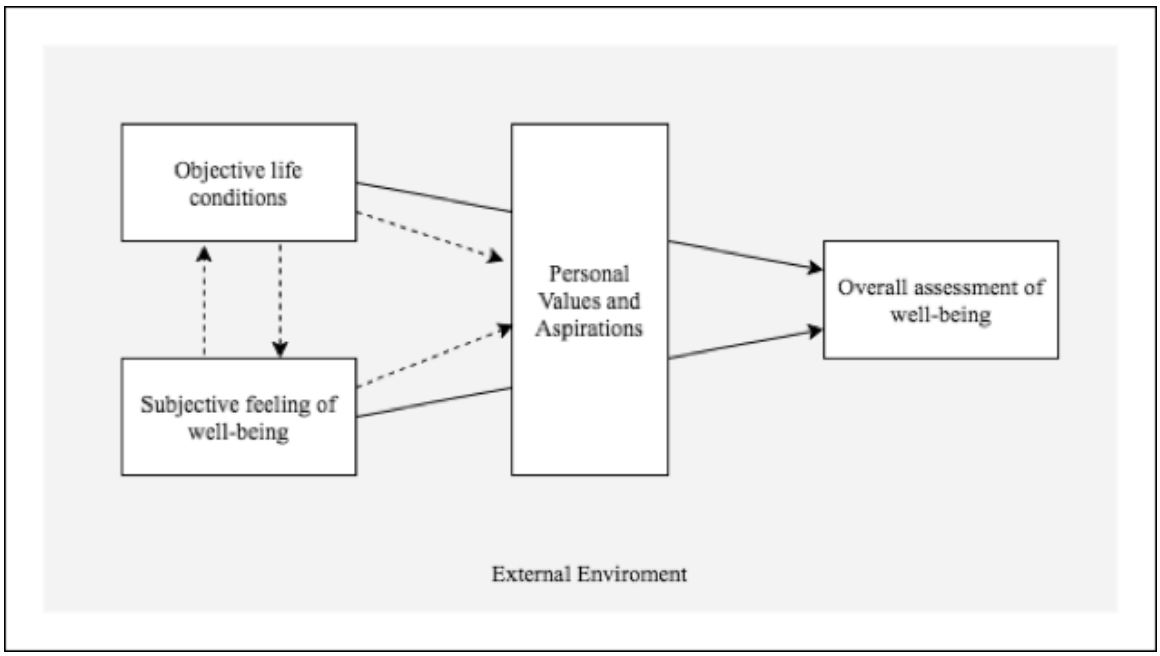
In addition, there is not a consistent or unified definition of well-being (Galloway et al., 2006; Pollard & Lee, 2003). It has been assumed as a more-or-less stable individual state that is result of person's life experiences (Kahn & Juster, 2002). To OECD (2011), well-being "requires meeting various human needs, some of which are essential (e.g., being in good health), as well as the ability to pursue one's goals, to thrive and feel satisfied with their life" (p. 16). Well-being is also expressed "in terms of one's context (standard of living), absence of well-being (depression), or in a collective manner (shared understanding)" (Pollard & Lee, 2003, p.64). Seligman (2011) equates well-being with "flourishing" (Goodman et al., 2018), which is related to positive emotions, engagement, relationships, meaning, and accomplishment. In any case, well-being remains a complex concept because of its multiple elements –e.g., quality of life, material conditions, and sustainability (OECD, 2011; Stiglitz et al., 2009), and the many different disciplines, age groups, cultures, communities, and conditions from where it has been studied (Pollard & Lee, 2003).

The dimension of subjective well-being has been used to overcome this lack of definition because of its social importance –i.e., it encompasses perspectives of diverse social groups–, and technical accuracy –i.e., its relevance, reliability, validity, and comparability in the assessment of the well-being construct (OECD, 2013).

In general, subjective well-being refers to "all of the various types of evaluations, both positive and negative, that people make of their lives" (Diener, 2006, p.153). More specifically, it refers to the responses that individuals provide about objective conditions (Helliwell & Putnam, 2004) that implies people's evaluations of their life as a whole or in several domains, as well as people's actual feelings (Stiglitz et al., 2009) under their context (Diener & Suh, 1997). Similarly, subjective well-being indicates, "good mental states, including all of the various evaluations, positive and negative that people make of their lives and the affective reactions of people to their experiences" (OECD, 2013, p.10). In other words, subjective well-being reflects the reactions and perceptions people have regarding their circumstances, while, in comparison, quality of life relates more to those circumstances (i.e., more objective or material aspects) (Diener, 2006). Indeed, subjective well-being has an important role as a measure to address individuals' and communities' progress beyond economic measures (OECD, 2013). In any case, general well-being include all these measurements. This dichotomy between subjective and objective components of well-being has been constantly addressed in the literature (see Figure 3).

Figure 3

The Relationship Between Well-Being and Subjective Well-Being



Note. In this diagram, subjective well-being is represented as one component of overall or general well-being. Author's elaboration from Felce & Perry (1995)

Regarding the composition of subjective well-being, in literature there are several models that represent its structure and components. To some scholars, subjective well-being follows a two-component structure: cognitive well-being (CWB) and affective well-being (AWB) (Angner, 2010; Jovanovic, 2011); cognitive judgment of life satisfaction and an affective component (positive affect and negative affect) (Lucas et al., 1996); life satisfaction and affective balance (OECD, 2011); or life satisfaction and happiness (Martinez-Martinez et al., 2018). Others scholars agree about a three-component model, which includes life satisfaction, pleasant affects (i.e., positive emotions), and unpleasant affects (i.e., negative emotions) (Angner, 2010; Diener & Suh, 1997; Stiglitz et al., 2009; Tay et al., 2011); or life evaluation, affect, and eudaimonia (i.e., a sense of meaning and purpose) (OECD, 2013). Some researchers address a model

with four components: life satisfaction, happiness, affect or hedonic balance (i.e., the sum of positive and negative emotions), and quality of life (Steel et al., 2008). A five-component model is also referred in literature, which considers cognitive evaluation of one's life, happiness, satisfaction, positive emotions (e.g., joy an pride), and negative emotions (e.g., pain and worry) as elements of subjective well-being (Stiglitz et al., 2009, p.18). In Table 5, it is possible to observe a strong parallelism between the components of these different models.

Table 5

Components of Subjective Well-Being, by Authors

General components	Authors						
	Angner, 2010; Jovanovic, 2011	Lucas, Diener, & Suh, 1996; OECD, 2011	Martinez-Martinez, et al., 2018	Angner, 2010; Diener & Suh, 1997; Stiglitz et al., 2009; Tay et al., 2011	OECD, 2013	Steel et al., 2008	Stiglitz et al., 2009
Cognitive evaluation of life satisfaction	Cognitive well-being	Life satisfaction	Life satisfaction	Life satisfaction	Life evaluation	Life satisfaction	Satisfaction Cognitive evaluation of one's life
Affective balance	Affective well-being	Affective balance		Pleasant affects or positive emotions Unpleasant affects or negative emotions	Affect	Affective or hedonic balance	Positive emotions Negative emotions
Happiness			Happiness		Eudaimonia	Happiness Quality of life	Happiness

Note. Author's elaboration from several sources

Regardless of the structure used in the measurement of subjective well-being, most authors agree that model components must be assessed in a disaggregated way (OECD, 2013; Pollard & Lee, 2003; Stiglitz et al., 2009) because they are separate, distinct, and differentially related to well-being (Tay et al., 2011). In other words, they have discriminant validity (Lucas et al., 1996). It means outcomes in one component cannot be generalized to the others (Jovanovic, 2011; Lucas et al., 1996); thus, disaggregated analyses will allow a better comprehension of determinants and effects of subjective well-being (Stiglitz et al., 2009).

Factors Associated with Subjective Well-Being. In literature, another relevant discussion regarding subjective well-being is the vast array of variables and factors related to the concept. These factors can either be drivers or outcomes of the phenomena, and this distinction depends on the researcher or the field. In several studies, they are usually arranged into demographics, material conditions, quality of life, psychological measures, and life circumstances (OECD, 2013).

Demographic variables describe traits of individuals, populations, and subpopulations. They are helpful to understand how subjective well-being varies from one human group to another. Demographics cover an ample set of factors such as age and longevity, sex or gender, marital status, family type, children, household size, family conditions, geographic location, migration status, ethnic identification, language, and urbanization degree (González-König, 2016; Millan & Mancini, 2014; OECD, 2013; Pollard & Lee, 2003; Diener & Chan, 2011).

Material conditions are the most studied factors related to subjective well-being. They usually describe aspects such as the living circumstances of individuals and

encompass measures such as income, expenditure and consumption, material deprivation and poverty, housing quality, domestic economy, access to technology, and access to cultural infrastructure (García, 2011; González-König, 2016; Millan & Mancini, 2014; OECD, 2013; Pollard & Lee, 2003).

Quality of life refers to those aspects that are not covered by material conditions. Usually, these factors have been less studied than those associated with income and economy (OECD, 2013). Among them are employment status, health status and autonomy, work/life balance, education and skills, free time, cultural participation, social connections, civic engagement and governance, environmental quality, spirituality, personal security and violence, safety perception or perception of crime, and drugs use and addictions (González-König, 2016; Millan & Mancini, 2014; Noriega et al., 2017; OECD, 2013; Pollard & Lee, 2003; Fabricatore et al., 2000; Cordeiro et al., 2020).

Psychological measures cover influencing mental factors related to subjective well-being. They emphasize such ideas as personality type, aspirations, expectations, emotions, emotional intelligence, mental health or mental illness, self-stem, and coping strategies (OECD, 2013; Pollard & Lee, 2003; Zeidner & Olnick-Shemesh, 2010; Ried et al., 2006; Velasco-Matus et al., 2020).

Along with these factors, life circumstances, life events, and life span are also relevant as elements associated with subjective well-being. These aspects take into account the role of time (i.e., the chronosystem: historical era, linear time, and life stage) and the differences between groups (OECD, 2013; Jebb et al., 2020; Diener & Chan, 2011).

To other researchers, culture (i.e., cultural patterns, role of genders, cultural shock) is also an essential predictor of subjective well-being because cultural differences and adaptation to them modify life satisfaction and well-being perspectives (Velasco-Matus et al., 2020).

Subjective Well-Being in Mexico. In the case of Mexico, life satisfaction has a central position in the measurements of subjective well-being. In the last decade, life satisfaction has exhibited an overall tendency to increase, as it has been consistently observed in several surveys. In comparison to other Latin American countries, scores of the Mexicans are slightly above to the average of the region (see Table A1, in Appendix A), which in general has also increased in the last ten years. Regarding other world regions, in Mexico, life satisfaction score is also higher and above the average of the OECD country members (see Table A2, in Appendix A).

Concerning demographics of life satisfaction in Mexico, usually men have reported to experience higher life satisfaction scores (8.4 out of 10 points, in 2020) than women (8.3). This tendency has showed a similar pattern across the current decade (see Table 6). In regards to age groups, younger Mexicans (18-19 years old) have indicated higher scores of life satisfaction (8.5) in comparison to older adults (75+ years old) (8.0) (INEGI, 2020). Besides, gender and age intersect, leading to the higher average of life satisfaction is in the group of 18-29-years-old men (8.4), while the lower is in the group of 75-and-more-years-old women (7.6).

Table 6

Life Satisfaction Scores in Mexico, by Year

Life Satisfaction [a]	2013	2014	2015	2016	2017	2018	2019	2020
Total	7.7	7.9	8.2	8.0	7.9	8.2	8.4	8.3
18-29 years	8.2	8.2	8.4	8.3	8.2	8.5	8.6	8.5
30-44 years	7.8	7.9	8.1	8.1	8.0	8.2	8.4	8.5
45-59 years	7.5	7.8	8.2	7.9	7.9	8.0	8.3	8.2
60-74 years	7.3	7.5	7.8	7.7	7.7	7.8	8.1	8.0
75+ years	6.6	7.4	7.9	7.6	7.5	7.7	8.3	8.0
Men	7.7	8.0	8.2	8.1	8.0	8.2	8.5	8.4
18-29 years	8.1	8.3	8.4	8.2	8.3	8.5	8.7	8.7
30-44 years	7.8	8.2	8.3	8.2	8.1	8.3	8.5	8.5
45-59 years	7.5	7.9	8.0	8.2	8.1	7.9	8.2	8.2
60-74 years	7.5	7.7	7.9	7.9	7.7	7.8	8.3	8.0
75+ years	7.3	7.3	8.1	7.5	7.3	7.8	8.1	8.0
Women	7.6	7.8	8.1	8.0	7.9	8.1	8.3	8.3
18-29 years	8.2	8.1	8.4	8.3	8.2	8.5	8.5	8.4
30-44 years	7.8	7.8	8.1	8.1	8.0	8.1	8.3	8.6
45-59 years	7.5	7.7	8.3	7.8	7.7	8.1	8.3	8.2
60-74 years	7.1	7.4	7.7	7.6	7.7	7.8	8.0	8.0
75+ years	6.1	7.4	7.8	7.8	7.6	7.7	8.4	8.1

Note. a) Mean values for life satisfaction, reported on a scale from 0 “not at all” to 10 “completely” satisfied. Author’s elaboration from INEGI (2020)

To OECD (2020), education attainment also plays an important role on life satisfaction. As depicted in Table A3 (in Appendix A), higher levels of education are associated to better scores of life satisfaction. Mexico also follows this pattern, suggesting that best-educated Mexicans are more prone to experience a better subjective well-being, in comparison to those with lower levels of education.

In regards to affective balance, Mexico reports a lower proportion of negative emotions in contrast to positive emotions. Data from OECD (2020) indicates a global

contraction of affective balance since the last decade (see Table A4, in Appendix A). Concerning demographics, in 2020, men tend to report more positive experiences than negative ones (6.7 points in a scale of -10 to 10), in comparison to women (6.4). Although proportion of positive emotions has increased since 2013, the gap between men and women repeats across the decade. In regards to age, the 18 to 29 years old group (6.7, in 2020) reports a more positive affective balance than old age groups (5.8 in the 75 and more years old group). This tendency is reiterative since 2013. In addition, as it happens with life satisfaction, gender and age intersects. The population with the higher proportion of positive balance is the group of 18 to 29 years old men (6.5 in average), while the lowest is the 75 and more years old women (4.9). It means, in Mexico, women and old age people has a propensity to report negative emotions than younger men (see Table 7).

Table 7

Affective Balance Scores in Mexico, by Year

Affective Balance [a]	2013	2014	2015	2016	2017	2018	2019	2020
Total	4.8	5.6	6.0	6.2	6.1	6.4	6.4	6.5
18-29 years	5.2	6.4	6.2	6.3	6.3	6.7	6.3	6.7
30-44 years	5.3	5.4	6.0	6.4	6.0	6.4	6.4	6.6
45-59 years	4.7	5.6	6.1	6.0	6.2	6.4	6.6	6.4
60-74 years	4.1	4.9	5.5	5.9	5.9	6.0	6.5	6.6
75+ years	3.1	3.9	4.9	5.8	5.7	5.2	6.3	5.8
Men	5.2	5.8	6.2	6.4	6.2	6.5	6.7	6.7
18-29 years	5.4	6.8	6.3	6.4	6.4	7.0	6.8	6.7
30-44 years	5.3	5.6	6.2	6.7	6.2	6.6	6.7	6.8
45-59 years	5.4	5.6	6.3	6.1	6.3	6.2	6.7	6.6

60-74 years	4.6	5.1	5.9	6.2	5.8	6.3	6.4	6.8
75+ years	3.7	4.3	5.6	5.7	6.0	4.9	6.3	5.9
Women	4.6	5.4	5.8	6.0	6.0	6.2	6.2	6.4
18-29 years	5.0	6.0	6.2	6.3	6.2	6.5	5.8	6.6
30-44 years	5.3	5.3	5.9	6.1	5.9	6.2	6.2	6.4
45-59 years	4.2	5.6	6.0	5.9	6.2	6.5	6.5	6.2
60-74 years	3.8	4.8	5.1	5.6	6.0	5.8	6.5	6.4
75+ years	2.8	3.7	4.3	5.8	5.5	5.4	6.2	5.7

Note. a) Mean values for affective balance, reported on a scale from -10 to 10. Author's elaboration from INEGI (2020).

Education level also shows an impact on the prevalence of negative emotions in Mexico. According to OECD (2020), those Mexicans with tertiary education report a lower proportion of negative emotions (5.1), in comparison to those that only attain primary education (15.0), in average, from 2010 to 2018 (see Table A5, in Appendix A).

Cultural Participation

Definition and Nature. Definitions of cultural participation derive from some approaches that predominate the field of cultural studies. Three characteristic underlying notions of culture influences the use of the cultural participation concept in public policies: (a) culture as capital, (b) culture as creation, and (c) culture as a way of life (Cantón & Corcuera, 2004; Stavenhagen, 2001).

As a capital, culture is perceived as a resource, which is associated to the right of heritage, social and economic development, and production and distribution of cultural goods and services. Under this perspective, some individuals and groups have access to culture, while others do not, which suggest a strong proposition that culture is also a

resource or a field for conflict (see, e.g., Bourdieu, 2015, 2016). In addition, it could lead to the idea of a universal or national culture, which main risk is the social and cultural impositions of westernized or dominant groups. Despite these tendencies, the resource-based view is the most coherent with the etic position in this research.

As a creation, culture is a process of artistic and scientific inspiration and creativity (Stavenhagen, 2001). It includes studies of artists and producers, work conditions in the cultural sector, and freedom of speech and copyright. This situation has lead to a view of culture as a very specialized labor sector (see, e.g., Goonasekera, 2003; Guadarrama, 2019). Besides, only some individuals in each social group are enough gifted to create or interpret arts and culture. The notion of culture as result of specialists has led to the categories of high and low culture, elite and popular culture (Stavenhagen, 2001), or westernized and exotic culture (Nivón, 2015). Despite their yet common use of these categories in research, they are quite criticized for their ideological burden: usually, women or ethnic groups are the producers of low or popular culture (Nivón, 2015).

In the way of life approach, culture is assumed as a set of practices and values that are reproduced by a collective group of people. These practices provide to the members with indicators and meanings that shape social behaviors and relationships in every-day-life (Stavenhagen, 2001). Most studies in the way of life approach abound on artifacts, customs and traditions, and cultural identity, from the particularistic perspective of the emic paradigm. Under this view, culture is not a static object, despite it has discernable historical foundations and an unchangeable identity. However, the risk of thinking on culture as an immovable thing with perceptible borders could follow to its understanding as an independent object of social reality (Stavenhagen, 2001).

These notions influence the definitions of cultural participation, as well as its role in research and public policies. It would be noteworthy that, although the ideas of cultural participation found in the literature may have a discernable orientation towards one specific notion, most of them conflate these paradigms.

To some scholars, cultural participation is a universal human right (Blake, 2016; Donders, 2016) that guarantees human dignity through the access, protection, and promotion of cultural identity (Reyes, 2018)[5]. Along with this approach, cultural participation is also considered a capacity[6], freedom, or possibility (Fribourg Group, 2005) where individuals fulfill their functionings (i.e., those things that individuals or communities value most) (Yap & Yu, 2016). Similarly, cultural participation can be a process (Coelho, 2000) or a purposeful act (UNESCO, 2006) employed by individuals and groups alike. In another perspective, cultural participation indicates how people and groups engage and relate to arts and cultural activities (Schuster, 2007).

From the sum of these views, it arises that in cultural participation individuals and communities aim to access, participate, practice, and enjoy their cultural heritage and dignity, cultural identity, self-determination, and ways of life (Fribourg Group, 2005; Ley General de Cultura y Derechos Culturales, 2017; UNESCO, 2001; UNESCO, 2006; UNESCO, 2014). In general, it means cultural participation includes activities related to cultural and natural heritage, artistic presentations and celebrations, visual arts and crafts, books and press, audiovisual and interactive media, and design and creative services (UNESCO, 2014).

---

[5] For further information about cultural participation as a human right, see the Universal Declaration of Human Rights (1948), the International Covenant for Economic, Social and Cultural Rights (1966) and the Additional Protocol to the American Convention on Human Rights in the Areas of Economic, Social and Cultural Rights (or Protocol of San Salvador) (1988).

[6] In the sense of Amartya Sen's definition of capacities and functionings (see, e.g., Yap & Yu, 2016).

Regardless of the perspective, cultural participation is not a monolithic concept (see, e.g., DiMaggio, 2002; Michalos & Kahlke, 2008). Indeed, some scholars have proposed several models or structures to understand it. These structures rely on three distinctions: type of practice, creative and receptive participation, and creative control (UNESCO, 2014). In the first distinction, one of the most employed in research and cultural policies, cultural participation can be fulfilled through four general types of practices: attendance, engagement, consumption, and information. Cultural attendance refers to a live attendance of cultural and artistic activities (e.g., going to a concert); it is usually more passive than other expressions (McCarthy & Jinnett, 2001; UNESCO, 2009). Cultural engagement indicates a more active participation than attendance, and even the practice of one artistic activity (e.g., attend a dance workshop) (McCarthy & Jinnett, 2001; NEA, 2009; UNESCO, 2009). Cultural consumption expresses economic transactions and participation through mass media, such as watching TV or attending movies (ESSnet-CULTURE, 2012; McCarthy & Jinnett, 2001; NEA, 2009). Cultural information refers to the searching, communication, diffusion, and repetition of information of cultural and artistic activities through several media (ESSnet-CULTURE, 2012; McCarthy & Jinnett, 2001).

Concerning the second distinction, creative (or active) participation refers to "participation associated with making, creating, organizing, initiating, producing, and facilitating art activities" as well as "intermediary, supply and enabling participation"; while receptive (or passive) participation includes "receiving a culture or leisure event or product" such as watching or purchasing cultural goods (Australian Expert Group in Industry Studies of the University of Western Sydney, 2004, pp.18-19). For instance,

listening music or attending a concert could be more receptive-passive activities than composing music or cataloging a record collection, that are more creative-active forms of cultural participation. Given the simplicity of this distinction, it has been used frequently in several studies. However, nowadays, it is described as insufficient and imprecise to address the complexities of cultural participation (UNESCO, 2014). In addition, the emergence of new technologies has opened alternative forms of participation, leading this distinction to be more or less obsolete.

One last distinction organizes cultural participation into five categories based on the amount of creative control exerted by the individual (Connecticut Commission on Culture and Tourism, 2004; UNESCO, 2014). From minor to a major creative control, participation can be classified as (1) ambient arts, (2) observational arts participation, (3) curatorial arts participation, (4) interpretive arts participation, and (5) inventive arts participation. In ambient arts participation, the experience is not purposefully selected (e.g., an individual listening music in a restaurant). In observational arts participation, the experiences are selected or consented by the individual. (e.g., attend a concert). Those individuals that select, organize, or collect art have a major creative control. This type of experience is termed as curatorial arts participation. More intense is the interpretive arts participation, where persons express themselves in creative acts that add value to pre-existing works of art. Last, in the inventive arts participation, individuals exert acts of artistic creation that are unique and idiosyncratic, in comparison to those created under the interpretative arts participation form (Connecticut Commission on Culture and Tourism, 2004, pp.11-12).

Finally, it is important to note that these three distinctions are employed regardless of the artistic discipline, or individuals' gender, context, or skill level.

Predictors and Outcomes Associated with Cultural Participation. In the literature, multiple factors have been associated with cultural participation. These factors can play de role of predictors or outcomes, and their discussion are central to the understanding of the concept.

Potential predictors of cultural participation can been grouped into individual, social, and contextual factors. Among individual determinants of cultural participation are education and artistic education (Aguado & Palma, 2015; Voase, 2013; Willekens & Lievens, 2016); age, race, and gender (Ateca-Amestoy & Prieto-Rodriguez, 2013; Borowiecki & Prieto-Rodriguez, 2015; Goulding, 2018); employment status and activity (Falk & Katz-Gerro, 2015; Grossi et al., 2011; Nenonen et al., 2014); availability of time and time constrains (Borowiecki & Prieto-Rodriguez, 2015; Gayo, 2017; Willekens & Lievens, 2016), consumption abilities, habits, tastes, and preferences (Aguado & Palma, 2015; Gayo, 2017; Gray, 2008; Machado et al., 2017), health and disability status (Grossi et al., 2011; Martinez-Martinez et al., 2019; UNESCO, 2014); parental level of education (Ateca-Amestoy & Prieto-Rodriguez, 2013); and membership in excluded groups (e.g., indigenous communities) (UNESCO, 2014).

Concerning social factors, scholars suggest the influence of family structure and household composition, presence of children, household income and size (Aguado & Palma, 2015; Muñiz et al., 2014; Nenonen et al., 2014; Willekens & Lievens, 2016); familial responsibilities (Muñiz et al., 2014; Willekens & Lievens, 2016); and social class mobility (Goulding, 2018; Kirchberg & Kuchar, 2014).

Contextual factors also exert some influence on cultural participation. They include nation's wealth, country's social mobility level (Van Hek & Kraaykamp, 2013); proportion of public and private cultural funding and supply (Feder & Katz-Gerro, 2012; Katz-Gerro, 2002; Scott-Lennox et al., 1993; Van Hek & Kraaykamp, 2013); economy policy and welfare policy (Katz-Gerro, 2002); cultural policy (Feder & Katz-Gerro, 2012; Katz-Gerro, 2002; Martinez-Martinez et al., 2019); population size (Scott-Lennox et al., 1993); characteristics of cultural infrastructure and offer such as price, accessibility, and variety (Aguado & Palma, 2015; Martinez-Martinez et al., 2019); the cost of production, social trends in the use of leisure, rational bias against culture, social formation of taste (Aguado & Palma, 2015); and access to technology (Borowiecki & Prieto-Rodriguez, 2015). Furthermore, other contextual features such as the geographic location, degree of urbanization or rurality (Borowiecki & Prieto-Rodriguez, 2015; Muñiz et al., 2014), season (e.g., people may participate less in winter compared to summer/spring) (Muñiz et al., 2014), and perception of safety and crime have also been enumerated in the literature.

Although these predictors are presented as an inventory of factors, most of them are embedded within specific theoretical frameworks. For instance, individual and social factors have been addressed by the social-structural approach or cultural-capital theory (Belfiore & Bennett, 2008; Bourdieu, 2015; Bourdieu, 2016; Giménez, 2005; Giménez, 2016), the cultural-economic approach (Towse, 2008), the individualization thesis (Lair, 2015), the omnivorous thesis (Karademir, 2015), and the no-attendance thesis (Kirchberg & Kuchar, 2014). In the case of contextual factors, some of them have been informed through the social inequality approach (Van Hek & Kraaykamp, 2013), the welfare state and inequality perspective (Feder & Katz-Gerro, 2012), and the public funding

perspective (Feder & Katz-Gerro, 2012). Other theoretical approaches useful as predictors of cultural participation in contexts of violence (e.g., the social contract theory) are further developed in the Theoretical Framework Section (pp. 67)[7].

Regarding outcomes, to researchers, cultural participation has been evidenced to bring several effects at individual and social level. At individual level, participation in artistic and cultural activities has a potential positive impact on quality of life (Nenonen et al., 2014), general well-being (Clift, 2012; Daykin et al., 2018; Morales, 2015; Mundet et al., 2017; Robbins, 2018), subjective well-being (Blessi et al., 2016; Perkins & Williamon, 2014), and happiness (Dockery, 2011); as well as improvements in general, physical, and mental health (Bals et al., 2011; Cooper et al., 2012; Daykin et al., 2018; Dockery, 2011; Morales, 2015; Olmos, s.f.; Ware, 2014), perception of health (Nenonen et al., 2014), self-esteem (Allain, 2011; Clearinghouse, 2013), resilience (Bals et al., 2011; Dockery, 2011), engagement with culture (Ware, 2014) and community (Guerin et al., 2011), pro-social behaviors (Ware, 2014), and empowerment (Morales, 2015).

At social level, cultural participation is positively related to social and cultural capital (Goulding, 2013), collective welfare (Olmos, s.f.), community integration and cohesion (Rojas & Chávez, 2019; Vich, 2014; Ware, 2014), social identity (Johanson et al., 2014), and social development (Dockery, 2011; Martinell et al., 2014; Vich, 2014). Several sources have also evidenced the benefits of cultural participation on national economies, number of employments, and household expenditure (AECID, 2009; FICAAC, 2005; OECD, 2006; UNESCO, 2014). Besides economic profits, participation in arts and culture has been referred to contribute to equality and inclusion (Barraket,

[7] It is beyond the scope of this research to deepen in every theory in the field of cultural participation.

2005; UNESCO, 2014; Ware, 2014), civic participation (Delaney & Emily, 2006), democracy (Laaksonen, 2010), and crime reduction (Ware, 2014).

Cultural Participation in Mexico. In 2014, in Mexico, cultural participation was higher in activities such as reading books, attending concerts, attending theater, or visiting heritage places (Organización de Estados Iberoamericanos para la Educación, la Ciencia y la Cultura, 2014). However, considering the general average of participation in the Latin America region (84.2%), Mexico's one was slightly below it (see Table 8).

Table 8

Proportion of Cultural Participation in Latin America by Country, 2013

Country	Reading books	Attending Concerts	Attending Movies	Attending Theater	Visiting Heritage places	Participating in Community celebrations	Total
Argentina	52.3%	44.4%	48.5%	16.7%	40.8%	37.8%	85.9%
Bolivia	53.3%	30.6%	26.6%	11.7%	28.2%	47.7%	79.6%
Brazil	50.8%	17.4%	30.1%	15.1%	35.9%	48.3%	82.7%
Chile	53.2%	41.2%	47.1%	17.6%	37.3%	39.0%	86.4%
Colombia	53.0%	29.0%	32.3%	17.0%	37.0%	34.7%	80.0%
Costa Rica	59.8%	34.9%	49.3%	20.4%	45.1%	41.9%	92.7%
Dominican Rep.	59.7%	39.2%	36.6%	11.9%	50.8%	50.3%	86.2%
Ecuador	65.9%	38.2%	46.2%	13.4%	45.1%	43.6%	95.8%
El Salvador	34.8%	17.4%	26.1%	7.4%	27.8%	24.8%	76.8%
Guatemala	53.4%	22.5%	21.3%	7.3%	33.9%	32.5%	83.3%
Honduras	36.7%	15.1%	20.9%	7.5%	28.5%	23.0%	67.0%
Mexico	**58.4%**	**33.3%**	**36.8%**	**12.6%**	**43.2%**	**29.5%**	**83.8%**
Nicaragua	36.0%	8.4%	11.1%	3.7%	19.9%	16.6%	53.9%
Panama	56.5%	34.0%	57.2%	20.8%	47.9%	49.2%	96.1%
Paraguay	43.6%	27.5%	23.4%	8.6%	31.5%	41.4%	82.4%
Peru	53.3%	39.1%	38.5%	8.1%	39.7%	40.6%	89.6%
Uruguay	53.4%	37.2%	37.4%	19.6%	44.0%	49.7%	84.7%
Venezuela	48.0%	32.7%	37.7%	8.9%	39.5%	43.9%	93.9%
Total	**54.7%**	**31.1%**	**36.3%**	**14.1%**	**38.8%**	**41.1%**	**84.7%**

Note. Author's elaboration from Corporación Latinobarómetro (n.d.-a)

Indeed, according to INEGI (n.d.-d), cultural participation in Mexico has decreased 6.2% from 64.0%, in 2016, to 57.8%, in 2019.

Table 9 shows the distribution of participation between genders, age groups, and education levels. As it is observed, in 2019, men (59.3%) participated more in cultural and artistic activities than women (56.4%). The age group that participate more are that of young people (79.1%) (18-24 years old). Similarly, those with superior education (bachelor or higher) are more prone to participate, in contrast than those who do not have any education completed. These tendencies are consistent in the last lustrum.

Table 9

Participation in Cultural and Artistic Activities by Gender, Age Group, Level of Education, and Type of Activity, in Mexico 2016-2019 (%)

Indicator	2016	2017	2018	2019
Total	64.0	59.0	58.1	57.8
Gender				
Women	62.3	57.3	57.3	56.4
Men	65.9	60.9	59.0	59.3
Age group				
18-24	79.1	80.8	86.0	84.3
25-54	63.3	59.9	59.5	61.6
55-64	40.7	36.7	36.3	31.8
65- above	23.3	23.0	25.6	21.8
Education				
None	31.3	27.7	28.8	24.9
Basic and Media	67.5	60.1	59.0	59.0
Superior	86.6	84.1	80.1	79.2

Type of Activity				
Theater	14.2	15.1	15.0	12.6
Concert	26.3	24.5	26.8	25.3
Dance	14.1	13.1	13.4	12.6
Expositions	15.6	17.2	14.7	14.6
Movies	50.1	48.2	48.8	49.8

Note. Author's elaboration from INEGI (n.d.-d)

Regarding activities, Table 9 also exposes the preference for attending movies (49.8%, in 2019) in comparison to attend theater (12.6%), concerts (25.3%), dance spectacles (12.6%), or expositions (14.6%). However, for most Mexicans, interest in participating in cultural and artistic activities has been usually low (see Table 10).

Table 10

Interest in Participating in Cultural and Artistic Activities, 2016-2019 (%)

Interest	2016	2017	2018	2019
None	19.0	20.5	18.4	19.5
Little	44.4	43.1	43.2	43.8
Regular	33.0	32.0	34.4	32.1
Much	3.3	4.3	3.9	4.4

Note. Author's elaboration from INEGI (n.d.-d)

Despite this apparent apathy, cultural sector is the fifth economic sector in importance in Mexico. In 2018, it represented the 3.2% of gross domestic product (GDP) (INEGI, n.d.-c), from which market contributed to 75.0%; households, 18.7%; public funding, 6.2%, and non-profit organizations, less than 1%, approximately (INEGI, n.d.-c) (see Table A6, in Appendix A). In addition, it is observable the government's interest to

create physical conditions for cultural practice. Cultural infrastructure in Mexico (most of them by public funding) has grown in the last decade in 12.4% (see Table A7, in Appendix A).

Victimization

Victimization: Concepts and Nature. Victimization refers to several trauma-related experiences (Frieze et al., 2020). A victim is an individual suffering emotional distress from harm intentionally caused by another individual (Echeburúa & Corral, 2007). In the Mexican Victims General Law (2013), victims are those individuals "who have suffered any economic, physical, mental, emotional damage or impairment or in general any endangerment or injury to their legal property or rights as a result of a crime or violations of their human rights" (art. 4). To Cruz (1999), in victimization, a person is subject to the use of force, which can lead him/her to physical or psychological harm or strain.

In any case, victimization represents an episode or the effects related to a criminal traumatic event (Green et al., 2010). Intentionality is the reason most victims suffer a meaningful psychological impact (Echeburúa & Corral, 2007), which is difficult to process from the emotional point of view (Amerio & Roccato, 2007; Averdijk, 2011) and triggers a vast range of reactions that varies among victims. These responses oscillate from negative emotions (e.g., intense fear, anger, depression, feeling of insecurity, affective incapacity, inability to interact) to positive emotions (e.g., pro-social behaviors) (Echeburúa & Corral, 2007).

In this vein, victimization includes two main components, namely, objective and subjective elements (Echeburúa & Corral, 2007). The objective aspect is the stressful

event (i.e., a criminal act); while the subjective one represents the positive or negative emotions elicited by the traumatic experience. The extent of psychological damage is modeled after the duration of the episode (Moser, 1992), the participation of a particular agent (e.g., a family member is the victimizer) (Frieze et al., 2020), the severity and intensity of the event, the unexpected nature of the event, the physical injury or degree of risk, the actual or perceived vulnerability[8], the concurrence of other current or past problems, the social support network, and the individual coping resources (Echeburúa & Corral, 2007, p.375). In general, trauma caused by intentional human acts is more severe than, in comparison, trauma result of natural events (Frieze et al., 2020). More specific, personal harm and contact crimes (i.e., those that have a face-to-face component)[9] have longer severe and long-lasting effects on individual's well-being (OECD, 2011, p.240). To Frieze et al. (2020), reaction to traumatic events are also shaped according to some factors such as gender, race and ethnicity, personality aspects, and risk factors in the environment (e.g., poverty).

It follows victimization experiences can be categorized into two broad groups according to a) the source or type of violence that has elicited the stressful event (i.e., the objective component) or b) how the event has affected the victim (i.e., the subjective aspect).

---

[8] Vulnerability includes aspects such as biographical (e.g., life history, antecedents), psychobiological (e.g., neuroticism, low tolerance to stress), psychological (e.g., scarce or null coping resources, maladjustment to change, previous instability), psychopathological (e.g., previous psychiatric disorders, cognitive rigidity), and socio-family factors (e.g., lack of social support networks) (Echeburúa & Corral, 2007, p. 376).

[9] OECD (2011, p. 240) differentiates crime violence between "personal harm (e.g., murders), crimes against property (e.g., car theft, burglary in one's own home), contact crimes (e.g. assault, mugging) and non-conventional crimes (e.g., consumer fraud, corruption)".

Regarding the source of the traumatic or stressful events, experiences can include victimization by domestic violence, community violence, school violence, structural violence, or cultural violence. Domestic violence refers to the "intimate partner violence along with family violence" (Barocas et al., 2016), which includes physical, sexual, and emotional abuse at home (American Academy of Pediatrics, 2020). Victimization by community violence indicates to be exposed to events of "interpersonal violence committed by individuals who are not intimately related to the victim". Some of its most common forms can include sexual assault, burglary, muggings, gunshots, and the presence of gangs, and drugs (American Academy of Pediatrics, 2020). Violence in schools (or in related places) also produces victims. School violence includes such experiences as harassment, intimidation, fighting, punching, slapping and kicking (American Academy of Pediatrics, 2020). Structural violence is result of unequal economic, political, and social systems, along with ideological or organizational factors that impede the satisfaction of the basic needs of individuals and groups (Jiménez, 2018). For instance, institutionalized adultism, ageism, classism, elitism, ethnocentrism, nationalism, speciesism, racism, and sexism are considered structural violence (Galtung, 1969, cited by Schloerb, 2018). Similarly, cultural or symbolic violence refers to how societies legitimize victimization, injustice, exploitation, and denial of human need that other forms of violence brings to individuals. It is associated to religion, ideology, laws, public policy, language, art, and sciences (Jiménez, 2018).

