

SELF AND CONFORMITY: THE ROLE OF SOCIO-ECONOMIC STATUS,
VALUES AND SOCIALIZATION PATTERNS

ÖZDE BAYDAROL

BOĞAZIÇI UNIVERSITY

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SELF AND CONFORMITY: THE ROLE OF SOCIO-ECONOMIC STATUS,
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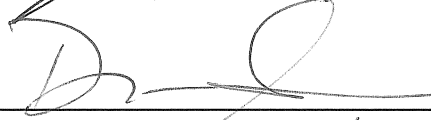
Self and Conformity:
The Role of Socioeconomic Status, Values And Socialization Patterns

The thesis of Özde Baydarol
has been approved by

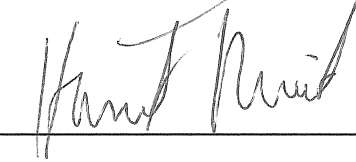
Assoc. Prof. Bilge Ataca
(Thesis advisor)



Prof. Dr. Diane Sunar



Prof. Dr. Hamit Fişek



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Thesis Abstract

Özde Baydarol “Self and Conformity: The Role of Socioeconomic Status, Values and Socialization Patterns”

The study examined the role of self on conformity together with socioeconomic status, values, and parents’ traditional family values in Turkish culture. A total of 202 students at Boğaziçi University, Istanbul, Turkey participated in the study. The findings showed that there was a significant effect of self types on endorsement of conformity. Individuals with heteronomous – related self endorsed conformity more than those with autonomous – related and autonomous – separate selves. Individuals’ value priorities also influenced their endorsement of conformity. Those who valued conformity, security and tradition more endorsed conformity behavior more. However, there was no significant effect of traditional family values on conformity. The present study also revealed significant relationships among parents’ traditional family values, individuals’ socioeconomic status, value priorities, and self types. No significant relationship was found between the variables and stimulation as a value priority.

Tez Özeti

Özde Baydarol “Self and Conformity: The Role of Socioeconomic Status, Values and Socialization Patterns”

Bu araştırmanın amacı, Türk kültüründe uyum davranışı üzerinde benlik algısı, kişileri sosyo-ekonomik statüleri, değerleri ve ebeveynlerinin geleneksel aile değerlerinin rolünü incelemektir.

Verilerin analizinden sonra sonuçlara bakıldığında, öncelikle kişilerin uyum davranışı üzerinde benlik algısının etkisi görülmüştür. Bununla beraber kişilerin değer önceliklerinin uyum davranışlarını etkilediği gösterilmiştir. Uyum, gelenek ve güvenlik değerlerine daha çok öncelik veren kişiler uyum davranışını daha çok göstermektedir. Ebeveynlerin geleneksel aile değerleri ile uyum davranışı arasında bir ilişki bulunamamıştır. Bu bulgular ile beraber, ebeveynlerin geleneksel aile değerleri, kişilerin sosyo-ekonomik statüleri, değer öncelikleri ve benlik algıları arasında ilişki bulunmuştur. Değer öncelikleri açısından dürtü (stimulation) değeri ile araştırmanın diğer değişkenleri arasında ilişki bulunamamıştır.

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CHAPTER 1

INTRODUCTION

The aim of the present study is to investigate the determinants of conformity in relation to autonomy, relatedness, and values in Turkish culture. More specifically, the role of relationships among four different types of self based on interpersonal distance and agency dimensions and conformity in Turkish culture will be examined. In addition to this aim, specific references will be made in relation to socioeconomic status and socialization differences and their effects on interpersonal distance, autonomy, and conformity.

Conformity is the process through which an individual accepts a group's or an individual's view. It is the change in a person's behavior or opinions as a result of a real or imagined pressure from a person or a group of people (Aronson, 1999). The issue of conformity has been investigated for over 40 years from a dual motive scheme which differentiates between informational influence and normative influence. Informational influence involves accepting information which is obtained from others as evidence about reality, whereas normative influence involves conformity with the positive expectations of 'another', who could be 'another person, a group, or one's self (Wood, 2000). The focus of the present study is on normative conformity and type of self, socioeconomic status, traditional family values of parents, and individuals' values as determinants.

