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Social axioms and coping strategies: the case of a Greek sample

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ABSTRACT

Social axioms are individual assessments of psychological, social, material and spiritual reality expressed as generalized beliefs or assertions about the relationship between two entities or concepts. This study explores how social axioms are associated with coping styles in a Greek sample composed of students and adults. Previous studies of how social axioms are related to coping styles showed that Social Complexity predicted the coping style of problem solving, Fate Control predicted the strategies of distancing, and Social Cynicism predicted the wishful thinking coping processes. In the present study, the 82 item questionnaire version of the Social Axioms Survey (SAS) was employed, along with the Folkman and Lazarus questionnaire of coping styles adapted in the Greek language. Both questionnaires were administered to a sample of 192 individuals, of 48 men and 144 women, among whom 108 were adults and 84 were university students. The sample was composed by two age groups: young adults-students of age 18-30 years (43.8%) and adults of age 31-59 years (56.3%). The results showed that Social Cynicism was not correlated in any way with coping strategies; however, Social Complexity was significantly associated with problem solving strategies, and Fate control was also associated with wishful thinking and distancing coping strategies.

Key words: Social axioms, Social axioms dimensions, Coping strategies.

1. Introduction

Explaining human behavior is critical in understanding cultural differences. Various psychological constructs have been employed in order to give better insight on culture and cultural

differences of human behavior. Research studies based on this view and focused on unpacking culture, at the individual level, offered mixed empirical results so far, based either on value priorities or on personality traits and general attitudes (Bond et al., 2004; Chen, Bond, &

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Cheung, 2006; Leung, Bond, & Schwartz, 1995). Some of the most important lines of research, focused on the explanation of human behaviors, were based on the exploration of the concept of social axioms (Leung et al., 2002), the combination of values and social axioms (Bond, et al., 2004; Feather & O'Brien, 1987; Leung, Bond & Schwartz, 1995; Leung et al., 2007), and the correlation of social axioms with several individual difference variables and particular behaviors, such as vocational choices, methods of conflict resolution, locus of control, interpersonal trust and coping styles (Bond et al., 2004; Leung & Bond, 2004; Singelis et al., 2003). These research studies tried to establish social axioms as a satisfactory predictor for behavior from a within-nation and across-nations approach (Leung & Bond, 2004). Exploring correlations between social axioms and coping styles as general reactions to difficulties in life, it has been found with samples in various countries that some social axioms are related to distancing, avoid thinking about problems, wishful thinking and a tendency to be passive, along with active coping and adjustment (Bond et al., 2004; Leung & Bond, 2004; Safdar, Lewis, & Daneshpour, 2006). In line with this point of view, this paper is an effort to explore the relation between social axioms and coping strategies in a Greek sample.

Every person is forced to encounter numerous situations and conflicts through lifetime, while there is a need to function quickly and effectively. What individuals can rely on is the general knowledge they have obtained throughout their lifetime organized in such a way that is easily accessible and useful. This knowledge has proved its validity through repeated effective applications on material, social and spiritual matters. Therefore each person develops some general beliefs as to how the world functions and the way that any two entities are related at any given time. These general, abstract guiding beliefs that deal with human survival and effective functioning in specific social and physical environments are defined as social axioms

(Leung et al., 2002). Thus, social axioms, like mathematical axioms, are basic premises that people endorse and use to guide their everyday behavior. The major difference between social axioms and mathematical axioms is that social axioms differ across individuals due to their different experiences.

The formal definition of social axioms is as follows (Leung et al., 2002): "Social axioms are generalized beliefs about oneself, the social and physical environment, or the spiritual world, and are in the form of an assertion about the relationship between two entities or concepts" (p. 289). The typical structure of a social axiom is: "A is related to B". "A" and "B" represent entities and their relationship may be causal or correlational. "Good things happen to good people" is a typical example of a social axiom to which every person subscribes to some extent.