Concerning the second criteria, to some scholars, victimization experiences can be primary or direct, vicarious or indirect, or contextual. Primary or direct victimization refers to have been the victim of crime (Dammert & Luneke, 2003; Schedler, 2016) or

the suffering of intentional harm (Avendaño et al., 2020). In vicarious or secondary victimization, individuals experience the trauma by a close social or familiar network (Peterson, 2010; Avendaño et al., 2020). In contextual victimization, individuals or their social or familiar network do not directly experience damage or harm; however, they are witness of violent acts (Avendaño et al., 2020).

In addition, there are other concepts used indistinctly with crime victimization, despite they represent differentiated ideas. Between them are those related to the potential experience of being a victim, such as safety (OECD, 2020), security perception and fear of crime, the concern about crime as a social problem (Amerio & Roccato, 2007; Wittebrood, 2002), fear of physical violence, and fear of loss or damage to property (Bateson, 2012). Besides, other definitions frequently found in the literature are actually categories or specific experiences of victimization. Between these concepts are threats (Bateson, 2012), discriminatory mistreatment, verbal abuse, sexual assault (Fox & Asquith, 2018), or neglect (OECD, 2011), among others (see Table A8, in Appendix A).

Self-reported victimization is another remarkable definition because of its use as a measure or indicator in most studies and surveys. It designates the subjective response for assessing victimization and perceived personal security (see e.g., OECD, 2011). Despite self-reported victimization questions have a highly subjective component, the final decision to categorize oneself as crime victim is personal, and it is result of socialization, culture (Bateson, 2012), and laws.

In regards to research, the study of victimization, or Victimology, has mostly centered on offenders (Moncada, 2018); the causes and process of victimization (Cruz, 1999; Dammert & Luneke, 2003; Graham & Chaparro, 2011; Moncada, 2018);

vulnerable populations (Chouhy et al., 2017; Cruz, 1999; Dammert & Luneke, 2003; Graham & Chaparro, 2011); consequences on victims (Averdijk, 2011; Bateson, 2012; Chouhy et al., 2017; Di Tella et al., 2008); perceptions regarding crime victimization, fear of crime, and insecurity (Bateson, 2012; Dammert & Luneke, 2003; Muratori & Zubieta, 2013; OECD, 2011; Wittebrood, 2002); trends on victimization (Chouhy et al., 2017); and coping strategies to deal with victimization (Green et al., 2010; Moncada, 2018).

In Mexico, research of victimization has advanced mostly through the lenses of public policies (Cortez, 2015). For instance, typical themes are those associated with types of crime and geographic space (Cortez, 2015), such as the studies on drug trafficking, migrant smuggling (Sanchez, 2020), migrant kidnapping (Yates & Leutert, 2020), disappearance of individuals (Cruz-Santiago, 2020), and in general, violence associated to crime organizations (Avendaño et al., 2020). In addition, several of these studies have relied upon the characteristics of victims (Cortez, 2015) and the intersections with gender, poverty, and youth (Chávez, 2020; Maldonado, 2020; Sanchez & Zhang, 2020; Yates & Leutert, 2020).

Determinants and Effects of Victimization. In literature, it is assumed that a victim is a person with specific traits that makes him/her more vulnerable to offenders (i.e., victim-proneness) (Cruz, 1999). These traits are termed as determinants or drivers of victimization and perceptions of crime. Dammert and Luneke (2003) organize them into individual, family, and community factors.

Among the individual determinants of crime victimization usually are age, gender, ethnicity, health status, physical impairments, sexual preferences, sexual

diversity, education level, work status, income, social status, participation in social organizations, confidence in criminal justice, knowledge about security policies, risky lifestyle, alcohol consumption, routine activities, extent of guardianship (Averdijk, 2011; Cruz, 1999; Dammert & Luneke, 2003; Fox & Asquith, 2018; OECD, 2011; Wittebrood, 2002), and previous victimization (Amerio & Roccato, 2007).

Family aspects also influence victim-proneness. Between these factors are those related to household size, income, structure (Dammert & Luneke, 2003), and marital status (OECD, 2011). Community factors are associated to unemployment rate, per capita income, population under poverty line, income distribution, housing quality, public spaces, street lighting, citizen coexistence, social networks, private security, neighborhood committees, social disorder, police rate, social organizations, collaborative networks, and living area (urban or rural) (Dammert & Luneke, 2003; OECD, 2011; Wittebrood, 2002). In addition, in Mexico, the prevalence of community violence –i.e., the one experienced or witness in or near homes, schools, and surrounding neighborhoods (Scarpa, 2003, p.211), establishes a context where individuals are more prone to be victims.

In regards to effects, victimization has been related to several individual, social, and economic impacts. Individually, it can bring consequences on physical health, behavioral, and psychological issues (Chouhy et al., 2017; Graham & Chaparro, 2011; Hanslmaier, 2013). In specific, it can have an impact on routine activities (Averdijk, 2011), fear of crime, and personal behavior (Amerio & Roccato, 2007; Di Tella et al., 2008; Hanslmaier et al., 2016), as well as consequences on morality, which is related to delinquent behavior (Doering & Baier, 2016). At psychological level, victimization can

lead to consequences on psychological stress and posttraumatic disorders (Di Tella et al., 2008; Muratori & Zubieta, 2013). In addition, it affects life satisfaction (Graham & Chaparro, 2011; Hanslmaier, 2013; Hanslmaier et al., 2016), and general well-being (Di Tella et al., 2008; Hanslmaier, 2013; Muratori & Zubieta, 2013; Jaitman, 2017).

In terms of social life, victimization affects family relationships (e.g., parental skills, intimate relations, conflicting relations) (Muratori & Zubieta, 2013). It also influences on perceived personal security, which has negative impact on behaviors, freedoms, and communities (OECD, 2011). In addition, victimization acts as an element that disunifies society with the abandonment of public spaces, the desire to emigrate from neighbors, the interpersonal distrust between the neighbors of a given community, the normalization of criminal behaviors, the increase of social stigmatization (Eissmann, 2008), and the loss of social capital and confidence on government institutions (Di Tella et al., 2008; Graham & Chaparro, 2011).

In economic terms, victimization brings direct and indirect consequences to individuals, community life, private companies, and public life (Jaitman, 2017). These effects are evidenced on different dimensions: loss of health and impairments (Jaitman, 2017); crime prevention costs; lost property, lost of income, and lost of employment; indirect costs of crime (e.g., lost of private investments); and costs of response and restitution of crime (see, e.g., Di Tella et al., 2008; Graham & Chaparro, 2011; Guerrero, 2012; IEP, 2018b, 2019; INEGI, 2018; Muratori & Zubieta, 2013). In addition, it brings additional burdens to public spending in the judicial system, the police services, and the administration of prisons (Jaitman, 2017).

Despite all these vast array of consequences, several authors support alternative and less-explored theses about the effects of victimization. It means crime victimization can bring additional outcomes on victims, such as the eliciting of positive emotions (e.g., to develop a new meaning of life), or a potential increment in pro-social behaviors. For instance, to some scholars, crime victimization can increase political participation (Bateson, 2012; Dorff, 2017; Oosterhoff et al., 2018; Page, 2018; Blattman, 2009), civic engagement (Dorff, 2017), social capital (Gilligan et al., 2011), altruistic behavior (Voors et al., 2012), and community leadership (Blattman, 2009). To Sullivan et al. (2010) victimization is also related to other positive social reactions, such as the seeking of services or resources to deal with victimization, as well as the capacity of receiving emotional support (p.640). In addition, a few researchers suggest that victimization potentially increment the probability of participation in cultural and artistic activities (Jauk, 2013; Reyes-Martínez et al., 2020).

In spite of the increasing body of literature in the field, these unorthodox theses reveals the need for researching more specific victimization effects (Dammert & Luneke, 2003; Ley, 2019), as well as more effective coping strategies (Green et al., 2010).

Victimization in Mexico. In Mexico, since 2011, men are the group that reports more to have been victims of crime (29.6% in average) in comparison to women (26.4%). The age group with the highest affirmative response is the one between 20 to 29 years old (31.7%), while the lowest is the group of 60 and more years old (18.8%). This age pattern remains similar both in the group of men and women (see Table 11).

Table 11

Individuals to Reported Have Been Victims of Crime in Mexico, 2011-2018 (%)

Victimization proportion	2011	2012	2015	2013	2014	2016	2017	2018	Aver
Total	24.3	27.3	28.2	28.2	28.2	28.8	29.7	28.3	27.9
18-19 years	27.0	29.2	29.5	29.2	31.8	29.9	32.3	30.1	29.9
20-29 years	27.7	31.7	31.1	32.0	31.8	33.2	34.3	32.2	31.7
30-39 years	25.8	29.8	30.5	30.2	29.9	31.5	32.9	31.6	30.3
40-49 years	25.2	27.6	28.7	29.6	29.5	28.9	30.2	29.4	28.6
50-59 years	22.6	25.5	27.8	26.8	26.8	26.5	27.3	27.2	26.3
60+ years	15.8	18.1	20.0	18.7	18.8	20.6	19.9	18.9	18.8
Men	25.9	29.6	30.2	30.3	29.4	30.1	31.4	29.7	29.6
18-19 years	28.2	32.1	30.6	33.5	33.8	31.3	33.6	32.6	32.0
20-29 years	30.4	35.2	33.9	34.4	34.5	34.7	35.6	33.4	34.0
30-39 years	27.0	31.5	32.4	31.8	30.3	32.4	35.2	33.7	31.8
40-49 years	27.2	28.8	29.8	31.1	30.2	30.3	31.8	30.6	30.0
50-59 years	23.1	27.6	29.7	28.9	28.0	27.9	28.7	27.3	27.6
60+ years	16.4	19.3	22.1	20.6	19.2	22.0	21.6	20.2	20.2
Women	23.0	25.4	26.5	26.4	27.1	27.6	28.3	27.0	26.4
18-19 years	25.9	26.1	28.4	24.8	29.8	28.4	30.9	27.3	27.7
20-29 years	25.2	28.4	28.5	29.8	29.2	31.9	33.1	31.1	29.7
30-39 years	24.8	28.3	29.0	28.9	29.5	30.8	31.0	29.8	29.0
40-49 years	23.6	26.6	27.8	28.4	28.8	27.6	28.8	28.4	27.5
50-59 years	22.2	23.6	26.1	25.0	25.8	25.4	26.2	27.1	25.2
60+ years	15.4	17.2	18.1	17.0	18.4	19.3	18.4	17.8	17.7

Note. Ave) Average. Author's elaboration from INEGI (2019b)

Most individuals report to have been victims of robbery or assault on the street or public transport (26.0% in average); contrary, total vehicle theft is the lowest type of crime reported (1.9%). Concerning differences between genders, women usually are more prone to be victims of kidnapping, express kidnapping, and sexual assault (3.0% in average), in comparison to men (0.7%) (see Table A9, in Appendix A). Concerning

urbanization, in 2018, the population in urban areas reported higher crime rate than individuals in rural locations, up to 4 times more (see Table A10, in Appendix A).

Considering most surveys collect data of subjective perception of victimization (i.e., self-perceived victimization), homicides are usually not included into these accounts. However, they take part of and reinforce the effects of indirect and contextual victimization. In Mexico, in the last decade, most homicide victims are men up to ten times more than women. Also, individuals with primary education are the most common victims of homicides, in contrast with the more educated individuals (see Table 12).

Table 12

Victims of Homicide by Gender and Education Attainment in Mexico, 2008-2018

	Gender			Education Attainment				
Year	Men	Women	No specified	None	Primary	Secondary	Undergraduate	Graduate
2008	12,574	1,425	7	1,062	8,593	1,822	1,042	0
2009	17,838	1,925	40	1,245	12,000	2,486	1,329	0
2010	23,285	2,418	54	1,273	14,585	3,314	1,607	0
2011	24,257	2,693	263	911	14,947	3,365	1,617	0
2012	22,986	2,764	217	1,506	16,017	2,412	1,459	46
2013	20,280	2,648	135	1,910	14,481	2,122	1,512	56
2014	17,503	2,408	99	1,482	12,676	2,074	1,310	54
2015	18,293	2,383	86	952	13,475	2,002	1,387	91
2016	21,673	2,813	73	989	16,000	2,654	1,608	62
2017	28,522	3,430	127	1,179	19,835	674	4,870	103
2018	32,765	3,752	168	1,288	24,070	3,752	2,447	84

Note. Author's elaboration from INEGI (n.d.-f)

The Relationship Between Subjective Well-Being, Cultural Participation, and Victimization

This second section addresses the discussions in the extant literature regarding the relationships between the main variables of the study. These relationships specifically answer the research questions. For instance, the association between cultural participation and well-being refers to Research Question 1a; the influence of crime victimization on subjective well-being addresses Research Question 1b; while the relationship between cultural participation and victimization points to Research Question 1c. The central Research Question (Question 1) is approached in the last part of the section, where it is discussed the role of cultural participation on the subjective well-being of victims.

The Association Between Cultural Participation and Subjective Well-Being

The relationship between cultural participation and well-being has been largely studied. In the literature, there are three broad positions. In the first one, cultural participation (or some specific cultural and artistic activities) can have a positive impact on subjective well-being (Beck et al., 2000; Daykin et al., 2018; Toepoel, 2011; Blessi et al., 2016; Mundet et al., 2017); general well-being (Clift, 2012; Goulding, 2013); quality of life (Galloway et al., 2006; Nenonen et al., 2014); and physical and mental health (Cohen et al., 2006; Grossi et al., 2011; Grossi et al., 2012; Livesey et al., 2012; Perkins & Williamon, 2014).

In a second position, less supported than the first one, a few authors finds that cultural participation does not have an impact on subjective well-being (Michalos, 2005) or the impact is not statistically relevant (Michalos & Kahlke, 2008). These views follow from assumptions of the impact of cultural participation, overdetermination of cultural

participation, several sub-dimensions involved (Michalos & Kahlke, 2008), and methodological issues, such as errors in sampling (Daykin et al., 2018; Daykin et al., 2008).

In a third position, some scholars note that cultural participation could be associated with mixed effects on specific dimensions of well-being. In this situation, some types of cultural activities are statistically significant, while others are not (Daykin et al., 2018; Daykin et al., 2008). In addition, to a few researchers, cultural participation can positively and negatively impact on general well-being (Hampshire & Matthijsse, 2010). Indeed, some cultural participation activities may lead to negative outcomes on subjective well-being –i.e., in the form of sadness or psychological stress (Biddle & Crawford, 2017; Dockery, 2011).

Finally, other scholars neither establish a positive or null relationship between both concepts, but associate the effects of cultural participation on well-being depending on the access of cultural services (Marín & Bagan, 2014).

The Influence of Crime Victimization on Subjective Well-Being

Considering the potential and ample consequences victimization may have on subjective well-being, to some scholars, there is a shortage of studies addressing the crime victimization effects on life satisfaction, affective balance, or happiness (Martínez-Ferrer et al., 2016). This lack of research is particularly acute in developing countries (Cordeiro et al., 2020).

Nevertheless, there are some representative analyses in the field that provide us with an outline of the phenomenon. For instance, to some researchers, victimization has a

negative impact on all satisfaction-measures[10] of subjective well-being (Cordeiro et al., 2020), psychological well-being (Di Tella et al., 2008; Hanslmaier, 2013), and life satisfaction (Graham & Chaparro, 2011; Hanslmaier, 2013; Hanslmaier et al., 2016; Martínez-Ferrer et al., 2016); or a negative correlation with positive emotions and positive correlation with negative emotions (Di Tella et al., 2008). These relationships are modulated by several factors such as adaptation to crime, belonging to a vulnerable group (i.e., according to age or gender), or country's criminal rate (Graham & Chaparro, 2011); place of residence (Cruz, 1999); type or expression of the experience (e.g., more violent or more direct) (Cruz, 1999; Graham & Chaparro, 2011); or income (Di Tella et al., 2008).

A less supported position in the literature suggests the absence of an association between both concepts. To a few investigators, due to the lack of statistically significant evidence, crime victimization does not play a relevant role on individuals' well-being (Muratori & Zubieta, 2013) or happiness (Ciocchini et al., 2010).

The Relationship Between Cultural Participation and Victimization

In the literature, the association between cultural participation and victimization has been explored from distinctive fields. For instance, in the therapeutic field (i.e., mostly from the expressive arts therapy and art therapy approaches), scholars have identified the use of arts-related activities in those that have experienced several forms of victimization to build recovery strategies and release of unacceptable feelings and traumatic events (Glover, 1999; Shuman et al., 2020). These activities have been also employed to self-express deep-rooted pain without posing a threat to the individual (Abu

[10] Satisfaction with life as a whole, satisfaction with neighborhood/area, satisfaction with standard of living, and satisfaction with safety and security

Sway et al., 2005, cited by Loumeau-May et al., 2014, p. 122); identify complex emotions and future risk, develop coping skills, and visualize the future of family (Pifalo, 2009); enhance self-esteem, cope with reality, and reconnect with cultural identity (Al-Natour, 2013); and rebuild community and repair safety and trust (Van Soest & Prigoff, 1997).

In the social, political, and education fields, some researchers have described cultural and artistic activities as tools that victims employ to repair communities (Marín & Bagan, 2014); rebuild oneself and community, and develop new solidarity forms (Petit, 2009). Victims also participate in arts-related activities to construct strategies of resistance against state, social structures, and injustice (Gaitán & Segura, 2017; Jauk, 2013); provide a mechanism of denounce, protest, and resistance to cope with individual trauma, and organize communities to mediate in social conditions (Sierra, 2014; Loumeau-May et al., 2014). Cultural participation also leads to heal and educate through memory, transform values, and social systems (Tedeschi, 1999); promote a critical analysis and visibility of violence and power abuse (Martínez, 2013); foster social awareness and consolidation of political, critical, self-critical and participatory citizens (Castro, 2016, p.154); enhance resilience processes, and function as a protective factor against risk behaviors (Castillo & Gallego, 2018). Also, cultural and artistic activities can also play the role of a framework where victims collectively find the way to elaborate the duel (Martínez, 2013; Toro, 2017); resist oblivion and silence (Martínez, 2013, p.54); or console and provide support and voice to the philosophical, political, and spiritual questions of victims (Loumeau-May et al., 2014).

In addition, cultural participation activities have been used in public policies and social interventions (Belfiore & Bennett, 2008; Daykin et al., 2018) to alleviate several social problems, such as delinquency and exclusion (see, e.g., Cano, 2018; Gobierno del Estado de Guerrero, 2015; Programa Nacional para la Prevención del Delito, 2015), or in the research and understanding of human rights (Adams, 2018).

Bearing in mind there is not enough evidence to support an opposite relationship, namely, cultural participation influencing victimization probability, the sum of these positions converges into three main ideas. First, cultural participation could be helpful to register and shape community memory and action (Gaitán & Segura, 2017). Second, it can be a useful tool in the restitution of victims. And third, despite the progress in the knowledge of the relationship between cultural participation and victimization, very little has been explored regarding the effects on the subjective well-being of victims.

Cultural Participation and the Subjective Well-Being of Victims

Considering cultural participation may have a positive influence on well-being, could the former influence the relationship between victimization and individual's subjective well-being?

This question could be barely answered because, despite the incidence and prevalence of victimization around the globe, evidence in the literature reveals: (a) an inaccurate knowledge about victimization experiences and their impact on subjective well-being, (b) the absence of solutions or mechanisms to resolve or attend the effects of victimization on subjective well-being, and (c) the incomprehension of the role of cultural and artistic activities towards the restoration of the subjective well-being of victims. However, some advances in the field may shed light on the matter.

For instance, even though crime victimization is not an absolute determinant of a behavioral change (Averdijk, 2011), some authors have indicated how conscious or unconscious modifications in routine and behaviors in crime victims can lead towards an improvement or restitution of subjective well-being. Usually, victims rely on the adoption and use of several strategies and actions to deal with the aftermath of traumatic or stressful events (Averdijk, 2011). Some victims change habits or ways of moving, employ self-protective behaviors (e.g., carrying a weapon or any item that can match this use), or follow safety rules, such as avoiding high crime areas or being aware of their surroundings at all times (Frieze et al., 2020).

Cultural participation, as the literature suggests, may be one of the behaviors and strategies victims employ to restitute their subjective well-being (i.e., emotion-based strategies, see Coping Theories Section, p. 75). Studies on well-being and cultural participation has emphasized the capacity of cultural and art-related activities to prompt deep and personal emotional reactions (Glover, 1999; Marín & Bagan, 2014) or the development of the communication skills (Mikhaylovsky et al., 2019). Indeed, reparation of victims through artistic processes has been increasingly recognized over the years as alternative restitution methods (Gaitán & Segura, 2017).

To some scholars, in contexts of violence and social crisis, cultural and artistic activities may help victims to overcome depressive symptoms and panic attacks (Bustamante, 2017), process emotions, reconstruct self-stem, promote resilience and empowerment (Moreno, 2016), restore individual and collective identity (Bustamante, 2017; Moreno, 2016; Castro, 2016), reestablish integrity of the individual and the group (Castro, 2016); metabolize conflicts and hopelessness (Petit, 2009), generate positive

emotions (Bustamante, 2017), construct thinking and feeling, focus emotions in positive activities, capitalizes creative expression (Loumeau-May et al., 2014, p.100), promote creativity and imagination of new realities (Castro, 2016), and foster aesthetic searches (Bustamante, 2017). In addition, cultural participation allows the consolidation of own and collective objectives, which are directed towards peaceful empowerment and well-being (Castro, 2016, p.154).

According to Cely-Ávila (2019, p. 33), to victims, it is central to employ embodied and expressive ways of coping and repairing such as artistic resources (e.g., dance, drawing, painting, sculpture, weaving), which allow the reestablishment of emotional ties with one's own body. In this vein, bodies are the repositories of memories, where coexist “marks of war, of patriarchal, racist, transphobic, and homophobic violence” but also, they are a place for resistance and healing (Cely-Ávila, 2019). For example, in narrative writing, victims relate to the loss and duel in alternative ways, conferring on it new symbolic values through psychological, physical, emotional, relational, and spiritual processes (Bustamante, 2017, p.98).

To Shuman et al. (2020), creative and artistic activities, such as art, play, drama, creative writing, and music are tools to build and cope with the trauma narrative. In interventions oriented to cases of child sexual abuse, arts had been evidenced to reduce trauma-related symptoms, address and decrease negative feelings, increase self-esteem, develop interpersonal trust and communication, improve self-expression, and promote pro-social behaviors (Shuman et al., 2020). This increase in social behaviors helps to fortify collective identities (Bustamante, 2017). Also in interventions, cultural and artistic activities provides victims strategies of coping to elicit emotions and actions, induce

processes of peace, as well as psychological, social, and political empowerment of individuals and communities (Castro, 2016, p.4).

In other words, cultural participation raises social awareness, and therefore, the consolidation of political, critical, self-critical, and participatory citizens (Castro, 2016, p.4). It means the effects of participation in arts and culture are not only at the individual level, but also in the building of a more well-being-oriented society.

Despite these arguments, the role of cultural participation on the subjective well-being of victims and its components (life satisfaction, affective balance, and happiness), still remains an important gap in the field.

Theoretical Framework

Guided by preceding literature, this study mainly draws upon the set of coping theories to inform the general research question (Research Question 1). Along, the activity theory, the psychological adaptation theories, and the social contract theory are employed to guide the secondary research questions (Research Questions 1a, 1b, and 1c, respectively). These approaches have the potential to contribute in the understanding of the role of cultural participation on the subjective well-being of individuals in contexts of violence.

More specific, in the next sections, **the set of coping theories** are explored to understand why victims utilize cultural participation activities in the pursuit of a better subjective well-being. After, the specific influence of artistic and cultural activities on subjective well-being are observed using the propositions and constructs of the **activity theory**. Also, the impact of victimization on the subjective well-being of individuals are analyzed through the framework of the **psychological adaptation theories**. Then, the less-explored relationship between cultural participation and victimization is examined through the lenses of the **social contract theory**, an approach that has been used to investigate pro-social behaviors after traumatic events, such as the experience of being victim of crime.

Finally, in the last part of this section, we compound these approaches in a conceptual model (see Theoretical Model Section, p. 84). Considering, the main premise of this research is that cultural participation may influence in the achievement of a better subjective well-being in the case of victims, the conceptual model will allow the understanding of how victims deal with traumatic experiences.

Coping Theories

Since the last century, the *coping* term has been a relevant concept in the field of behavioral sciences (see, e.g., Pearlin & Schooler, 1978). Presently, it has been adopted as a core definition within the Victimology discipline, as well as in the psychology and psychopathology fields, because it provides several potential explanations of how victims experience and react to crime (Green et al., 2010).

Actually, the idea of coping corresponds to a group of theories and not to a single or unique perspective. From this set of perspectives emerges one central proposition: After victimization (i.e., stressful and traumatic experiences), individuals adopt strategies that are employed to restore or improve their well-being (i.e., subjective well-being) and quality of life. Consistent with this proposition, in the field, coping theories have been used to inform several types of victimization, such as those related to conflict (e.g., war and guerrillas) or crime victimization (e.g., theft, robbery, sexual discrimination, sexual abuse).

To Green et al. (2010, p.00), coping refers to "those conscious or unconscious thoughts and actions that provide the means of dealing with a stressful event." Coping also indicates to those behavioral and cognitive efforts individuals used to manage the external and internal demands and forces that generate stress or stressful situations or are appraised as stressful (Folkman & Moskowitz, 2004), as well as the psychological discomfort that often accompanies it (Palomo, 2013, p.23). In addition, coping has been referred as any response made by an individual struggling against potentially harmful circumstances, events, or situations (Palomo, 2013).

According to Green et al. (2010, p. 733), the state of balance and emotional health of an individual depends on a) the perception of a situation or event (e.g., a stressful or traumatic event), b) available situational support, and c) coping mechanisms and strategies. A coping strategy refers to efforts or psychosocial adaptations that individuals perform to manage external and internal demands, and where they invest several personal resources (Green et al., 2010). Coping strategies are fundamental to overpass traumatic experiences from victimization events (Jayawickreme & Blackie, 2014). They are also useful to achieve a better subjective well-being and provide psychosocial adaptation in crisis situations (Green et al., 2010). Empirically, victims of crime potentially rely on two main coping strategies: problem-focused and emotion-focused strategies (Folkman & Moskowitz, 2004). In addition, other types of coping have been studied in the last years: meaning-focused approach, social coping, avoidance-oriented, positive reevaluation, negative autofocus, and religion-based strategies (Folkman & Moskowitz, 2004; Green et al., 2010; Palomo, 2013). To some scholars, these last approaches can be considered subtypes or different aspects of problem and emotion-focused strategies.

Coping strategies based on the problem orientation are described as cognitive efforts and rationalization of problems (Green et al., 2010). In problem-focused strategies individuals analyze the causes of the problem, define steps and processes towards a solution, and execute the plan (Palomo, 2013). It means individuals ponder about the situation, try to understand what happened, and why it happened (Frieze et al., 2020, p.19). In response to trauma, victims can adopt any of the following problem-focused strategies: (a) blaming oneself after being victimized, (b) taking action to make sure it

won't happen again, and (c) reaching out to others for help (see, e.g., Frieze et al., 2020), as well as (d) self-control or self-management strategies.

In emotion-focused strategies, individuals behave with the purpose to manage emotions or regulating the emotional distress (Green et al., 2010). They also refer to the open (i.e., hostile behaviors, such as anger) or closed (i.e., introspective reactions such as sadness) emotional discharge that individuals make of the stressful or traumatic event (Palomo, 2013). Besides, emotion-focused strategies may include the activities which purpose is to control the emotional effects of the event (Green et al., 2010). According to Frieze et al. (2020, p. 80), emotion-focused types of coping include constructive (e.g., distancing oneself from the situation emotionally, exerting self control, seeking social support, or avoiding the situation), and destructive behaviors (e.g., using or abusing of substances), as well as accepting responsibilities, and positive reappraisal (or reframing). Among these strategies, some are considered to be effective (i.e., they lead to adaptation) or ineffective (i.e., they conduct to maladaptive results). Research in the field of victims has evidenced that effective strategies are coping through distraction (e.g., humor, physical exercise, arts) or redefining the meaning of the traumatic event (e.g., reframing spiritual context, changing personal goals, and finding meaning through writing and other arts). Those that are categorized as ineffective are coping via withdrawal or escape, coping through alcohol or other drugs, and learned helplessness (Frieze et al., 2020).

Other types of coping rely on distinctive aspects of the problem and emotion-based approaches. For instance, those individuals that modify the implications and connotations of a stressful situation or event, drawing into their values and beliefs, are employing the meaning-focused coping strategy. In this approach, victims make causal

attributions and try to find purpose and meaning to adverse contexts (Folkman & Moskowitz, 2004).

In contrast with an individualistic perspective, in social coping, individuals express his feelings and emotions with closer members of family and friends, seek others to help resolve the situation or problem, and ask advice and guidance from others (Palomo, 2013). Social relationships, communal life, and pro-social behaviors are central ideas in social coping (Folkman & Moskowitz, 2004).

In avoidance-oriented strategy victims make efforts to distance themselves or avoid the stress source or situation (Green et al., 2010). It also refers to the extent that people focus in other situations or avoid thoughts related to the stressful situation. This strategy works well along distraction tactics, such as work activities, physical exercise, or arts (Palomo, 2013).

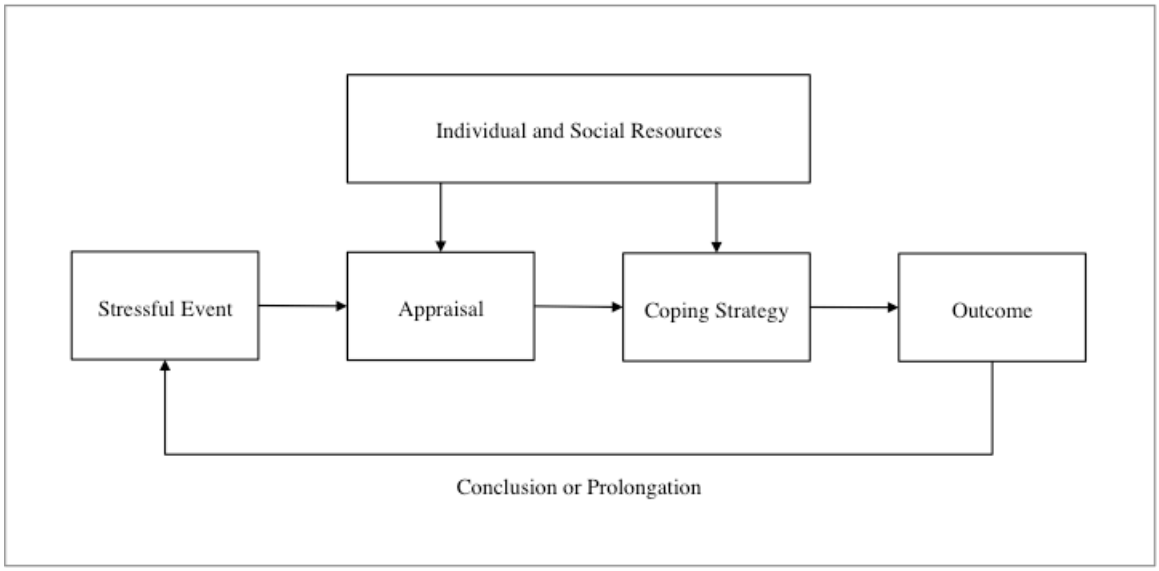
Religion also plays an important role in the perception and appraising of stressful events (Folkman & Moskowitz, 2004). In religion coping, individuals seek for spiritual guidance to struggle against the stressful situation. Religious groups and several spiritual practices (e.g., praying) are important agents towards a relief of the troublesome experience in victims (Palomo, 2013).

How coping operates? There are several theoretical models of the coping process. The most referred in the literature, the transactional perspective, suggests that coping is a recursive process of sequentially organized steps that compound a coping sequence or episode (Zimmer-Gembeck & Skinner, 2016). At first, individuals are confronted with stress, "internal and external events that individuals appraise as important to their well-being and as taxing or exceeding their resources" (Lazarus & Folkman, 1986, cited by

Zimmer-Gembeck & Skinner, 2016). According to personal and social resources, the situation can be appraised as a threat, a loss, or a challenge. This evaluation triggers several coping strategies, which are also influenced by individual and social resources, to solve or manage the negative and positive emotions elicited in the stressful event. Outcomes of the coping efforts can finish or prolong the stressful transaction. Figure 4 depicts the transactional model of coping.

Figure 4

Transactional Model of Coping



Note. Adapted from Zimmer-Gembeck & Skinner (2016)

Under this model, coping is a mechanism where resources and assets have several effects. It insinuates why some individuals appear to experience negative effects, while others experience positive ones, or any (Frieze et al., 2020). These distinctive outcomes

may obey to differences in risk factors in the environment, gender, age group, personality factors (Frieze et al., 2020) and social support (Zimmer-Gembeck & Skinner, 2016).

In the process of individual coping, crime victimization can contribute to a higher probability of participating in activities and organizations (Nussio, 2019). Experiences of victimization elicit several negative emotions (e.g., anger, fear, loneliness, and sadness) that trigger pro-social behaviors, such as participation in altruistic, civic, and protest organizations (Nussio, 2019). These conducts are usually categorized both as emotion and problem-focused strategies (Nussio, 2019). In addition, alternative evidence proposes that during stressful situations, positive emotions can also emerge. Scholars suggests that under some persistent stressful circumstances, individuals attribute "ordinary events with positive meaning to increase their positive affect, which in turn provides respite from distress and thereby helps replenish resources and sustain further coping" (Folkman & Moskowitz, 2004, p.766). The interest in the role of positive emotions in coping processes associated with stressful and traumatic situations is currently one of the most urging aspects in coping theory and research (Folkman & Moskowitz, 2004).

In this study we suggest that cultural participation activities potentially works as emotion and problem-focused strategies because the process of individual coping contributes to a higher inclination to participate in activities and organizations (Nussio, 2019). In other words, cultural and art-related activities may operate as mechanisms towards positive outcomes in victims (i.e., a better subjective well-being). This statement helps to inform the main research question (General Research Question 1).

The Activity Theory

The activity theory describes an equilibrium or homeostatic situation concerning activity patterns and life satisfaction (Teles & Ribeiro, 2019). It proposes that social activity is an essential predictor of well-being: participation in activities relates positively to well-being (Joung & Miller, 2007). It means individuals who participate in social activities (the cause) are likely to report higher rates of psychological well-being, subjective well-being, or life satisfaction (the effect) (Joung & Miller, 2007). Although the activity theory is a perspective born in gerontological sciences, it has been present in the last decades as a recurrent explanation in dissimilar fields, such as leisure and participation in social and cultural-related activities or fashion-consumption behaviors.

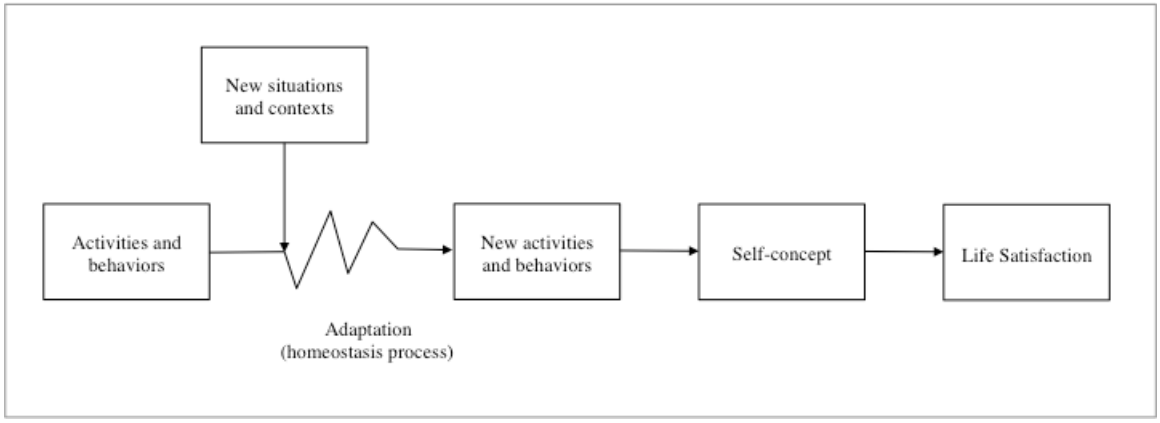
The key component of the theory is the concept of activity. To Lemon et al. (1972) activity is defined as, "any regularized or patterned action or pursuit, which is regarded as beyond routine physical or personal maintenance" (p. 513). To Teles and Ribeiro (2019), activity refers to a “broad range of behaviors” (p. 2) that usually do not include everyday life tasks, such as personal hygiene or eating. Besides activities, equilibrium or homeostasis, adjustment to role loss, and life satisfaction are other notable concepts in the activity theory (Teles & Ribeiro, 2019).

According to Joung and Miller (2007), activities play a central role in individual’s self-concept. New situations and contexts arise when individuals age (i.e., the role loss). Thus, they need to adapt and change social roles as well as activities that depend on them (i.e., the equilibrium or homeostasis). These new or modified activities (i.e., by type of activity, intensity, and social interaction) help to maintain self-concept, and therefore,

they lead to well-being and life satisfaction. Figure 5 depicts a model of the process in the activity theory.

