

Cultural determinants of collective coping strategy in Norway, Poland, Belarus and Russia

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«ПСИХОЛОГИЯ СТРЕССА И СОВЛАДАЮЩЕГО ПОВЕДЕНИЯ»

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2

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3

Theoretical framework

- ▶ Stress and coping with stress is a universal human experience, yet members of various cultures may face **different kinds of stressors** and react to them in **various ways**, in accordance with their own values and beliefs (Kuo, 2011; Wong & Wong, 2006).
- ▶ Prevailing research on stress and coping has promoted an **individualistic view** on coping behavior which results in underestimation of behaviors related to social dimension.
- ▶ Thus, important aspects of coping may have been missed, especially in research on less-individualistic or collectivist societies.

4

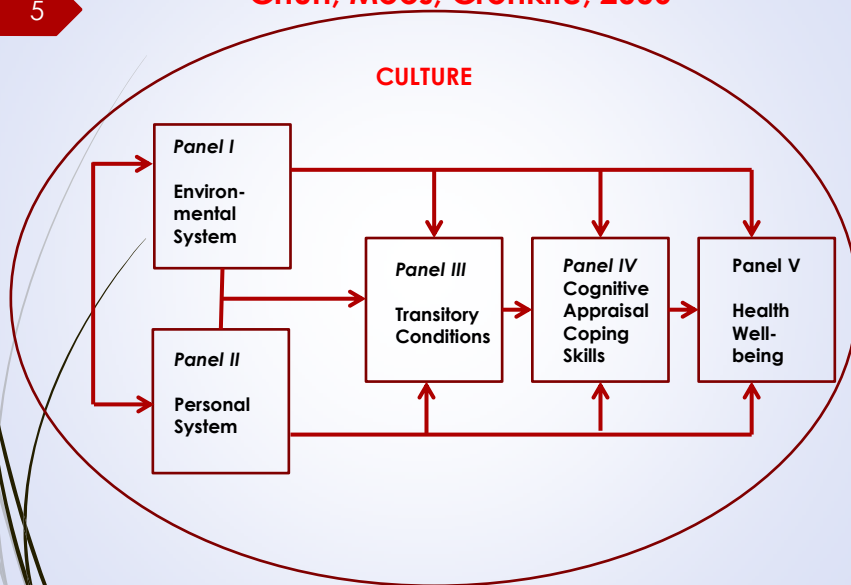
Differences between individualistic and collectivistic coping

- | | |
|---|--|
| ▶ Confrontation with stressful event | ▶ Avoidance of confrontation in order to prevent disruption of group harmony |
| ▶ Avoidance = deficit, inefficiency | ▶ Endurance |
| ▶ Emphasis on personal agency, | ▶ Patience |
| ▶ Emphasis on personal control over environments, | ▶ Indirect actions |
| ▶ Emphasis on direct action | ▶ Focus on respect for elders |
| ▶ Focus on values: autonomy, independence, creativity | ▶ Focus on being considerate of others |
| | ▶ Emphasis on self-constraint |