Social axioms differ from values which are formed as "A is good or desirable or important"; e.g., "Good health is a good thing" or "War is a bad thing". Values are somewhat abstract beliefs that reflect social desirability, while social axioms refer to specific relations between concrete entities (Leung & Bond, 2004). This kind of knowledge derived from the acceptance of social axioms is extremely helpful to people in their everyday encounters. Additionally, within the individual's belief system, the main common ground between social axioms and attitudes (Katz, 1960) exists at the functional level, as social axioms promote the same functions as attitudes: the instrumental function, the ego-defensive, the value-expressive and the cognitive organization of the world functions (Leung et al., 2002).

To explore the usefulness of social axioms as predictors of social behavior, Leung et al. (2002) developed a social axiom survey in 40 countries and identified five factors of beliefs as "pancultural" or "universal" dimensions reflecting basic human issues of interpersonal, social, spiritual and religious life. Given the robustness of the structure of social axioms and its meaningful associations with a wide range of variables within

and across cultures, based on a functionalistic framework in orientation, it seems that there is a sufficient ground for accepting its conceptual basis across cultures (Bond et al., 2004). The five social axioms dimensions are the following: *Social Cynicism* that represents a negative assessment of human nature, a prejudiced belief towards social groups and events, lack of trust in the social institutions and rejection of legitimate means in achieving one's goal (e.g., "Kind-hearted people usually suffer losses"); *Reward for Application* which refers to the position that the investment of human resources, knowledge, and planning will lead to positive outcomes (e.g., "Hard working people will achieve more in the end"); *Social Complexity* that refers to the view that there are multiple solutions to a problem, the outcome of events is uncertain, and human inconsistency across situations is accepted (e.g., "One has to deal with matters according to the specific circumstances"); *Fate Control* which refers to the general belief that social events are influenced by impersonal, external forces (e.g., "Fate determines one's successes and failures"); and *Religiosity* that refers to the view that spiritual forces influence the human world and the religious institutions exert a positive effect on social outcomes (e.g., "Religious people are more likely to maintain moral standards").

Studies have demonstrated that, although the five social axioms dimensions seem to be universal, cultures differ in the degree to which each dimension-factor is valid at the individual level (Neto, 2006; Safdar, Lewis, & Daneshpour, 2006). Panagiotopoulou, Gari, & Pavlopoulos (2006) replicated the five social axioms structure in a sample of six countries (USA, UK, Spain, Greece, India and Hong Kong) but with a different ranking of the factors. Religiosity was the strongest, followed by Social Cynicism and Reward for Application, and Fate Control and Social Complexity were the weakest. It was stated that the original social axioms structure would comprise the "core etc" of psychological axioms with some possible culture specific items

reflecting emic features of different cultures. Such an interpretation was later supported by two research studies (Gari, Mylonas, & Panagiotopoulou, 2009; Gari, Panagiotopoulou, & Mylonas, 2009).

Specifically, various efforts to establish the five social axioms dimensions in different cultures seem to agree that although the basic social axiom structure is valid to a certain degree, cultural differences in respect to the importance of each factor as well as the order of the factors are identified (Neto, 2006). In addition, Safdar, Lewis, & Daneshpour (2006) studied a sixth dimension of Social Axioms named "Harmony", a scale that refers to interpersonal and intergroup relationships. This scale derived from the initial German data (Leung et al., 2002) and, although it has not been finally included in the original SAS version (Leung & Bond, 2004), the authors justified the scale by employing it in different groups of Iranian participants. Neto's (2006) conclusions, derived from a Portugal sample of college students, referred to the first four dimensions of social axioms-Religiosity, Social Cynicism, Social Complexity and Reward for Application. In a study with a sample of Greek students and adults, Gari, Mylonas, & Panagiotopoulou (2009) examined a sixth dimension named "Cynicism-Competition". Additionally, in another study with a Greek sample of students, they identified the five original factors along with a sixth factor named "Socially Deterministic Cynicism" by using a set of 80 social axioms items (a short version of SAS of 60 items plus a set of 20 Greek new specific-salient items) (Gari, Panagiotopoulou, Mylonas, 2009). The previous identification of a sixth factor on the Social Cynicism dimension verified some of the social axioms emic characteristics for Greek samples, although further research has to be done.