Figure 5

The Activity Theory Model



Note. Author's elaboration from Joung and Miller (2007)

Concerning activities, they have been usually categorized into formal, informal, and solitary ones (Lemon et al., 1972). Formal activities include participation in voluntary organizations (i.e., formal groups). For instance, attending neighborhood meetings, voluntary associations, scholar classes, and professional events can be referred as formal activities (Joung & Miller, 2007). Informal activities refer to interactions with family, friends, and neighbors (i.e., non-formal groups). Examples of informal activities are spending time with family, visiting neighbors, indoor games (e.g., playing cards), and attending or participating in school events (Joung & Miller, 2007). Solitary activities refer to individual diversions and hobbies such as watching television, reading, and

hobbies (Joung & Miller, 2007). To Lemon et al. (1972), informal activities are usually the most associated with life satisfaction.

Leisure is another central category in the activity theory (Nimrod & Adoni, 2006; Rodriguez et al., 2008) and refers to hobbies or activities performed for the individual's own sake (Herzog et al., 1998). Leisure also encompasses definitions such as leisure-style activities, leisure-style profiles, attitudes toward work, and attitudes toward leisure (Nimrod & Adoni, 2006). Leisure activities have been positively associated to life satisfaction, and include behaviors that could be done alone or with others. Indeed, leisure is a recent concept that overlaps informal and solitary activities due to empirical evidence that bond both concepts into one single construct. It includes traveling, visiting museums and exhibitions, attending the movies, shopping, exercising, and practicing sports (Joung & Miller, 2007).

The conception of leisure-style incorporates activities such as work, domestic cores, consumption behaviors, and hobbies, within a set of values and attitudes that varies according to individual and group traits (Nimrod & Adoni, 2006). It suggests that some activities work better together, thus indicating certain profile. For instance, Nimrod and Adoni (2006, p. 610) recognizes five leisure-style profiles: simple pleasure (i.e., high in passive activities), socially restricted (i.e., low in social, contemplative, and maintenance activities), creatively engaged (i.e., high participation in contemplative and outdoor activities), socially focused (i.e., high participation in social activities), and vigorously engaged (i.e., low in passive activities). Other scholars suggest a classification of leisure-style profiles into physical, artistic, practical, intellectual, and social (Dumazedier, 1972, cited by Nimrod & Adoni, 2006).

Along with the important role of social interaction in the categorization and definition of activities, other characteristics of activities are similarly pertinent. For instance, frequency of activity and intimacy of activity (Rodriguez et al., 2008) also play a key role in the influence on the well-being of individuals.

According to all these premises, it follows that physical, intellectual, and cultural and artistic activities and well-being are associated at different levels. The impact of activities on subjective well-being is moderated and depends on several factors, such as the frequency or intensity of the activities, type of activity, life-style, age, gender, and companionship.

In this study, participation in cultural and artistic activities (i.e., the presence of leisure activities) work as non-routine patterns of action (Lemon et al., 1972) that potentially lead to subjective well-being. This helps to address secondary research question 1a, which informs the relationship between cultural participation and subjective well-being. In addition, despite growing research has criticized the activity theory as a more or less simplistic argument, the theory can be substantially employed as a component of more complex theoretical frameworks (Teles & Ribeiro, 2019), as suggested in the Theoretical Model Section (p. 92).

Psychological Adaptation Theories

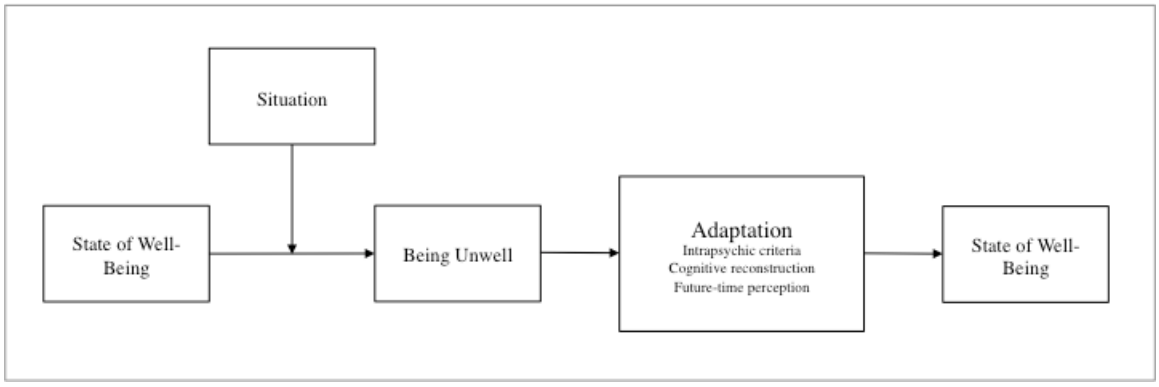
Psychological adaptation theories have antecedents on Charles Darwin's work and the evolutionary psychology field (Schmitt & Pilcher, 2004). More recently, this set of theories has been related to the hedonic treadmill perspective (Diener et al., 2006) and the coping approaches, which are more attuned to the field of positive psychology.

The main proposition in psychological adaptation theories is that "positive and negative life events have only transitory effects, and people will resume their previous level of subjective well-being" (Janssen et al., 2020). Then, adaptation can be understood as "an intrapsychic process in which past, present, and future situations and circumstances are given such cognitive and emotional meaning that an acceptable level of well-being is achieved" (Heyink, 2016). The term is also used to indicate "the dynamic and multi-dimensional process of coming to terms with the implications of a health threat and the outcomes of that process" (Biesecker et al., 2013). In other words, adaptation describes a process or the capacity of adjustment and acceptance or, from a psychological perspective, it terms a process of recuperation after a setback (Heyink, 2016).

In the process of adaptation, events can have an effect on the personal subjective well-being. Next, adaptation, through different forms, can occur, resulting in the usual level of well-being of the individual (Heyink, 2016). This process involves the presence of four main components/steps: 1) experience of unexplained or unusual events, 2) emotional reaction to these events, 3) attempt to explain these events, and 4) adaptation to the events (Wilson & Gilbert, 2008). After that, well-being returns to its "normal" or base level. Figure 6 illustrates the model of the process of adaptation.

Figure 6

The Adaptation Process Model



Note. Author's elaboration from Heyink (2016)

Figure 6 also indicates the three main strategies of adaptation referred in the literature: (a) shifting intrapsychic criteria, (b) cognitive reconstruction, (c) and future-time perception. Shifting intrapsychic criteria refers to how an event is perceived. A situation, under this perspective, can be assessed as positive or negative according to individual's expectations and aspirations. Habituation (i.e., pleasant and unpleasant contexts gradually lose their effects), contrast (i.e., everyday life situations gain new values and dimensions), downward social comparison (i.e., evaluating one's own situation as more positive in comparison to other in a worst condition), and response shift (i.e., individual assess his/her well-being in a different way) are some of the most common responses resulting from this system of internal criteria (Heyink, 2016).

Cognitive reconstruction indicates mechanisms of adaptation where individual creates theories, explanations, and valuations of events or situations (Heyink, 2016). Some common responses under cognitive reconstruction are defense (i.e., a fit between individual perceptions and environment), wishful thinking or cognitive "trickery" (i.e., removal of mental incongruence through mechanism of rationalization), and blunting

(i.e., cognitive avoidance or the modification of deleterious aspects of context) (Heyink, 2016).

Future-time perception is a specific category of cognitive reconstruction that projects thoughts and solutions into the future (i.e., contrary to previous strategies that are centered in the past and present). Between strategies in the future-time perception are illusions (i.e., building of optimistic thoughts which others would consider unattainable), optimism (i.e., overestimation of positive development in the future), hope (i.e., desire for positive improvements and changes), and anticipated decision regret (i.e., prevent in the future the fact of being unwell) (Heyink, 2016).

These mechanisms of adaptation can be moderated by several factors, between them (a) social environment and social support, (b) time, (c) previous level of well-being and the ceiling effect, (d) expectations, (e) mental health situation, and (f) personality traits and individual disposition (Heyink, 2016).

Concerning victims, empirical evidence shows adaptations in victimization experiences that result in the lack of detrimental effects on the well-being of victims, or in the eventual transformation of the perception of ill-being (Hanslmaier et al., 2016; Janssen et al., 2020). According to scholars, individuals can adapt easily to some circumstances than others (Wilson & Gilbert, 2008). In the case of victims, adaptation depends mostly on the type of experience. For instance, adaptation is slower in property victimization in comparison to crime victimization (Janssen et al., 2020).

In this study, the experience of unexplained events and emotional reactions to them (i.e., self-perceived victimization) influences on the emotions and satisfaction of individuals (i.e., subjective well-being). The adaptation to these events will lead to a

better or worse well-being. Bearing this in mind, secondary research question 1b –i.e., the association between self-perceived victimization and subjective well-being– could be informed by the psychological adaptation theories.

Adaptation and coping. In several fields, such as in psychology and social work, adaptation theory and coping approaches often overlaps. Indeed, both perspectives share similarities in their main propositions. For instance, coping perspectives are based on the idea that after stressful or traumatic circumstances, individuals employ several strategies (internal or external) to restore their well-being. In this vein, adaptation theory also relies on internal processes to return to previous well-being.

However, these ideas also have several important differences. In general coping is short-termed and motivated by crisis (or reactive). Meanwhile, adaptation is a longer and a continuous process, oriented towards longer-term livelihoods (Dazé et al., 2009). To Heyink (2016), coping strategies are associated to improvements in adaptation level. It suggests coping is a component and predictor of adaptation. Besides, coping theories start from the notion of traumatic or disturbing events, while, in comparison, adaptation theories launch from new or unusual situations. In addition, in the case of coping theories, results can be either negative or positive; meanwhile in adaptation, persons usually recover well-being, suggesting a positive tendency (Heyink, 2016). Table 13 summarizes other key differences between coping and adaptation.

Table 13

Differences Between Adaptation and Coping Concepts

Adaptation	Coping

Oriented towards longer term livelihoods security	Oriented towards survival
A continuous process	Not continuous
Results are sustained	Short-term and immediate
Motivated by survival	Motivated by crisis
Involves planning	Reactive

Note. Adapted from Dazé et al. (2009)

The Social Contract Theory

The social contract theory is one of the most influential and predominant perspectives in the fields of moral, political science, and democracy in the modern West (Friend, n.d.). It has foundations on the philosophical works of Thomas Hobbes, John Locke, and Jean-Jacques Rousseau (Oosterhoff et al., 2018). More recently, philosophers, such as John Rawls and David Gauthier, have added new dimensions and components to this fundamental theory.

The central proposition in the social contract theory is that individuals forfeit certain freedoms and engage in activities that promote democracy with the offer that political institutions protect them and respect liberties, rights, social justice, and fairness (Oosterhoff et al., 2018). To participate in these agreements, social contract incorporates the idea that participants are free and equal (Abramchayev, 2004).

The principal component in this theory is the notion of social contract, which refers to the agreement between individual and body governments (Wray-Lake et al., 2018). The social contract defines a balance between safety and liberty: it is a universal pact between several individual and social agents where individuals agree to subsume their individuality to a common and general will (Abramchayev, 2004). To fulfill that resolution, the social contract establishes institutions to manage relationships between

individuals and organizations (Chandhoke, 2005). Its main purposes are to achieve individuals' human rights in the pursuit of self-preservation (Chandhoke, 2005), govern the creation of society, and provide mutual protection of individuals and their goods (Abramchayev, 2004).

The existence of the social contract is possible due to mutual trust (Abramchayev, 2004) and the internationalization of the enforcement mechanisms (Friend, n.d.). Trust, is understood in this context, as the fiduciary power "to be exercised solely for the good of the community" (Abramchayev, 2004). To Gauthier, rationality gives internal reasons and arguments to individuals to participate in arrangements with political institutions. It indicates that institutions do not require exerting coercion in each situation to maintain cooperation (Friend, n.d.). In this scenario, self-interested agents have reached "moral agreements" suffused by both rationality (Friend, n.d.) and trust.

The social contract theory has been used as a framework to explain political behavior and beliefs towards the government of victims of crime (Oosterhoff et al., 2018) and disenfranchised populations (Wray-Lake et al., 2018).

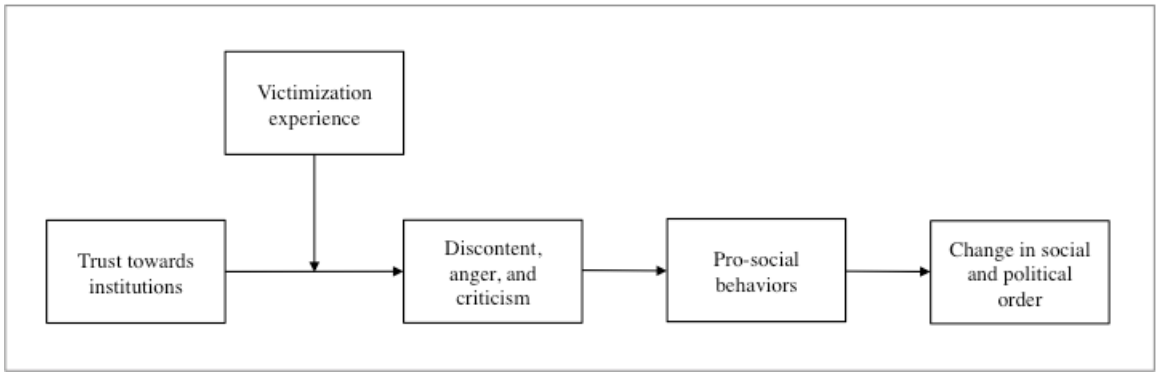
Regarding victims of crime, the experience of victimization shatters the social contract because it means that social and political institutions have failed their responsibilities and duties (Oosterhoff et al., 2018). To Locke, when a government violates or omits the protection of property and right to safety, individuals "reserve the right to dissolve the government and create a new one that would protect their rights and guard their safety" (Abramchayev, 2004, p.852). In addition, rupture of the social contract, which is organized around a consent-obligation structure, reveals that power

distribution has been corrupted, particularly disfavoring those who relinquish their liberties, and showing favoritism towards some members of the society (Lee, 2019).

Besides, the gap in the social contract due to victimization leads to discontent and anger (Bateson, 2012) and promotes criticism of governmental institutions (Oosterhoff et al., 2018). Also, it elicits the search for emotional support, access to social services, access to justice and good governance, and the design of prevention strategies (Armesto, 2019). To fulfill the breach of the social contract, victims employ several mechanisms, between them, participation in social and civic life (Oosterhoff et al., 2018) and community participation (Armesto, 2019) to change the political and social order (Wray-Lake et al., 2018). To Lee (2019), social activism and civil disobedience are required to "reexamine the moral dimensions of the social contract" (p. 66), and thus, the *status quo*. In other words, these actions are a catalyst for an active participation in social life (Lee, 2019). It follows that, if institutions fail to meet their obligations, such as to safeguard the basic rights, individuals can opt for actions to promote social and political change, and ultimately, for the dissolution of the social contract (Chandhoke, 2005). Figure 7 illustrates the process of a breach in the social contract.

Figure 7

A Breach in the Social Contract



Note. Author's elaboration from Bateson (2012); Oosterhoff, et al. (2018); and Wray-Lake, et al. (2018)

To this research, the breach of the social contract produced by victimization influences positively on several forms of participation and behaviors, such as cultural participation. Therefore, secondary research question 1c –i.e., the association between self-perceived victimization and cultural participation– could potentially be informed by the social contract theory.

Theoretical Model

Building the Model

Considering literature review and theoretical premises, the composition of the proposed theoretical model relies on two axes: (a) the dimensions of the main phenomena (i.e., subjective well-being, cultural participation, and victimization), and (b) the relationship between these three constructs.

Concerning subjective wellbeing, it is possible to observe in the literature two broad and distinctive components of the concept: cognitive and affective dimensions (see, e.g., Angner, 2010; Jovanovic, 2011; Diener & Suh, 1997; Stiglitz, et al., 2009; Tay, et al., 2011). Cognitive dimension is mostly composed of the evaluation of one's life or life

satisfaction as well as the perception of happiness. Meanwhile, the affective dimension is mainly associated with the balance between positive and negative emotions.

Regarding cultural participation, in literature it is possible to find some conceptual models, although most of them lack empirical evidence. One of these structures, the model proposed by McCarthy and Jinnett (2001) has been partially employed in research and national and international surveys. It implies cultural participation could be observed (and compared) through four main practices: attendance, engagement, consumption, and information. These activities range from more passive practices to more active, as well as economic transactions and the use of mass media (see, e.g., ESSnet-CULTURE, 2012; McCarthy & Jinnett, 2001; NEA, 2009).

On the subject of victimization, in the literature and practice, some categories of victimization have been recognized according to the objective (i.e., victimization by domestic violence, community violence, school violence, structural violence, cultural violence) or subjective (i.e., direct, indirect, and contextual victimization) components of the experience. Considering both ideas have been included in several theoretical propositions, they are also integrated into this model.

The different relationships between these concepts can be informed by the theoretical premises addressed previously. Although each theory states unique propositions and components, some of them converge at some points. First, common to the four theoretical approaches, there is an initial or previous condition that is disturbed or shattered by an unusual event, that can be also a stressful or traumatic situation: the experience of being a victim of crime. Second, the unusual or traumatic experience occurs regardless of the original condition; or, in other words, it is an independent

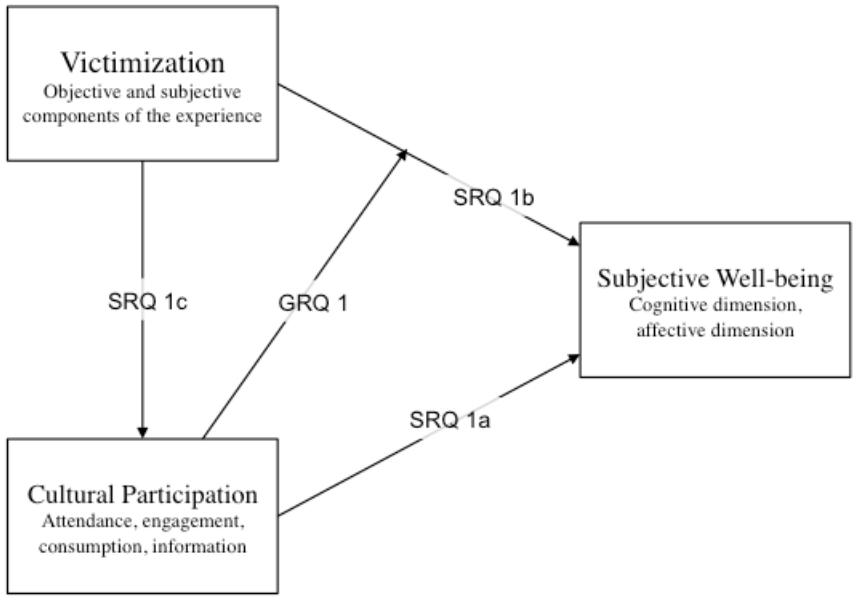
circumstance. Third, the victimization experience can elicit a vast array of emotions, which eventually triggers several behaviors or strategies to compensate the change. Although these strategies and conducts depend on the theoretical approach (and are ordinarily independent of the experience), most of them lead to specific outcomes. Fourth these final results are usually characterized as positive or negative effects on the well-being of individuals or its referred components –i.e., subjective well-being and life satisfaction. After observing these overlapping features, it is possible to propose a conceptual model that encompasses all of these relationships and elements.

The Conceptual Model Guiding this Study

Consistent with the literature review and the theoretical perspectives, it is feasible to develop a theoretical model to address the research questions in the study. In Figure 8, we represent the different relationships between cultural participation, subjective well-being, and victimization, as well as the approaches that potentially inform them.

Figure 8

Conceptual Model



Research Questions		Theory
GRQ 1	What is the influence of Cultural Participation on the Subjective Well-Being of Victims of crime in Mexico?	Coping theories
SRQ 1a	What are the effects of cultural participation on subjective well-being among the general population?	The activity theory
SRQ 1b	What is the influence of self-perceived victimization on subjective well-being among victims of crime?	Psychological Adaptation Theories
SRQ 1c	What is the influence of self-perceived victimization on cultural participation among victims of crime?	The social contract theory

Note. GRQ1) General Research Question; SRQ1a) Specific Research Question 1a; SRQ1b) Specific Research Question 1b; SRQ1c) Specific Research Question 1c. Proposed theoretical model between cultural participation, subjective well-being, and victimization. Each arrow corresponds with one of the research questions and the theories addressed in the Theoretical Framework Section. Author's elaboration

The role of cultural participation and its influence on the subjective well-being of victims (General Research Question 1 [GRQ1]) is addressed by the set of coping theories.

The main proposition in these theories indicates that after victimization, individuals adopt strategies that are employed to restore or improve their well-being. In addition, in literature, it is evidenced the capacity of cultural participation as a strategy or behavior towards better well-being. It follows, in this model, participation in cultural and artistic activities can be represented as a moderator and mediator of the relationship between victimization and subjective well-being.

The association between cultural participation and subjective well-being is potentially addressed by the activity theory (specific Research Question 1a [SRQ 1a]), which suggests that individuals engaged in cultural activities are likely to have higher rates of life satisfaction. In this vein, it could be stated that participation in cultural and artistic activities acts as a buffer of life satisfaction in changing situations. Thus, in the conceptual model, cultural participation is depicted as an influencer of subjective well-being.

The relationship between victimization and subjective well-being (specific Research Question 1b [SRQ 1b]) can be informed by the psychological adaptation theories, which suggest that new situations and events may have only transitory effects on the level of personal subjective well-being (Janssen et al., 2020). It means victimization can elicit several reactions and behaviors that help to restore previous levels of subjective well-being. This progression characterizes a process of adaptation. In literature, although scarce, there is empirical evidence of the influence of victimization on subjective well-being. In the conceptual model, such relationship is illustrated as an influencer (victimization) and outcome (subjective well-being) link.

Finally, the effect of victimization on cultural participation (specific Research Question 1c [SRQ 1c]) is informed by the social contract theory. According to this perspective, the breach of the social contract (i.e., conditions offered by the state) during victimization can produce an increment on several forms of participation (Oosterhoff et al., 2018). In literature, it has been suggested the use of cultural and arts-related activities in those that have experienced victimization as recovery strategies and tools to release unacceptable feelings and traumatic events. Consistent with theory and empirical evidence, in the conceptual model, victimization is represented as a potential influencer of cultural participation.

Hypotheses

Based on the literature review and theoretical framework, the four research questions presented in Chapter I (p. 32) guide the four related hypotheses outlined below:

Hypothesis 1. Cultural participation will positively influence the subjective well-being of victims of crime, so that at higher levels of cultural participation, the probability of subjective well-being will be higher.

Hypothesis 1a. Cultural participation enhances the probability of subjective well-being on general population.

Hypothesis 1b. Self-perceived victimization reduces the probability of subjective well-being among victims of crime.

Hypothesis 1c. Self-perceived victimization enhances the probability of cultural participation among victims of crime.

Chapter III. Methods

Study Design, Dataset, and Sampling

Study Design

This study is a secondary data analysis using the 2012 Self-reported Well-Being Survey (N=10,654) (BIARE for *Módulo de Bienestar Autorreportado*, in Spanish), an evaluation of the well-being of the Mexican population by the National Institute of Statistic and Geography (INEGI, in Spanish).

In next sections, traits of the dataset are described, along with the sampling procedures and the most relevant socio-demographic characteristics of the population in the sample. After, based on the literature in the field and available data, the items used to assess each of the main variables are presented. Finally, the analysis strategy and the statistical model are depicted.

This research was conducted under the Boston College's Institutional Review Board approval for analysis of secondary data, under protocol number 20.255.01e.

Description of the Dataset

The 2012 Self-reported Well-Being Survey (BIARE), a module from the National Household Expenditure Survey 2012 (ENGASTO for *Encuesta Nacional de Gastos de los Hogares*, in Spanish), aims to know how Mexicans experience their quality of life, their current lives, and future perspectives, under their background and environment (INEGI, n.d.-b). It is based on the report of the Commission on the Measurement of Economic Performance and Social Progress (Commission Stiglitz-Sen-Fitoussi) (INEGI, n.d.-b). Its design and validation follows recommendations and guidelines by the OECD (see, e.g., OECD, 2011) and the European Social Survey.

The BIARE mainly observes a) satisfaction with life, 2) satisfaction domains, 3) affective balance, and 4) happiness. It also includes other topics such as sociodemographic aspects, general economic situation, intergenerational progress, discrimination, health perception, presence of addictions in the home, environment of violence, achievements and recognition, relational assets, biographic events, freedom and personal autonomy, physical activity, use of free time, support or solidarity, commitment to the environment, and empathy with non-human life (INEGI, n.d.-b).

The 2012 BIARE was selected because, to our knowledge, it is the only study in the country that includes the variables of interest. Updated versions of the survey, do not incorporates said variables.

Sampling Procedure

The 2012 BIARE integrated people between the ages of 18 and 70. In this dataset, it is possible to make inferences only from the population at the national level without territorial disaggregation. It means the sample is representative of the population of the nation as a whole, and not from specific territories such as states or municipalities.

The sampling procedure was probabilistic, stratified, two-stage, and by clusters. Each questionnaire was associated with each of the households in the sample of ENGASTO for the first quarter of 2012 (i.e., from January to March 2012). Participants were chosen within members of the selected house using a random method –i.e., the person whose birthday was closer when the survey was conducted in the house. The modality (auto-fill) had a 17% non-response rate; however, 10654 questionnaires were recovered (INEGI, n.d.-b) and reported in the final dataset. According to the INEGI, all data were weighted regarding the non-response rate.

The Characteristics of the Sample

The sample's demographic characteristics are presented in Table 24. It shows that most of the respondents are female (56.0%). The average age of participants is 39.51 years (standard deviation=13.85, minimum age=18 years old, maximum=70 years old). With regards to educational attainment, 16.6% of the sample indicated no formal schooling, or they completed primary school (19.3%), secondary school (27.4%), high school (18.2%), bachelor (17.1%), and postgraduate education (1.5%). Concerning marital status, most respondents are in a significant relationship with other (63.3%). In economic aspects, respondents' total household income has a mean of 12,090.98 pesos (standard deviation=16373.80, minimum=0, maximum=327586.50). Finally, most respondents dwell in low-marginalized locations (50.9%), while only a small proportion (6.9%) lives in very high-marginalized zones (see Table 14 for a detailed description of some of the most representative demographic characteristics of the sample in this study).

Table 14

Sampling Characteristics

Categorical Variables (N=10,654)	Frequency	Percent
Gender		
Male	4,687	43.99
Female	5,967	56.01
Education attainment		
None	1,766	16.58
Primary	2,051	19.25
Secondary	2,914	27.35
High school	1,941	18.22
Bachelor	1,826	17.14
Postgraduate	156	1.46
Civil status		
Non-partnered	3,907	36.67

Partnered	6,747	63.33
Religious affiliation		
No	3,115	29.24
Yes	7,539	70.76
Indigenous language speaker		
No	8,996	84.44
Yes	1,658	15.56
Marginalization location		
Very high	743	6.97
High	1,728	16.22
Medium	2,756	25.87
Low	5,427	50.94
Location size		
Less than 2500 inhabitants	1,468	13.78
2500-14999 inhabitants	1,370	12.86
15000-99000 inhabitants	2,648	24.85
More than 100000 inhabitants	5,186	48.51
Activity		
Employed	7,135	68.66
Unemployed	3,519	31.34

Interval Variables	N	Mean	SD	Var	Skew	Kurt	Min	Max
Age	10654	39.51	13.85	191.88	0.34	2.12	18	70
Total current expenditure (tce)	10654	12090.98	16373.80	2.68e+08	6.34	73.39	0	327586.50

Note. Author's elaboration

Measures

The measures employed in this study are described in the next sub-headings. They were selected according to item availability, data screening procedures, and preliminary statistical analysis. In that way, thirty-three items were used, six variables were built from the selected items, and four variables were employed as their original items.

Recoding and building of the variables helped to improve the model's parsimony, despite the different measurement levels. In addition, the interval variables were screened for assumptions of normality. The reliability and validity of the constructs were examined

using Cronbach's alpha. To assess construct validity, internal consistency ($\alpha \geq 0.60$) was utilized along with an examination of factor loadings in exploratory factorial analysis (EFA) and confirmatory factorial analysis (CFA) (see Statistical Analyses Section below).

Dependent Variables

Self-reported subjective well-being construct is the main outcome in the research. It refers to the responses that individuals provide about objective conditions (Helliwell & Putnam, 2004), and implies people's evaluations of their life as a whole or in several domains, as well as people's actual feelings (Stiglitz et al., 2009). Subjective well-being has been measured by four indicators associated with the dimensions of cognitive well-being and affective well-being. The cognitive well-being dimension comprises an evaluation of one's life (or life satisfaction) and happiness. Meanwhile, the affective balance dimension incorporates an assessment of positive affects (e.g., joy and pride) and negative affects (e.g., pain and worry).

Bearing that in mind, subjective well-being was measured using four interval variables: 1) self-reported life satisfaction (i.e., the cognitive perspective of personal biography), 2) positive emotions (i.e., pleasant affects), 3) negative emotions (i.e., unpleasant affects), and 4) happiness (i.e., how the individual feels in his/her life as a whole, from an emotional perspective) (INEGI, n.d.-b).

These indicators were utilized in their original form, as interval variables. According to several researchers, despite the apparent ordinal nature of subjective well-being measures, in practice there are not significant differences between linear least squares estimates and ordinal regression models (Diener & Tov, 2012; Ferrer-i-Carbonell

& Frijters, 2004). Indeed, linear least squares estimates are often more reported because of their straightforward interpretation (see, e.g., OECD, 2013).

Life satisfaction, happiness, positive emotions, and negative emotions were independently analyzed in the statistical descriptive testes. Also, considering theoretical and empirical evidence, they were used in the exploratory and confirmatory factorial analyses to test their role on the cognitive and affective well-being dimensions or factors (see Factorial Analysis Section, below). After that, these dimensions were employed in the GSEM analysis (see Table 15 for a detailed description of the dependent variable).

Table 15

Items Used to Capture Subjective Well-Being

Construct	Observed Variables	Items in the Dataset	Interval
Subjective Well-being	(1) Self-reported life satisfaction	Question 1. On a scale of 00 to 10 in general, how satisfied are you with your life? (00 is not at all satisfied and 10 is totally satisfied)	From 0 to 10
	(2) Happiness	Question 65. On a scale of 00 to 10, how happy would you say you are? (Where 00 is nothing happy, while 10 is totally and totally happy)	From 0 to 10
	(3) Positive emotions	Question 2a. On a scale of 00 to 10 in general, how happy did you feel yesterday? (00 means that you did not have that feeling or mood at all and 10 that you had that feeling, but you also experienced it with total intensity)	From 0 to 10

	Question 2b. On a scale of 00 to 10 in general, how tranquil did you feel yesterday? (00 means that you did not have that feeling or mood at all and 10 that you had that feeling, but you also experienced it with total intensity)	
(4) Negative emotions	Question 2c. On a scale of 00 to 10 in general, how angry did you feel yesterday? (00 means that you did not have that feeling or mood at all and 10 that you had that feeling, but you also experienced it with total intensity)	From 0 to 10
	Question 2d. On a scale of 00 to 10 in general, how sad did you feel yesterday? (00 means that you did not have that feeling or mood at all and 10 that you had that feeling, but you also experienced it with total intensity)	

Note. Author's elaboration

Independent Variables

This study utilized two independent constructs: cultural participation and self-perceived victimization.

Cultural Participation. Cultural participation has been organized according to several practices that incorporate different habits, degrees of involvement, use of time, and expenditure (ESSnet-CULTURE, 2012; McCarthy & Jinnett, 2001; NEA, 2009; UNESCO, 2009). These axes have led to several methods of evaluation of cultural participation. In several international and national surveys, cultural participation has been measured through four general types of practices: attendance, engagement, consumption, and information. These activities range from more passive to more active practices, as well as economic transactions and the use of mass media.

In this study, cultural participation was observed through ten dichotomous items organized into three indexes[11]. In the attendance index were included a) attending concerts, b) attending movies and theater, and c) attending museums and galleries. The engagement index incorporated d) participating in art classes, e) participating in craft classes, and f) singing or playing a musical instrument. The consumption index encompassed g) reading books, h) reading articles, i) reading newspapers, and j) watching educational TV. In the 2012 BIARE dataset there is not item associated to the information practice.

Selected items are measures of propensity where the respondent indicated whether attended the cultural or artistic activity during the last week or not (0=no, 1=yes). Attendance, engagement, and consumption indexes were built following next steps: 1) items were selected according to availability in the dataset, content validity, unidimensionality, and empirical evidence; 2) each item was weighted equally; and 3) items were aggregated into a single measure (Babbie, 2012). After that, indexes were dichotomized. In the research of cultural participation, the use of dichotomous measurements[12] (and logistic regression models) has been suggested to provide more intuitive results along with better estimates and more reliable assessment of the relationships with other variables. Also, in measures of propensity, it has been reported there is no qualitative difference between individuals who participate more frequently in cultural and artistic activities and others who participate less frequently (see, e.g., Buraimo et al., 2011).

---

[11] According to DeVellis (2017), an index is a composite measure "to describe set of items that are cause indicators, that is, items that determine the level of a construct" (p. 10).

[12] Where 0 represents non-participation and 1, participation.

In that way, cultural participation variables were independently studied in the descriptive analysis, as well as in their indexed form. According to the review in the literature, each item was included in the exploratory and confirmatory factorial analyses to test their association to the attendance, engagement, and consumption indexes and in the composition of a latent variable. Considering several technical and theoretical criteria (see Factorial Analysis Subsection, p. 115), in the GSEM analysis, indexes were employed to represent the cultural participation construct. Table 16 shows all the items associated with this variable.

Table 16

Items Used to Assess Cultural Participation, Operationalization

Construct	Index	Item	Item in the Dataset	Categories
Cultural Participation	Attendance	(1) Attending a concert or a musical show	Question 39.9. At some time during the past week, did you attend a concert or a musical show?	00) No 01) Yes
		(2) Attending the theater or saw a movie	Question 39.10. At some time during the past week, did you attend the theater or saw a movie?	00) No 01) Yes
		(3) Attending a conference, a museum, a gallery, or an exhibition	Question 39.13. At some time during the past week, did you attend a conference, a museum, a gallery, or an exhibition?	00) No 01) Yes
	Engagement	(4) Participating in art classes	Question 39.5. At some time during the past week, did you attend art classes?	00) No 01) Yes
		(5) Participating in craft classes	Question 39.7. At some time during the past week, did	00) No 01) Yes

			you attend craft classes?	
	(6)	Participating in music-related activities	Question 39.9. At some time during the past week, did you sing or play a musical instrument?	00) No 01) Yes
Consumption	(7)	Reading books	Question 39.1. At some time during the past week, did you read a book?	00) No 01) Yes
	(8)	Reading articles	Question 39.2. At some time during the past week, did you read an article either in a magazine or on the Internet?	00) No 01) Yes
	(9)	Reading newspapers	Question 39.3. At some time during the past week, did you read a newspaper?	00) No 01) Yes
	(10)	Watching a documentary on TV	Question 39.12. At some time during the past week, did you watch a documentary on TV about scientific topics?	00) No 01) Yes

Note. Author's elaboration

Self-perceived victimization. In the research, this construct is measured through the self-perceived victimization response (see, e.g., OECD, 2011) –i.e., the subjective perception to experiences of crime. Self-perceived victimization has been observed through indicators associated with the objective (i.e., victimization by domestic violence, community violence, school violence, structural violence, cultural violence) and subjective (i.e., direct, indirect, and contextual victimization) components of stressful experiences. In the 2012 BIARE dataset, all items associated with the self-perceived victimization construct refer to direct violence (i.e., those that refers to have been the

primary victim of crime); therefore, the analysis relied on the categorization by objective components.

It follows the self-perceived victimization construct was evaluated using the a) domestic violence, b) community violence, and c) structural violence dimensions, because they are the only available in the dataset. Eighteen dichotomous items integrate these composite variables (see Table 26). Selected indicators specify whether the respondent suffered aggressions and threats at home during last year (0=no, 1=yes), experienced aggressions or threats out of home during last year (0=no, 1=yes), or suffered mistreatment ever in his or her life[13] (0=no, 1=yes) due to structural conditions or not.

Indexes for self-perceived victimization were built following the same steps as those in the cultural participation construct: 1) items were selected according to the availability in the dataset, content validity, unidimensionality, and empirical evidence; 2) each item was weighted equally; and 3) items were aggregated into a single measure (Babbie, 2012). After, resulting indexes were recoded into dichotomous indicators to specify whether or not individuals suffered the reported form of victimization during the last twelve months or ever in his or her life (0=no, 1=yes). In criminology, dichotomous measurements have been used to simplify interpretation of results (Farrington & Loeber, 2000). Besides, "the dichotomization of explanatory variables facilitates a 'risk factor' approach" useful in the comprehension and prediction of victimization outcomes (Farrington & Loeber, 2000, p.102).

[13] It is important to observe that these questions observe the experience across the lifetime vs. last-year questions. This difference was also taken into account for the construction of the indexes.

All, items and indexes, were independently assessed in the descriptive analysis. In addition, each individual item was included in the exploratory and confirmatory factorial analyses to test their association with the domestic violence, community violence, and structural violence dimensions. In the GSEM analysis, considering several technical and theoretical issues (see Factorial Analysis section, below), indexes were employed to represent the self-perceived victimization construct. Table 17 shows all items associated with this concept.