Cultural transactional theory of stress and coping

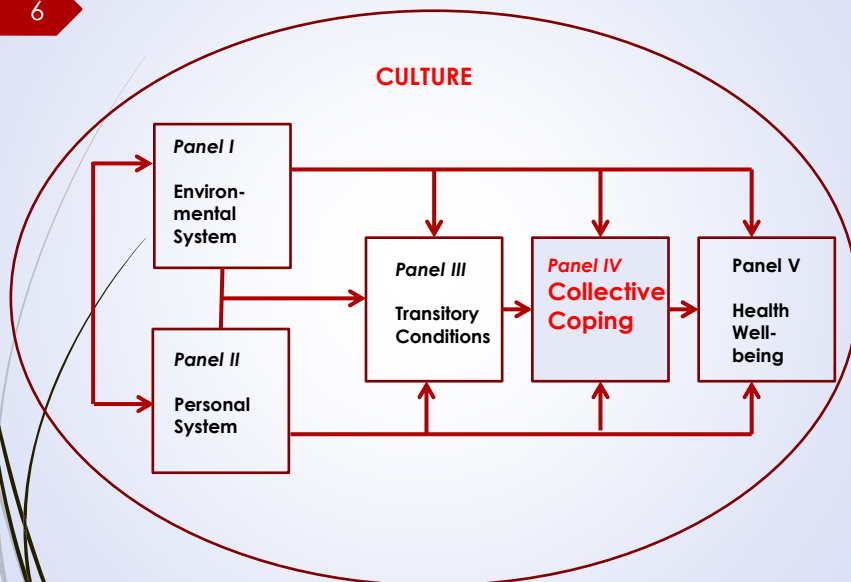
Chun, Moos, Cronkite, 2006

5



Cultural transactional theory of stress and coping

6



7

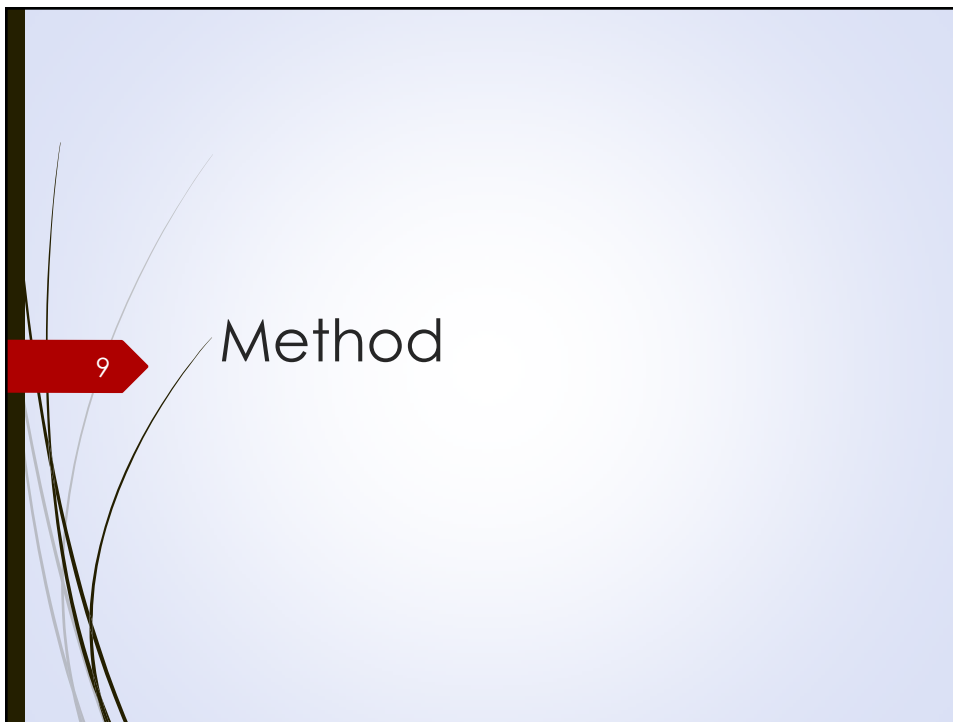
Collective coping

- ▶ Collective coping was defined as a set of behaviors motivated by collectivistic values or orientation (Kuo, 2012; Wong & Wong, 2006):
 - ▶ a constellation of multifaceted stress responses shaped and enhanced by collectivistic norms, values, and tendencies;
 - ▶ coping strategies grounded in the **values** of forbearance, fatalism, familism, and honoring authority figures;
 - ▶ interpersonally based coping methods through a **reliance on ingroup interdependence**, such as seeking family support and social support from co-ethnic members;
 - ▶ coping behaviors stemming from **beliefs and practices** of culturally specific religion, spirituality, and rituals.

8

Aim of the study

- ▶ **To explore** cultural context of collective coping strategy in cultural diverse countries as regards individualism-collectivism dimension: Norway, Poland, Belarus, and Russia
- ▶ **Question 1:** addressed the preference for collective coping among national samples.
 - ▶ It was predicted that there would be difference in the degree of preference between rather collectivistic country (higher preference) and the rather individualistic countries (lower preference).
- ▶ **Question 2:** concerned the role of collectivistic and individualistic factors in predicting of collective strategy in countries heterogeneous on collectivism-individualism dimension.
 - ▶ It was expected that collectivistic factors would be stronger predictors of collective coping strategy than individualistic factors



11

Samples

N = 758
Age: 17 – 62; M=25,6; SD=7,91

Tabela krzyżowa Sex * Country

			Country				Ogółem
			Norway	Poland	Belarus	Russia	
Sex	Males	Liczebność	29	55	99	50	233
		% z Sex	12,4%	23,6%	42,5%	21,5%	100,0%
	Females	Liczebność	65	200	172	88	525
		% z Sex	12,4%	38,1%	32,8%	16,8%	100,0%
Ogółem		Liczebność	94	255	271	138	758
		% z Sex	12,4%	33,6%	35,8%	18,2%	100,0%

12

Why these countries?