CHAPTER 2

CONFORMITY

Factors Related to Conformity

Normative influence is rooted in individuals' need for social approval and acceptance, mainly in their need to be related. It is publicly complying with the normative information as in forms of attitudes, behaviors, beliefs or opinions. The individual goes along with the group or another individual. The reasons that lie behind conformity could be attainment of goals, avoidance of punishment such as rejection or gaining social approval or acceptance (Deutsch & Gerard, 1955).

The group's or individuals' power to be the referent for another individual underpin normative influence. Thus, the reference group or individuals in these situations are defined in terms of emotional attachment and relatedness on the basis of liking or admiration. Desire for approval and acceptance lead the way to normative social influence. People in these situations conform to maintain their relationship with others (Hogg & Turner, 1987).

Conformity for being accepted by a group or an individual is important for the need of relatedness. Conformity is an adaptive group behavior, since it provides a sense of trust that allows interdependence among group members and preservation of group harmony. Interdependence enhances the feeling of connectedness and the power of group influence (Cialdini & Goldstein, 2004).

Deutsch and Gerard (1955) studied the role of interdependence in conformity. In their study they argued that "normative social influence upon individual judgments will be greater among individuals forming a group than among an aggregation of individuals who do not compose a group" (pp. 629). In their study that used the Asch paradigm there was one naïve subject in each experiment group

and 5 confederates. A group of participants were instructed that to be one of the five groups winning a prize, none of the members of the group should make an error. Thus, they all as a group should answer correctly or incorrectly. They found that conformity to group's judgments was greater among individuals who were motivated to act as a group. The average member of the group made more than twice as many errors as other participants who were not motivated to form a group (Deutsch & Gerard, 1955).

Culture and Conformity

The extent to which conformity is socially prescribed differs across cultures. Kim & Markus (1999) argued that collectivistic East Asian cultures emphasize harmony and individual responsibility to groups where they respond to standards of proper behavior, have the fear of being separated or disconnected from the group, follow norms to foster group harmony and sacrifice their individual opinions and conform to the group's view. Thus, they conform not only due to the social pressure to conform but also to feel the sense of connectedness to others, which brings positive behavioral consequences in this context. In contrast, important American cultural values include freedom, following own conscience, making own choices and determining one's own attitudes, feelings and behaviors. Thus, conformity is not valued and appreciated as a compromise to individual behavior. It means giving up one's autonomy (Kim & Bond, 1999).

Bond and Smith (1996) argued that the concepts of individualism and collectivism were important cultural factors that affected conformity. In this respect Triandis (1990) argued that in individualistic cultures, individuals' social behavior was determined by their social goals whereas in collectivistic cultures social behavior was determined by the goals shared with collectives such as family and friends.

In a meta-analysis of conformity studies with Asch-like line judgment tasks, Bond & Smith (1996) showed that individuals from collectivist cultures were more inclined to conform to the estimates of a group of confederates than were residents of individualistic cultures. Also, Cialdini et al. (1999) found that when participants were asked to comply with a request, participants from a collectivistic country (Poland) were more likely to comply than those from an individualistic country (the United States). Polish participants were more likely to base their decisions on the actions of their peers.

In a series of studies Kim and Bond (1994) found that cultural concepts of conformity manifested themselves in individuals' choice and preferences of objects. When given a set of similar and dissimilar shapes and objects and asked to choose among them, East Asians tended to choose the shape or the object that was similar to the proposed group of shapes or objects, whereas Americans tended to choose the unique ones (Kim & Bond, 1994).

Conformity is the main dependent variable of the present study aiming to investigate the effects of values, parent's traditional family values, socioeconomic status and self on conformity.