Table 17

Items Used to Assess Self-Perceived Victimization, Operationalization

Construct	Index	Items in the Index	Item in the Dataset	Categories
Self-Perceived Victimization	Domestic violence	(1) Physical aggression by someone at home	Question 21.1. During the past 12 months, did you suffer or have been subjected to physical aggression by someone with whom you live?	00) No 01) Yes
		(2) Threats by someone at home	Question 22.1. During the past 12 months, did you receive threats from someone with whom you live?	00) No 01) Yes
	Community violence	(3) Physical aggression by a known person	Question 21.2. During the past 12 months, did you suffer or have been subjected to physical aggression by other known person?	00) No 01) Yes
		(4) Physical aggression by an	Question 21.3. During the past 12 months, did	00) No 01) Yes

	unknown person	you suffer or have been subjected to physical aggression by any unknown person?	
	(5) Threats by a known person	Question 22.2. During the past 12 months, did you receive threats from any other known person?	00) No 01) Yes
	(6) Threats by an unknown person	Question 22.3. During the past 12 months, did you receive threats from any unknown person?	00) No 01) Yes
Structural violence	(7) Discriminatory mistreatment by age	Question 20.1. While in Mexico, I was once mistreated simply for age (for being young or not)	00) No 01) Yes
	(8) Discriminatory mistreatment by skin color or ethnicity	Question 20.2. While in Mexico, I was once mistreated simply for the color of your skin or ethnicity	00) No 01) Yes
	(9) Discriminatory mistreatment by disability	Question 20.3. While in Mexico, I was once mistreated simply for being disabled or having a physical impairment	00) No 01) Yes
	(10) Discriminatory mistreatment by sex	Question 20.4. While in Mexico, I was once mistreated simply for your sex	00) No 01) Yes
	(11) Discriminatory mistreatment by sexual orientation	Question 20.5. While in Mexico, I was once mistreated simply for	00) No 01) Yes

	your preference or sexual orientation	
(12) Discriminatory mistreatment for having AIDS	Question 20.6. While in Mexico, I was once mistreated simply for having AIDS	00) No 01) Yes
(13) Discriminatory mistreatment by religious issues	Question 20.7. While in Mexico, I was once mistreated simply for religious issues	00) No 01) Yes
(14) Discriminatory mistreatment by political preferences	Question 20.8. While in Mexico, I was once mistreated simply for your political preferences	00) No 01) Yes
(15) Discriminatory mistreatment by physical appearance	Question 20.9. While in Mexico, I was once mistreated simply for defects in physical appearance	00) No 01) Yes
(16) Discriminatory mistreatment by social class	Question 20.10. While in Mexico, I was once mistreated simply for your social class	00) No 01) Yes
(17) Discriminatory mistreatment for being a foreigner	Question 20.11. While in Mexico, I was once mistreated simply for being a foreigner	00) No 01) Yes
(18) Discriminatory mistreatment for other reasons	Question 20.12. While in Mexico, I was once mistreated simply for other reasons	00) No 01) Yes

Note. Author's elaboration

Statistical Analyses

Analysis Strategy

Data were analyzed using univariate analysis, exploratory factorial analysis (EFA), confirmatory factorial analysis (CFA), and Generalized Structural Equation Modeling (GSEM), as well as mediation and moderation testes. All analyses were performed in Stata 15.1. Table 18 summarizes the analysis strategy. Next sub-headings describe it in more depth.

Table 18

Analysis Strategy Summary

Stage	Type of Analysis	Analysis	Objective (s)
I	Univariate analysis	a) Categorical variables: relative and absolute frequencies b) Continuous variables: mean, standard deviation, variance, skewedness, and kurtosis	Describe sociodemographic traits of the sample; know the distribution of the variables in the context within the population of reference.
II	Measurement model analysis	c) Exploratory Factorial Analysis (EFA)	Test the subjective well-being construct as a latent variable. Identify the underlying dimensions via the observable variables. In the case of cultural participation and self-perceived victimization constructs, explore underlying factors that could be taken into account to model indexes.
		d) Confirmatory Factorial Analysis (CFA)	Determine where items load onto a set of predetermined factors. Test models of latent variables for the subjective well-being dimensions. In the case of cultural participation and self-

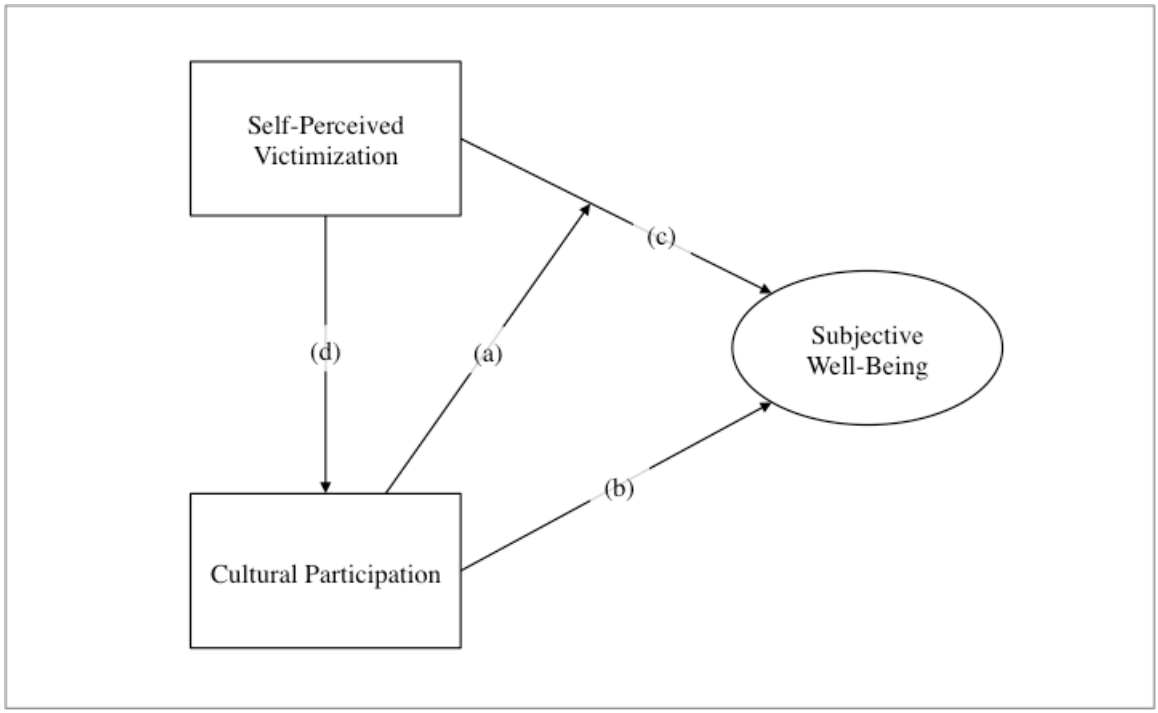
				perceived victimization constructs, test theoretical models to refine indexes.
III	Structural model analysis	e)	Generalized structural equation modeling (GSEM)	Test the main theoretical model, including latent variables and indexes.
IV	Moderation	f)	Interaction test	Examine the interaction effects between the cultural participation variables and the self-perceived victimization indicators on the subjective well-being dimensions.
	Mediation	g)	Sobel's approach test	Examine the indirect influence of self-perceived victimization on the subjective well-being dimensions via the cultural participation variables.

Note. Author's elaboration

Based on the research questions and hypotheses, the main analysis (i.e., the GSEM approach) explores four relationships: (a) the influence of cultural participation on the relationship between self-perceived victimization and subjective well-being, (b) the relationship between cultural participation and subjective well-being, (c) the influence of self-perceived victimization on subjective well-being, and (d) the association between self-perceived victimization and cultural participation. These relationships are depicted in an analytical model, in Figure 9.

Figure 9

Analytic Model



Note. Proposed analytic model among the main constructs: (a) depicts a moderator path or interaction effect [a= b*c]; (b), (c), (d) represent direct paths; and (d)*(b) indicates a mediator path or indirect influence of self-perceived victimization on subjective well-being. Author's elaboration.

Regarding missing data, although the dataset does not report any (INEGI, n.d.-b), recoding produced less than 0.05% of lost data. The statistical analysis in this study dealt with missing values using listwise deletion technique, the default procedure in Stata 15.1.

Univariate Analysis

Univariate analyses were employed to describe sociodemographic traits of the sample, know the distribution of the variables in the context within the population of reference, and test assumptions of normal distribution (where it applied). Concerning dichotomous variables, relative and absolute frequencies were calculated, while for

interval variables, besides frequencies, mean, standard deviation, variance, skewedness, and kurtosis were also conducted.

Factorial Analysis

In general, exploratory factorial analysis (EFA) and Confirmatory factorial analysis (CFA) were employed to model the factors and indexes used in the GSEM analysis.

These approaches have distinctive features. In EFA, observed items have the potential to load in all possible latent constructs. Its main goal is to find a model that best fits the data and has theoretical support (Schumacker & Lomax, 2016). Besides, in EFA there are not statistical tests of significance (Tran et al., 2017). It implies a same set of variables can produce different solutions, hence, this approach is considered an indeterminate solution. In CFA, observed items must load onto previously determined latent constructs. Its primary goal is to "statistically test the significance of a hypothesized factor model" (Schumacker & Lomax, 2016, p.88), or in other words, that data confirm a theoretical model. These characteristics imply both approaches have different objectives. Thus, it is an inadequate practice to first conduct an EFA and then employ results in a CFA; this would lead to a tautology (Schumacker & Lomax, 2016).

EFA was utilized to test whether selected items (i.e., observed variables) load on distinctive dimensions (or factors) of subjective well-being, cultural participation, and self-perceived victimization. The extraction method was the principal-component factor extraction method, and the employed rotation methods were Varimax and Promax, with a range of factor loading between 0.30 and 0.95, according to what is suggested in literature (Tran et al., 2017).

In the case of CFA, we departed from available and preexisting theoretical models in literature (see Building the Model Subsection, p. 92). The purpose was to determine where selected items (i.e., observed variables) load onto a set of predetermined factors. Given the measurements for each variable, SEM was used for CFA with interval variables and GSEM for categorical variables.

More specifically, in regards to the subjective well-being construct, EFA and CFA were performed as a step towards the GSEM test. The use of both techniques was to explore and confirm, respectively, the measurement model (i.e., the one that specifies the relationship among observed variables underlying the latent variables [Schumacker & Lomax, 2016, p.135]) suggested by the literature and theory.

In the case of cultural participation and self-perceived victimization variables, EFA and CFA were utilized to define and confirm the structure of the composite indexes. The final decision of using indexes was based on the following three criteria. First, the lack of empirical-based measurement models on the concepts of cultural participation and self-perceived victimization that does not provide enough theoretical ground to support the existence of reliable latent variables (in contrast to the subjective well-being construct). Correspondingly, there are not specific or unambiguous factorial solutions for these constructs. Second, continuing the idea of the lack of evidence, but more precisely in the association between cultural participation and self-perceived victimization, and considering the implications of the research, it was central the understanding of the disaggregated performance of the dimensions of these constructs. The use of latent variables would not provide enough information about the specific role of each component on the subjective well-being variable. And third, given the exploratory nature

of the research, the primary focus is to establish evidence that some particular effects exist. It implies the need for a GSEM based on a precision approach, as an alternative to an accuracy approach[14]. Mediation analysis that relies on precision estimates provides more statistical power than accuracy analysis. However, an important requirement is that observable variables must be used, rather than latent variables, as it is the usual practice in SEM and GSEM (Ledgerwood & Shrout, 2011). The same criteria were considered for not using a second order CFA.

Considering previous remarks, only the CFA solution for the subjective well-being construct was included in the GSEM model. Taking into account the same considerations, cultural participation and self-perceived victimization constructs were utilized in their indexed form (see Findings Section, p. 125).

Generalized Structural Equation Modeling

In the Structural Equation Modeling (SEM), researchers study relations among observed and latent variables, according to previously specified theoretical models (Schumacker & Lomax, 2016). However, SEM assumes that variables are normally distributed. Generalized Structural Equation Modeling (GSEM) overrides this limitation, because it allows the use of models with categorical and interval indicators simultaneously measuring the same latent construct (Lombardi et al., 2017). Other relevant feature of GSEM is that it permits to employ generalized linear models (GLM), such as logistic regression, probit regression, and ordered logistic regression, among others. These features are particularly useful, considering the statistical model in this

[14] In accuracy approaches, those that rely on the use of latent variables, researchers emphasize on the strength of the relations between variables. In comparison, precision approaches are used to confirm relationships (see, e.g., Ledgerwood & Shrout, 2011).

research combines both dichotomous and interval variables. This type of models can be depicted as

$$\eta_i = \beta_0 + \beta_1\chi_{1i} + \cdots + \beta_1\chi_{pi}$$

and two functions, (1) a link function that describes how the mean, $\mathrm{E}(Y_i) = \mu_i$, depends on the linear predictor

$$g(\mu_i) = \eta_i$$

and (2) a variance function that describes how the variance, var(Y_i) depends on the mean

$$var(Y_i) = \varphi V(\mu)$$

where the dispersion parameter φ is a constant (Turner, 2008, p.15). In the current research, the utilized link functions were logit (for binomial variables) and identity (for interval variables).

Besides, as in SEM, in GSEM is necessary to define a measurement model as well as a structural model (i.e., the one that establishes the relations among latent variables, according to theory [Schumacker & Lomax, 2016]).

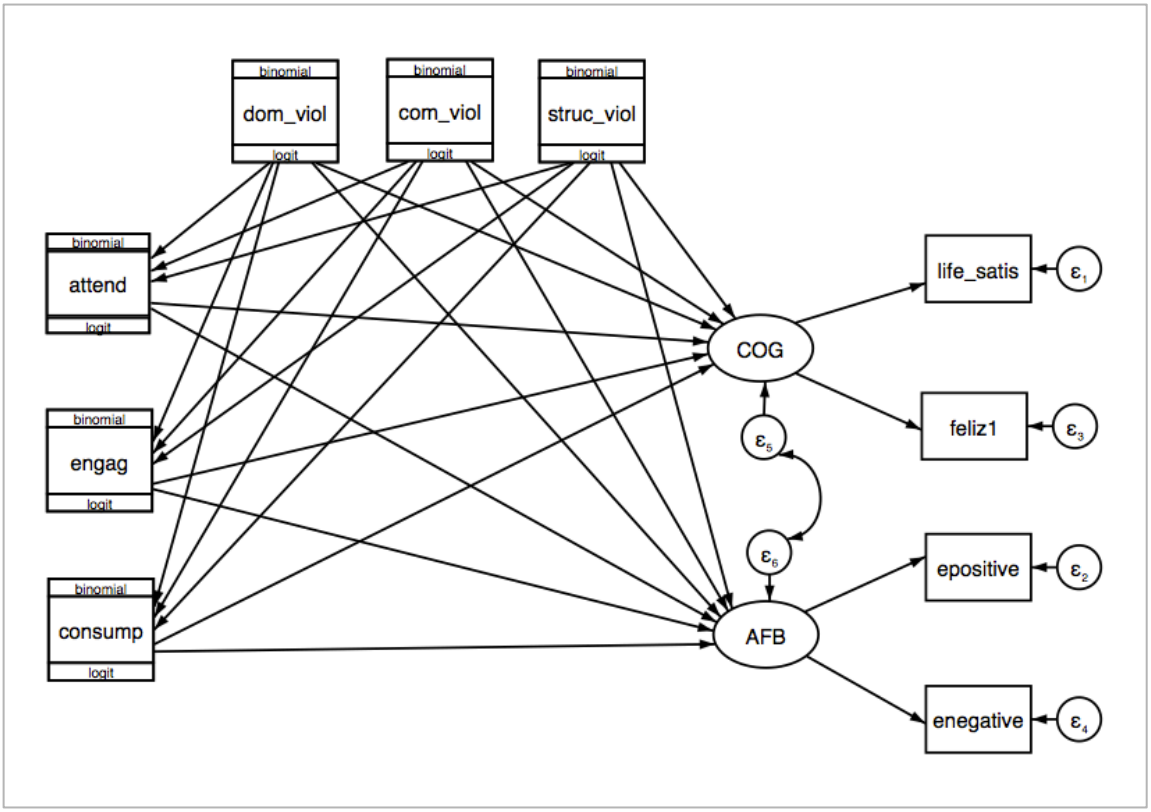
In the research, the measurement model is composed by life satisfaction, happiness, positive emotion, and negative emotion variables that are associated with the cognitive well-being and affective balance latent variables (both, as dimensions of subjective well-being). These latent constructs were also the main outcomes in the structural model. Regarding the cultural participation and self-perceived victimization constructs, indexes representing each variable were employed as components of the structural model (i.e., attendance, engagement, and consumption for cultural participation; and domestic violence, community violence, and structural violence for self-perceived victimization). In other words, no latent variables represented these two

constructs. These decisions were taken according to several theoretical and technical criteria (see Factorial Analysis Section above). Figure 10 depicts the final statistical GSEM model.

Lastly, the GSEM analysis relies on nonadaptive Gauss–Hermite quadrature technique, with 7 integration (quadrature) points. Besides, considering GSEM does not allow for some post-estimation tests (in comparison to SEM), such as goodness-of-fit statistics or modification indices, these calculations were not performed.

Figure 10

Statistical Model



Note. atten) Attendance, engag) Engagement, consump) Consumption, dom_viol) Domestic violence, com_viol) Community violence, struc_viol) Structural violence,

life_satis) Life satisfaction, feliz) Happiness, epositive) Positive emotions, enegative) Negative emotions, COG) Cognitive well-being, AFB) Affective balance. Analytic model between cultural participation indexes (attendance, engagement, and consumption), self-perceived victimization indexes (domestic violence, community violence, and structural violence), and cognitive well-being (life satisfaction and happiness) and affective balance dimensions (positive and negative emotions). This diagram does not include moderation (or interaction terms) paths. Author's elaboration.

Moderation and Mediation Effects

To test the main hypothesis (Hypothesis 1) –i.e., cultural participation will positively influence the subjective well-being of individuals that have been victims of crime–, two distinctive approaches were employed: moderation and mediation tests. Although both indicated the influence of cultural participation on the relationship between those variables, each test led to different conclusions and implications.

Interactions tests were performed to evaluate the moderation effect of cultural participation construct on the relationship between self-perceived victimization and subjective well-being. Interaction provides a method for explaining how X have an effect on Y, but also how X changes depending on Z (i.e., the moderating variable). In the research, Hypothesis 1 describes a potential moderation effect of cultural participation, where self-perceived victimization (X) effects subjective well-being (Y), but victimization (X) changes in relation to variations on cultural participation (Z). This association can be represented as follows:

$$Y = b_0 + b_1X + b_2Z + b_3XZ + e$$

where

b= Changes in slope by the variable

Y= Dependent variable

X= Independent variable

Z= Moderator variable

XZ= Product term between X and Z

e= error

In this equation *XZ* represents the interaction effect between self-perceived victimization and cultural participation. The coefficient b_3 indicates the change in the slope of the regression of self-perceived victimization –> subjective well-being, when cultural participation changes by one unit (Lyytinen & Gaskin, n.d.).

Mediation, another type of relationship between variables, was also tested. The purpose of mediation is to evaluate a causal association between three variables: one variable (X) effects a second variable (M), which in turn affects a third variable (Y). In this scenario M is the intervening variable, or mediator, because it mediates the relationship between X (a predictor) and Y (an outcome) (Newsom, n.d.).

For the current study, Hypothesis 1 was alternatively interpreted as a mediation relationship, where self-perceived victimization may have an indirect effect on subjective well-being via cultural participation. In this situation, cultural participation operates as an intervening variable. To test whether a mediation effect exists or not, a four-step approach was employed (see Table 19) (Baron & Kenny, 1986). In addition, to calculate

indirect effects of the predictor (i.e., self-perceived victimization) a Sobel's test was conducted.

Table 19

Four-Step Process to Determine a Mediation Relationship

Step	Analysis	Equation
1	Perform a simple regression analysis with self-perceived victimization (X) to predict subjective well-being (Y)	$Y = b_0 + b_1X + e$
2	Perform a simple regression analysis with self-perceived victimization (X) predicting cultural participation (M)	$M = b_0 + b_1X + e$
3	Perform a simple regression analysis with cultural participation (M) to predict subjective well-being (Y)	$Y = b_0 + b_1M + e$
4	Perform a multiple regression analysis with self-perceived victimization (X) and cultural participation (M) predicting subjective well-being (Y)	$Y = b_0 + b_1X + b_2M + e$

Note. Adapted from Newsom (n.d.).

According to this method, from steps 1 to 3, coefficients must be significant. If one or more of these relationships are not significant, it is not possible to conclude mediation, although, to some scholars, this is not an absolute rule (Newsom, n.d.). Besides, if the relationship in step 4 is significant, it indicates a partial mediation. Otherwise, a non-significant result suggests a full mediation.

After mediation was determined, next step implied calculating the indirect effects of mediation using a Sobel's test. In this procedure, the indirect effect was estimated by multiplying the regression coefficients in step 2 and 4 –i.e., results of the simple regression analysis and multiple regression analysis predicting cultural participation (the moderator). Sobel's test can be represented as follows:

$$b_{indirect} = (b_2)(b)$$

where

$b_{indirect}$= Indirect effect of the predictor (i.e., self-perceived victimization)

b_2= Partial regression coefficient for cultural participation (M) predicting subjective well-being (Y) (see step 4 in Table 29)

b= Simple regression coefficient for self-perceived victimization (X) predicting cultural participation (M) (see step 2 in Table 29) (Newsom, n.d.).

Finally, the total effects of self-perceived victimization indicators were also calculated as follows:

$$b_{total} = c + ab$$

where

b_{total}= Total effect of the predictor (i.e., each self-perceived victimization index)

a= Regression coefficient for self-perceived victimization (X) predicting cultural participation (M).

b= Regression coefficient for cultural participation (M) predicting subjective well-being (Y).

ab= Product of a and b (the indirect effect).

c= Regression coefficient for self-perceived victimization (X) predicting subjective well-being (Y) (or the direct effect) (Baron & Kenny, 1986).

Chapter IV: Findings

This chapter presents results from the different analytic approaches. First, univariate results (descriptive statistics) helped to describe frequencies and distribution of items and indexes in the research. Next, factorial analysis results for each construct are exposed. EFA and CFA outcomes were employed to build the GSEM model outlined before. Besides, results of the GSEM model are described, along with the moderation and mediation tests. Together, these results supported the evaluation of previously defined hypotheses, as well as the answers for research questions.

Univariate Analysis Results

Results of univariate analysis are summarized in Tables 30, 31, and 32. In all of them, absolute and relative frequencies of categorical items are presented. Also, they include frequencies, mean, standard deviation, variance, skewedness, and kurtosis for interval variables. Some of the most remarkable findings are described in next paragraphs.

Regarding subjective well-being items, life satisfaction, happiness, and positive emotions indicate high means (8.05, 8.37, 7.82, respectively) in comparison to negative emotions (3.27). Similarly, life satisfaction, happiness, and positive emotions are negatively skewed (1-33, -1.68, and -1.26) as well as leptokurtic curves (5.20, 6.72, and 4.38). These scores suggest non-normal distributions[15]. In contrast, negative emotions variable depicts values closer to normality[16] (skewness= 0.94 and kurtosis= 2.82). Standard deviation, variance, and minimum and maximum values are presented in Table 20.

---

[15] Histograms for each variable confirm this statement.
[16] In normal distribution, data must show a distribution close to 0, and kurtosis=3

Table 20

Descriptive Statistics of Subjective Well-Being Construct, Items

Interval Variables	N	Mean	SD	Var	Skew	Kurt	Min	Max
Life satisfaction	10,654	8.05	1.89	3.57	-1.33	5.20	1	10
Happiness	10,654	8.37	1.74	3.06	-1.68	6.72	1	10
Positive emotions	10,654	7.82	2.12	4.49	-1.26	4.38	1	10
Negative Emotions	10,654	3.27	2.60	6.77	0.94	2.82	1	10

Note. SD) Standard deviation, Var) Variance, Skew) Skewness, Kurt) Kurtosis. Author's elaboration

Concerning cultural participation items, in average, 20.1% of people did not participate in the last year in any of the selected cultural activities, while, 79.87% reported to participate in at least one activity. The item where most respondents agree was participation in music-related activities (55.97%). Contrary, the item with less affirmative responses was participating in art classes (4.08%). In general, frequency of participation in these activities can be grouped into two discernable groups, those with low frequency (less than 6% of participation), and those with higher occurrence (more than 16%). In the first group are included activities such as attending a concert or a musical show (4.31% responded yes), attending a conference, a museum, a gallery, or an exhibition (5.12%), participating in art classes (4.08%), and participating in craft classes (3.68%), most of them associated with the attendance index. In the second group, there are activities with higher rates of participation, such as attending the theater or watching a movie (16.93%), participating in music-related activities (55.97%), reading books (39.38%), reading articles (46.33%), reading newspapers (47.63%), and watching a

documentary on TV (38.34%), most of them, taking part of the engagement and consumption indexes.

These results show similar patterns in the composite indexes. Attendance and engagement show lower participation (21.78% and 15.22%, respectively) in comparison to consumption, which had a higher participation (77.59%).

Table 21

Descriptive Statistics of Cultural Participation Construct, Items and Indexes

Categorical Items (N=10,654)	Frequency	Percent
Attending a concert or a musical show		
No	10,195	95.69
Yes	459	4.31
Attending the theater or saw a movie		
No	8,850	83.07
Yes	1,804	16.93
Attending a conference, a museum, a gallery, or an exhibition		
No	10,108	94.88
Yes	546	5.12
Participating in art classes		
No	10,219	95.92
Yes	435	4.08
Participating in craft classes		
No	10,262	96.32
Yes	392	3.68
Participating in music-related activities		
No	4,691	44.03
Yes	5,963	55.97
Reading books		
No	6,458	60.62
Yes	4,196	39.38

Reading articles		
No	5,718	53.67
Yes	4,936	46.33
Reading newspapers		
No	5,580	52.37
Yes	5,074	47.63
Watching a documentary on TV		
No	6,569	61.66
Yes	4,085	38.34
Attendance		
No	8,334	78.22
Yes	2,320	21.78
Engagement		
No	9,032	84.78
Yes	1,622	15.22
Consumption		
No	2,388	22.41
Yes	8,266	77.59

Note. Author's elaboration

Finally, Table 22 presents self-perceived victimization items as well as composite indexes of victimization. According to these results, in average, 70.0% of respondents did not report to have been victims of crime, in any category. In the case of mistreatment, a fewer participants reported to be mistreated for having AIDS (0.12%), while, to be mistreated by age had the highest frequency (7.44%). In regards to aggression, respondents indicated to experience more frequently physical aggressions by an unknown person (5.03%), and with fewer, physical aggressions by a known person (4.07%). Concerning threats, those by an unknown person reports higher occurrence (6.24%), while threats by someone at home (2.33%) a lower score. In composite indexes,

frequencies are slightly higher. For instance, respondents indicated to experience structural violence more frequently (15.48%) than community violence (13.68%) or domestic violence (4.83%).

Table 22

Descriptive Statistics of Self-Perceived Victimization Construct, Items and Indexes

Categorical Items (N=10,654)	Frequency	Percent
Physical aggression by someone at home		
No	10,199	95.84
Yes	443	4.16
Threats by someone at home		
No	10,389	97.67
Yes	248	2.33
Physical aggression by a known person		
No	10,207	95.93
Yes	433	4.07
Physical aggression by an unknown person		
No	10,103	94.97
Yes	535	5.03
Threats by a known person		
No	10,222	96.13
Yes	412	3.87
Threats by an unknown person		
No	9,932	93.76
Yes	661	6.24
Discriminatory mistreatment by age		
No	9,861	92.56
Yes	793	7.44
Discriminatory mistreatment by skin color or ethnicity		
No	10,375	97.38
Yes	279	2.62

Discriminatory mistreatment by disability		
No	10,510	98.65
Yes	144	1.35
Discriminatory mistreatment by sex		
No	10,293	96.61
Yes	361	3.39
Discriminatory mistreatment by sexual orientation		
No	10,586	99.36
Yes	68	0.64
Discriminatory mistreatment for having AIDS		
No	10,641	99.88
Yes	13	0.12
Discriminatory mistreatment by religious issues		
No	10,221	95.94
Yes	433	4.06
Discriminatory mistreatment by political preferences		
No	10,307	96.74
Yes	347	3.26
Discriminatory mistreatment by physical appearance		
No	10,212	95.85
Yes	442	4.15
Discriminatory mistreatment by social class		
No	10,014	93.99
Yes	640	6.01
Discriminatory mistreatment for being a foreigner		
No	10,607	99.56
Yes	47	0.44
Discriminatory mistreatment for other reasons		
No	10,440	97.99
Yes	214	2.01
Domestic Violence		
No	10,119	95.17
Yes	513	4.83
Community Violence		

No	9,131	86.32
Yes	1,447	13.68
Structural Violence		
No	9,005	84.52
Yes	1,649	15.48

Note. Author's elaboration

Factorial Analysis Results

Subjective Well-Being

Regarding EFA, Table 23 displays results for the principal-component factor extraction method (pcf). Results indicated that in pcf most variance relies only on one factor (eigenvalue>1): Factor 1 explains 54% of the variance.

Table 23

Results in Principal-Component Factor Extraction Method, Subjective Well-Being Variables

	Principal-component Factor Extraction Method			
Variables	Eigenvalue	Difference	Proportion	Cumulative
Factor 1	2.1722	1.2883	0.5431	0.5431
Factor 2	0.8839	0.3789	0.2210	0.7640
Factor 3	0.5050	0.0660	0.1262	0.8903
Factor 4	0.4390	.	0.1097	1.0000
N= 10,654				
chi2(6) = 9100.19				
Prob>chi2 = 0.0000				

Note. Author's elaboration

Table 24 displays pattern matrix for orthogonal Varimax and oblique Promax

rotation methods. In both methods, all loads were beyond 0.4, which is considered a good criterion (Polit, 2010). In orthogonal rotation (i.e., the Varimax method), loadings represent the correlation between each variable and the underlying factor (Polit, 2010). In oblique methods (i.e., Promax rotation) is assumed that factors are correlated. As it is observed in these analyses, both methods produced identical patterns in factor loadings. Besides, only one factor emerged from both extraction and rotation methods. This unique factor could be relatable to the subjective well-being construct.

Table 24

Rotated Factor Loadings (Pattern Matrix) and Unique Variances, Orthogonal Varimax and Oblique Promax Rotation, Subjective Well-being Variables (N=10,654)

Variables	Varimax Rotation		Promax Rotation	
	Factor 1	Uniqueness	Factor 1	Uniqueness
Life Satisfaction	0.8057	0.3509	0.8057	0.3509
Happiness	0.7915	0.3735	0.7915	0.3735
Positive emotions	0.8148	0.3362	0.8148	0.3362
Negative emotions	-0.4825	0.7672	-0.4825	0.7672

Note. Author's elaboration

Table 25 summarizes CFA for the subjective well-being items. All standardized factor loadings were statistically significant ($p<.001$) and substantial (factor loading > 0.30). As expected, life satisfaction, happiness, and positive emotions reported positive scores, whereas negative emotions reported a negative one. For instance, the increase of one standard deviation in the cognitive well-being factor leads to an increase of 0.76 standard deviations in life satisfaction and 0.70 standard deviations in happiness, while

controlled by all other variables. Similarly, the increase of one standard deviation in the affective balance factor leads to an increase of 0.90 standard deviations in positive emotions and a decrease of 0.34 standard deviations in negative emotions, while controlling by all other variables.

Table 25 also displays results for measurement error variances that represent the portion of the variance related to extraneous variables. In the proposed model, standardized measurement error variance ranged from 0.18 to 0.88. These measurement errors indicate that some portion of each observed variable measures something other than the hypothesized latent variable (Schumacker & Lomax, 2016). Regarding covariance, latent variables show significant and positive standardized values (0.76). These scores indicate that both factors are highly and positively correlated, which is coherent with literature and theoretical foundations of the subjective well-being construct.

Table 25

CFA Estimates, Subjective Well-Being Variables

Measurement	Coeff. [a]	Std. Err.	*z*	*|p| > z*
Positive emotions				
Affective balance	0.9005***	0.0157	57.22	0.000
Constant	3.6887***	0.0271	136.30	0.000
Negative emotions				
Affective balance	-0.3447***	0.0104	-33.06	0.000
Constant	1.2574***	0.0130	96.99	0.000
Happiness				
Cognitive well-being	0.7050***	0.0074	95.42	0.000
Constant	4.7887***	0.0342	140.00	0.000

Life satisfaction				
Cognitive well-being	0.7655***	0.0072	105.68	0.000
Constant	4.2605***	0.0308	138.54	0.000
var(e.positive emotions)	0.1891***	0.0283	.	0.000
var(e.negative emotions)	0.8812***	0.0072	.	0.000
var(e.happiness)	0.5029***	0.0104	.	0.000
var(e.life satisfaction)	0.4141***	0.0111	.	0.000
var(affective balance)	1	.	.	.
var(cognitive well-being)	1	.	.	.
cov(affective balance, cognitive well-being)	0.7616***	0.0148	51.33	0.000
N		10654		
ll		-86872.01		
p		0.000		
chi2 (1)		23.48		
aic		173770.02		
bic		173864.58		

Note. a) Standardized coefficient, ***) p<0.001, .) Not available. Author's elaboration

Table 26 displays several model-fit criteria. For instance, chi-square tests were statistically significant (p<.001), which suggests the observed and implied variance-covariance matrices are statistically different (Schumacker & Lomax, 2016). RMSEA is a measure of complexity, where acceptable levels range from .05 to .08 (Schumacker & Lomax, 2016). The proposed model reports an RMSEA score of 0.05, which indicated a good fit. Also, the standardized root-mean-square residual index (SRMR) shows the difference between the residuals of the sample covariance matrix and the hypothesized model. The acceptable level is less than 0.05 (Schumacker & Lomax, 2016). The model reflected adequate levels for SRMR (0.01).

Table 26 also shows R-square values. This score indicates how much variance the model explains for each dependent variable. In the proposed model, the r-square values ranged from 11% to 81%, and the overall variance explained by the model is 91%. Positive emotions variable was the indicator with the highest contribution, explaining 81% of the variance. In contrast, negative emotions variable accounted only 11% of the variance.

Table 26

CFA Post-Estimates, Subjective Well-Being Variables

Criteria	Values
Fit Statistics	
Chi-Square	9102.04
p > chi2	0.000
Degrees of Freedom	6
RMSEA	0.05
Akaike information criterion (AIC)	173770.02
Bayesian information criterion (BIC)	173864.58
Comparative Fit Index (CFI)	0.99
Tucker-Lewis index (TLI)	0.98
Standardized RMR (SRMR)	0.01
Coefficient of Determination (CD)	0.91
R2	
Life satisfaction	0.58
Happiness	0.49

Positive emotions	0.81
Negative Emotions	0.11
Overall	0.91

Note. Author's elaboration

Finally, Table 27 depicts the alpha reliability scores for each dimension of subjective well-being, as well as the total score for the whole set of items (0.6774).

Table 27

Alpha Reliability, Subjective Well-Being Variables and Dimensions

Dimension	Variables	Scale reliability coefficient	Average interitem covariance
Cognitive well-being	Life Satisfaction Happiness	0.6997	1.7851
Affective balance	Positive emotions Negative emotions	0.4662	1.7128
Total	All variables	0.6774	1.5410

Note. Author's elaboration

Cultural Participation

Table 28 displays EFA results for the cultural participation items. The extraction technique was the principal-component factor extraction method (pcf). Results indicated that in pcf most variance relies on two factors (eigenvalue>1). Factor 1 explained 22% of the variance, whereas Factor 2 indicated 11% of the variance. The overall variance explained is 34%, which is still pretty low.

Table 28

Results in Principal-component Factor Extraction Method, Cultural Participation Variables

	Principal-component Factor Extraction Method			
Variables	Eigenvalue	Difference	Proportion	Cumulative
Factor 1	2.2289	1.0372	0.2229	0.2229
Factor 2	1.1917	0.2282	0.1192	0.3421
Factor 3	0.9635	0.0447	0.0964	0.4384
Factor 4	0.9188	0.0337	0.0919	0.5303
Factor 5	0.8851	0.0063	0.0885	0.6188
Factor 6	0.8788	0.0752	0.0879	0.7067
Factor 7	0.8036	0.0274	0.0804	0.7870
Factor 8	0.7762	0.0463	0.0776	0.8647
Factor 9	0.7300	0.1067	0.0730	0.9377
Factor 10	0.6233	.	0.0623	1.0000
	N= 10,654			
	chi2(45) = 6981.65			
	Prob>chi2 = 0.0000			

Note. Author's elaboration

Results from the extraction method were refined using two rotation strategies. Table 29 displays pattern matrix for orthogonal Varimax and oblique Promax rotation methods. In both methods, only loads higher of 0.4 were taken into account because this value is considered a good criterion (Polit, 2010). Both methods produced very similar patterns in factor loadings: two factors emerged from these tests. Factor 1 grouped activities related to cultural consumption, whereas Factor 2 encompassed activities associated with cultural attendance and engagement.