► Ranking on Individualism Dimension

- Individualism (*Hofstede & Hofstede, 2005*) – 74 countries
 - Norway – rank: 16
 - Poland - rank: 23
 - Belarus – *no data available*
 - Russia – rank: 37
- Countries relatively homogenous:
 - Norway – mostly individualistic
 - Russia – mostly collectivistic
- Countries heterogenous
 - Poland – more individualistic/ less collectivistic
 - Belarus – more collectivistic / less individualistic

13

The Cross-Cultural Coping Scale (CCCS: *Kuo, Roysircar, & Newby-Clark, 2006*)

- ▶ **Description of two stressful events.**
- ▶ **How stressful this situation will be for you?**
- ▶ **What would you prefer to do in this situation?**
- ▶ **Original version:**
 - ▶ **Collective Coping (8 items)**
 - ▶ I deal with the problem by doing what my parents may do or say with regard to the situation.
 - ▶ I take the course of action that seems most acceptable to my cultural values.
 - ▶ **Avoidance Coping (10 items)**
 - ▶ I just accept the fact that this happens and tell myself that I can't do much about it.
 - ▶ I get involved in other activities to keep my mind off the problem (e.g., study harder so as not to think about the problem).
 - ▶ **Engagement Coping (8 items)**
 - ▶ I hold firmly to my position and face the problem.
 - ▶ I put extra efforts or work extra hard to resolve the problem.

14

Collective Coping Subscale (CCCS, *Kuo, Roysircar, Newby-Clark, 2006*)

- ▶ I deal with the problem by doing what my parents may do or say with regard to the situation.
- ▶ I take the course of action that seems most acceptable to my cultural values.
- ▶ I turn to friends who have a similar ethnic/cultural or language background as me to obtain information or resources in dealing with my problem.
- ▶ I talk with and get help from other members of my family (e.g. siblings, cousins, aunts, uncles, etc.).
- ▶ I take the course of action that seems most acceptable to my family.
- ▶ I turn to friends who have a similar ethnic/cultural or language background as me to get their understanding and support.
- ▶ I talk with and get help from one or both of my parents.
- ▶ I seek advice and help from someone else whom I consider to be wiser than me (e.g., teachers, parents, or elders).

15

- In this study an Exploratory Factor Analysis and Confirmatory Factor Analysis confirmed a three-factor solution in Norwegian, Polish and Belarussian samples, but not in Russian sample (4 factors)

Collective Coping in the Russian sample

Others (6 items)

- ▀ Focus on friends or elder others
- ▀ Getting material / instrumental help/support
- ▀ Emphasized fact of getting help from others (= attract attention to her/himself, not relying on her/himself)

Family (6 items)

- ▀ Focus on members of extended family
- ▀ Getting guidance as to how to act
- ▀ Reference to cultural values

16

Variables: Predictors of Collective Coping

- ▀ **Collectivistic and Individualistic Values, Schwartz & Bilsky (1990)**
 - ▀ Honor of your parents and elders, Social order, National security, Self-discipline, Politeness, Obedience
 - ▀ An exciting life, Pleasure, Creativity, A varied life, Being daring, Freedom, Independence
- ▀ **Self-Construals Scale, Singelis, 1994; 10 items**
 - ▀ **INTERDEPENDENT Self**
 - ▀ **Self-SUFFICIENT Self** (= I need nobody)
 - ▀ **AUTONOMOUS Self** (= I am *the* individual)

17

Variables: Predictors of Collective Coping

- ▶ **Self-Esteem** (from the *European Social Survey 2006*)
 - ▶ To what extent do you agree with the following statement: "I have high self-esteem"?
 - ▶ Strongly agree (5) Strongly disagree (1)
- ▶ **Religiosity** (from the *European Social Survey 2006*)
 - ▶ Regardless of whether you have a religious denomination, please specify, how religious you are?
 - ▶ Not at all (0) - Very religious (10)
- ▶ **Stress appraisal (CCCS)**
 - ▶ If the situation described above were to happen to you, how stressful would you say it may be for you?
 - ▶ Not at all stressful (1)..... Extremely stressful (6)