CHAPTER 3

VALUES

Values are the criteria people use to justify actions, evaluate themselves, other people, and events. They are concepts or beliefs that are beyond specific situations. They have importance for people's lives (Schwartz, 1992).

Schwartz and Bilsky (1987) proposed the theory of the universal psychological structure of human values. Values in this theory are viewed as the cognitive representations of three important universal requirements. These are biological needs, interactional requirements for interpersonal relationships and societal demands for the welfare of the group. Values are universal requirements that preexist individuals. To be an effective member of a group, individuals must communicate about the values and plan their responses around them (Schwartz & Bilsky, 1987).

The most comprehensive research on human values has been conducted by Schwartz (1992), who defined eleven value contents. The first one is *self direction*, which is independent thought and action. The set of values for self direction are creativity, freedom, choosing own goals, curiosity and independence. The second value content is *stimulation*, which derives from the need for variety and stimulation in order to maintain an optimal level of active life and which values excitement, novelty, and challenge in life. The values associated with stimulation are a varied life, an exciting life and daring. *Hedonism* is derived from the organism's needs and it is the need for pleasure and sensuous gratification for oneself; the values associated with hedonism are pleasure and enjoying life. *Achievement* is the need for personal success through demonstrating competence according to social standards. The values associated with it are ambitious, successful, capable and influential. *Power* derives

from an individual's need for dominance and control. The values associated with this content are authority, wealth, social power, preserving my public image and recognition. *Security* is viewed in both the individual and the social sense with values including social order, family security, national security, reciprocation of favors, clean, sense of belonging and healthy. *Conformity* derives from the defining goal of restraint of actions, inclinations and impulses that might harm or upset others and violate social expectations. Conformity values emphasize self restraint in everyday actions, especially with close others, and are obedient, self discipline, politeness and honoring parents and elders. *Tradition* is derived from the motivational goal of respect, commitment and acceptance of a culture's customs or ideas and values associated with it are respect for tradition, humble, devout, accepting my portion in life and moderate. *Spirituality* is derived from the meaning and inner harmony where everyday reality is transcended. The values included are a spiritual life, meaning in life, inner harmony, detachment, unity with nature, accepting my portion in life and devout. *Benevolence* is focusing on the welfare of close others in everyday interaction. The values associated with it are helpful, loyal, forgiving, honest, responsible, true friendship and mature love. Lastly, *universalism* is the understanding and tolerance for all people and nature. The values associated with it are broad minded, social justice, equality, world at peace, world of beauty, unity with nature, wisdom and protecting the environment.

Value types that serve individual interest include power, achievement, hedonism, stimulation and self direction. The value types that serve collectivistic interest are benevolence, tradition, conformity, and security. On the other hand, universalism and security serve both types of interest.

Schwartz conducted a study with an adaptation of Rokeach Value Survey in 20 different countries ranging from Australia to Zimbabwe. The results revealed that people were able to distinguish ten value types except spirituality. Results revealed that power, achievement and tradition types were universal since they emerged in all countries. Hedonism, self direction, universalism and security types emerged in 95% of the countries, whereas stimulation, benevolence and conformity were found in 90% of the countries. The individual, collective and mixed interest emerged exactly the proposed arrangement. Lastly there appeared two essential dimensions that defined the compatibility and conflict among values. These are Openness to Change (self direction and stimulation domains) versus Conservation (tradition, conformity and security dimensions) and Self Enhancement (power, hedonism and achievement) versus Self Transcendence (universalism and benevolence) (Schwartz, 1992).