Table 29

Rotated Factor Loadings (Pattern Matrix) and Unique Variances, Orthogonal Varimax and Oblique Promax Rotation, Cultural Participation Variables (N=10,654)

Variables	Varimax Rotation			Promax Rotation		
	Factor 1	Factor 2	Uniq	Factor 1	Factor 2	Uniq
Attending a concert or a musical show		0.5789	0.6515		0.5864	0.6515
Attending the theater or saw a movie	0.444		0.6937			0.6937
Attending a conference, museum, gallery, or exhibition		0.4288	0.7547		0.4134	0.7547
Participating in art classes		0.5485	0.6992		0.5691	0.6992
Participating in craft classes		0.5571	0.6845		0.5879	0.6845
Participating in music-related activities		0.4772	0.7421		0.4732	0.7421
Reading books	0.4861		0.7312	0.4679		0.7312
Reading articles	0.7376		0.4502	0.7462		0.4502
Reading newspapers	0.5956		0.6310	0.6356		0.6310
Watching a documentary on TV	0.6738		0.5413	0.6816		0.5413

Note. Blanks represent abs (loading)<.40. Author's elaboration

Table 30 summarizes CFA for the cultural participation items. As noted, the CFA model for cultural participation relied on literature and theoretical aspects. Besides, considering all measured items are dichotomous indicators, GSEM command was used to perform this test. However, GSEM does not produce standardized results, so results below are limited to this feature.

In the three-dimension model (i.e., attendance, engagement, and consumption), all factor loadings were statistically significant ($p<.001$). Attending a concert or a musical show; attending the theater or watching a movie; and attending a conference, a museum, a gallery, or an exhibition reported significant and positive associations with the attendance dimension ($p<.001$). Participating in art classes, participating in craft classes, and participating in music-related activities were also statistically and positively

significant to the engagement dimension (p<.001). Concerning the cultural consumption dimension, the reading books, reading articles, reading newspapers, and watching a documentary on TV items were also significant (p<.001) and positive.

Regarding covariance, the three associations among latent variables (i.e., attendance and engagement, attendance and consumption, and engagement and consumption) showed statistically significant and positive values. These scores indicated that theoretical-based factors are correlated.

Table 30

CFA Estimates, Cultural Participation Variables

Measurement	Coeff. [a]	Std. Err.	*z*	*|p| > z*
Attending a concert or a musical show				
Attendance	1	.	.	.
Constant	-4.3467***	0.1448	-30.03	0.000
Attending the theater or saw a movie				
Attendance	0.9065***	0.0686	13.21	0.000
Constant	-2.2858***	0.0643	-35.55	0.000
Attending a conference, a museum, a gallery, or an exhibition				
Attendance	0.9802***	0.0851	11.52	0.000
Constant	-4.0877***	0.131	-31.20	0.000
Participating in art classes				
Engagement	1	.	.	.
Constant	-3.9719***	0.1197	-33.18	0.000
Participating in craft classes				
Engagement	0.8070***	0.0826	9.77	0.000
Constant	-3.8212***	0.0998	-38.27	0.000
Participating in music-related activities				
Engagement	1.0349***	0.0997	10.38	0.000
Constant	-2.9459***	0.0891	-33.08	0.000
Reading books				
Consumption	1	.	.	.
Constant	-0.5188***	0.0242	-21.39	0.000
Reading articles				

Consumption	2.3955***	0.1434	16.71	0.000
Constant	-0.2809***	0.0356	-7.89	0.000
Reading newspapers				
Consumption	0.8903***	0.0487	18.28	0.000
Constant	-0.1135***	0.0225	-5.04	0.000
Watching a documentary on TV				
Consumption	1.5478***	0.0815	18.99	0.000
Constant	-0.6759***	0.0300	-22.50	0.000
var(Attendance)	3.2044***	0.4172	7.68	0.000
var(Engagement)	1.9365***	0.2831	6.84	0.000
var(Consumption)	0.9223***	0.0695	13.26	0.000
cov(Attendance, Engagement)	2.0410***	0.2018	10.11	0.000
cov(Attendance, Consumption)	1.3840***	0.1034	13.39	0.000
cov(Engagement, Consumption)	0.8245***	0.0737	11.19	0.000
N		10654		
ll		-41760		
chi2		.		
aic		83565.7720		
bic		83733.0669		

Note. a) Unstandardized coefficient, ***) p<0.001, .) Not available. Author's elaboration

Concerning reliability, Table 31 depicts the alpha scores for each dimension of cultural participation and the total score for the whole set of items (0.5970), which could be considered acceptable.

Table 31

Alpha Reliability, Cultural Participation Variables and Dimensions

Dimension	Variables	Scale reliability coefficient	Average interitem covariance
Attendance	Attending a concert or a musical show	0.3490	0.0116
	Attending the theater or saw a movie		
	Attending a conference, a museum, a gallery, or an exhibition		
Engagement	Participating in art classes	0.2547	0.0055
	Participating in craft classes		
	Participating in music-related activities		

Consumption	Reading books	0.5465	0.0563
	Reading articles		
	Reading newspapers		
	Watching a documentary on TV		
Total	All variables	0.5970	0.0176

Note. Author's elaboration

Self-Perceived Victimization

EFA results for the self-perceived victimization items are displayed in Table 32. The extraction procedure was the principal-component factor extraction method (pcf). Analysis suggested most variance relies on six factors (eigenvalue>1). Factor 1, 2, 3, 4, 5, and 6 explained 14%, 8%, 7%, 6%, 6%, and 5%, respectively, of the variance.

Table 32

Results in Principal-component Factor Extraction Method, Self-Perceived Victimization Variables

	Principal-component Factor Extraction Method			
Variables	Eigenvalue	Difference	Proportion	Cumulative
Factor 1	2.6990	1.2547	0.1499	0.1499
Factor 2	1.4444	0.1088	0.0802	0.2302
Factor 3	1.3356	0.2009	0.0742	0.3044
Factor 4	1.1347	0.0359	0.0630	0.3674
Factor 5	1.0988	0.0703	0.0610	0.4285
Factor 6	1.0285	0.0399	0.0571	0.4856
Factor 7	0.9886	0.0195	0.0549	0.5405
Factor 8	0.9691	0.0345	0.0538	0.5944
Factor 9	0.9346	0.0349	0.0519	0.6463
Factor 10	0.8998	0.0721	0.0500	0.6963
Factor 11	0.8277	0.0374	0.0460	0.7423

Factor 12	0.7903	0.0358	0.0439	0.7862
Factor 13	0.7545	0.0450	0.0419	0.8281
Factor 14	0.7095	0.0510	0.0394	0.8675
Factor 15	0.6585	0.0134	0.0366	0.9041
Factor 16	0.6451	0.0356	0.0358	0.9399
Factor 17	0.6095	0.1377	0.0339	0.9738
Factor 18	0.4718	.	0.0262	1.0000
		N= 10,573		
		chi2(153) = 16000		
		Prob>chi2 = 0.0000		

Note. Author's elaboration

Table 33 displays rotated pattern matrix for orthogonal Varimax. Besides, in Table 34, results for the oblique Promax rotation method are showed. Under both methods, loads lower than 0.4 were discarded because values below this limit are considered non-appropriate (Polit, 2010). Both techniques produced similar patterns in factor loadings. Factor 1 grouped actions mostly related to structural violence. Factor 2 comprised situations of domestic violence. Factor 3 and 4 seemed related to experiences of community violence. Factor 5 suggested violence situations associated with sexuality. And Factor 6 did not seem to fit with any experience of victimization described in the literature.

Table 33

Rotated Factor Loadings (Pattern Matrix) and Unique Variances, Orthogonal Varimax, Self-Perceived Victimization Variables (N=10,573)

Variables	Varimax Rotation						
	Factor	Factor	Factor	Factor	Factor	Factor	Uniq

	1	2	3	4	5	6	
Discriminatory mistreatment by age	0.5958						0.6061
Discriminatory mistreatment by skin color/ethnicity	0.5547						0.6879
Discriminatory mistreatment by disability							0.6458
Discriminatory mistreatment by sex	0.4934						0.6308
Discriminatory mistreatment by sexual orientation					0.6740		0.5193
Discriminatory mistreatment for having AIDS					0.5415		0.6834
Discriminatory mistreatment by religious issues	0.4115						0.7311
Discriminatory m. by political preferences	0.4452						0.6916
Discriminatory m. by physical appearance	0.5304						0.6222
Discriminatory mistreatment by social class	0.6295						0.5556
Discriminatory mistreatment for being a foreigner						0.6362	0.4604
Discriminatory mistreatment for other reasons						0.6609	0.4939
Physical aggression by someone at home		0.8579					0.2537
Physical aggression by a known person			0.7689				0.3829
Physical aggression by an unknown person				0.7911			0.3514
Threats by someone at home		0.8643					0.2478
Threats by a known person			0.7888				0.3599
Threats by an unknown person				0.8106			0.3353

Note. Blanks represent abs (loading)<.40. Author's elaboration

Table 34

Rotated Factor Loadings (Pattern Matrix) and Unique Variances, Oblique Promax Rotation, Self-Perceived Victimization Variables (N=10,573)

Variables	Promax Rotation						
	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Uniq
Discriminatory mistreatment by age	0.6081						0.6061
Discriminatory mistreatment by skin color/ethnicity	0.5802						0.6879
Discriminatory mistreatment by disability							0.6458
Discriminatory mistreatment by sex	0.4963						0.6308
Discriminatory mistreatment by sexual orientation					0.6832		0.5193
Discriminatory mistreatment for having AIDS					0.5632		0.6834
Discriminatory mistreatment by religious issues							0.7311
Discriminatory m. by political preferences	0.4630						0.6916
Discriminatory m. by physical appearance	0.5265						0.6222
Discriminatory mistreatment by social class	0.6485						0.5556

Discriminatory mistreatment for being a foreigner				0.4168	0.6636	0.4604
Discriminatory mistreatment for other reasons					0.6592	0.4939
Physical aggression by someone at home	0.8556					0.2537
Physical aggression by a known person		0.7746				0.3829
Physical aggression by an unknown person			0.7844			0.3514
Threats by someone at home	0.8648					0.2478
Threats by a known person		0.8034				0.3599
Threats by an unknown person			0.8123			0.3353

Note. Blanks represent abs (loading)<.40. Author's elaboration

Table 35 shows CFA results for the self-perceived victimization construct. The tested CFA model (i.e., a three-dimension model) was based on the extant literature and theoretical underpinnings of victimization. In addition, GSEM command was employed to perform this analysis because all observed items are dichotomous indicators. Nonetheless, GSEM does not estimate standardized results, so results below only refers to unstandardized scores.

In the community violence dimension, physical aggression by a known person, physical aggression by an unknown person, threats by a known person, and threats by an unknown person indicated a statistically significant and positive association ($p<.001$). Physical aggression by someone at home and threats by someone at home also showed a significant and positive association ($p<.001$) with the domestic violence dimension. Meanwhile, discriminatory mistreatment by age, discriminatory mistreatment by skin color/ethnicity, discriminatory mistreatment by sex, discriminatory mistreatment by physical appearance, and discriminatory mistreatment by social class are statistically significant and positively associated ($p<.001$) with the structural violence dimension.

In regards to covariance, associations among dimensions (i.e., community violence and domestic violence, community violence and structural violence, and

domestic violence and structural violence) indicated statistically significant and positive estimates (p<.001). These scores suggest that, in this model, proposed dimensions are correlated.

Table 35

CFA Estimates, Self-Perceived Victimization Variables

Measurement	Coeff. [a]	Std. Err.	*z*	*|p| > z*
Physical aggression by a known person				
Community violence	1	.	.	.
Constant	-5.8702***	0.6775	-8.66	0.000
Physical aggression by an unknown person				
Community violence	1.0132***	0.2982	3.4	0.001
Constant	-5.6426***	0.9609	-5.87	0.000
Threats by a known person				
Community violence	0.8323***	0.1343	6.2	0.000
Constant	-5.2758***	0.3995	-13.21	0.000
Threats by an unknown person				
Community violence	0.6557***	0.1291	5.08	0.000
Constant	-4.0142***	0.2010	-19.97	0.000
Physical aggression by someone at home				
Domestic violence	1	.	.	.
Constant	-8.3029***	1.2896	-6.44	0.000
Threats by someone at home				
Domestic violence	1.3052***	0.2488	5.25	0.000
Constant	-11.7314***	1.5243	-7.70	0.000
Discriminatory mistreatment by age				
Structural violence	1	.	.	.
Constant	-3.9239***	0.1272	-30.86	0.000
Discriminatory mistreatment by skin color/ethnicity				
Structural violence	1.0763***	0.0883	12.20	0.000
Constant	-5.5690***	0.2221	-25.07	0.000
Discriminatory mistreatment by sex				
Structural violence	0.9182***	0.0705	13.02	0.000
Constant	-4.7773***	0.1592	-30.01	0.000
Discriminatory mistreatment by physical appearance				
Structural violence	0.9302***	0.0716	13.00	0.000

Constant	-4.5532***	0.1465	-31.08	0.000
Discriminatory mistreatment by social class				
Structural violence	1.1918***	0.0980	12.16	0.000
Constant	-4.7270***	0.1826	-25.89	0.000
var(Community violence)	9.5305**	3.2654	2.92	0.004
var(Domestic violence)	20.8678*	8.4332	2.47	0.013
var(Structural violence)	4.4311***	0.4572	9.69	0.000
cov(Community violence, Domestic violence)	4.0669***	0.8539	4.76	0.000
cov(Community violence, Structural violence)	4.0797***	0.7429	5.49	0.000
cov(Domestic violence, Structural violence)	3.7423***	0.6216	6.02	0.000
N		10573		
ll		-18630		
chi2		.		
aic		37312.0961		
bic		37493.7476		

Note. a) Unstandardized coefficient, *) p<0.05, **) p<0.01, ***) p<0.001, .) Not available. Author's elaboration

Finally, Table 36 shows the alpha scores for each dimension of self-perceived victimization under this theoretical-based model, as well as the total value for the whole set of items (0.6246), which can be considered adequate.

Table 36

Alpha Reliability, Self-Perceived Victimization Variables and Dimensions

Dimension	Variables	Scale reliability coefficient	Average interitem covariance
Domestic violence	Physical aggression by someone at home	0.6670	.0156
	Threats by someone at home		
Community violence	Physical aggression by a known person	0.5043	.0092
	Physical aggression by an unknown person		
	Threats by a known person		
	Threats by an unknown person		
Structural violence	Discriminatory mistreatment by age	0.5751	.00951
	Discriminatory mistreatment by skin color/ethnicity		

	Discriminatory mistreatment by sex		
	Discriminatory mistreatment by physical appearance		
	Discriminatory mistreatment by social class		
Total	All variables	0.6246	.0055

Note. Author's elaboration

GSEM Results

Table 37 presents the GSEM results for the statistical model. It is important to observe that GSEM does not calculate standardized coefficients; therefore, results in Table 37 refers to unstandardized estimates.

Concerning the measurement model (i.e., the one composed of life satisfaction, happiness, positive emotions, and negative emotions), regression analysis showed statistically significant associations with the cognitive well-being and affective balance latent variables. Indeed, life satisfaction and happiness showed a positive relationship with cognitive well-being ($p<.001$), whereas positive emotions and negative emotions indicated a positive and negative relationship, respectively, with affective balance ($p<.001$). Furthermore, the covariance between cognitive well-being and affective balance is significant and positive ($p<.001$) which confirms an association between both latent variables.

In the structural model, several relations were estimated. Regarding the cognitive well-being construct, all self-perceived victimization variables (domestic violence, community violence, and structural violence) showed statistically significant and negative associations with it ($p<.001$). In comparison, the cultural participation variables (attendance, engagement, and consumption) indicated a significant but positive relationship with cognitive well-being, at different significance levels ($p<.001$ and

p<0.01).

Regarding the affective balance construct, all self-perceived victimization variables specified significant and negative associations with the latent variable (p<.001). In the case of cultural participation variables, only attendance and consumption showed significant and positive relationships with affective balance (p<.001). Engagement did not report a significant association.

Table 37 also reports the link between self-perceived victimization and cultural participation variables. Domestic violence estimates indicated non-significant relationships with the cultural participation variables. Contrary, community violence showed statistically significant and positive associations with attendance, engagement, and consumption (p<.001). Similarly, structural violence presented significant and positive relations with attendance and engagement (p<.001), and consumption (p<0.05).

Moderation effects, also depicted in Table 37 as interaction terms, are addressed in next subsection.

Table 37

GSEM Analysis Results

Variables	Coef. [a]	OR	Std. Err.	*z*	*p* > |*z*|	[95% Conf.	Interval]
Cognitive well-being							
Domestic violence	-1.2467***	0.2875***	0.1684	-7.40	0.000	-1.5767	-0.9166
Community violence	-0.9381***	0.3914***	0.1053	-8.91	0.000	-1.1444	-0.7317
Structural violence	-0.9351***	0.3926***	0.0901	-10.38	0.000	-1.1117	-0.7584
Attendance	0.1264**	1.1347**	0.0411	3.07	0.002	0.0458	0.2070
Engagement	0.1248**	1.1329**	0.0468	2.67	0.008	0.0331	0.2165
Consumption	0.2794***	1.3223***	0.0393	7.11	0.000	0.2024	0.3564
c.attendance # c.domestic_viol	-0.2422	0.7849	0.1716	-1.41	0.158	-0.5786	0.0942
c.engagement # c.domestic_viol	0.3844*	1.4688*	0.1777	2.16	0.031	0.0361	0.7328
c.consumption # c.domestic_viol	0.0882	1.0922	0.1807	0.49	0.625	-0.2660	0.4424

c.attendance # c.community_viol	-0.0831	0.9202	0.1003	-0.83	0.407	-0.2796	0.1134
c.engagement # c.community_viol	0.1487	1.1603	0.1118	1.33	0.184	-0.0705	0.3678
c.consumption # c.community_viol	0.6557***	1.9265***	0.1185	5.53	0.000	0.4234	0.8880
c.attendance # c.structural_viol	0.6775***	1.9689***	0.0956	7.09	0.000	0.4901	0.8648
c.engagement # c.structural_viol	0.0701	1.0726	0.1042	0.67	0.501	-0.1342	0.2743
c.consumption # c.structural_viol	-0.0826	0.9207	0.1034	-0.80	0.424	-0.2852	0.1200
Affective Balance							
Domestic violence	-0.9908***	0.3713***	0.2349	-4.22	0.000	-1.4511	-0.5305
Community violence	-1.0999***	0.3329***	0.1159	-9.49	0.000	-1.3271	-0.8727
Structural violence	-1.3438***	0.2609***	0.0799	-16.82	0.000	-1.5004	-1.1872
Attendance	0.1508***	1.1628***	0.0325	4.64	0.000	0.0871	0.2146
Engagement	0.0576	1.0592	0.0368	1.56	0.118	-0.0146	0.1297
Consumption	0.1328***	1.1420***	0.0371	3.58	0.000	0.0602	0.2055
c.attendance # c.domestic_viol	-0.4869**	0.6145**	0.1543	-3.15	0.002	-0.7894	-0.1844
c.engagement # c.domestic_viol	0.3971*	1.4875*	0.1708	2.33	0.020	0.0624	0.7318
c.consumption # c.domestic_viol	-0.3007	0.7403	0.2222	-1.35	0.176	-0.7361	0.1348
c.attendance # c.community_viol	0.0228	1.0231	0.0972	0.23	0.814	-0.1677	0.2133
c.engagement # c.community_viol	0.1744	1.1905	0.0986	1.77	0.077	-0.0190	0.3677
c.consumption # c.community_viol	0.8148***	2.2587***	0.1289	6.32	0.000	0.5621	1.0674
c.attendance # c.structural_viol	1.2247***	3.4030***	0.0921	13.30	0.000	1.0442	1.4051
c.engagement # c.structural_viol	-0.0809	0.9223	0.0873	-0.93	0.354	-0.2519	0.0901
c.consumption # c.structural_viol	-0.0274	0.973	0.0910	-0.30	0.764	-0.2058	0.1511
Attendance							
Domestic violence	-0.1941	0.8235	0.1129	-1.72	0.085	-0.4154	0.0271
Community violence	0.3831***	1.4668***	0.0657	5.83	0.000	0.2543	0.5118
Structural violence	0.4109***	1.5082***	0.0627	6.55	0.000	0.2880	0.5339
Constant	-1.3996***	.	0.0277	-50.55	0.000	-1.4539	-1.3453
Engagement							
Domestic violence	0.1492	1.1609	0.1179	1.26	0.206	-0.0820	0.3803
Community violence	0.2853***	1.3302***	0.0749	3.81	0.000	0.1385	0.4322
Structural violence	0.3907***	1.4780***	0.0707	5.53	0.000	0.2521	0.5292
Constant	-1.8356***	.	0.0319	-57.47	0.000	-1.8982	-1.7730
Consumption							
Domestic violence	-0.1659	0.8471	0.1080	-1.54	0.124	-0.3775	0.0457
Community violence	0.3169***	1.3729***	0.0753	4.21	0.000	0.1693	0.4645
Structural violence	0.1683*	1.1833*	0.0694	2.42	0.015	0.0322	0.3044
Constant	1.1831***	.	0.0263	45.06	0.000	1.1316	1.2345
Life Satisfaction							
Cognitive well-being	1	.	.	.	.	.	.
Constant	8.0755***	.	0.0353	228.82	0.000	8.0064	8.1447
Happiness							

Cognitive well-being	0.8712***	2.3898***	0.015	58.18	0.000	0.8418	0.9005
Constant	8.3978***	.	0.0313	268.48	0.000	8.3365	8.4591
Positive Emotions							
Affective Balance	1	.	.	.	.	.	.
Constant	8.0878***	.	0.0357	226.74	0.000	8.0179	8.1577
Negative Emotions							
Affective Balance	-0.4051***	0.6669***	0.0121	-33.46	0.000	-0.4288	-0.3814
Constant	3.1619***	.	0.0280	112.86	0.000	3.1069	3.2168
var(e.Cognitive well-being)	1.7505***	5.7576***	0.0451	38.79	0.000	1.6621	1.8390
var(e.Affective Balance)	4.0359***	56.5950***	0.0380	106.32	0.000	3.9615	4.1103
var(e.life satisfaction)	1.6174***	5.0401***	0.0343	47.13	0.000	1.5502	1.6847
var(e.happiness)	1.5768***	4.8392***	0.0301	52.40	0.000	1.5178	1.6357
var(e.positive emotions)	0.2902***	1.3367***	0.0097	29.96	0.000	0.2712	0.3092
var(e.negative emotions)	6.0742***	434.4947***	0.0841	72.22	0.000	5.9093	6.2390
Cov(e.CWB, e.AWB)	1.9627***	7.1185***	0.0311	63.11	0.000	1.9017	2.0237
N			10,573				
ll			-101375.60				
df			55				
aic			202861.30				
bic			203260.90				

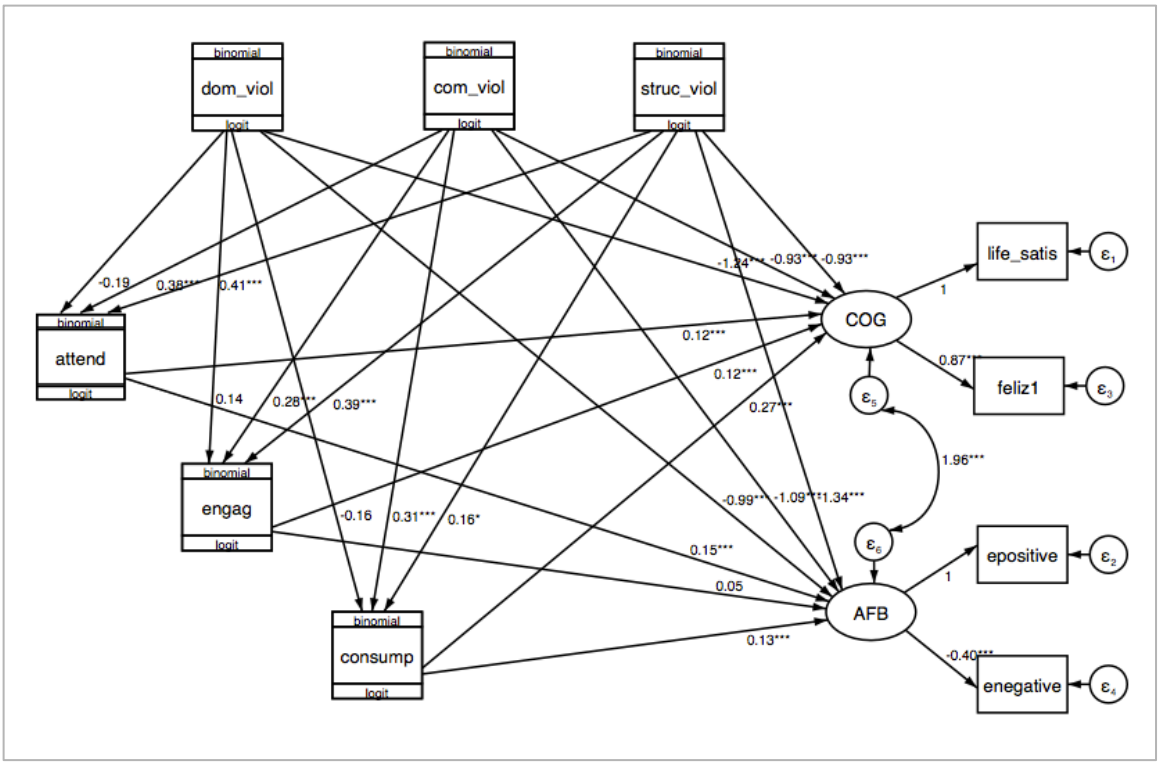
a) Unstandardized coefficient

*) p<0.05, **) p<0.01, ***) p<0.001, .) Not available

Finally, Figure 11 presents the final statistical model with the estimates for the measurement and structural model.

Figure 11

Final Statistical Model, Unstandardized Coefficients [a]



Note. a) Interaction terms are not included, atten) Attendance, engag) Engagement, consump) Consumption, dom_viol) Domestic violence, com_viol) Community violence, struc_viol) Structural violence, life_satis) Life satisfaction, feliz) Happiness, epositive) Positive emotions, enegative) Negative emotions, COG) Cognitive well-being, AFB) Affective balance. Author's elaboration

*) p<0.05, **) p<0.01, ***) p<0.001

Moderation and Mediation Results

In response to Hypothesis 1, moderation and mediation tests were also performed in this study.

Table 37 (in previous section) depicts results of the moderation effects of the cultural participation variables on the relationships between self-perceived victimization indicators and subjective well-being dimensions (i.e., cognitive well-being and affective

balance).

Concerning effects on cognitive well-being, only the following interaction terms presented statistically significant and positive estimates: a) engagement influencing on domestic violence path ($p<0.05$); b) consumption on the community violence path ($p<.001$); and c) attendance on the structural violence path ($p<.001$). Similarly, in the case of affective balance, from nine hypothesized associations, only four of them were significant: a) attendance moderating domestic violence path ($p<0.01$); b) engagement on domestic violence ($p<0.05$); consumption on community violence ($p<.001$); and attendance on structural violence ($p<.001$). Of these, the first reported a negative direction, while the other three, a positive one.

Regarding mediation effects, we followed the four-step approach suggested by Baron and Kenny (1986) (see Table 19, p. 122). From this method it emerged that the simple regression analysis between (a) domestic violence and attendance and (b) domestic violence and consumption were not significant, which showed the lack of an indirect effect of domestic violence via the cultural participation indicators. The rest of relationships were all statistically significant. Therefore, it is possible to insinuate an indirect effect of some self-perceived victimization variables (i.e., community and structural violence) to cognitive well-being and affective balance via cultural participation variables[17]. Bearing that in mind, a Sobel's test was performed, too.

Table 38 depicts results from the Sobel's test. This technique allowed calculating indirect effects of the predictor (i.e., self-perceived victimization), as well as to estimate significance of effects. As observed, all indirect effects of domestic violence via the

[17] Due to space constrains, results from step 1 to 3 are not presented in this research. Results for step 4 are those depicted in Table 47.

cultural participation indicators were not significant, which confirm results from the Baron and Kenny's approach (i.e., that domestic violence did not qualify as a mediator). Contrary, most coefficients from the influence of community violence and structural violence were statistically significant and positive, at different significance levels ($p<0.05$, $p<0.01$, $p<0.001$). One exception came from the influence of self-perceived victimization variables on affective balance via engagement that was also not significant.

In addition, Table 38 shows the total indirect effects of self-perceived victimization variables on the subjective well-being dimensions. As observed, except for domestic violence, results suggest that community and structural violence had an indirect effect on cognitive well-being and affective balance, via the cultural participation indexes. All these total indirect effects were statistically significant and positive ($p<.001$).

Table 38

Mediation Test Results, Indirect Effects of Self-Perceived Victimization Variables on Subjective Well-Being Dimensions, Via Cultural Participation Variables

Variables	Coef. [a]	OR	Std. Err.	*z*	*p > |z|*	[95% Conf.	Interval]
Domestic Violence							
via Attendance to Cognitive well-being	-0.0245	0.9757	0.0164	-1.50	0.133	-0.0566	0.0075
via Engagement to Cognitive well-being	0.0186	1.0187	0.0163	1.14	0.253	-0.0133	0.0505
via Consumption to Cognitive well-being	-0.0464	0.9547	0.0309	-1.50	0.133	-0.1068	0.0141
via Attendance to Affective balance	-0.0293	0.9711	0.0182	-1.61	0.107	-0.0649	0.0063
via Engagement to Affective balance	0.0086	1.0086	0.0087	0.98	0.325	-0.0085	0.0257
via Consumption to Affective balance	-0.0220	0.9782	0.0156	-1.41	0.158	-0.0526	0.0085
Total indirect effect on Cog. well-being	-0.0523	0.9490	0.0387	-1.35	0.177	-0.1281	0.0236
Total indirect effect on Affective balance	-0.0427	0.9581	0.0256	-1.67	0.095	-0.0929	0.0074
Total indirect effect of Domestic violence	-0.0950	0.9093	0.0617	-1.54	0.123	-0.2159	0.0258
Community Violence							
via Attendance to Cognitive well-being	0.0484**	1.0496	0.0178	2.72	0.007	0.0135	0.0833
via Engagement to Cognitive well-being	0.0356*	1.0362	0.0163	2.18	0.029	0.0037	0.0676
via Consumption to Cognitive well-being	0.0885***	1.0925	0.0244	3.62	0.000	0.0406	0.1365

via Attendance to Affective balance	0.0578***	1.0594	0.0159	3.63	0.000	0.0266	0.0890
via Engagement to Affective balance	0.0164	1.0165	0.0113	1.45	0.148	-0.0058	0.0387
via Consumption to Affective balance	0.0421**	1.0429	0.0154	2.73	0.006	0.0119	0.0723
Total indirect effect on Cog. well-being	0.1726***	1.1883	0.0317	5.44	0.000	0.1104	0.2347
Total indirect effect on Affective balance	0.1163***	1.1233	0.0226	5.15	0.000	0.0720	0.1606
Total indirect effect of Comm. violence	0.2889***	1.3349	0.0494	5.85	0.000	0.1921	0.3856
Structural Violence							
via Attendance to Cognitive well-being	0.0519**	1.0533	0.0187	2.78	0.005	0.0154	0.0885
via Engagement to Cognitive well-being	0.0488*	1.0499	0.0203	2.40	0.016	0.0090	0.0885
via Consumption to Cognitive well-being	0.0470*	1.0481	0.0205	2.29	0.022	0.0068	0.0872
via Attendance to Affective balance	0.0620***	1.0639	0.0164	3.78	0.000	0.0299	0.0941
via Engagement to Affective balance	0.0225	1.0227	0.0149	1.51	0.132	-0.0068	0.0518
via Consumption to Affective balance	0.0224*	1.0226	0.0111	2.01	0.045	0.0005	0.0442
Total indirect effect on Cog. well-being	0.1477***	1.1591	0.0318	4.65	0.000	0.0854	0.2100
Total indirect effect on Affective balance	0.1068***	1.1127	0.0227	4.71	0.000	0.0624	0.1513
Total indirect effect of Structural violence	0.2545***	1.2898	0.0488	5.21	0.000	0.1588	0.3502

Note. a) Unstandardized coefficient. Author's elaboration

*) p<0.05, **) p<0.01, ***) p<0.001.

Along with indirect effects, it was also relevant to calculate the total effect of the self-perceived victimization variables on the subjective well-being dimensions. Table 39 shows the total effect (i.e., the sum of direct and indirect effects) for domestic violence, community violence, and structural violence.

Table 39

Mediation Test Results, Total Effects of Self-Perceived Victimization Variables on Subjective Well-Being Dimensions

	Direct	Indirect	Total Effect (Indirect + Direct Effect)				
Variables	Effect [a]	Effect [a]	Coef. [a]	OR	Std. Err.	*z*	*p > |z|*
Domestic violence							
Total on Cognitive well-being	-1.2467***	-0.0523	-1.2990***	0.2728	0.1721	-7.55	0.000
Total on Affective balance	-0.9908***	-0.0427	-1.0335***	0.3557	0.2357	-4.38	0.000
Total of Domestic violence	.	-0.0950	-2.3325***	0.0970	0.3724	-6.26	0.000

Community violence							
Total on Cognitive well-being	-0.9381***	0.1726***	-0.7655***	0.4651	0.1125	-6.80	0.000
Total on Affective balance	-1.0999***	0.1163***	-0.9836***	0.3740	0.0879	-13.97	0.000
Total of Community violence	.	0.2889***	-1.9930***	0.1362	0.1472	-13.54	0.000
Structural violence							
Total on Cognitive well-being	-0.9351***	0.1477***	-0.7873***	0.4550	0.0976	-8.07	0.000
Total on Affective balance	-1.3438***	0.1068***	-1.2370***	0.2902	0.0864	-14.32	0.000
Total of Structural violence	.	0.2545***	-2.0243***	0.1320	0.1546	-13.10	0.000

Note. a) Unstandardized coefficient. Author's elaboration

*) $p<0.05$, **) $p<0.01$, ***) $p<0.001$, .) not available

As noted in Table 39, all coefficients were statistically significant and negative ($p<0.001$). Besides, it is possible to observe that domestic violence, despite it had a significant direct influence on cognitive well-being and affective balance, it did not report significant indirect influence.

Community violence and structural violence reported similar results. In both variables, direct effects on cognitive well-being and affective balance were greater than total effects, suggesting a positive influence of the cultural participation variables as mediators in the relationship. In other words, the presence of cultural participation lessened the negative effects of the victimization experiences on subjective well-being.

Chapter V: Discussion

This study set out to explore the influence of cultural participation on the relationship between self-perceived victimization and subjective well-being in Mexico. The particular associations between the three main variables has been also examined and discussed.

Next sections summarize how this research moves forward the existent body of knowledge. In the first part, the results will be discussed in the light of the extant literature and the theoretical premises. After, it will be explored the implications of these comparisons as well as future research lines in the field. Finally, limitations and conclusions in this research will be identified.

The Influence of Cultural Participation

As previous research suggests, participation in cultural and artistic activities may lessen the negative effects of experiences of victimization on the subjective well-being of individuals, in comparison to those who do not participate (see, e.g., Shuman et al., 2020). Statistical findings along with the proposed theoretical framework support the idea that victims tend to rely on several strategies to manage stressful and traumatic events (see, e.g., Averdijk, 2011). These strategies point to culture and arts-related activities as components of cognitive and emotional mechanisms towards the restoration of the personal subjective well-being. In the case of Mexico, given the context of violence in the last decade (see, e.g., Vázquez, 2018), these issues are particularly relevant.

Experiences of victimization elicit a vast array of emotions that eventually lead to an increase in pro-social behaviors and other forms of individual and collective participation, such as those on cultural and artistic activities (see, e.g., Bateson, 2012;

Dorff, 2017; Nussio, 2019; Oosterhoff et al., 2018). Although the potential influence of self-perceived victimization on cultural participation is scarcely supported in previous research (see, e.g., Reyes-Martínez et al., 2020), it could open to new directions and research lines in the understanding of victimization episodes, as well as in the solutions of the negative effects of these experiences.

In sum, several categories or dimensions of cultural participation may influence on the effects of victimization on the subjective well-being of the Mexicans. But, how may this happen? In the following subsections, two possible answers to this question are reviewed, along with some theoretical propositions relevant to the case.

The Role of Cultural Participation as a Moderator of Victimization

In previous research, it has been insinuated an influence of some types of cultural participation on the effects of victimization (see, e.g., Bustamante, 2017; Gaitán & Segura, 2017), most of them associated with the attendance, engagement, and consumption of artistic and cultural activities. However, this influence, at the current knowledge, has not been fully evidenced or even explained. In the analysis it has been possible to observe a differentiated impact of some cultural participation variables on the paths between self-perceived victimization and cognitive well-being and affective balance. Indeed, only the following interactions were statistically significant in the analysis: (a) engagement and domestic violence, (b) consumption and community violence, and (c) attendance and structural violence. One additional interaction was only statistically significant in the case of affective balance: attendance and domestic violence.

These results suggest that all dimensions of cultural participation (i.e., attendance, engagement, and consumption) may moderate on the effects of specific types of violence

towards distinctive subjective well-being dimensions. In previous research, cultural and arts-related activities have been evidenced to help as restitution methods for victims (Gaitán & Segura, 2017) due to its capacity to foster emotional reactions (Glover, 1999; Marín & Bagan, 2014) or promote communication skills (Mikhaylovsky et al., 2019). Other scholars have suggested, in contexts of violence, a positive effect of cultural participation on mental health, personal identity and integrity, and constructive thoughts and feelings (Bustamante, 2017; Castro, 2016; Moreno, 2016).

However, despite this valuable role of cultural participation on the restitution of the well-being of victims, its position as a moderator of violence has been scarcely studied. Research in the field has mostly pointed towards the role of cultural and arts-related activities as a mediator (i.e., as a consequence or tool for victimization), than as an influencing phenomenon, independent from violence (see, e.g., Castro, 2016; Cely-Ávila, 2019; Shuman et al., 2020).