The social axioms are likely to relate to social behaviors across contexts, actors, targets and time. Exploring individuals' reactions to life problems and how they are correlated with social

axioms, (Bond et al., 2004; Leung & Bond, 2004) found that social axioms are correlated with coping strategies in Hong Kong. The term of coping strategies refer to the specific efforts, both behavioral and psychological, that people employ to master, tolerate, reduce, or minimize stressful events. Two general categories of coping strategies have been distinguished: “problem-solving strategies” which are efforts to do something active to alleviate stressful circumstances, and “emotion-focused coping strategies” that involve efforts to regulate the emotional consequences of stressful or potentially stressful events. Research indicates that people use both types of strategies to combat most stressful events (Folkman & Lazarus, 1980). The predominance of one type of strategy over another is determined, in part, by personal style (e.g., some people cope more actively than others) and also by the type of stressful event; for example, people typically employ problem-focused coping strategies to deal with potentially controllable problems, such as work-related problems and family-related problems, whereas stressors perceived as less controllable, such as certain kinds of physical health problems, prompt more emotion-focused coping (Taylor & Psychological Working Group, 1998).

Coping strategies according to the adaptation of the revised Ways of Coping Checklist (Folkman & Lazarus, 1980; Folkman et al., 1986) by Karademas for the Greek population (1998) consists of five broad factors: (I) positive approach that reflects positive reappraisal and problem-solving efforts (11 items, e.g., “I changed or grew as a person in a good way”, “I made a plan of action and followed it”), (II) seeking of social support (4 items, e.g., “I asked a relative or a friend I respect for advise”), (III) wishful thinking (8 items, e.g., “I wished that I could change what had happened”, “how I felt, hoped a miracle would happen”), (IV) avoidance/distancing (9 items, e.g., “I tried to forget the whole thing, went on as if nothing had happened”), and (V) confrontive coping (4 items, e.g., “I stood my ground and fought for what I wanted”) (Karademas, 2007).

From the social axioms perspective, people who tend to score highly in Social Cynicism tend to believe that their problems are caused by social institutions and social structure, so they do not usually seek for support and tend to employ the wishful thinking coping processes. However, people who try hard to solve their problems are those who usually score highly in Reward for Application and Social Complexity items. In previous studies, Fate Control was also found to be associated with withdrawing reactions, and significantly related with wishful thinking and avoidance/distancing strategies, at both the individual and the culture level. Specifically, Social Complexity seemed to predict the coping style of problem solving, while Fate Control mostly seemed to predict the strategies of distancing. (Bond et al., 2004; Leung & Bond, 2004; Safdar, Lewis, & Daneshpour, 2006; Singelis et al., 2003).

The main goal of this study is to explore (a) whether social axioms are associated with the coping strategies in a Greek sample comprised of students and adults, and (b) whether and to what extent specific dimensions of social axioms can serve as predictive variables of specific coping strategies. Our hypotheses, based on previous results (Bond et al., 2004), referred to whether and how social axioms are correlated to coping strategies- active or passive or, e.g., wishful thinking, distancing, avoidance strategies such as delaying and lack of effort, or to direct problem solving strategies e.g., goal setting with self-regulatory goal attainment. Based on the relevant international literature findings, we expected that active coping strategies would be positively correlated with Reward for Application and Social Complexity, but negatively correlated with Fate Control, Social Cynicism and Religiosity (Safdar, Lewis, & Daneshpour, 2006). Accordingly, it was expected that passive coping strategies would be positively correlated with Social Cynicism and Fate Control (Bond et al, 2004). We also expected some differences between students and adults answers, based primarily on previous slight differences

remarked between students and adults on social axioms factor structures analyzed in the initial study of 40 countries (Leung & Bond, 2004), and also in studies on the relationship between social axioms and coping strategies (Safdar, Lewis, & Daneshpour, 2006).