18

Individualistic Model vs Collectivistic Model

Individualistic Orientation

- ▶ **Individualistic Values**
 - ▶ An exciting life (stimulating experiences)
 - ▶ Pleasure (enjoyment, amusement, or gratification of desires)
 - ▶ Creativity (uniqueness, imagination)
 - ▶ A varied life (filled with challenge, novelty, and change)
 - ▶ Being daring (seeking adventure, risk)
 - ▶ Freedom (freedom of action and thought)
 - ▶ Independence (self-reliance, choosing your own goals and interests)
- ▶ **Self-Construals**
 - ▶ Independent Self
 - ▶ Autonomous
 - ▶ Self-Sufficient
- ▶ **Self-Esteem**

Collectivistic Orientation

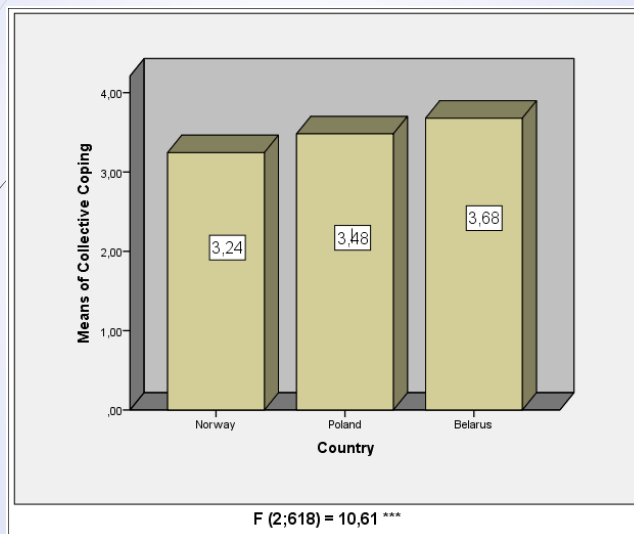
- ▶ **Collectivistic Values**
 - ▶ Honor of your parents and elders (showing respect)
 - ▶ Social order (stability of society)
 - ▶ National security (protection of your own nation from enemies)
 - ▶ Self-discipline (self-restraint, resistance to temptation)
 - ▶ Politeness (courtesy, good manners)
 - ▶ Obedience (fulfilling duties, meeting obligations)
- ▶ **Self-Construals**
 - ▶ Interdependent Self
- ▶ **Religiosity**

19

Results

20

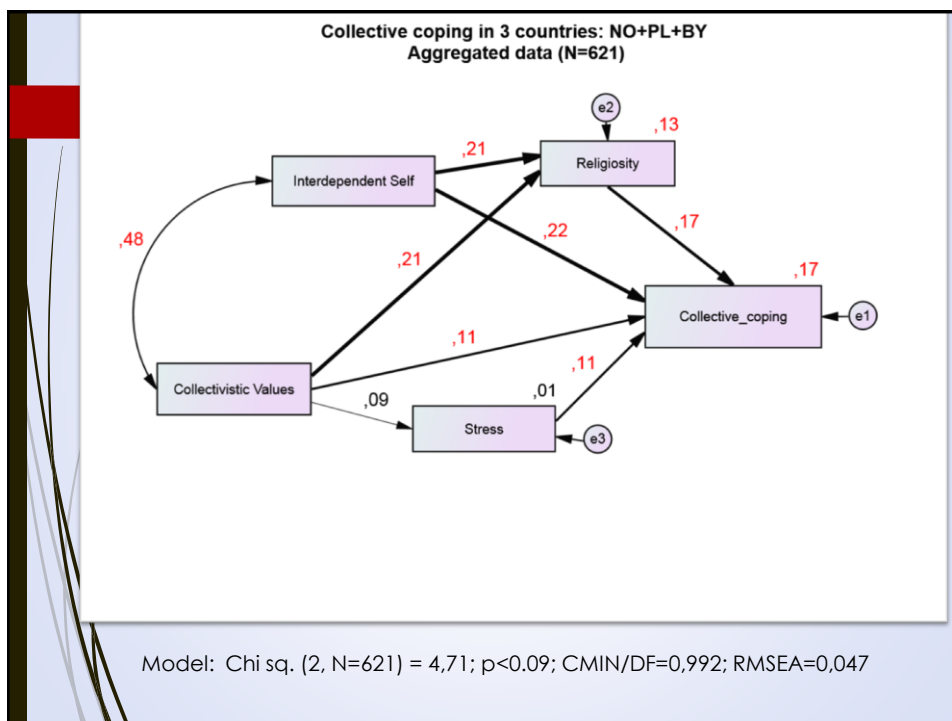
Collective Coping Strategy in Norway, Poland and Belarus