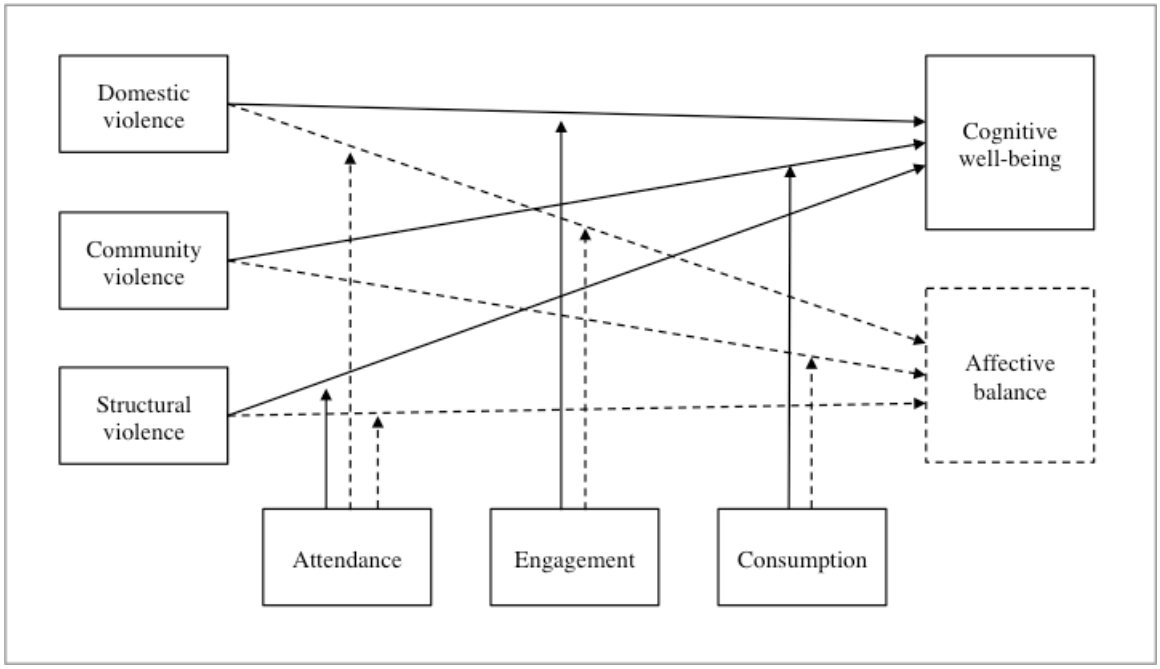
In addition, as it is mostly supported by the literature in the field, statistical associations reported a positive direction. Nevertheless, a negative effect –i.e., the interaction between attendance and domestic violence towards affective balance– also emerged in these findings. Both positions are coherent with previous research. According to some scholars, cultural participation may bring mixed effects on subjective well-being when differentiated dimensions are analyzed (see, e.g., Daykin et al., 2008; Daykin et al., 2018). It means, cultural and artistic activities can positively and negatively contribute on general well-being (Hampshire & Matthijsse, 2010). Only to a few researchers, some cultural activities may lead to negative outcomes (e.g., sadness or psychological stress) on subjective well-being (Biddle & Crawford, 2017; Dockery, 2011). In regards to

findings, they insinuate cultural attendance activities (i.e., a more passive form of participation) may worsen the impact of domestic violence on the affective balance dimension of some individuals. Conceivably, this may occur because these victims confront with traumatic or disturbing narratives, employ arts as mediums to canalize painful experiences (Biddle & Crawford, 2017; Dockery, 2011), or use maladaptive coping processes (Zhang & Noels, 2013).

It is possible to represent the role of cultural participation dimensions as moderators for the relationship between self-perceived victimization and subjective well-being. Figure 12 illustrates a summary of the previous discussion. There, it is showed the associations where cultural participation categories may potentially influence on.

Figure 12

Model of Cultural Participation as a Moderator of the Effects of Self-perceived Victimization



Note. Dotted lines indicate the interactions related to affective balance. Author's elaboration

Cultural Participation as a Mediator of the Effects of Victimization

In addition to exert an influence as a moderator of victimization, some cultural participation activities may play the role of mediators in the relationship between some expressions of self-perceived victimization and cognitive well-being and affective balance.

Despite in current research there is not a distinction between the different effects of victimization on subjective well-being, in findings, it was possible to evidence that community and structural violence results pinpoint to a potential mediation effect. In the case of domestic violence, the null indirect influence on the subjective well-being dimensions proposes an opposite discussion. More specific, the simple regression analysis between (a) domestic violence and attendance and (b) domestic violence and consumption suggests the lack of indirect effects. Nevertheless, to some scholars, this is not always an indicator of the absence of mediation (MacKinnon, Fairchild, & Fritz, 2007). Thus, other steps were required to confirm or discard this last situation (e.g., a Sobel's test).

At the end, analysis showed an indirect and positive effect of community violence and structural violence on cognitive well-being via cultural attendance, engagement, and consumption. It was also observed an indirect and positive result of community violence and structural violence to affective balance via attendance and consumption, but not via engagement. Results also exposed that domestic violence did not have indirect scores

with cognitive well-being and affective balance via the cultural attendance, engagement, or consumption variables.

Unlike current research in the field, these results indicate distinctive outcomes in the role of the cultural participation as mediator of the relationship between self-perceived victimization and subjective well-being dimensions. In literature, victimization has been evidenced to have a negative influence on subjective well-being (Cordeiro et al., 2020), life satisfaction (Hanslmaier et al., 2016; Martínez-Ferrer et al., 2016), and positive emotions (Di Tella et al., 2008). However, it has also been identified that effects from victimization could be shaped by the type of experience (Cruz, 1999; Graham & Chaparro, 2011) and by other aspects, such as the belonging to vulnerable groups (e.g., according to age, gender or race) (see, e.g., Frieze et al., 2020; Echeburúa & Corral, 2007). It means it is possible that dissimilar victimization events could lead to unique outcomes depending on other moderating factors, such as the participation in cultural and artistic activities.

For instance, domestic violence, an intimate experience, may produce null results in the effects of cultural participation because it is an experience that occurs inside the most familiar boundaries of individuals (in comparison to community and structural violence). However, existent literature does not present evidence of this differentiated outcome. Indeed, despite the extensive research concerning intimate violence, the underlying mechanisms that motivate domestic violence and behaviors of victims has been scarcely investigated, and thus, they are not fully understood (Shackelford & Hansen, 2014). To some scholars, domestic violence victims (usually women), rely more on formal or informal support networks or self-help groups to get support. These

strategies allow victims to restore social bonds or create new ones. Furthermore, they would favor distancing from the aggressor, as they would attack the root of the problem (Miracco et al., 2010). In the same way as with the moderation effect, in mediation, victims of domestic violence may employ maladaptive strategies such as avoidance, consent, and isolation (Molina & Moreno, 2015) that may lead to the null use of alternative coping tools, such as the artistic and cultural activities. Findings here may add evidence to further research on the topic.

Besides, results from the total effect of the self-perceived victimization variables on the subjective well-being dimensions support the idea that cultural attendance, engagement, and consumption may lessen the deleterious effects of community and structural violence on cognitive well-being and affective balance (see Table 39, p. 143). It is not the situation of domestic violence; thus, it is not possible to state that the benefits of cultural participation activities apply in all situations or experiences of victimization. Similarly, it is important to observe that structural violence here is represented by items that ask for experiences across lifetime, in comparison to experiences in the last year as it is the case with items composing the community violence dimension. This situation adds another layer of complexity, where time and permanent violence may create different conditions towards restoration of well-being. As observed, more research it is need to a better understanding of these nuances.

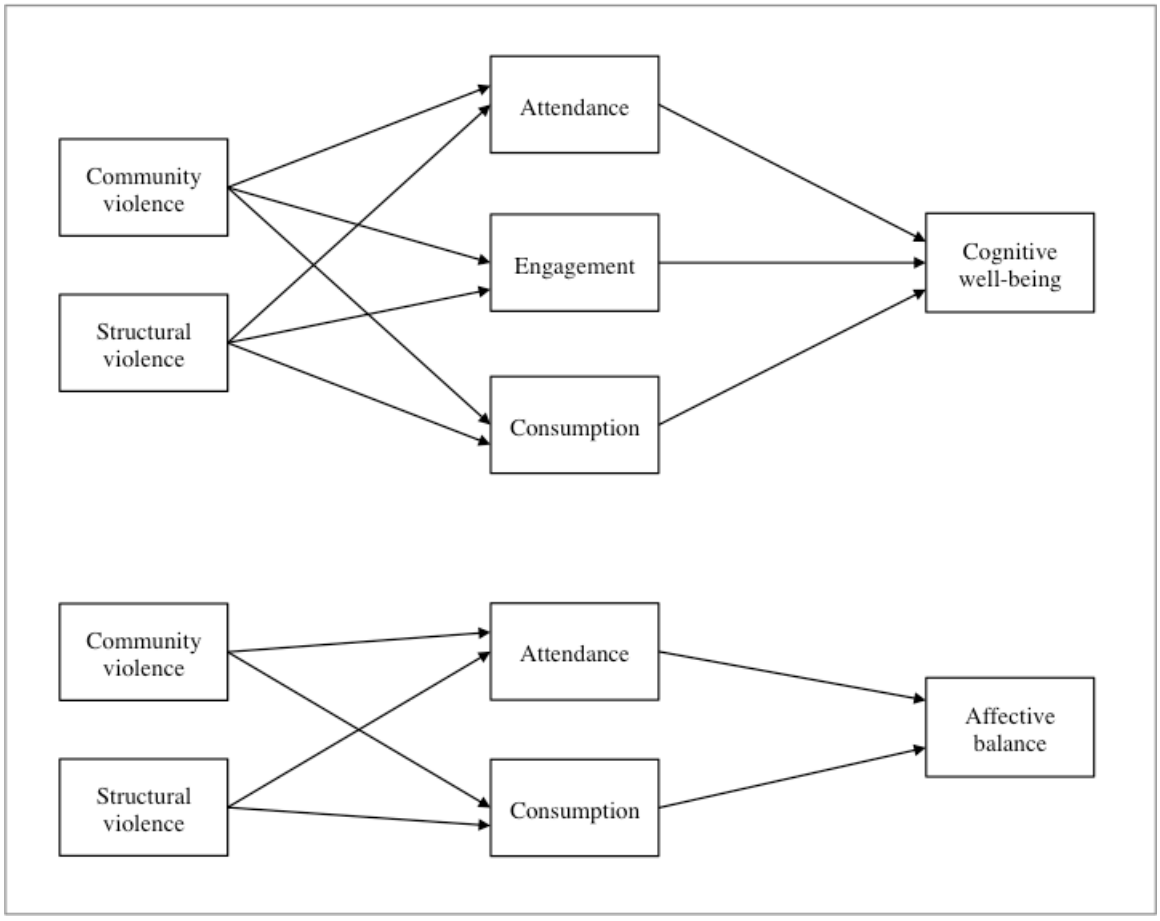
Previous research does not deepen in these issues as most studies in the field usually focus on the effects of specific experiences of victimization (see, e.g., Cely-Ávila, 2019) or present evidence based on broader experiences, such as general trauma (Shuman et al., 2020).

To most scholars, victims employ several cultural and arts-related activities to build recovery strategies (Glover, 1999; Shuman et al., 2020), as well as self-express, identify complex emotions, develop coping skills, and restore self-stem and trust in community (see, e.g., Abu Sway et al., 2005; Al-Natour, 2013; Pifalo, 2009; Van Soest & Prigoff, 1997). In any case, the most observed role of cultural participation activities points to as a mediator between victimization and well-being or as a consequence of victimization. Indeed, despite victimization is not a total determinant of changes in routines, it has been evidenced it can lead to modifications in the behaviors of victims. These behaviors and activities are undertaken in order to struggle with traumatic or stressful events (Averdijk, 2011), as it may happen in the current study.

Finally, Figure 13 depicts a model of the role of the cultural participation indexes as mediators between self-perceived victimization variables and the subjective well-being dimensions. As observed, domestic violence and cultural engagement do not participate in some of these associations; thus, they were not included.

Figure 13

Model of Cultural Participation as a Mediator Between Self-perceived Victimization Categories and the Subjective Well-Being Dimensions



Note. In the upper section, it is represented the relationship with cognitive well-being; and in the lower section is showed the association with affective balance. Author's elaboration

Beyond Empirical Evidence: What Does Theory Propose?

The role of cultural participation as moderator and mediator of self-perceived victimization can be mostly informed by the coping theories. The main proposition from this set of approaches indicates that after victimization (i.e., stressful and traumatic experiences), victims employ several strategies to restore their well-being (i.e., subjective well-being) (Green et al., 2010). These strategies, or coping strategies, refer to efforts or

psychosocial adaptations to manage external and internal demands, where individuals invest several personal and social resources (Green et al., 2010).

Analogous to other studies, in this one is argued that cultural attendance, engagement, and consumption may operate as components of coping strategies after the victimization event (see, e.g., Nussio, 2019). In this vein, after being exposed to community and structural violence, but not to domestic violence, victims may rely on cultural and arts-related activities that eventually diminish the negative effects on cognitive well-being and affective balance.

Previous research suggests why there are dissimilarities between several forms of victimization and cultural activities. In the coping theories, individuals employ solutions according to how they appraise events and the availability of personal and social resources (Zimmer-Gembeck & Skinner, 2016). This idea could explain the reasons some individuals undertook different strategies and experienced different effects (Frieze et al., 2020). It follows that some persons participated in cultural activities, while others not, because they appraised stressful and violent situations in different ways. Furthermore, in some cases, cultural participation led to an increasing or diminishing of the probability of a better subjective well-being depending on the aforementioned resources (see, e.g., Frieze et al., 2020; Zimmer-Gembeck & Skinner, 2016).

In this analysis, cultural participation has the potential to be an effective coping strategy in the victims of community and structural violence. This idea also reinforces propositions by the social contract theory, where breaches in the protection provided by institutions and state elicit emotions of anger and discontent, and thus, more participatory individuals and communities (see, e.g., Armesto, 2019; Bateson, 2012; Oosterhoff et al.,

2018). In this vein, according to definitions, community and structural violence could be conceived as violations of social agreements, too (see, e.g., Abramchayev, 2004; Oosterhoff et al., 2018).

In some way, prior research supports the idea of domestic violence being not related to cultural participation. To some scholars, victims of intimate and partnership violence rely more on religion-based strategies (Gillum et al., 2016); self-control and inhibition (Puente-Martínez et al., 2016); social coping and institutional support (Mahapatro & Singh, 2019); and avoidance-oriented strategies (Lepistö et al., 2010) to deal with victimization effects, rather than using other coping strategies, such as the emotion-focused approaches. This propensity to the utilization of specific types of strategies, beyond cultural participation activities, supports findings here.

Bearing that in mind, cultural and artistic activities may work mostly as emotion coping strategies (Nussio, 2019). In them, individuals manage emotions or regulate the emotional distress (Green et al., 2010). Cultural participation activities can be grouped along with strategies such as distraction or the redefinition of the meaning of traumatic events (see, e.g., Folkman & Moskowitz, 2004; Frieze et al., 2020). To other scholars, cultural and arts-related activities may be accounted within avoidance-oriented strategies, those where individuals make efforts to avoid the stress source or situation (Green et al., 2010). In addition, cultural participation may be part of problem-focused strategies (Nussio, 2019), where individuals make cognitive efforts and rationalization of problems (Green et al., 2010). It is important to observe that, despite the orientation, most of these strategies are considered to be affective (i.e., they lead to a better outcome) in dealing

with victimization. However, as noted, maladaptation may occur depending on other individual and social assets (see, e.g., Zimmer-Gembeck & Skinner, 2016).

In sum, as preceding researches suggest, propositions and concepts in the set of coping theories are coherent with the proposed theoretical model (see, Theoretical Model Section, above, p. 92). Coping theories can be helpful informing the positive influence of cultural participation on the subjective well-being of those individuals who has experienced community and structural violence. In conceptual terms, cultural participation can be accounted as a coping strategy that mediates and moderates the relationship between self-perceived victimization and subjective well-being.

Finally, although in these results it is not possible to compare the magnitude of the effects due to statistical limitations (see Limitations, below), it is conceivable, from a theoretical point of view, that the mediation effects of cultural participation are more relevant or supported than moderation effects.

The Associations Between the Three Main Concepts

The Relationship of Cultural Participation and Subjective Well-Being

As previous research suggests, cultural participation is positively associated with subjective well-being (see, e.g., Daykin, 2020). In specific, in the case of Mexicans, attendance, engagement, and consumption can be considered potential contributors of cognitive well-being; whereas, only attendance and consumption can be related to affective balance.

More specific, results are coherent with the most central positions in the literature. To most scholars, cultural participation has been evidenced to produce a positive impact on subjective well-being (Beck et al., 2000; Daykin et al., 2018; Toepoel, 2011; Blessi et

al., 2016; Mundet et al., 2017). To other researchers, cultural participation could bring ambivalent effects on specific dimensions of subjective well-being. It means some types of cultural activities can report statistically significant coefficients, but others not (Daykin et al., 2018; Daykin et al., 2008); or even, they can present negative scores (Hampshire & Matthijsse, 2010).

A suitable explanation for these outcomes lies in the activity theory. According to it, individuals who participate in activities are likely to report higher rates of psychological well-being, subjective well-being, or life satisfaction (Joung & Miller, 2007). It occurs because, faced with new situations and contexts, individuals adjust and change its roles and behaviors. These modified routines help to preserve an integral self-concept, leading to well-being and life satisfaction (Joung & Miller, 2007).

In the activity theory, cultural attendance, engagement, and consumption can be accounted as non-routine patterns of action (Lemon et al., 1972) that potentially lead to cognitive well-being and affective balance. In specific, they could be categorized as formal, informal, or social activities, but more precisely, as leisure. Leisure indicates those hobbies or activities performed for the individual's own sake (Herzog et al., 1998). In prior research, leisure, which encompasses informal and solitary activities, has been positively associated with life satisfaction. Nevertheless, the null result of engagement (a more active participation) on the affective balance (positive and negative emotions), suggests that cultural activities that require high levels of involvement do not necessarily affect more transitory states of well-being[18].

[18] In literature, affective balance is usually categorized as a more transitory state of well-being, in comparison to cognitive well-being, which is considered to be more stable and reflective (INEGI, n.d.-b).

As researchers have noted, these differentiated effects of cultural attendance, engagement, and consumption may indicate the presence of moderators such as the frequency or intensity of the activities, type of activity, life-style, age, gender, and companionship (see, e.g., Rodriguez et al., 2008). Although the influence of these factors were not assessed in the current research, they provide future directions for a theory of cultural impact, as well as a better understanding of the role of cultural participation on the subjective well-being in the Mexican context.

In sum, in concordance with what empirical and theoretical premises suggest, it could be proposed that cultural participation improves the probability of better cognitive well-being and affective balance (i.e., subjective well-being dimensions) in the Mexican population.

The Impact of Self-Perceived Victimization on Subjective Well-Being

Similar to previous studies, analysis showed a significant and negative relationship between domestic violence, community violence, and structural violence, and cognitive well-being and affective balance. It suggests that self-perceived victimization diminishes the probability of better subjective well-being.

To scholars, victimization has been evidenced to bring negative impacts on several satisfaction domains, life-satisfaction, subjective well-being, and positive emotions (Cordeiro et al., 2020; Graham & Chaparro, 2011; Hanslmaier et al., 2016; Hanslmaier et al., 2016; Hanslmaier et al., 2016; Di Tella et al., 2008), as well as positive effects on negative emotions (Di Tella et al., 2008). The psychological adaptation theories are a helpful set of approaches to inform this relationship. Under this

perspective, adaptation is the capacity of adjustment and acceptance as well as the process of recuperation after a setback (Heyink, 2016).

Adaptation involves four steps: 1) experience of unusual events, 2) emotional reaction to these events, 3) attempt to explain these events, and 4) adaptation to the events (Wilson & Gilbert, 2008). In this research, it was possible to account for the inputs and outputs of the process (i.e., steps 1 and 4); thus, it is only feasible to infer how individuals adapted to the reported experiences of victimization. For instance, it is viable, given the capacity of cultural participation as catalyst of emotions (see, e.g., Heyink, 2016), that most individuals relied on shifting intrapsychic or cognitive reconstruction strategies to elaborate their own process. Future-time perception strategy relies more on hope and optimistic thoughts that are not totally alien to cultural participation. However, phrasing of items in the questionnaire is more relatable to present and past oriented-action than to hypothetical scenarios (see, e.g., INEGI, n.d.-b).

Besides, prior research identifies adaptation in victimization experiences in two ways: a) it may bring the lack of negative effects on the well-being of victims, or b) it can contribute in the transformation of the perception of stressful situations (Hanslmaier et al., 2016; Janssen et al., 2020). In other words, after a while, individuals can adapt (or not) in an easy way to some circumstances than to others (Wilson & Gilbert, 2008). But this mostly depends on the type of victimization (see, e.g., (Cruz, 1999; Graham & Chaparro, 2011; Janssen et al., 2020). Thus, given results, it is possible to suppose a poor or incomplete adaptive process from the victimization experiences explored here. This may occur because of several moderators not observed, such as the social context, time

from the experience, previous level of well-being, individual's expectations, mental health situation, or personality (Heyink, 2016).

In sum, following extant literature and empirical evidence, it is feasible to support that domestic violence, community violence, and structural violence (i.e., self-perceived victimization variables) may reduce the probability of higher cognitive well-being and affective balance (i.e., subjective well-being dimensions) in Mexicans.

The Influence of Self-Perceived Victimization on Cultural Participation

In a similar way as the few preceding research, results reveal a positive relationship between some of the self-perceived victimization variables (community violence and structural violence) and the cultural participation indicators (attendance, engagement, and consumption). Contrary, domestic violence did not show a statistical association with cultural participation. In other words, in general, those who have reported experiences of victimization had a higher probability of participating in cultural and artistic activities.

Although this relationship has been scarcely explored in the field, some scholars provide hints towards these outcomes. For instance, cultural and arts-related activities have been described as a recovery strategy after stressful and traumatic events (Glover, 1999; Shuman et al., 2020). Victims also participate in cultural and artistic activities to resist against state, social structures, and injustice (Gaitán & Segura, 2017; Jauk, 2013); or as a mechanism of denounce and protest (Sierra, 2014; Loumeau-May et al., 2014). In addition, cultural participation fosters a critical visibility of structures of violence (Martínez, 2013) as well as promotion of participatory citizenship (Castro, 2016).

To other scholars, victimization can also bring to individuals a potential increment in pro-social behaviors, such as political participation, civic engagement (Bateson, 2012; Blattman, 2009; Dorff, 2017; Gilligan et al., 2011; Oosterhoff et al., 2018; Page, 2018; Voors et al., 2012), and even, participation in cultural and artistic activities (Jauk, 2013; Reyes-Martínez et al., 2020).

A potential explanation for these behaviors may lie on the social contract theory. It has been helpful explaining political behaviors and other pro-social conducts of victims of crime (Oosterhoff et al., 2018) and disenfranchised populations (Wray-Lake et al., 2018). According to theorists, individuals interchange freedoms with the pursuit that political institutions protect them and respect liberties, rights, social justice, and fairness (Oosterhoff et al., 2018). Violence and victimization represent a breach in this agreement, leading to discontent and anger (Bateson, 2012) as well as criticism towards government (Oosterhoff et al., 2018). To fulfill the violation of the social contract, victims may feel compelled to participate and engage more in political, social, and civic life (Oosterhoff et al., 2018) and community (Armesto, 2019).

Under the view of the propositions of the social contract theory, it can be suggested that community violence and structural violence (experiences outside the home) could lead to changes in the behaviors of those who reported themselves as victims (see, e.g., Armesto, 2019; Oosterhoff et al., 2018). In those individuals, anger or fear could conduct to attend, engage, or consume more cultural or artistic activities, as part of conscious or unconscious strategies to restore their well-being. In the case of domestic violence, a more intimate form of victimization experience, findings could not support their influence into a higher occurrence of cultural participation. This situation

suggests a distinctive nature of this type of violence, beyond the breach-of-the-social-agreement explanation, and therefore, with a potential different treatment or solution.

In sum, according to some parallelisms in previous research, it can be stated that those Mexicans who had been victims of community and structural violence (i.e., self-perceived victimization variables), but not of domestic violence, potentially increased their probability of cultural attendance, engagement, and consumption (i.e., cultural participation indicators). It may occur as a result of a loss of confidence in the prerogatives of the State.

Features of Subjective Well-being, Cultural Participation, and Victimization

Considering previous research, it is central to discuss other findings, which may be fundamental in the advancement of concepts and theoretical development of the different fields addressed by this study (e.g., social work, social welfare, cultural policies). Thus, next subsections present some of the most relevant.

The Subjective Well-Being Dimensions

In regards to the subjective well-being concept, at the first moment, analysis suggested the existence of only one dimension that encompasses life satisfaction, happiness, positive emotions, and negative emotions. However, this unique dimension is scarcely supported by previous studies. Most researchers support the existence of two or more differentiated dimensions of subjective well-being (see, e.g., Angner, 2010; Jovanovic, 2011; Lucas, Diener, & Suh, 1996; OECD, 2011). These two dimensions are usually termed as cognitive well-being and affective balance (see, e.g., Table 5, p. 39).

Indeed, subsequent analysis confirmed the two-dimension model. In it, life satisfaction and happiness were statistically related to cognitive well-being; whereas,

positive emotions and negative emotions were statistical associated with affective balance. In all cases, observed variables performed in the hypothesized way, according to the literature (see, e.g., Angner, 2010; Jovanovic, 2011; Lucas, Diener, & Suh, 1996; OECD, 2011; Stiglitz et al., 2009; Martinez-Martinez, et al., 2018). It means, life satisfaction, happiness, and positive emotions relate positively with the latent variable, while negative emotions negatively relate with affective balance.

Finally, as extant research indicates, results showed an association between cognitive well-being and affective balance, which indicates an underlying relationship and thus, the potential construction of a latent variable of superior order.

Cultural Participation Dimensions

Despite the lack of an evidenced structure or model of cultural participation, results were coherent with literature and theoretical premises in the field (see, e.g., ESSnet-CULTURE, 2012; McCarthy & Jinnett, 2001; NEA, 2009; UNESCO, 2009). All selected indicators showed an association with the attendance, engagement, and consumption dimensions, some of the most mentioned measurements of cultural participation. The information dimension, also referred in the literature, was not measured because it was not present in 2012 BIARE.

In future research, these findings may provide empirical evidence towards the construction of a model of cultural participation.

Self-Perceived Victimization Dimensions

Results confirmed the proposed three-dimension model composed by domestic violence, community violence, and structural violence.

Similar to previous studies, these measurements have been described in the

literature, despite they are not integrated in a unique empirical structure but most as theoretical categories (see, e.g., American Academy of Pediatrics, 2020; Barocas et al., 2016; Jiménez, 2018; Schloerb, 2018).

Comparably with the cultural participation construct, these findings could provide empirical evidence towards the building of more specific and sound theoretical models of victimization and its causes.

Implications

From previous discussion arise several relevant implications at the scholarship, public-policy, and practice level.

At the scholarship level, this research highlights the positive effect of cultural and artistic activities in the subjective well-being of those who has been victims of crime. Despite the limitations to affirm causality, results reinforce other studies in the field, where cultural participation has been referred as a central tool in the restoration of well-being.

In addition, it was observed that victimization might bring alternative effects than those usually documented in the literature. Pro-social behaviors and participation in cultural and artistic activities need to be accounted as part of the repertoire of actions that individuals perform after experiencing victimization. However, not all experiences of victimization (e.g., domestic violence) reported the same reactions from victims, which lead to continue exploring specific types of victimization and the distinctive strategies that victims employ. Besides, not all types of cultural and artistic activities or expressions are covered in the analysis (particularly those related to non-hegemonic groups), which suggests an important research line to be explored in future studies.

In regards to theory, findings may provide evidence towards a theory of cultural impact that is still a pending issue in the field (Galloway et al., 2006; Galloway, 2009). Also, it is central to highlight the usefulness of the coping theories, the psychological approaches, the activity theory, and the social contract theory in the comprehension of victimization, its mechanisms, and potential solutions. These theoretical frameworks helped guide the analysis, and they may continue being fundamental for future discussions in the field of victims and victimization.

With regards to future research, results of this study point to the need to improve the measurement of the main concepts here. It is central to avoid overgeneralization and evaluate these concepts in their disaggregated dimensions or components, considering they are heterogeneous and multidimensional structures. It is also important the understanding of the distinctive effects of several forms of victimization, as well as the differentiated outcomes on subjective well-being and cultural participation. Therefore, in future investigations, it would be recommended to measure them from their separate dimensions.

Regarding implications at the public-policy level, findings from this research could provide policymakers with guidance towards the design and implementation of policies in the attention of victims as well as in the integration of more holistic solutions to these individuals. In Mexico, several laws and institutions have been created to facilitate reparation of victims of crime and thus, could hopefully be influenced with this evidence (e.g., 2013 General Law of Victims, 2020-2024 Institutional Program of the Executive Commission for Attention to Victims, and Províctima, among others). Cultural activities have scarcely taken part as relevant components of these policies and laws (see,

e.g., Gobierno del Estado de Guerrero, 2015; SEGOB, 2015). This situation along with the lack of evaluation have arisen severe criticism in the formulation of policies related to public security and victims (Ayala & López, 2016; México Evalúa, n.d.).

Policymakers need information to argument designs and decisions of public policies. In this vein, this research highlights the importance of the production of information in the topic. The scarcity of datasets and surveys addressing these central issues for the Mexicans' lives indicates the need for more reliable and valid studies and data.

At the practice level, and thus to practitioners, cultural participation may be useful as a tool for individual and social transformation, promotion of citizenship, and democracy building. In this research, it has been observed the role of cultural and arts-related activities as coping mechanisms of victims of crime. Integral cultural policies must observe this to make cultural activities and arts more accessible for the general population, and more specific, for victims. To practitioners –i.e., social workers and cultural promoters, findings from this research can provide arguments to demand infrastructure and support to the attention of cultural needs, more in contexts where community and structural violence is prevalent. In regards to domestic violence, victims may need more personalized approaches (e.g., therapy, support networks, spiritual assistance) in order to cope with it, rather than more community-based approaches and structural participation activities, as is the case for other experiences of victimization.

In addition, evidence from this research may be important in the development of programs and interventions in the field. Laws such as the 2017 General Law of Culture

and Cultural Rights may eventually include innovations in cultural management and practice, where victims may play a relevant role.

In sum, this research is pertinent because it reveals alternative effects of victimization on individuals, as well as it provides potential solutions towards a better subjective well-being of victims. To investigation, this study opens a new research line regarding victimization and cultural participation, and gives new insights in the treatment of the effects of victimization, since the perspective and benefits of cultural and artistic activities.

Conclusions

The study set out to explore the relationship and potential influence of cultural participation on the subjective well-being of those individuals that have experienced victimization, in the context of Mexico. It was guided by interest in understanding alternative solutions for the restoration of the well-being of victims. More specifically, it was central to know how cultural and artistic activities may be useful as tools for coping and adaptation of several types of stressful and traumatic experiences known as victimization.

In this research, it was possible to answer the main research question (Research Question 1) and support the central hypothesized relationship (Hypothesis 1). It means, it was identified an overall positive influence of the cultural participation activities on the subjective well-being of victims, because, for those who reported higher levels of cultural participation, the probability of subjective well-being were higher. Cultural participation, according to results, could have an influence both as a moderator and mediator of the relationship between some types of self-perceived victimization and the subjective well-

being dimensions. These relationships can be informed by the set of coping theories. Main proposition in the theory –after victimization, individuals employ strategies to restore well-being– is coherent with the proposed associations.

Concerning secondary questions and hypotheses, findings also respond and support them. In the case of Research Question 1a and Hypothesis 1a, results suggest that individuals who participated more in cultural and artistic activities reported better levels of subjective well-being. This relationship relates to the main proposition in the activity theory, where those individuals who participate more in leisure actions are more prone to report a better subjective well-being.

Similarly, in regards to Research Question 1b, it was possible to observe that self-perceived victimization lessened the probability of a higher subjective well-being, which supports Hypothesis 1b. The relationship could be informed by the psychological adaptation theory, where individuals potentially adapt to stressful and traumatic situations according to the strategies they employ.

To answer Research Question 1c, it was hypothesized (Hypothesis 1c) that those who have been victims participated more in cultural and artistic activities. According to the proposition in the social contract theory, victimization leads to discontent and anger as well as several strategies (e.g., participation in social and civic life, and cultural participation) to get emotional support and access to justice and good governance. It means the social contract theory could be helpful to inform the observed relationship in Hypothesis 1c.

Bearing all this in mind, it is possible to conclude that all these relationships reinforce the idea that individuals potentially coped and adapted to stressful and traumatic

situations via the cultural participation activities. It has parallelisms to propositions in the coping, adaptation, activity, and social contract theories, indicating a critical use of these theoretical frameworks in the responses towards victimization.

It is also possible to conclude that results show most of the expected effects. Namely, most cultural participation variables displayed the proposed effects on the subjective well-being of victims. In other words, they are consistent with most references in the literature. However, considering several aspects of the proposed theoretical model have not been explored before, some unexpected findings arose from this study: a) the null indirect effect of domestic violence via cultural attendance, engagement, and consumption to both cognitive well-being and affective balance; and b) the lack of a mediation effect of cultural engagement to affective balance. These findings are not so surprising because, according to theory, together, subjective well-being, cultural participation, and victimization can be moderated by other factors that were not included in the analysis. As observed, these moderating factors could explain the distinctive outcomes here.

In regards to repercussions, findings may lead to important implications to the development of theory and research, to public policy, and practice. The sum of them may follow to more informed public policies in public security, attention to victims, and cultural participation. It will also provide practitioners with evidence towards the use of cultural and artistic activities in the pursuit of the well-being of the general population, but mostly of those who have been victims of crime. Finally, findings will be helpful in the development of sound theoretical models and methodologies in the field of Victimology. Hopefully, new research lines may be established from this investigation.

Finally, some recommendations emerge from the study. First, considering the impact of victimization and the context of violence in Mexico, accessibility to cultural services should be mandatory, as well as the fulfillment of the access of cultural services to every population group. Second, it is strongly recommended the inclusion of victimization and cultural participation topics in surveys or studies associated with well-being and subjective well-being. Otherwise, gaps in the field concerning the effects and solutions of victimization will continue. And third, as noted, future research will need to take into account the separate and distinctive effects of every type of victimization, under their own circumstances, and the outcomes on the different subjective well-being dimensions. Alike, the effects of arts and culture in individuals cannot be considered as monolithic constructs. Researchers must include all these observations towards more effective and accurate solutions to victims and experiences of victimization in Mexico.

Limitations

Some limitations of the research need to be taken into account for the interpretation, discussion, and conclusion of the findings presented here.

A major limitation of this research is the cross-sectional nature of the survey, which does not allow establishing causal relationship between the variables. Although findings may add evidence to the potential role of self-perceived victimization as a predictor of subjective well-being and cultural participation, the survey design does not allow to make deeper inferences. Other statistical approaches (e.g., longitudinal analysis or experimental studies) would be necessary to confirm the causal pathways among subjective well-being, cultural participation, and victimization.

In addition, since this is a secondary data analysis, other categories of cultural participation such as community celebrations, heritage, traditions, or use of language are not available. Besides, other types of victimization, such as those related to secondary or contextual victimization, are absent in the survey. Unfortunately, in Mexico, a few datasets provides measures of subjective well-being. Among them, only the 2012 BIARE includes variables associated with victimization and cultural participation, at the same time. A tailored questionnaire or primary data may help to solution this situation.

A relatable limitation is the paradigmatic, theoretical, and political view of national surveys. Most of them rely on dominant perspectives of culture and cultural participation, mostly in the attendance and consumption dimensions. These frames of reference are beyond popular cultures, subcultures, countercultures, or resistance movements that correspond to ways-of -life of less-dominant or disenfranchised groups and minorities.

A final limitation is related to the levels of measurement of the available variables in the dataset. Most of the items are nominal, which limits the use of some statistical calculations. For instance, using GSEM does not allow calculating standardized coefficients, thus limiting interpretation. Other technical aspect of these nominal variables is that they cannot be properly analyzed using tests based on normal distribution (such as factorial analysis), which does not permit to make generalizations. It means findings and statements in this research only apply to the specific individuals in the sample.

References

Abramchayev, L. (2004). A social contract theory argument for the state's duty to protect from private violence. *St. John's Journal of Legal Commentary , 18* (3), 849.

Adams, J. (2018). Using visual methods in human rights research. *Journal of Human Rights , 17* (5), 674-684, DOI: 10.1080/14754835.2018.1517039.

AECID. (2009). *Cómo evaluar proyectos de Cultura para el Desarrollo, una aproximación metodológica a la construcción de indicadores.* Ministerio de Asuntos Exteriores y de Cooperación, Agencia Española de Cooperación Internacional para el Desarrollo. Madrid: Artes Gráficas Palermo, S.L.

Ager, A. (2002). 'Quality of Life' Assessment in Critical Context. *Journal of Applied Research in Intellectual Disabilities , 15* (4), 369-376.

Aguado, L., & Palma, L. (2015). Factores que limitan la participación cultural. Una mirada desde la economía de la cultura. *Revista de Ciencias Sociales* , 58-71.

Al-Natour, M. (2013). Nation, gender, and identity: Children in the Syrian revolution 2011. *Journal of International Women's Studies , 14* (5), 28-49.