2. Method

Participants

The sample consisted of 192 individuals; 48 of them were males and 144 females. From the total sample of participants, 84 (43.8%) were undergraduate university students, aged from 18 to 30 years (mostly from the Schools of Philosophy, and Schools of Medicine and Pharmacology) and 108 participants (56.2 %) were adults working at enterprises of the public sector – institutes – as well as private sector – mostly of insurance companies, aged from 31 to 59 years.

Due to the convenience sampling employed, no claim is made about the findings generalization to the relative Greek population. The samples of students and adults are quite similar to the samples of previous studies which explored the relation between social axioms and coping strategies (Bond et al., 2004; Safdar, Lewis, & Daneshpour, 2006); they are compared under the scope of exploring some differences and similarities between them.

Procedure and Questionnaires

For this survey, the 82 item questionnaire version of the Social Axiom Survey (SAS) (Leung et al., 2002) and the revised Ways of Coping Checklist (Folkman & Lazarus, 1980; Folkman et al., 1986), as adapted to the Greek population (Karademas, 1998), were employed.

Participants were asked to rate the items: (a) for SAS, on a five-point Likert-type scale (1 = “strongly disbelieve”, 2 = “disbelieve”, 3 = “do not know”, 4 = “believe”, 5 = “strongly believe”) reporting their degree of belief in each statement, and (b) for the

revised Ways of Coping Checklist on a four-point Likert-type scale (0 = “does not apply/ not used”, to 3 = “used a great deal”), assessing how frequently they used each item in dealing with the difficulties they met during the past few weeks.

The reliability estimates (internal consistency) for the two scales employed were computed and are the following: for the Social Axioms Survey (SAS) the overall estimate was 0.74, and for the Ways of Coping Checklist scale the overall estimate was 0.83. For each SAS factor separately, the estimates were: Social Cynicism 0.72, Fate Control 0.69, Social Flexibility 0.67, Reward for Application 0.70, and Spirituality 0.73. For the Ways of Coping Checklist scales, the estimates were: Problem solving 0.71, Social support 0.65, Wishful thinking 0.80, Distancing 0.66 and Aggressive solution 0.70. Additionally, some indication of predictive and discriminatory power of the five social axioms scales, also supporting the convergent validity of the SAS, has been reported in previous research for a sample of Greek students (Gari, Panagiotopoulou, & Mylonas, 2009); in this study, social axiom dimensions were correlated with locus of control – both external and internal. These findings were in line with the relevant literature showing satisfactory validity analyses for the five social axioms dimensions (Leung & Bond, 2004; Singelis et al., 2003). The same holds for the Ways of Coping Checklist five factors that seemed to be correlated significantly with well-being aspects, self-efficacy, optimism and neurotism (Karademas, 2007).

3. Results

Statistical analyses included correlations between coping strategies and social axioms for the total sample, and also for the students – young adults and older adults, separately. Also, stepwise regression analyses of coping strategies onto blocks of social axioms for the total sample, for the students and for the older, were carried out.

Table 1
Correlations between social axioms and coping strategies

Total sample	Social Cynicism	Reward for Application	Social Complexity	Fate Control	Religiosity
Problem solving	0.01	0.20**	0.23**	-0.01	0.16
Social support	-0.10	-0.02	0.16	-0.08	0.06
Wishful thinking	0.08	0.02	0.12	0.30**	0.25**
Distancing	0.17	0.11	0.02	0.39**	0.21**
Aggressive solution	0.05	-0.01	0.13	0.07	-0.05
Students only					
Problem solving	0.08	0.33**	0.38**	0.11	0.27
Social support	-0.03	-0.03	0.17	-0.05	-0.07
Wishful thinking	0.02	-0.11	0.01	0.40**	0.19
Distancing	0.14	-0.07	-0.03	0.39**	0.20
Aggressive solution	0.12	-0.03	0.07	0.18	-0.07
Adults only					
Problem solving	-0.02	0.10	0.14	-0.09	0.09
Social support	-0.09	0.00	0.16	-0.07	0.16
Wishful thinking	0.17	0.13	0.20	0.27**	0.31**
Distancing	0.22	0.25**	0.06	0.41**	0.23
Aggressive solution	0.00	0.00	0.16	0.00	-0.04