21

Regression analysis for Collective Coping aggregated data NO+PL+BY (N=621)

Predictors	B	Beta	T (p)
Individualistic Values	04	03	n.s.
Collectivistic Values	14	09	2,06*
Interdependent Self	30	23	5,23***
Ind: Autonomous Self	08	06	n.s.
Ind: Self-Sufficient Self	03	03	n.s.
Religiosity	06	18	4,50***
Self-Esteem	-02	-02	n.s.
Stress Appraisal	08	09	2,46**
MODEL	Rsqu.=16	F (8;608)=15,77	***



23

Collective Coping in subgroups: Norway, Poland, Belarus

Parametres	Norway	Poland	Belarus
<i>Coll Coping: R sq</i>	0,22	0,19	0,15
Coping ← Stress	0,10	0,17**	0,21***
Coping ← Religiosity	0,23*	0,13*	0,08
Coping ← Individualistic Values	0,19*	0,12*	0,05
Coping ← Interdependent Self	0,22*	0,27***	0,24***
Coping ← Independent Self-Sufficient	0,10	0,07	0,11 [†]
<i>Stress: R sq</i>	0,07	0,07	0,04
Stress ← Religiosity	0,17 [†]	0,10	0,18**
Stress ← Collectivistic Values	0,19 [†]	0,04	-0,02
Stress ← Interdependent Self	-0,11	0,20**	0,07
<i>Religiosity: R sq</i>	0,11	0,09	0,05
Religiosity ← Interdependent Self	0,20 [†]	0,11 [†]	0,05
Religiosity ← Collectivistic Values	0,19 [†]	0,23***	0,20**

Model: Chi sq. = 30,945; df = 21; p=0,075; CMIN/DF = 1,474;
CFI = 0,974; RMSEA = 0,028

24

RUSSIA: Collective Coping - Others Regression analysis (N=137)

Predictors	B	Beta	T (p)
Individualistic Values	23	15	1,78 [†]
Collectivistic Values	03	02	n.s.
Interdependent Self	13	10	n.s.
Ind: Autonomous Self	-22	-20	-2,31*
Ind: Self-Sufficient Self	-01	-01	n.s.
Religiosity	07	19	2,24*
Self-Esteem	01	01	n.s.
Stress Appraisal	23	29	3,63***
MODEL	Rsq.=17, F (8;129)=4,55 ***		

25

RUSSIA: Collective Coping - Family Regression analysis (N= 137)

Predictors	B	Beta	T (p)
Individualistic Values	01	01	n.s.
Collectivistic Values	34	21	2,29*
Interdependent Self	28	20	2,30*
Ind: Autonomous Self	-06	-06	n.s.
Ind: Self-Sufficient Self	14	15	1,72†
Religiosity	03	07	n.s.
Self-Esteem	-06	-09	n.s.
Stress Appraisal	12	14	1,78†
MODEL	Rsqu.=18, F (8;129)=4,70 ***		

26

Discussion (1)

- ▶ The concept of collective coping in this research **broadens typical understanding of collective coping** as social support, by including behaviors such as following norms and values of the cultural group, taking perspective of others into account.
- ▶ Findings based on Russian data shows quite **a complex structure of this way of coping**,
 - ▶ in terms of whom one might turn to (family or other people),
 - ▶ what kind of help is needed (guidance or practical help),
 - ▶ and in what circumstances (low or high stress).
 - ▶ It may suggest that for Russians a family is the reference group. Peer group or other members of community may be helpful, when practical help is needed, and stress is high.

27

Discussion (2)

- The study made possible to identify cultural factors related to collective coping strategy.
- Collective coping can be predicted by the **collectivistic culture attributes**, such as Interdependent Self and collectivistic values, supported by religiosity, whereas the attributes of individualistic culture are of no importance to collective coping.
- This phenomenon **occurred regardless of culture** ascribed to a given country, that is, of its location at collectivism-individualism dimension.

28

Discussion (3)

- The present research shed light on some **peculiarities** with regard specific patterns of predictors within a cultural group.
- In some cultural contexts an interesting **interplay of collectivistic and individualistic attributes** can be observed.
- These observations suggest that a way of coping can be influenced by **the most prominent cultural values** in a given country (i.e. individualistic), in addition to other factors relevant to the coping (i.e. collectivistic).
- Lack of equivalence between Russian and other samples is rather **cultural phenomena** than instrument's artifact.
- There is a need to take into account cultural specificity (emic) as much as cultural universalism (etic) in cross-cultural research.