Allain, G. (2011). An art-based healing process: the Aurukun Creative Livelihoods Project at the Wik and Kugu Arts and Craft Centre. *Australasian Psychiatry , 19* (S1), S42–S44, doi:10.3109/10398562.2011.582772.

American Academy of Pediatrics. (2020). *Types of Violence and Prevalence*. Recuperado el 4 de 10 de 2020, de The Resilience Project: https://www.aap.org/en-us/advocacy-and-policy/aap-health-initiatives/resilience/Pages/Types-of-Violence-and-Prevalence.aspx

Amerio, P., & Roccato, M. (2007). Psychological reactions to crime in Italy: 2002–2004. *Journal of Community Psychology , 35* (1), 91-102.

Angner, E. (2010). Subjective well-being. *The Journal of Socio-Economics , 39*, 361–368.

Arcos, L., & Biddle, N. (2019). Subjective wellbeing of Indigenous Latin Americans: Regional trends and the case of Mexico's Indigenous people. En C. Fleming, & M. Manning (Edits.), *Routledge Handbook of Indigenous Wellbeing* (pág. https://doi.org/10.4324/9781351051262). London: Routledge.

Armesto, A. (2019). Quality of government, crime victimization and particularistic political participation in Latin America. *Perfiles Latinoamericanos , 27* (53), 1-27.

Ateca-Amestoy, V., & Prieto-Rodriguez, J. (2013). Forecasting accuracy of behavioural models for participation in the arts . *European Journal of Operational Research* , 124-131.

Australian Expert Group in Industry Studies of the University of Western Sydney. (2004). *Social Impacts of Participation in the Arts and Cultural Activities. Stage Two Report: Evidence, Issues and Recommendations.* Department of Communications, Technology and the Arts. Canberra: ACT.

Avendaño, A., San Luis, A., Del Villar, O., & Peña, G. (2020). VICTIMIZACIÓN ASOCIADA AL CRIMEN ORGANIZADO. En P. S. (Ed.) (Ed.), *Migración y seguridad fronteriza* (págs. 121-132, doi:10.2307/j.ctv102bm97.11). Madrid: Dykinson, S.L. .

Averdijk, M. (2011). Reciprocal effects of victimization and routine activities. *J Quant Criminol , 27*, 125-149.

Ayala, M., & López, A. (15 de 09 de 2016). *Prevención del delito: crónica de una muerte anunciada*. Recuperado el 20 de 12 de 2017, de http://www.animalpolitico.com/blogueros-el-blog-de-mexico-evalua/2016/09/15/prevencion-del-delito-cronica-una-muerte-anunciada/

Babbie, E. (2012). *The Practice of Social Research.* Cengage Learning.

Bals, M., Turi, A., Skre, I., & Kvernmo, S. (2011). The relationship between internalizing and externalizing symptoms and cultural resilience factors in Indigenous Sami youth from Arctic Norway. *International Journal of Circumpolar Health , 70* (1), 37-45, DOI: 10.3402/ijch.v70i1.17790.

Barocas, B., Emery, D., & Mills, L. G. (2016). Changing the Domestic Violence Narrative: Aligning Definitions and Standards. *Journal of Family Violence , 31* (8), 941–947. https://doi.org/10.1007/s10896-016-9885-0.

Baron, R. A., & Neuman, J. H. (1996). Workplace violence and workplace aggression: Evidence on their relative frequency and potential causes. *Aggressive Behavior , 22* (3), 161–173. https://doi.org/10.1002/(SICI)1098-2337(1996)22:3<161::AID-AB1>3.0.CO;2-Q.

Baron, R. M., & Kenny, D. A. (1986). The Moderator-Mediator Variable Distinction in Social Psychological Research. *Journal of Personality and Social Psychology , 51* (6), 1173–1182. https://doi.org/10.1037/0022-3514.51.6.1173.

Barraket, J. (2005). *Putting People in the Picture? The role of the arts in social inclusion.* Brotherhood of St Laurence & Centre for Public Policy. Brotherhood of St Laurence & Centre for Public Policy.

Bateson, R. (2012). Crime Victimization and Political Participation . *American Political Science Review , 106* (3), 570-587.

Beck, R., Cesario, T., Yousefi, A., & Enamoto, H. (2000). Choral Singing, Performance Perception, and Immune System Changes in Salivary Immunoglobulin A and Cortisol. *Music Perception , 18* (1), 87-106.

Belfiore, E., & Bennett, O. (2008). *The social impact of the arts: An intellectual history. .* New York: Palgrave Macmillan.

Biddle, N., & Crawford, H. (2017). *Indigenous participation in arts and cultural expression, and the relationship with wellbeing: results from the 2014–15 National Aboriginal and Torres Strait Islander Social Survey.* Centre for Aboriginal Economic Policy Research.

Biesecker, B., Lori, E., Woolford, S., Young, J., Cohen, J., Lamb, A., y otros. (2013). Development and validation of the Psychological Adaptation Scale (PAS): Use in six studies of adaptation to a health condition or risk. *Patient Education and Counseling , 93* (2), 248–254. https://doi.org/10.1016/j.pec.2013.05.006.

Bjorklund, D., & Hawley, P. (2014). Aggression Grows Up: Looking Through an Evolutionary Developmental Lens to Understand the Causes and Consequences of Human Aggression. En T. Shackelford, & R. Hansen (Edits.), *The evolution of violence* (págs. 159–186, https://doi.org/10.1016/S1573-4420(02)80032-5). Springer.

Blake, J. (2016). Cultural Rights as Collective Rights. En A. Jakubowski, *Cultural rights as collective rights: An international law perspective (Studies in intercultural human rights).* Brill Nijhoff.

Blattman, C. (2009). From Violence to Voting: War and Political Participation in Uganda. *American Political Science Review* , 1-17.

Blessi, G., Grossi, E., Sacco, P., Pieretti, G., & Ferilli, G. (2016). The contribution of cultural participation to urban well-being. A comparative study in Bolzano/Bozen and Siracusa. *Italy Cities , 50* (C), 216-226.

Borowiecki, K., & Prieto-Rodriguez, J. (2015). Video games playing: A substitute for cultural consumptions? *Journal of Cultural Economics , 39* (3), 239–58.

Bourdieu. (2015). *El sentido social del gusto, elementos para una sociología de la cultura.* México: Siglo XXI Editores.

Bourdieu. (2016). *La distinción: Criterio y bases sociales del gusto [The distinction: Criteria and social bases of taste].* España: Penguin Random House Grupo Editorial.

Buraimo, B., Jones, H., & Millward, P. (2011). *Participation and engagement in cultural activities. Analysis of the Taking Part Survey.* Recuperado el 25 de 10 de 2020, de Department for Culture, Media, and Sport: https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/137982/tp-participation-engagement-culture-activities-report.pdf

Bustamante, J. M. (2017). *El refugio del fénix : efectos del ejercicio de la escritura en personas, víctimas del conflicto armado en la ciudad de Medellín.* Universidad de Antioquia.

Cantón, O., & Corcuera, S. (2004). *Derechos económicos, sociales y culturales, ensayos y materiales.* México: Porrúa y Universidad Iberoamericana.

Castillo, V., & Gallego, L. A. (2018). *RESILIENCIA Y ARTE EN UN GRUPO DE JÓVENES DE LA COMUNA 21 DE LA CIUDAD DE CALI.* Fundación Universitaria Católica Lumen Gentium.

Castro, R. (2016). *El arte de los títeres y sus aportaciones a la salud y la paz en contextos de conflicto armado y posconflicto.* Universitat Jaume.

Cely-Ávila, F. E. (2019). Memorias corporizadas y credibilidad en mujeres víctimas de violencia. Posibilidades de resignificación y reparación. *Ideas y Valores , 68* (5), 21-38.

Chandhoke, N. (2005). Of broken social contracts and ethnic violence: the case of Kashmir. *Crisis States Research Centre working papers series , 1* (75).

Chen, S. (2010). From Emic to Etic: Exporting Indigenous Constructs. *Social and Personality Psychology Compass , 4* (6), 364-378, doi:10.1111/j.1751-9004.2010.00268.x.

Chouhy, C., Madero-Hernandez, A., & Turanovic, J. (2017). The Extent, Nature, and Consequences of School Victimization: A Review of Surveys and Recent Research. *Victims & Offenders , 12* (6), 823-844.

Ciocchini, F. J., Molteni, G. R., & Brenlla, M. E. (2010). Bienestar subjetivo en la Argentina durante el período 2005- 2007: determinantes de la felicidad, según la Encuesta de la Deuda Social Argentina (EDSA) [Subjective Well Being in Argentina in the 2005-2007 Period. Happiness Determinants in Accordance with the Survey of Argentina's Social Debt (Encuesta de la Deuda Social Argentina-EDSA)]. *Revista de Psicología , 6* (11), 41-65.

Clearinghouse, C. t. (2013). *Strategies and practices for promoting the social and emotional wellbeing of Aboriginal and Torres Strait Islander people.* Canberra: AIHW.

Clift, S. (2012). Creative arts as a public health resource: Moving from practice-based research to evidence-based practice. *Perspectives in Public Health , 132* (3), 120-127.

Coelho, T. (2000). *Diccionario Crítico de Política Cultural.* Guadalajara: CONACULTA.

Cohen, G. D., Perlstein, S., Chapline, J., Kelly, J., Firth, K. M., & Simmens, S. (2006). The Impact of Professionally Conducted Cultural Programs on the Physical Health, Mental Health, and Social Functioning of Older Adults. *Gerontologist , 46* (6), 726-734 .

Connecticut Commission on Culture and Tourism. (2004). *The Values Study: Rediscovering the Meaning and Value of Arts Participation.* Connecticut Commission on Culture and Tourism, Hartford.

Cooper, T., Bahn, S., & Giles, M. (2012). *Investigating the social welfare indicators of Aboriginal regional art centres: a pilot study.* Edith Cowan University. Edith Cowan University.

Cordeiro, M., Kwenda, P., & Ntuli, M. (2020). Crime and Life Satisfaction: Evidence from South Africa - Gauteng Province. *Applied Research in Quality of Life , 15* (3), 715–736. https://doi.org/10.1007/s11482-018-9685-1.

Corporación Latinobarómetro. (2014). Recuperado el 18 de 08 de 2019, de Informe 2013: http://www.latinobarometro.org/latContents.jsp

Corporación Latinobarómetro. (2019). Recuperado el 18 de 08 de 2019, de Informe 2018: http://www.latinobarometro.org/latContents.jsp

Corporación Latinobarómetro. (n.d.-a). *Latinobarómetro 2013.* Recuperado el 11 de 08 de 2019, de http://www.latinobarometro.org/latContents.jsp

Corporación Latinobarómetro. (n.d.-b). *Latinobarómetro 2017.* Recuperado el 11 de 08 de 2019, de http://www.latinobarometro.org/latContents.jsp

Corporación Latinobarómetro. (n.d.-c). *Libro de códigos por país/año.* Recuperado el 26 de 07 de 2020, de Latinobarómetro: https://www.latinobarometro.org/latCodebooks.jsp

Cortez, W. (2015). Estudios sobre victimización, revisión bibliográfica. En W. Cortez, *Ensayos sobre victimización, percepción de inseguridad y corrupción en México* (págs. 17-32). Zapopán: Universidad de Guadalajara.

Cruz, J. M. (1999). La victimización por violencia urbana: niveles y factores asociados en ciudades de América Latina y España [Victimization by Urban Violence: Levels and Associated Factors in Cities in Latin America and Spain]. *Revista Panamericana de Salud Pública , 5* (4/5), 259-267 .

Dammert, L., & Luneke, A. (2003). *Victimización y Temor en Chile [Victimization and Fear in Chile]*. Centro de Estudios en Seguridad Ciudadana. Santiago: Andros Ltda.

Daykin, N. (2020). *Arts, Health and Well-Being. A Critical Perspective on Research, Policy and Practice.* Routledge.

Daykin, N., Mansfield, L., Meads, C., Julier, G., Tomlinson, A., Payne, A., et al. (2018). What works for wellbeing? A systematic review of wellbeing outcomes for music and singing in adults. *Perspectives in Public Health , 138* (1), 39-46.

Daykin, N., Orme, J., Evans, D., Salmon, D., Mceachran, M., & Brain, S. (2008). The Impact of Participation in Performing Arts on Adolescent Health and Behaviour: A Systematic Review of the Literature. *Journal of Health Psychology , 13* (2), 251-264.

Dazé, A., Ambrose, K., & Ehrhart, C. (2009). *Climate Vulnerability and Capacity Analysis. Handbook.* CARE International. CARE International.

Delaney, L., & Emily, K. (2006). *Cultural Participation, Social Capital and Civil Renewal in the United Kingdom: Statistical Evidence from National and International Survey Data.* Retrieved from https://www.ippr.org/files/uploadedFiles/research/projects/Democracy/cultural%20participation%20social%20capital%20etc.pdf?noredirect=1

DeVellis, R. F. (2017). *Scale development : theory and applications (Fourth edition).* SAGE.

Di Tella, R., MacCulloch, R., & Ñopo, H. (2008). *Happiness and Beliefs in Criminal Environments.* Washington, D.C.: Banco Interamericano de Desarrollo. .

Diario Oficial de la Federación. (09 de 01 de 2013). *Ley General de Víctimas [Victims General Law].* Recuperado el 14 de 09 de 2019, de http://www.diputados.gob.mx/LeyesBiblio/pdf/LGV_030117.pdf: http://www.diputados.gob.mx/LeyesBiblio/pdf/LGV_030117.pdf

Diener, E. (2006). Guidelines for National Indicators of Subjective Well-Being and Ill-Being. *Applied Research in Quality of Life , 1* (2), 151-157.

Diener, E., & Chan, M. Y. (2011). Happy People Live Longer: Subjective Well-Being Contributes to Health and Longevity. *Applied Psychology : Health and Well-Being , 3* (1), 1–43. https://doi.org/10.1111/j.1758-0854.2010.01045.x.

Diener, E., & Suh, E. (1997). Measuring Quality of Life: Economic, Social, and Subjective Indicators. *Social Indicators Research , 40* (1), 189-216.

Diener, E., & Tov, W. (2012). "National Accounts of Well-Being. En K. Land, A. Michalos, & M. Sirgy (Edits.), *Handbook of Social Indicators and Quality of Life Research.* Dordrecht: Springer.

Diener, E., Lucas, R. E., & Scollon, C. N. (2006). Beyond the hedonic treadmill: Revising the adaptation theory of well-being. *The American Psychologist , 61* (4), 305-314.

DiMaggio, P. (2002). Taking the measure of culture: A meeting at Princeton University. June 7–June 8, 2002, meeting prospectus.

Dockery, A. (2011). *Traditional Culture and the Well-Being of Indigenous Australians: An Analysis of the 2008 NATSISS.* Curtin University, the Centre for Labour Market Research, Curtin Business School.

Doering, B., & Baier, D. (2016). How Violent Victimisation Affects Moral Cognitions, Moral Emotions and Moral Motivation. En C. P. Dirk Baier (Ed.), *Representative Studies on Victimisation. Research Findings from Germany* (págs. 285-308). Nomos.

Donders, Y. (2016). Cultural Rights as Collective Rights. En A. Jakubowski, *In . Cultural rights as collective rights: An international law perspective (Studies in intercultural human rights).* Brill Nijhoff.

Dorff, C. (2017). Violence, kinship networks, and political resilience. *Journal of Peace Research , 54* (4), 558-573.

Echeburúa, E., & Corral, P. (2007). INTERVENCIÓN EN CRISIS EN VÍCTIMAS DE SUCESOS TRAUMÁTICOS:¿ CUÁNDO, CÓMO Y PARA QUÉ? *15*, 373-387.

Eissmann, I. (2008). *Los barrios urbanos de la Zona Sur de Santiago: Vulnerabilidad y Mejoramiento Barrial (Unpublished dissertation).* Magíster Gobierno y Sociedad. Universidad Alberto Hurtado.

ESSnet-CULTURE. (2012). *Final Report. European Commission.* Obtenido de http://ec.europa.eu/assets/eac/culture/library/reports/ess-net-report_en.pdf

Estévez, A. (2015). La crisis de derechos humanos y el dispositivo de administración del sufrimiento: necropolítica pública de víctimas, defensores y periodistas en México. *El cotidiano* (194), 7-17.

Fabricatore, A. N., Handal, P. J., & Fenzel, L. M. (2000). Personal Spirituality as a Moderator of the Relationship between Stressors and Subjective Well-Being. *Journal of Psychology and Theology , 28* (3), 221-228.

Falk, M., & Katz-Gerro, T. (2015). Cultural participation in Europe: Can we identify common determinants? . *Springer* , 127-162.

Farrington, D., & Loeber, R. (2000). Some benefits of dichotomization in psychiatric and criminological research. *Criminal Behaviour and Mental Health , 10* (2), 100–122. https://doi.org/10.1002/cbm.349.

Feder, T., & Katz-Gerro, T. (2012). Who benefits from public funding of the performing arts? Comparing the art provision and the hegemony–distinction approaches. *Poetics , 40* (4), 359-381.

Ferrer-i-Carbonell, A., & Frijters, P. (2004). How important is methodology for estimates of the determinants of happiness? *The Economic Journal* (114), 641-659.

FICAAC. (2005). *Indicadores Estadísticos para Políticas de Arte.* Federación Internacional de Consejos de Arte y Agencias Culturales , Sydney.

Folkman, S., & Moskowitz, J. T. (2004). Coping: Pitfalls and Promise. *Annual Review of Psychology , 55* (1), 745–774. https://doi.org/10.1146/annurev.psych.55.090902.141456 .

Fox, C. L., & Asquith, N. (2018). Measuring the Tangible Fear of Heterosexist Violence. *Journal of Interpersonal Violence , 33* (6), 980-1007 .

Fribourg Group. (2005). *Cultural Rights, Fribourg Declaration.* Fribourg: Fribourg University, Observatory of Diversity and Cultural Rights.

Friend, C. (n.d.). *Social Contract Theory*. Recuperado el 3 de 10 de 2020, de Internet Encyclopedia of Philosophy: https://iep.utm.edu/soc-cont/#:~:text=Social%20contract%20theory%2C%20nearly%20as,society%20in%20which%20they%20live.

Frieze, I., Newhill, C., & Fusco, R. (2020). Survivor Coping: Theories and Research About Reactions to All Types of Victimization. En *Dynamics of Family and Intimate Partner Violence* (págs. 63-107, https://doi.org/10.1007/978-3-030-42608-8_3). Cham: Springer.

Gaitán, C., & Segura, D. (2017). *Alegorías: volviendo a la vida a través del arte [Allegories: Returning to Life through Art]*. Bogotá, Colombia.

Galloway, S. (2009). Theory-based evaluation and the social impact of the arts. *Cultural Trends , 18* (2), 125-148.

Galloway, S., Bell, D., Hamilton, C., & Scullion, A. (2006). *Well-Being and Quality of Life: Measuring the Benefits of Culture and Sport - A Literature Review and Thinkpiece. Series: Education (Scotland. Social Research)*. Edinburgh, UK: Scottish Government.

Gallup, Inc. (2016). *Understanding How Gallup Uses the Cantril Scale.* Recuperado el 17 de 11 de 2018, de https://news.gallup.com/poll/122453/understanding-gallup-uses-cantril-scale.aspx

García, J. (2011). Hacia un nuevo sistema de indicadores de bienestar . *Revista Internacional de Estadística y Geografía , 2* (1), 78-95.

Gayo, M. (2017). Exploring Cultural Disengagement: The Example of Chile. *Cultural Sociology , 11* (4), 468–88.

Gilligan, M. J., Pasquale, B. J., & Samii, C. (2011). Civil War and Social Capital: Behavioral-Game Evidence from Nepal.

Gillum, T., Sullivan, C., & Bybee, D. (2016). The Importance of Spirituality in the Lives of Domestic Violence Survivors. *Violence Against Women , 12* (3), 240–250. https://doi.org/10.1177/1077801206286224.

Giménez, G. (2005). *Teoría y análisis de la cultura.* México: CONACULTA.

Giménez, G. (2016). *Estudios sobre la cultura y las identidades sociales.* Guadalajara, México: ITESO.

Gledhill, J. (2017). *La cara oculta de la inseguridad en México.* México: Paidós.

Glover. (1999). Play Therapy and Art Therapy for Substance Abuse Clients Who Have a History of Incest Victimization. *Journal of Substance Abuse Treatment , 16* (4), 281-287.

Gobierno del Estado de Guerrero. (2015). *Caravanas Culturales por la Paz en Guerrero, el llamado del Sur.* México: Gobierno del Estado de Guerrero.

González-König, G. (2016). Determinantes de la satisfacción de vida de las personas en las ciudades de la frontera norte de México. *Realidad, Datos y Espacio Revista Internacional de Estadística y Geografía , 7* (1), 58-75.

González, P. (2014). Bienestar subjetivo integral, capacidades y políticas públicas . *Revista Internacional de Estadística y Geografía , 5* (1), 4-15.

Goodman, F., Disabato, D., Kashdan, T., & Kauffman, S. (2018). Measuring well-being: A comparison of subjective well-being and PERMA . *The Journal of Positive Psychology , 13* (4), 321-332.

Goonasekera, A. (2003). Introduction. En A. Goonasekera, C. Hamelink, & V. Iyer, *Cultural Rights in the Global World* (págs. 1-6). Singapore: Eastern Universities Press.

Goulding, A. (2013). How Can Contemporary Art Contribute Toward the Development of Social and Cultural Capital for People Aged 64 and Older. *The Gerontologist , 53* (6), 1009-1019.

Goulding, A. (2018). The Role of Cultural Engagement in Older People's Lives. *Cultural Sociology , 12* (4), 518-539.

Graham, C., & Chaparro, J. (2011). *Inseguridad, salud y bienestar: Una exploración inicial basada en encuestas sobre la felicidad en América Latina y el Caribe [Insecurity, Health and Well-being: An Initial Exploration Based on Surveys on Happiness in Latin America and the Caribbean]*. Banco Interamericano de Desarrollo.

Gray, C. M. (2008). *A Handbook of Cultural Economics.* (R. Towse, Ed.) Great Britain: Edward Elgar Publishing Limited.

Green, D., Choi, J., & Kane, M. (2010). Coping Strategies for Victims of Crime: Effects of the Use of Emotion-Focused, Problem-Focused, and Avoidance-Oriented Coping. *Journal of Human Behavior in the Social Environment, 20(6), , 20* (6), 732-743.

Grossi, E., Sacco, P., Blessi, L., & Cerutti, G. (2011). The Impact of Culture on the Individual Subjective Well-Being of the Italian Population: An Exploratory Study. *Applied Research in Quality of Life , 6* (4), 387-410.

Grossi, E., Tavano, G., Sacco, P., & Buscema, L. (2012). The Interaction Between Culture, Health and Psychological Well-Being: Data Mining from the Italian Culture and Well-Being Project. *Journal of Happiness Studies , 13* (1), 129-148 .

Guadarrama, R. (2019). *Vivir del arte: la condición social de los músicos profesionales en México.* Ciudad de México: UAM, Unidad Cuajimalpa.

Guardiola, J. (2011). ¿Qué aportan los estudios de felicidad al buen vivir, y viceversa? *OBETS. Revista de Ciencias Sociales , 6* (1), 97-109, doi:https://doi.org/10.14198/OBETS2011.6.1.05.

Guerin, P., Guerin, B., Tedmanson, D., & Clark, Y. (2011). How Can Country, Spirituality, Music and Arts Contribute to Indigenous Mental Health and Wellbeing? *Australasian Psychiatry , 19* (1 (suppl)), S38–S41.

Guerrero, E. (05 de 2012). *Desafíos en materia de victimización del sector privado en América Latina [Challenges on Victimization of the Private Sector in Latin America]*. (I. UNODC, Ed.) https://www.inegi.org.mx/eventos/otros/2012/unodc_evento/doc/1%20EduardoGuerreroUNODC.pdf

Gutiérrez, M. (2019). Posiciones, negociaciones y resistencias del periodismo en entornos violentos: Guerrero 2006-2018. *Subbmited for publication*.

Hampshire, & Matthijsse. (2010). Can arts projects improve young people's wellbeing? A social capital approach. *Social Science & Medicine , 71* (4), 708-716.

Hanslmaier, M. (2013). Crime, fear and subjective well-being: How victimization and street crime affect fear and life satisfaction. *European Journal of Criminology , 10* (5), 515-533.

Hanslmaier, M., Kemme, S., & Baier, D. (2016). Victimisation, Fear of Crime and Life Satisfaction. En D. Baier, & C. Pfeiffer (Edits.), *Representative Studies on Victimisation, Research Findings from Germany* (págs. 251-284).

Helliwell, J., & Putnam, R. (2004). The Social Context of Well-Being. *Philosophical Transactions: Biological Sciences , 359* (1449), 1435-1446.

Heyink, J. (2016). Adaptation and Well-Being. *Psychological Reports , 73* (3), 1331–1342. https://doi.org/10.2466/pr0.1993.73.3f.1331.

Human Rights Watch. (2013). *Los Desaparecidos de México. El persistente costo de una crisis ignorada*. Recuperado el 09 de 08 de 2020, de Human Rights Watch: https://www.hrw.org/es/report/2013/02/20/los-desaparecidos-de-mexico/el-persistente-costo-de-una-crisis-ignorada

IEP. (2018a). *Índice de datos sobre homicidios, resultados 2018.* Recuperado el 10 de 8 de 2019, de http://economicsandpeace.org/wp-content/uploads/2018/08/Indice-de-Datos-sobre-Homicidios-2018.pdf

IEP. (2018b). *Mexico Peace Index 2018.* Recuperado el 10 de 08 de 2019, de http://visionofhumanity.org/app/uploads/2017/04/Mexico-Peace-Index-2018-English-003.pdf

IEP. (2019). *Institute for Economics & Peace.* Recuperado el 10 de 08 de 2019, de http://visionofhumanity.org/app/uploads/2019/06/Mexico-Peace-Index-2019-English.pdf

IEP. (2020). *Índice de Paz México 2020: Identificar y medir los factores que impulsan la paz.* Institute for Economics and Peace, Sidney.

Imbert, G. (2002). Violence and representation: New modes of seeing and feeling. *Culture and Education , 14* (1), 33-41, DOI: 10.1174/113564002317348093.

INEGI. (2019b). *Encuesta Nacional de Victimización y Percepción sobre Seguridad Pública (ENVIPE) 2019*. Recuperado el 10 de 03 de 2020, de Encuesta Nacional de Victimización y Percepción sobre Seguridad Pública (ENVIPE) 2019: https://www.inegi.org.mx/programas/envipe/2019/default.html#Tabulados

INEGI. (2018). *Encuesta Nacional de Victimización y Percepción sobre Seguridad Pública (ENVIPE) 2018.* Recuperado el 2018, de https://www.inegi.org.mx/contenidos/programas/envipe/2018/doc/envipe2018_presentacion_nacional.pdf

INEGI. (2018). *Indicadores de bienestar autorreportado de la población urbana. Cifras al mes de enero de 2018.* Obtenido de http://www.beta.inegi.org.mx/contenidos/saladeprensa/boletines/2018/biare/biare2018_02.pdf

INEGI. (2018c). *Encuesta Nacional de Victimización de Empresas (ENVE) 2018.* Recuperado el 03 de 08 de 2020, de Encuesta Nacional de Victimización de Empresas (ENVE) 2018: https://www.inegi.org.mx/contenidos/programas/enve/2018/doc/enve_2018_presentacion_ejecutiva.pdf

INEGI. (2019a). *Indicadores de bienestar autorreportado de la población urbana, cifras al mes de enero de 2019*. https://www.inegi.org.mx/contenidos/saladeprensa/boletines/2019/biare/biare2019_02.pdf

INEGI. (2020). *Bienestar subjetivo, BIARE Básico*. Recuperado el 07 de 09 de 2020, de INEGI: https://www.inegi.org.mx/investigacion/bienestar/basico/default.html#Documentacion

INEGI. (n.d.-a). *Incidencia delictiva*. Recuperado el 10 de 08 de 2019, de https://www.inegi.org.mx/temas/incidencia/

INEGI. (n.d.-b). *Bienestar subjetivo.* Recuperado el 17 de 08 de 2019, de http://www.beta.inegi.org.mx/proyectos/investigacion/bienestar/piloto/

INEGI. (n.d.-c). *Cultura*. Recuperado el 10 de 09 de 2019, de http://www.beta.inegi.org.mx/temas/cultura/

INEGI. (n.d.-d). *MODECULT.* Recuperado el 31 de 08 de 2020, de MODECULT: https://www.inegi.org.mx/contenidos/programas/modecult/doc/resultados_modecult_may2019.pdf

INEGI. (n.d.-d). *Victimización*. Recuperado el 10 de 03 de 2020, de Victimización: https://www.inegi.org.mx/temas/victimizacion/#

Jaitman, L. (2017). *Los costos del crimen y de la violencia: Nueva evidencia y hallazgos en América Latina y el Caribe.* Banco Interamericano de Desarrollo. Banco Interamericano de Desarrollo.

Janssen, H., Oberwittler, D., & Koeber, G. (2020). Victimization and Its Consequences for Well-Being: A Between- and Within-Person Analysis. *Journal of Quantitative Criminology* .

Jauk, D. (2013). Gender violence revisited: Lessons from violent victimization of transgender identified individuals. *Sexualities , 16* (7), 807-825. .

Jayawickreme, E., & Blackie, L. (2014). Post-traumatic Growth as Positive Personality Change: Evidence, Controversies and Future Directions. *European Journal of Personality , 28* (4), 312–331.

Jebb, A. T., Morrison, M., Tay, L., & Diener, E. (2020). Subjective Well-Being Around the World: Trends and Predictors Across the Life Span. *Psychological Science , 31* (3), 095679761989882–305. https://doi.org/10.1177/0956797619898826.

Jiménez, F. (2018). Violencia y producción de bienestar. En J. Arzate Salgado, J. González Villa, & A. Muñoz Armenta (Edits.), *Regímenes de bienestar y políticas sectoriales en América Latina.* Universidad Autónoma del EstadodeMéxico .

Johanson, K., Glow, H., & Kershaw, A. (2014). New modes of arts participation and the limits of cultural indicators for local government. *Poetics , 43* (1), 43-59.

Joung, H.-M., & Miller, N. J. (2007). Examining the Effects of Fashion Activities on Life Satisfaction of Older Females: Activity Theory Revisited. *Family and Consumer Sciences Research Journal , 35* (4), 338–356. https://doi.org/10.1177/1077727x07299992.

Jovanovic, V. (2011). Personality and subjective well-being: One neglected model of personality and two forgotten aspects of subjective well-being. *Personality and Individual Differences , 50* (5), 631-635.

Kahn, R., & Juster, F. (2002). Well-being: Concepts and measures. *The Journal of Social Issues , 58* (4), 627-644.

Karademir, I. (2015). Cultural Omnivorousness. *Sociology* , doi: 10.1093/obo/9780199756384-0134.

Katz-Gerro, T. (2002). Highbrow Cultural Consumption and Class Distinction in Italy, Israel, West Germany, Sweden, and the United States. *Social Forces , 81* (1), 207-229.

Kirchberg, V., & Kuchar, R. (2014). States of comparability: A meta-study of representative population surveys and studies on cultural consumption. *Poetics , 43* (1), 172–91.

Krause, K. M., & Gilgen, E. (2011). *Global Burden of Armed Violence.* Cambridge: Cambridge University Press.

Laaksonen, A. (2010). *Making Culture Accessible: Access, Participation in Cultural Life and Cultural Provision in the Context of Cultural Rights in Europe.* Strasbourg: Council of Europe Publishing.

Lair, C. (2015). Individualization. En T. Ritzer (Ed.), *The Blackwell Encyclopedia of Sociology* (pág. doi:10.1002/9781405165518.wbeosi077.pub2).

Latin America Public Opinion Project. (n.d.). *Online Analysis*. Recuperado el 31 de 07 de 2020, de https://www.vanderbilt.edu/lapop/: http://infolapop.ccp.ucr.ac.cr/index.php/grafico-victimizacion-delincuencia-latam.html

Ledgerwood, A., & Shrout, P. (2011). The tradeoff between accuracy and precision in latent variable models of mediation processes. *Journal of Personality and Social Psychology , 101* (6), 1174–1188. https://doi.org/10.1037/a0024776.

Lee, H. (2019). Social Activism and Civil Disobedience in the Twenty-First Century. En M. Barrón, *Misogyny and Media in the Age of Trump.*

Lemon, B., Bengtson, V., & Peterson, J. (1972). An Exploration of the Activity Theory of Aging: Activity Types and Life Satisfaction Among In-movers to a Retirement Community. *Journal of Gerontology , 27* (4).

Lepistö, S., Åstedt-Kurki, P., Joronen, K., Luukkaala, T., & Paavilainen, E. (2010). Adolescents' experiences of coping with domestic violence. *Journal of Advanced Nursing , 66* (6), 1232–1245. https://doi.org/10.1111/j.1365-2648.2010.05289.x.

Ley General de Cultura y Derechos Culturales. (2017). *Ley General de Cultura y Derechos Culturales.* Diario Oficial de la Federación.

Ley, S. (29 de 03 de 2019). *Entender a las víctimas. Implicaciones y consecuencias políticas y sociales de la victimización criminal* . Recuperado el 18 de 08 de 2019, de Oraculus, Política y Gobierno: https://oraculus.mx/2019/03/29/entender-a-las-victimas-implicaciones-y-consecuencias-politicas-y-sociales-de-la-victimizacion-criminal/

Livesey, L., Morrison, I., Clift, S., & Camic, P. (2012). Benefits of choral singing for social and mental wellbeing: Qualitative findings from a cross-national survey of choir members. *Journal of Public Mental Health , 11* (1), 10-26.

Loftus, G. (1978). On interpretation of interactions. *Memory & Cognition , 6*, https://doi.org/10.3758/BF03197461.

Lombardi, S., Santini, G., Marchetti, G. M., & Focardi, S. (2017). Generalized structural equations improve sexual-selection analyses. *PloS one , 12* (8), e0181305. https://doi.org/10.1371/journal.pone.0181305.

Long, J. S., & Freese, J. (2014). *Regression Models for Categorical Dependent Variables Using Stata (Third edition).* Stata Press Publication, Statacorp LP.

Loumeau-May, L., Seibel-Nicol, E., Pellicci, M., & Malchiodi, C. A. (2014). Art Therapy as an Intervention for Mass Terrorism and Violence. En C. A. Malchiodi (Ed.), *Creative interventions with traumatized children, second edition: Creative arts and play therapy.* Guilford Publications.

Lucas, R. E., Diener, E., & Suh, E. (1996). Discriminant validity of well-being measures. *Journal of Personality and Social Psychology* , 71, 616–628. doi:10.1037/0022-3514.71.3.616.

Lyytinen, & Gaskin. (n.d.). *Interaction.* Recuperado el 15 de 10 de 2020, de Structural Equation Modeling: http://statwiki.kolobkreations.com/index.php?title=Structural_Equation_Modeling

Machado, A., Golgher, A., Diniz, S., & Gama, L. (2017). Consumption of cultural goods and services and time allocation in Brazil. . *Nova Economia , 27* (1), 35–63.

Mahapatro, M., & Singh, S. (2019). Coping strategies of women survivors of domestic violence residing with an abusive partner after registered complaint with the family counseling center at Alwar, India. *Journal of Community Psychology , 48* (3), 818–833. https://doi.org/10.1002/jcop.22297.

Manderino, M. A., & Berkey, N. (1997). Verbal abuse of staff nurses by physicians. *Journal of Professional Nursing , 13* (1), 48–55. https://doi.org/10.1016/S8755-7223(97)80026-9.

Manning, M., & Fleming, C. (2019). Understanding wellbeing. En C. Fleming, & M. Manning (Edits.), *Routledge Handbook of Indigenous Wellbeing* (pág. https://doi.org/10.4324/9781351051262). London: Routledge.

Marín, E., & Bagan, S. (2014). La proyección del bienestar desde la mirada de la gestión cultural. En J. Gustam (Ed.), *Arte y Bienestar.* Barcelona: Universitat de Barcelona.

Martinell, A., Abeledo, R., Abello, A., Barreiro, B., Candela, D., & Carbó, G. (2014). *Impactos de la dimensión cultural en el desarrollo.* España: Documenta Universitaria.

Martínez-Ferrer, B., Ávila-Guerrero, M., Vera-Jiménez, A., Bahena-Rivera, A., & Musitu-Ochoa, G. (2016). Satisfacción con la vida, victimización y percepción de inseguridad en Morelos, México [Satisfaction with Life, Victimization and Perception of Insecurity in Morelos, Mexico]. *Salud Pública de México , 58* (1), 16-24.

Martinez-Martinez, O., Reyes-Martínez, J., & Lombe, M. (n.d*.). A Qualitative Analysis of Factors that Influence Cultural Participation in Mexico*. Submitted for publication.

Martinez-Martinez, O., Vazquez-Rodriguez, A., Lombe, M., & Gaitan-Rossi, P. (2018). Incorporating Public Insecurity Indicators: A New Approach to Measuring Social Welfare in Mexico. *Social Indicators Research , 136* (2), 453-475.

Martínez, F. (2013). Las prácticas artísticas en la construcción de memoria sobre la violencia y el conflicto [Artistic Practices in Memory Building on Violence and Conflict]. *Eleuthera , 9* (2), 39-58.

McCarthy, K., & Jinnett, K. (2001). *A New Framework for Building Participation in the Arts.* Santa Monica, CA: RAND.

México Evalúa. (n.d.). *Evaluación Pronapred 2014*. Recuperado el 20 de 12 de 2017, de http://mexicoevalua.org/prevencion/evaluacion-del-pronaped/evaluacion-pronapred-2014/

Michalos, A. C. (2005). Arts and the Quality of Life: An Exploratory Study. *Social Indicators Research , 71* (11-3), 11.