** $p < 0.01$

The correlation analyses between social axioms and coping strategies resulted in the following: No statistically significant correlation was indicated between Social Cynicism and any of the coping strategies in the Greek sample, either for the total sample or for the students and the adults separately. In respect to the correlations between the rest social axiom factors and the coping strategies, the strongest statistically significant correlations were found for the group of students (Table 1). More specifically, Social Complexity was correlated at a moderate level with Problem solving strategies for the

students ($r=0.38$, $p < 0.01$), and for the total sample ($r=0.23$, $p < 0.01$). Fate Control was correlated more strongly with Wishful thinking for the students ($r=0.40$, $p < 0.01$), for the total sample ($r=0.30$, $p < 0.01$), and for the older adults ($r=0.27$, $p < 0.01$). Additionally, Fate Control was correlated with Distancing ($r=0.39$, $p < 0.01$) for both the students and the total sample, and also for the adults ($r=0.41$, $p < 0.01$). Reward for application was correlated with Problem solving strategies for the students ($r=0.33$, $p < 0.01$), and at a lower level, for the total sample ($r=0.20$, $p < 0.01$), and additionally with Distancing

Table 2
Stepwise Regression analysis results

Independent variables (SAS dimensions)	DV	R ²	F	β
	Total sample			
Social Complexity	Problem solving	0.10	4.28***	0.22**
1. Fate Control 2. Religiosity	Wishful thinking	0.13	5.74***	0.27*** 0.20**
Fate Control	Distancing	0.17	7.43***	0.35***
	Students only			
Social Complexity	Problem solving	0.22	4.29**	0.30**
Fate Control	Wishful thinking	0.21	4.06**	0.39***
Fate Control	Distancing	0.19	3.66**	0.34**
	Adults only			
Religiosity	Wishful thinking	0.15	3.59**	0.24**
Fate Control	Distancing	0.19	4.86***	0.34**

For the total sample, $df=(5, 186)$, for the students $df=(5, 78)$, for the adults, $df=(5, 102)$.

Only social axiom dimensions with significant β values are reported.

** $p<0.01$, *** $p<0.001$

($r=0.25$, $p<.01$) for the older adults. Finally, Religiosity was partly correlated and predicted the variables of Wishful thinking and Distancing coping strategies. More specifically, Religiosity was weakly but positively correlated with Wishful thinking for the total sample ($r=0.25$, $p<0.01$) and for the older adults ($r=0.31$, $p<0.01$), and also with Distancing ($r=0.21$, $p<0.01$) for the total sample as well.

In general, it seems that Fate Control was positively correlated effectively with Distancing and Wishful thinking for both students and adults and for the total sample, and Religiosity was positively correlated with Distancing and Wishful thinking for the total sample as well. However, Social Complexity were correlated at a higher degree with Problem solving strategies

for the group of students, in comparison to the group of older adults, but Religiosity was less weakly correlated with Wishful thinking for the older adults, in comparison to the students group.

Stepwise regression analysis of social axioms on coping strategies resulted in the following major findings (Table 2). Social Cynicism and Reward for Application were not found to predict any of the coping strategies examined. The findings were related to Social Complexity, Fate Control and Religiosity. In particular, Social Complexity predicted problem solving strategies significantly, $F(5, 78)=4.29$, $p<0.01$ for the students, and $F(5, 186)=4.28$, $p<0.001$ for the total sample. Fate Control predicted wishful thinking $F(5, 78)=4.06$, $p<0.01$ for the students and for the total sample $F(5,$

186)= 5.74, $p < 0.001$. Fate Control also predicted distancing $F(5, 78) = 3.66$, $p < 0.01$ for the students, $F(5, 102) = 4.86$, $p < 0.001$ for the adults, $F(5, 186) = 7.43$, $p < 0.001$ for the total sample. Religiosity predicted wishful thinking strategies $F(5, 186) = 5.74$, $p < 0.001$ for the total sample and $F(5, 102) = 3.59$, $p < 0.01$ for the adults.

4. Discussion

A non-expected but interesting finding in this present study was the lack of significant correlations between Social Cynicism and coping strategies. This finding stands in contrast to results from previous studies in other countries where Social Cynicism was either correlated with or predicted the wishful thinking coping strategy (Bond et al., 2004). However, although this finding was not expected, it is not surprising as the Social Cynicism factor was not the strongest one with a previously employed Greek sample (Gari, Mylonas, & Panagiotopoulou, 2009) and seemed to have a relation with a “sixth factor” appeared of emic characteristics for Greece, which comprised by some Reward for Application items (e.g., “Failure is the beginning of success”) and some Social Cynicism items (e.g., “Old people are usually stubborn and biased”). This sixth factor named “Cynicism and Competition” seemed to include stereotypic taxonomies and some “just world” beliefs, possibly reflecting some specific socio-economic characteristics of Greece. Additionally, when 20 Greek-specific items (salient items derived through factor analysis from a larger pool of items specifically devised for the Greek SAS version) entered the factor structure computed for another Greek group of students, a quite similar dimension of cynicism emerged named “Socially Deterministic Cynicism” (Gari, Panagiotopoulou, & Mylonas, 2009), possibly presenting some emic characteristics of the Social Cynicism dimension for the Greek samples that need further exploration.

The opposite pattern has been found for Religiosity. Religiosity seemed to be one of the

strongest factors for the Greek sample of the first study on social axioms (Panagiotopoulou, Gari, & Pavlopoulos, 2006), whereas for the international original survey in 40 countries Religiosity was one of the weakest (Bond & Leung, 2004). However, in this research data, Religiosity was correlated with and predicted wishful thinking mostly for the older group of participants (31-59 years of age), showing some of the older individuals’ possible tendency to cope with difficulties in their life; In other words, the age difference of the two samples could account for this difference. As indicated by Safdar, Lewis, & Daneshpour (2006), since the social axioms are psychological constructs that are subject to significant change through cross-cultural contact, they may not all be deeply held. Therefore, longitudinal studies are required to examine the extent to which certain beliefs change over time. Just like some values that change over time in immigrant communities (Georgas et al., 1996; Rosenthal & Feldman, 1992), some beliefs may be more tenacious than others.

As far as Social Complexity, Fate Control and Reward for Application are concerned, the findings of this study seemed to be in line with previous findings. Reward for Application which was found to predict problem solving in previous studies (Bond et al., 2004), in this study seemed to predict distancing for the older adults but not for the younger individuals. The different age of the sample could also explain this finding, as the specific knowledge concerning the outcome of one’s efforts, which gradually comes with age, seems to be necessary in order to try to solve the problem in hand or refrain from doing so (Neto, 2006).

In addition, Fate Control seemed to predict distancing and wishful thinking in this study (Bond et al., 2004). The belief that life events are guided and organized by fate, and that human power cannot have any influence or power on them, leads individuals to stay inactive in the face of what is happening. Consequently, they do not react but keep a distance from the social phenomena. Such a strategy may help somehow people survive and save their face.

Finally, Social Complexity seemed to predict problem solving. This finding is in line with previous results and their interpretation (Bond et al., 2004) that individuals higher in social complexity have come to that belief about the world through active and successful engagements with social systems.