Michalos, A. C., & Kahlke, P. M. (2008). Impact of arts-related activities on the perceived quality of life. *Social Indicators Research , 89* (2), 193–258.

Mikhaylovsky, M. N., Lopatkova, I. V., Komarova, N. M., Rueva, E. O., Tereschuk, K. S., & Emelyanenkova, A. V. (2019). Cyberbulling as a new form of a threat: a physiological, psychological and medicinal aspects. *Electronic Journal of General Medicine , 16* (6), em161. https://doi.org/10.29333/ejgm/114268.

Millan, R., & Mancini, F. (2014). Riesgos sociales y bienestar subjetivo: un vínculo indeterminado. *Realidad, Datos y Espacio Revista Internacional de Estadística y Geografía , 5* (2), 48-79 .

Minkov, M. (2013). *Cross-cultural Analysis. The Science and Art of Comparing the World's Modern Societies and Their Cultures.* Thousand Oaks, California: SAGE Publications.

Miracco, M., Rutsztein, G., Lievendag, L., Arana, F., Scappatura, M., Elizathe, L., y otros. (2010). ESTRATEGIAS DE AFRONTAMIENTO EN MUJERES MALTRATADAS: LA PERCEPCIÓN DEL PROCESO POR PARTE DE LAS MUJERES. *Anuario de Investigaciones , XVIII*, 59-67.

Molina, J. E., & Moreno, J. H. (2015). Percepción de la experiencia de violencia doméstica en mujeres víctimas de maltrato de pareja. *Universitas Psychologica , 14* (3), 997-1008. http://dx.doi.org/10.11144/Javeriana.upsy14-3.pevd.

Moncada, E. (2018). The Politics of Criminal Victimization: Pursuing and Resisting Power. *Perspectives on Politics, Forthcoming* .

Morales, L. (2015). *Salud, salud mental y musicoterapia comunitaria en población revitalizada (reetnizada) indígena colombiana: el caso de la comunidad Muisca de Cota, 2012-2014.* Universidad Nacional de Colombia - Sede Bogotá.

Moreno, A. (2016). *La mediación artística. Arte para la transformación social, la inclusión social y el desarrollo comunitario.* Barcelona: Octaedro Editorial.

Moser, G. (1992). *La agresión ¿qué sé?* México: Publicaciones Cruz O.S.A.

Muggah, R., & Aguirre, K. (2018). *Citizen Security in Latin America: Facts and Figures.* IGARAPÉ INSTITUTE.

Mundet, A., Fuentes, N., & Pastor, C. (2017). A Theoretical Approach to the Relationship between Art and Well-being . *Revista De Cercetare Si Interventie Sociala , 56*, 133-152.

Muñiz, C., Rodríguez, P., & Suárez, M. J. (2014). Sports and cultural habits by gender: An application using count data models. *Economic Modelling , 36*, 288–97.

Muratori, M., & Zubieta, E. M. (2013). Miedo al delito y victimización como factores influyentes en la percepción del contexto social y clima emocional. *Boletín de Psicología , 109* (11), 7-18.

NEA. (2009). *2008 Survey of Public Participation in the Arts, Research Report #49.* Obtenido de https://www.arts.gov/sites/default/files/2008-SPPA.pdf

Nenonen, T., Kaikkonen, R., Murto, J., & Luoma, M. (2014). Cultural services and activities: The association with self-rated health and quality of life. *Arts & Health , 6* (3), 235-253.

Newsom, J. (n.d.). *Testing Mediation with Regression Analysis.* Recuperado el 15 de 10 de 2020, de Structural Equation Modeling: http://web.pdx.edu/~newsomj/semclass/ho_mediation.pdf

Nimrod, G., & Adoni, H. (2006). Leisure-Styles and Life Satisfaction Among Recent Retirees in Israel. *Ageing and Society , 26* (04), 607-630.

Nivón, E. (2015). *Gestión cultural y la teoría de la cultura [Cultural Management and the Theory of Culture]*. Mexico: Gedisa.

Noriega, V., B., H., & Quintana, T. (2017). Condicionantes de la satisfacción con la vida de los pueblos originarios en México. *Acta De Investigación Psicológica , 7* (3), 2783-2792.

Nussio, E. (2019). Can Crime Foster Social Participation as Conflict Can? *Social Science Quarterly , 100* (3), 653-665.

OECD. (2006). *International Measurement of the Economic and Social Importance of Culture.* Paris: Organisation for Economic Co-operation and Development.

OECD. (2011). *How's Life?: Measuring well-being.* (O. Publishing, Ed.) Recuperado el 12 de 08 de 2019, de http://dx.doi.org/10.1787/9789264121164-en

OECD. (2013). *OECD Guidelines on Measuring Subjective Well-being.* OECD Publishing.

OECD. (2017). *How's Life? 2017: Measuring Well-being.* Obtenido de https://doi.org/10.1787/how_life-2017-en.

OECD. (2020). *How's Life? 2020: Measuring Well-being.* Paris: OECD Publishing.

Olmos, M. (s.f.). Musica, trance y curacion, el caso del Noroeste de Mexico. En C. Bonfiglioli, A. Gutierrez, & M. E. Alavarria, *Las vias del Noroeste III.* En prensa.

Oosterhoff, B., Kaplow, J., Layne, C., & Pynoos, R. (2018). Civilization and its discontented: Links between youth victimization, beliefs about government, and political participation across seven American presidencies. . *American Psychologist , 73* (3), 230-242.

Organización de Estados Iberoamericanos para la Educación, la Ciencia y la Cultura. (2014). *Encuesta latinoamericana de hábitos y prácticas culturales 2013.* España: OEI.

Page, D. (2018). When Does Sexuality-Based Discrimination Motivate Political Participation? *Political Psychology , 39* (5), 1013-1030.

Palomo, A. (2013). *ESTRATEGIAS DE AFRONTAMIENTO QUE UTILIZAN HOMOSEXUALES ANTE LA DISCRIMINACIÓN POR PREFERENCIA SEXUAL.* UNIVERSIDAD RAFAEL LANDÍVAR.

Penalva-Verdú, C. (. (2002). El tratamiento de la violencia en los medios de comunicación. *Alternativas. Cuadernos de Trabajo Social* (10), pp. 395-412.

Perkins, R., & Williamon, A. (2014). Learning to make music in older adulthood: A mixed-methods exploration of impacts on wellbeing. *Psychology of Music , 42* (4), 550-567.

Peterson, E. (2010). Vicarious victimization. En B. S. P. (Ed.), *Encyclopedia of victimology and crime prevention* (págs. 963-964). Thousand Oaks, CA: SAGE Publications, Inc.

Petit, M. (2009). *El arte de la lectura en tiempos de crisis [The Art of Reading in Crisis Times]*. México: Océano Travesía.

Pifalo, T. (2009). Mapping the Maze: An Art Therapy Intervention Following Disclosure of Sexual Abuse. *Art Therapy , 26* (1), 12-18.

Pollard, E., & Lee, L. (2003). Child Well-being: A Systematic Review of the Literature. *Social Indicators Research , 61* (1), 59-78.

Puente-Martínez, A., Ubillos-Landa, S., García-Zabala, M., & Páez-Rovira, D. (2016). "Mouth Wide Shut": Strategies of Female Sex Workers for Coping With Intimate Partner Violence. *Journal of Interpersonal Violence , 34* (16), 3414–3437. https://doi.org/10.1177/0886260516670180.

Rawls, J. (1999). *A Theory of Justice, Revised Edition.* United States of America: Harvard University Press.

Reyes-Martínez, J., & Andrade-Guzmán, C. (2021). Los derechos económicos, sociales y culturales de los artistas en contextos de violencia y pobreza. El caso de Acapulco, México [The Economic, Social, and Cultural Rights of Artists in a Context of Violence and Poverty. A Case Study in Acapulco, Mexico]. *Arte, Individuo y Sociedad* , *33* (2), 413-432. https://doi.org/10.5209/aris.68448

Reyes-Martínez, J., Andrade-Guzmán, C., Eissmann, I., & Takeuchi, D. (2020). Self-Reported Victimization and Cultural Participation in Mexico. *Victims & Offenders , 15* (4), 457-482, https://doi.org/10.1080/15564886.2020.1747580.

Reyes-Martínez, J., Takeuchi, D., Martínez-Martínez, O., & Lombe, M. (2020). Cultural Participation and Subjective Well-Being in Mexico. *Applied Research in Quality of Life* , In press, https://doi.org/10.1007/s11482-020-09811-8.

Reyes, J. (2018). Los derechos culturales de las poblaciones mestizas en México ¿amenazados? *Cofactor , 7* (13), 45-60.

Ried, L., Tueth, M., Handberg, E., & Nyanteh, H. (2006). Validating a Self-Report Measure of Global Subjective Well-Being to Predict Adverse Clinical Outcome. *Quality of Life Research , 15* (4), 675–686. https://doi.org/10.1007/s11136-005-3515-2.

Robbins, M. (2018). *Art as a Spiritual Expression for Indigenous Well-Being.* Arizona State University [Thesis Master].

Rodriguez, A., Latkova, P., & Sun, Y. (2008). The Relationship between Leisure and Life Satisfaction: Application of Activity and Need Theory. *Social Indicators Research , 86* (1), 163-175.

Rojas, M., & Chávez, P. (2019). Subjective wellbeing of the P'urhépecha people: Between tradition and modernity. En C. Fleming, & M. Manning, *Routledge Handbook of Indigenous Wellbeing* (pág. https://doi.org/10.4324/9781351051262). London: Routledge .

Romero Ortiz, M. V., Loza López, J., & Machorro Ramos, F. (2013). Violencia del crimen organizado relacionada a los sectores económicos en México. Una propuesta de categorización. . *Polis. Revista Latinoamericana* (36), 1-14.

Ruiz, N. (2012). Defining and measuring social vulnerability. Towards a normative approach. *Investigaciones geográficas , 77*, 63-74.

Scarpa, A. (2003). Community violence exposure in young adults. *Trauma, Violence & Abuse , 4* (3), 210-27.

Schedler, A. (2016). The Criminal Community of Victims and Perpetrators: Cognitive Foundations of Citizen Detachment From Organized Violence in Mexico. *Human Rights Quarterly* (38), 1038–1069 .

Schloerb, A. (2018). The City Project. En J. Adlam, T. Kluttig, & B. Lee, *Violent States and Creative States (2 Volume Set): From the Global to the Individual.* Jessica Kingsley Publishers.

Schmitt, D., & Pilcher, J. (2004). Evaluating Evidence of Psychological Adaptation: How Do We Know One When We See One? *15* (10), 643-649.

Schumacker, R. E., & Lomax, R. G. (2016). *A beginner's guide to structural equation modeling (Fourth edition).* Routledge.

Schuster, J. (2007). Participation Studies and Cross-National Comparison: Proliferation, Prudence, and Possibility. *Cultural Trends, 16(2), , 16* (2), 99-196.

Scott-Lennox, J., Blau, J., & Reid, H. (1993). Cultural supply, demand, and funding: A framework for the measurement of cultural indicators. *Poetics , 21* (6), 481-498.

SEGOB. (2015). *Programa Nacional para la Prevención del Delito*. Recuperado el 23 de 10 de 2015, de http://www.gobernacion.gob.mx/es_mx/SEGOB/Programa_Nacional_para_la_Prevencion_Social_de_la_Violencia_y_la_Delincuencia

SESNSP. (2020a). *Víctimas y unidades robadas, nueva metodología.* Recuperado el 26 de 07 de 2020, de Secretariado Ejecutivo del Sistema Nacional de Seguridad Pública, Acciones y Programas: https://www.gob.mx/sesnsp/acciones-y-programas/victimas-nueva-metodologia?state=published

SESNSP. (2020b). *Víctimas, incidencia delictiva del fuero común, metodología anterior.* Recuperado el 26 de 07 de 2020, de https://www.gob.mx/sesnsp/acciones-y-programas/incidencia-delictiva-81638?idiom=es

Shackelford, T. K., & Hansen, R. D. (Edits.). (2014). *The evolution of violence.* Springer.

Shuman, T., Johnson, K., Cookson, L., & Gilbert, N. (2020). Creative Interventions for Preparing and Disclosing Trauma Narratives in Group Therapy for Child Sexual Abuse. *Journal of Child Sexual Abuse* , 1-20, DOI: 10.1080/10538712.2020.1801931 .

Sierra, Y. (2014). Relaciones entre el arte y los derechos humanos [Relations between Art and Human Rights]. *Revista Derecho del Estado* (32), 77-100.

Stavenhagen, R. (2001). Derechos culturales: el punto de vista de las ciencias sociales. En H. Niec (Ed.), *¿A favor o en contra de los Derechos Culturales?* (pp. 19-48). Francia: UNESCO.

Steel, P., Schmidt, J., & Shultz, J. (2008). Refining the Relationship between Personality and Subjective Well-Being. *Psychological Bulletin , 134* (1), 138-161.

Stevens, M., Biggs, S., Dixon, J., Tinker, A., & Manthorpe, J. (2013). Interactional perspectives on the mistreatment of older and vulnerable people in long-term care settings. *British Journal of Sociology , 64* (2), 267–286. https://doi.org/10.1111/1468-4446.12017.

Stiglitz, J., Sen, A., & Fitoussi, J. (2009). *Mismeasuring Our Lives. Why GDP Doesn't Add Up.* New York: The New York Press.

Stiglitz, J., Sen, A., & Fitoussi, J. (2009). *Report by the Commission on the Measurement of Economic Performance and Social Progress.*

Sullivan, T. P., Schroeder, J., Dudley, D., & Dixon, J. M. (2010). Do Differing Types of Victimization and Coping Strategies Influence the Type of Social Reactions Experienced by Current Victims of Intimate Partner Violence? *Violence Against Women , 16* (6), 638–657. https://doi.org/10.1177/1077801210370027.

Tay, L., Diener, E., & King, L. (2011). Needs and Subjective Well-Being Around the World. *Journal of Personality and Social Psychology , 101* (2), 354-365.

Tedeschi, R. (1999). Violence transformed: Posttraumatic growth in survivors and their societies. *Aggression and Violent Behavior , 4* (3), 319-341.

Teles, S., & Ribeiro, O. (2019). *Activity Theory*. (G. D., M. Dupre, Editores, & C. Springer, Productor) Recuperado el 29 de 09 de 2020, de Encyclopedia of Gerontology and Population Aging: https://doi.org/10.1007/978-3-319-69892-2_748-1

Toepoel, V. (2011). Cultural Participation of Older Adults: Investigating the Contribution of Lowbrow and Highbrow Activities to Social Integration and Satisfaction with Life. *International Journal on Disability and Human Development , 10* (2), 123-129.

Toro, A. (2017). *La presencia de la ausencia. Cuerpo y Arte en la construcción de paz: la danza como forma de revisibilización de víctimas de desaparición en el conflicto armado colombiano [The presence of the absence. Body and Art in the construction of peace: dance as a form of revitalization of victims of disappearance in the Colombian armed conflict]*. Granada, España: Universidad de Granada.

Towse, R. (2008). *A Handbook of Cultural Economics.* (R. Towse, Ed.) Great Britain: Edward Elgar Publishing Limited.

Tran, T., Nguyen, T. H., & Chan, K. T. (2017). *Developing cross-cultural measurement in social work research and evaluation (Second ed., Pocket guides to social work research methods).* Oxford University Press.

Turner, H. (2008). *Introduction to Generalized Linear Models.* Recuperado el 20 de 12 de 2020, de Introduction to Generalized Linear Models: https://statmath.wu.ac.at/courses/heather_turner/glmCourse_001.pdf

UNESCO. (2001). *¿A favor o en contra de los derechos culturales?* Francia: Ediciones UNESCO.

UNESCO. (2006). *Guidelines for Measuring Cultural Participation.* . Montreal, Canada: UNESCO. Institute for Statistics.

UNESCO. (2009). *UNESCO Framework for Cultural Statistics (FCS).* Obtenido de http://unesdoc.unesco.org/images/0019/001910/191061e.pdf

UNESCO. (2014). *Cómo medir la participación cultural.* Montreal: Institute de Estadística de la UNESCO .

UNESCO. (2014). *Indicadores UNESCO de Cultura para el Desarrollo.* Recuperado el Diciembre de 2014, de www.unesco.org/creativity/cdis

Van Hek, M., & Kraaykamp, G. (2013). Cultural consumption across countries: A multi-level analysis of social inequality in highbrow culture in Europe. *Poetics , 41* (4), 323-341.

Van Soest, D., & Prigoff, A. (1997). Toward Solutions: Approaches to Healing from Violence-Related Trauma. En D. Van Soest, *The global crisis of violence: Common problems, universal causes, shared solutions.* Washington DC: NASW Press.

Vázquez, A. M. (2018). *CONFLICTED SOCIETIES IN MOTION: A STUDY OF INDIVIDUAL AND COLLECTIVE RESPONSES TO DRUG-RELATED VIOLENCE IN MEXICO.* Boston College.

Velasco-Matus, P., Rivera A., S., Díaz-Loving, R., Bonilla, C., González J., A., & Domínguez E., A. (2020). Predictores culturales y de personalidad del bienestar subjetivo en una muestra mexicana. *Enseñanza e Investigación en Psicología , 2* (3), 361-374.

Vich, V. (2014). *Desculturizar la cultura: La gestión cultural como forma de acción política.* Argentina, Buenos Aires: Siglo Veintiuno Editores.

Vilalta, C. (2017). *Información para la prevención del delito y la violencia* . Banco Interamericano de Desarrollo. Banco Interamericano de Desarrollo.

Villa-Mar, K., Vélez-Grajales, V., Cedillo, B., Restrepo, A., & Munguía, P. (2020). *Líderes para la gestión en seguridad ciudadana y justicia.* Banco Interamericano de Desarrollo. Banco Interamericano de Desarrollo.

Vite, M. (2021). La narrativa de la acción social violenta en la organización territorial mexicana", Estudios de la Paz y el Conflicto. *Revista Latinoamericana , 2* (3), 13-30. DOI: 10.5377/rlpc.v2i3.10325.

Voase, R. (2013). Socio-economic change in the UK and patterns of cultural attendance. . *Managing Leisure , 18* (2), 171-175.

Voors, M., Nillesen, E., Verwimp, P., Bulte, E., Lensink, R., & Soest, D. (2012). Violent Conflict and Behavior: A Field Experiment in Burundi. *American Economic Review , 102* (2), 941-964.

Ware, V.-A. (2014). *Supporting healthy communities through arts programs. Resource sheet no. 28.* Australian Institute of Health and Welfare & Melbourne, Australian Institute of Family Studies. Canberra: Produced for the Closing the Gap Clearinghouse.

Willekens, M., & Lievens, J. (2016). Who participates and how much? Explaining non-attendance and the frequency of attending arts and heritage activities. *Poetics , 56*, 50–63.

Wilson, T., & Gilbert, D. (2008). Explaining Away: A Model of Affective Adaptation. *Perspectives on Psychological Science , 3* (5), 370-386.

Wittebrood, K. (2002). Fear of crime and Victimization in western industrialized Countries. En *Results from the International Crime Victims Survey.* England.

Wray-Lake, L., Wells, R., Alvis, L., Delgado, S., Syvertsen, A., & Metzger, A. (2018). Being a Latinx adolescent under a trump presidency: Analysis of Latinx youth's reactions to immigration politics. *Children and Youth Services Review* (87), 192-204.

Yap, M., & Yu, E. (2016). Operationalising the capability approach: developing culturally relevant indicators of indigenous wellbeing – an Australian example. *Oxford Development Studies , 44* (3), 315-331, DOI: 10.1080/13600818.2016.1178223.

Zeidner, M., & Olnick-Shemesh, D. (2010). Emotional intelligence and subjective well-being revisited. *Personality and Individual Differences , 48* (4), 431–435. https://doi.org/10.1016/j.paid.2009.11.011.

Zhang, R., & Noels, K. A. (2013). When Ethnic Identities Vary: Cross-Situation and Within-Situation Variation, Authenticity, and Well-Being. *Journal of Cross-Cultural Psychology , 44* (4), 552–573, https://doi.org/10.1177/0022022112463604.

Zimmer-Gembeck, M., & Skinner, E. (2016). The Development of Coping: Implications for Psychopathology and Resilience. En D. Cicchetti (Ed.), *Developmental Psychopathology* (págs. 1-61, doi:10.1002/9781119125556.devpsy410).

Appendix A

Table A1

Life Satisfaction in Latin America, by Country and Year, Very Satisfied and Fairly Satisfied Proportion of Population

Country	2008	2010	2011	2013	2015	2016	2018
Argentina	69	80	78	82	80	80	76
Bolivia	48	52	51	58	63	66	59
Brazil	83	83	82	74	77	61	65
Chile	67	71	62	69	69	70	64
Colombia	75	79	83	85	85	83	86
Costa Rica	73	85	88	88	86	87	86
Ecuador	59	58	68	76	77	70	72
El Salvador	64	53	51	81	76	77	68
Guatemala	72	72	74	81	76	77	85
Honduras	59	66	67	70	70	73	81
Latin America	**69**	**71**	**72**	**77**	**77**	**74**	**73**
Mexico	**67**	**79**	**76**	**78**	**76**	**74**	**80**
Nicaragua	64	76	77	78	80	81	67
Panama	69	84	87	89	86	86	83
Paraguay	77	69	75	73	79	68	64
Peru	45	55	57	59	59	66	64
Dominican R.	57	62	66	87	88	88	85
Uruguay	76	69	79	81	83	79	77
Venezuela	75	84	80	79	77	58	65

Note. Author's elaboration from Latin Barometer Survey (2008, 2010, 2011, 2013, 2015, 2016, 2018)

Table A2

Life Satisfaction Average and Low Life Satisfaction Scores by OECD Country

Country	Life Satisfaction Scores [a]		Low Life Satisfaction Scores [b]	
	2013 or closest available year	2018 or latest available year	2013 or closest available year	2018 or latest available year
Australia	-	7.6	-	4.8
Austria	7.8	8.0	4.4	2.8
Belgium	7.6	7.6	3.0	3.3
Canada	8.0	8.1	3.0	2.5
Colombia	-	8.3	-	2.9
Czech Republic	6.9	7.4	9.3	5.8
Germany	7.3	7.4	8.4	8.5
Denmark	8.0	7.8	4.9	7.9
Spain	6.9	7.3	9.7	6.1
Estonia	6.5	7.0	14.3	8.1
Finland	8.0	8.1	2.4	1.9
France	7.1	7.3	7.1	5.6
United Kingdom	7.3	7.6	8.9	6.0
Greece	6.2	6.4	19.8	12.7
Hungary	6.1	6.5	20.5	13.9
Ireland	7.4	8.1	-	7.9
Iceland	-	7.9	-	4.2
Italy	6.7	7.1	10.6	7.9
Korea	5.7	6.1	20.3	12.2
Lithuania	6.7	6.4	12.5	17.9
Luxembourg	7.5	7.6	5.7	4.3
Latvia	6.5	6.7	12.9	10.1
Mexico	**7.7** [c]	**8.0**	**-**	**4.5**
Netherlands	7.8	7.7	2.5	3.3
Norway	7.9	8.0	3.7	3.9
New Zealand	7.8	7.7	4.0	4.5
OECD average	**7.2**	**7.4**	**8.3**	**6.7**
Poland	7.3	7.8	6.9	3.7
Portugal	6.2	6.7	18.9	12.6
Slovak Republic	7.0	7.1	-	10.9

Slovenia	7.0	7.3	8.3	6.1
Sweden	7.9	7.8	3.8	4.7
Switzerland	8.0	8.0	2.5	3.7
Turkey	-	5.7	-	-

Note. -) Not data available, a) Mean values for life satisfaction, reported on a scale from 0 "not at all" to 10 "completely" satisfied, b) Proportion of the population reporting scores of 4 or below. Author's elaboration from OECD (2020) and c) INEGI (2020)

Table A3

Life Satisfaction Scores Average by Education Attainment, 2018

Country	Education Attainment		
	Below upper secondary	Upper secondary	Tertiary
Australia	7.6	7.6	7.8
Austria	7.5	8.0	8.3
Belgium	7.2	7.5	7.9
Canada	8.0	8.0	8.1
Switzerland	7.6	7.9	8.2
Colombia	7.9	8.3	8.6
Czech Republic	6.8	7.4	8.0
Germany	6.9	7.3	7.7
Denmark	7.7	7.8	7.8
Spain	6.9	7.5	7.8
Estonia	6.7	6.8	7.4
Finland	8.0	8.1	8.3
France	6.9	7.2	7.6
United Kingdom	7.4	7.6	7.8
Greece	6.1	6.5	6.9
Hungary	5.8	6.5	7.2
Ireland	7.9	8.0	8.2
Iceland	7.9	7.9	8.1

Italy	6.6	7.4	7.7
Korea	5.7	6.0	6.2
Lithuania	5.4	6.0	7.3
Luxembourg	7.2	7.6	7.8
Latvia	6.3	6.5	7.4
Mexico	**7.6**	**8.1**	**8.3**
Netherlands	7.6	7.7	7.8
Norway	7.9	8.0	8.0
New Zealand	7.6	7.7	7.8
OECD average	**7.1**	**7.5**	**7.8**
Poland	7.4	7.7	8.1
Portugal	6.2	7.3	7.6
Slovak Republic	6.4	7.0	7.9
Slovenia	6.6	7.2	8.0
Sweden	7.8	7.8	7.9
Turkey	5.6	5.9	-

Note. -) Not data available. OECD (2020)

Table A4

People Reporting More Negative Emotions in Comparison to Positive Emotions (%), by OECD Country

Country	2010-12	2016-18
Australia	11.4	12.2
Austria	8.1	10.3
Belgium	9.3	14.2
Brazil	13.9	16.3
Canada	9.8	10.5
Chile	15.4	13.3
Colombia	12.7	13.6
Costa Rica	7.8	11.4

Czech Republic	17.0	12.2
Denmark	7.8	9.1
Estonia	15.0	10.9
Finland	9.9	7.7
France	14.0	13.4
Germany	10.1	10.5
Greece	22.5	21.6
Hungary	22.0	17.1
Iceland	6.3	5.2
Ireland	9.6	7.9
Israel	19.6	18.1
Italy	18.2	24.2
Japan	6.0	8.7
Korea	13.1	16.9
Latvia	16.9	17.7
Lithuania	24.4	17.6
Luxembourg	10.6	10.8
Mexico	**10.8**	**7.9**
Netherlands	7.5	9.2
New Zealand	10.3	8.8
Norway	6.9	8.8
OECD average	**13.4**	**13.3**
Poland	12.6	13.0
Portugal	18.0	19.0
Russian Federation	14.7	14.1
Slovak Republic	20.1	12.8
Slovenia	17.7	17.7
South Africa	10.2	12.9
Spain	18.7	20.5
Sweden	8.3	8.6
Switzerland	7.5	9.6

Turkey	24.2	28.7
United Kingdom	9.3	9.9
United States	13.0	13.8

Note. OECD (2020)

Table A5

Prevalence of Negative Emotions by Education Attainment, 2010-2018 Average

Country	Education Attainment		
	Primary	Secondary	Tertiary
Australia	-	12.0	9.4
Austria	-	9.1	7.5
Belgium	-	12.3	10.6
Canada	-	10.4	8.9
Switzerland	12.3	8.4	6.9
Chile	19.9	12.9	8.7
Colombia	16.5	11.3	9.2
Czech Republic	17.4	14.7	9.5
Germany	11.6	10.8	8.3
Denmark	-	8.8	8.7
Spain	22.5	17.9	13.2
Estonia	15.6	14.3	9.9
Finland	8.3	9.1	7.7
France	16.4	12.5	12.3
United Kingdom	12.4	9.8	8.7
Greece	33.6	19.1	13.2
Hungary	27.0	17.9	10.8
Ireland	12.2	9.9	7.9
Iceland	6.7	8.4	6.6
Israel	-	19.1	16.3
Italy	23.6	15.3	15.4
Japan	6.1	7.7	7.5

Korea	19.7	15.3	13.7
Lituania	25.3	22.6	11.7
Luxembourg	13.1	10.2	8.7
Latvia	21.8	17.5	12.6
Mexico	**15.0**	**6.9**	**5.1**
Netherlands	8.7	6.7	-
Norway	8.8	9.0	6.9
New Zealand	9.2	9.4	8.2
OECD average	**17.6**	**13.3**	**10.3**
Poland	18.5	12.9	8.7
Portugal	28.0	14.2	12.7
Slovak Republic	20.3	17.1	8.9
Slovenia	23.1	16.7	-
Sweden	-	9.0	8.0
Turkey	32.7	24.1	24.4
United States	14.4	9.9	-

Note. -) Not data available. OECD (2020)

Table A6

Contribution of the Cultural Sector to the National Economy (%)

Sub-Sectors	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018
Market funding	2.76	2.95	2.75	2.60	2.52	2.50	2.39	2.34	2.22	2.15	2.10
Public funding	0.16	0.19	0.17	0.17	0.18	0.17	0.16	0.16	0.16	0.14	0.14
Non-Profit S.	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Households	0.30	0.30	0.30	0.30	0.29	0.30	0.29	0.29	0.30	0.30	0.30
Sector´s total	3.22	3.44	3.22	3.07	3.00	2.97	2.84	2.80	2.68	2.59	2.54

Note. Author's elaboration from INEGI (n.d.-c)

Table A7

Cultural Infrastructure in Mexico, 2008-2018 (in units)

Concept	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018
Auditoriums	780	792	797	806	659	687	739	810	882	898	915
Libraries	7235	7288	7320	7333	7368	7371	7401	7410	7427	7436	7453
Cultural Centers	1719	1786	1817	1838	1860	1865	1880	1929	1939	1971	2081
Education Ctrs.	796	808	811	812	829	834	843	839	846	851	854
Festivals	616	651	691	733	778	837	865	739	759	721	682
Art Galleries	317	330	342	350	388	466	683	743	798	922	951
Bookstores	1504	1533	1546	1550	1543	1532	1527	1718	1724	1670	1672
Museums	1041	1075	1114	1141	1217	1228	1267	1230	1244	1308	1379
Theaters	581	594	598	602	610	618	625	639	652	670	674
Total	14589	14857	15036	15165	15252	15438	15830	16057	16271	16447	16661

Note. Author's elaboration from INEGI (n.d.-c)

Table A8

Concepts Associated to Victimization

Concept	Definition (s)
Safety	Safety refers to "freedom from harm – whether that harm comes in the form of crime, conflict, violence, terrorism, accidents or natural disasters" (OECD, 2020, p.149).
Security perception	Insecurity (and therefore security) is "a fluid but persistent state that constitutes a confluence of perceptions, evaluations, sensations, emotions, and concerns emerging in the relationship between the individual and his or her material, social, and symbolic environment" (Amerio & Roccato, 2007, p.91).
Fear of crime	Fear of crime "is agitation or anxiety for one's own security or that of one's personal property. FC is experienced not only in the actual moment of danger, but also as a reaction to a danger that is only potential, generated by the anticipation (which may not be realistic) of possibly being victimized" (Amerio & Roccato, 2007, p.92).
Concern about crime as a social problem	It indicates "a feeling of anxiety that does not directly concern oneself, but rather the security and well-being of the community in its entirety" (Amerio & Roccato, 2007, p.92)
Fear of physical damage or damage property	It includes the potential of being victim of home burglaries, had their homes broken into, or vehicles or personal property stolen.

Threats	Threats are related to social and physical vulnerability and hazards (Ruiz, 2012). Threats can also be defined as intentional verbal aggression experienced by the individual.
Mistreatment	Mistreatment refers to, "that some injury, deprivation, or dangerous condition has occurred to the […] person and that someone else bears responsibility for causing the condition or failing to prevent it" (Bonnie & Wallace, 2003, quoted in Stevens, Biggs, Dixon, Tinker, & Manthorpe, 2013, p. 271).
Aggression	Aggression refers to a "behavior intended to harm another person" (Bjorklund & Hawley, 2014), which includes covert and overt types (Baron & Neuman, 1996) and physical expressions (e.g., hitting, pushing).
Microaggression	It refers to "subtle insults or slights directed at women and minorities" such as people of color, LGBTQ community, older adults, blue-collar groups, and individuals in religious minorities (Frieze, Newhill, & Fusco, 2020, p. 76).
Verbal abuse	It can be defined as "verbal behavior designed to humiliate, degrade, or otherwise demonstrate a lack of respect for the dignity and worth of another individual" (Manderino & Berkey, 1997).
Neglect	"Acts of omission" (OECD, 2011, p.244)

Note. Author's elaboration from several sources

Table A9

Victimization by Type of Crime and Gender in Mexico, 2011-2018 (%)

Type of crime [a]	2011	2012	2013	2014	2015	2016	2017	2018	Aver
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Robbery or assault on the street or public transport	29.3	28.6	29.6	28.6	28.2	25.9	28.1	28.5	26.0
Extortion	19.4	21.6	23.6	23.6	24.2	24.2	19.6	17.3	21.9
Partial vehicle theft	11.3	12.0	10.1	10.1	9.7	9.8	9.5	9.6	11.8
Fraud	8.6	9.4	9.6	10.2	11.0	12.6	13.6	14.3	10.9
Verbal threats	7.8	10.3	9.2	9.9	8.0	7.8	8.4	8.6	8.6
Robbery at home room	7.6	7.6	6.5	6.1	7.0	6.6	7.0	6.9	7.3
Theft in a different way than the previous ones	4.9	1.4	3.7	3.5	3.7	5.1	4.5	5.0	4.2

Other crimes different from the above [b]	4.3	3.0	2.9	2.9	2.9	3.4	4.4	4.8	3.7
Injuries	4.1	3.9	3.1	3.4	3.7	3.1	3.0	3.1	3.6
Total vehicle theft	2.7	2.2	1.8	1.6	1.5	1.6	1.9	1.8	1.9
Men	49.7	51.5	50.9	49.3	51.2	50.0	49.9	49.5	50.4
Robbery or assault on the street or public transport	15.1	16.0	16.6	14.8	15.7	14.3	15.1	15.1	14.0
Extortion	8.9	9.9	10.9	11.0	11.4	11.0	9.5	8.2	10.2
Partial vehicle theft	5.9	6.5	5.5	5.4	5.3	5.3	5.2	5.2	6.4
Fraud	4.6	5.3	5.3	5.4	5.6	6.5	7.1	7.5	5.8
Verbal threats	3.9	5.3	4.6	4.7	4.3	3.8	4.1	4.5	4.3
Robbery at home room	3.5	3.4	2.9	2.7	3.2	3.0	3.3	3.1	3.5
Injuries	2.7	2.5	1.8	2.1	2.3	2.0	1.8	1.8	2.3
Theft in a different way than the previous ones	2.9	0.8	1.8	1.8	2.0	2.6	2.2	2.3	2.2
Total vehicle theft	1.3	1.2	1.0	0.9	0.8	0.8	1.0	1.0	1.0
Other crimes different from the above [b]	0.8	0.6	0.5	0.6	0.6	0.7	0.5	0.7	0.7
Women	50.3	48.5	49.1	50.7	48.8	50.0	50.1	50.5	49.6
Robbery or assault on the street or public transport	14.2	12.6	13.0	13.7	12.4	11.6	13.0	13.4	12.0
Extortion	10.5	11.7	12.6	12.6	12.8	13.2	10.1	9.1	11.7
Partial vehicle theft	5.4	5.6	4.6	4.7	4.5	4.5	4.4	4.4	5.5
Fraud	3.9	4.1	4.3	4.9	5.4	6.0	6.4	6.7	5.1
Verbal threats	3.8	5.0	4.5	5.2	3.7	4.0	4.3	4.1	4.3
Robbery at home room	4.1	4.1	3.5	3.4	3.9	3.6	3.7	3.8	3.8
Other crimes different from the above [b]	3.5	2.3	2.4	2.3	2.4	2.7	3.8	4.1	3.0
Theft in a way different from the above	2.0	0.6	1.9	1.8	1.7	2.4	2.3	2.7	2.0
Injuries	1.4	1.4	1.3	1.4	1.4	1.2	1.2	1.3	1.4
Total vehicle theft	1.4	1.1	0.9	0.8	0.7	0.8	0.9	0.9	0.9

Note. a) Because of the methodological limitations of self-perceived victimization surveys, following types of crime are not included in these results: organized crime, drug trafficking, possession of weapons exclusive to the Army, trafficking in undocumented persons, homicides, among others; b) kidnapping or express kidnapping, sexual assault, and other crimes; Ave) Average. Author's elaboration from INEGI (2019b)

Table A10

Type of Crime by Domain in Mexico, Rate per One Hundred Thousand Inhabitants, 2018

	Urban	Rural

Type of crime [a]	Rate	%	Rate	%
Robbery or assault on the street or public transport	12,799	29.5	3,283	18.9
Extortion	7,168	16.5	4,255	24.5
Fraud	6,321	14.6	1,977	11.4
Partial vehicle theft	5,137	11.9	1,382	8.0
Verbal threats	3,686	8.5	1,649	9.5
Robbery at home room	2,873	6.6	1,578	9.1
Other crimes different from the above	2,176	5.0	562	3.2
Theft in a different way than the previous ones	1,905	4.4	1,829	10.5
Injuries	1,266	2.9	866	5.0

Note. a) Because of the methodological limitations of self-perceived victimization surveys, following types of crime are not included in these results: organized crime, drug trafficking, possession of weapons exclusive to the Army, trafficking in undocumented persons, homicides, among others; b) kidnapping or express kidnapping, sexual assault, and other crimes; Ave) Average. Author's elaboration from INEGI (2019b)