5. Conclusion

The findings of the studies that seek to identify correlations between social axioms and specific human behaviors, and also try to estimate some predictive power of social axioms, are more promising than those based on values (Leung & Bond, 2004). All efforts based on this purely belief construct of social axioms to explain human behavior across cultures seems to be challenging, especially when individuals have to react somehow when they confront with stressful issues or difficulties throughout life. Explanation of specific forms of human strategies to react in everyday circumstances is increasingly approximated, but further research is needed.

The limitations of this study concern the convenient sampling procedure we employed. However, understanding and explaining specific aspects of the relationship between social axioms and coping styles is getting closer. Further research studies are needed in order to view the perspective of exploring additional aspects of coping strategies as regarded adults' different age stages and their needs for adjustment. Therefore, the much desired "unpackaging" of culture still awaits to become true for this study, due to the above limitation.

Culture is a multidimensional concept which seems to remain obscure. Different cultural samples from various fields of human behavior, age and occupations should be examined, and culture specific items should be included for a deeper exploration of the social axioms relationship with coping strategies.

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Κοινωνικά Αξιώματα και Στρατηγικές Αντιμετώπισης Αγχογόνων Καταστάσεων: μελέτη ενός ελληνικού δείγματος.

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ΠΕΡΙΛΗΨΗ

Τα κοινωνικά αξιώματα είναι γενικές πεποιθήσεις τις οποίες το άτομο αποδέχεται για την ψυχολογική, κοινωνική, υλική και πνευματική πραγματικότητα. Εκφράζονται ως γενικές τοποθετήσεις για το πώς συνδέονται δύο οντότητες ή έννοιες μεταξύ τους (Leung et al., 2002). Η παρούσα μελέτη διερευνά πώς τα κοινωνικά αξιώματα σχετίζονται με τις στρατηγικές αγχογόνων καταστάσεων σε δείγμα που αποτελείται από Έλληνες φοιτητές και ενήλικους. Προηγούμενες σχετικές μελέτες (Bond et al., 2004) έδειξαν ότι η Κοινωνική Πολυπλοκότητα προβλέπει τις στρατηγικές επίλυσης προβλημάτων, ο Έλεγχος από τη Μοίρα προβλέπει τις στρατηγικές Αποφυγής/διαφυγής και ο Κοινωνικός Κυνισμός προβλέπει την Ευχολογική αντιμετώπιση προβλημάτων. Στην παρούσα μελέτη χρησιμοποιήθηκαν το ερωτηματολόγιο των Κοινωνικών Αξιωμάτων (SAS) με 82 ερωτήματα (Leung et al., 2002), καθώς και το ερωτηματολόγιο για τις στρατηγικές αντιμετώπισης αγχογόνων καταστάσεων των Folkman και Lazarus (1980, Folkman et al., 1986) προσαρμοσμένο στην ελληνική γλώσσα. Τα δύο ερωτηματολόγια συμπληρώθηκαν από 192 συμμετέχοντες, 48 άνδρες και 144 γυναίκες, από τους οποίους 108 ήταν ενήλικες ηλικίας 31-59 ετών (56.3%) και 84 ήταν φοιτητές πανεπιστημίου, ηλικίας 18-30 ετών (43.8%). Τα αποτελέσματα έδειξαν ότι ο Κοινωνικός Κυνισμός δεν σχετίζεται με καμία από τις στρατηγικές αντιμετώπισης αγχογόνων καταστάσεων, ενώ η Κοινωνική Πολυπλοκότητα σχετίζεται σε στατιστικά σημαντικό επίπεδο με τις στρατηγικές επίλυσης προβλημάτων και ο Έλεγχος από τη Μοίρα σχετίζεται με την Ευχολογική αντιμετώπιση και την Αποφυγή/διαφυγή.

Λέξεις-κλειδιά: Κοινωνικά Αξιώματα, Διαστάσεις κοινωνικών αξιωμάτων, Στρατηγικές Αντιμετώπισης Αγχογόνων Καταστάσεων.

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