There are also studies aiming to distinguish cross cultural differences in value domains and priorities. Stewart, Bond, Deeds and Chung (1999) analyzed the role of socialization in formation of value priorities and autonomy expectations in individualistic and collectivistic cultures. Thus, they traced the intergenerational similarities in these dimensions. This attempt would reflect the personal boundaries of autonomy and independence. They relied on Markus and Kitayama's (1991) distinction where individualistic societies value and encourage independence and collectivistic societies value and emphasize interdependence. They argue that an understanding of intergenerational patterns might illuminate the socialization patterns of these cultures. With an analysis of intergenerational patterns they also aim to determine whether modernization in collectivistic societies leads to the replacement of collectivistic values by individualistic ones. For that relationship they pointed to the relationship between changing values and child – rearing orientations.

In individualistic societies there is an emphasis on independence, in collectivistic societies there is the emphasis on interdependence and a third model exists supporting independence for adaptation to modernization together with the continued interdependence in the family. With this framework they investigated the value priorities and autonomy expectations. Value priorities are the hierarchy of the criteria people use to select actions and evaluate other people or events. They found that value priorities were argued to be highly influenced by the dominant ideologies of a culture. The relative importance given to personal versus common interest in individualistic and collectivistic societies was reflected in Schwartz's (1992) Self – Enhancement versus Self – Transcendence dimension. On the other hand the autonomy versus dependence dimension of collectivism and individualism was reflected in Openness to Change versus Conservatism (Stewart et al, 1999).

Culture has an important effect on the values of any given society. There is research aiming to reveal the universalities and differences in values of different cultures. These studies revealed that the emphasis on autonomy and dependence in individualism and collectivism, respectively, form one of the bases for the established differences between values of individualistic and collectivistic cultures.

The present study aims to investigate the relationship between values and conformity. Value priorities, as guiding principles in individuals' lives influencing their ideas and behavior (Schwartz, 1999), could have an effect on conformity. On the basis of the literature it could be expected that those with higher conservative values (conformity, security, and tradition) will conform more than those who endorse these values to a lesser extent.

CHAPTER 4

CULTURE, SOCIOECONOMIC STATUS AND SOCIALIZATION

Children learn the values, practices, behavior of their own culture via socialization. Culture plays an important role in this socialization process where parents in independent cultures encourage independence and autonomy, and parents in collectivistic cultures encourage dependence and connectedness of family members (Sunar, 2002).

In their study, Wang and Lemonda (2003) compared child rearing practices of US and Taiwan parents. In this study, mothers' childrearing attitudes were assessed with open ended probes, ratings of a list of 22 values and ordering of the 22 values. The results revealed that although there were certain similarities in childrearing practices, US mothers mentioned individuality more often than Taiwanese mothers (Wang & Lemonda, 2003).

When childrearing practices of Turkish urban parents are considered, Sunar (2002) states that it could be expected to be a mixture of collectivistic and individualistic orientations. Thus, a combination of both individual and group loyalties is expected (Kagitcibasi, 1996) which will be further analyzed in the following section.

Other than the role of culture, parents' socioeconomic background is also an important factor affecting the socialization practices and parents' childrearing styles. Kohn (1987; as cited in Dekovic, Gerris & Jansens, 1997) mentioned that parental values of conformity and self determination in child rearing are affected by socioeconomic status of parents. Thus, according to Kohn, differences in parental socioeconomic status predict differences in their parental values and goals. The differences in parenting style due to socioeconomic status are reflected in the

disciplining styles of parents. Parents from lower social classes focus on more situation-specific consequences of child's behavior while disciplining them, whereas parents from upper social classes focus on child's own intentions and self control during discipline practices. According to Dekovic, Gerris and Jansens (1997) this difference was due to value and goal differences of individuals of different social class. Lower class parents are most likely value conformity whereas parents from higher social classes tend to value autonomy. In their study with 237 parents they found that social class is highly related to parental child rearing behavior. Parents from higher social class had a more authoritative, child oriented orientation in child rearing than lower social class parents. Also they valued autonomy more whereas lower class parents valued conformity more (Dekovic, Gerris, & Jansens, 1997).

Williamson (1984) conducted a study in Germany following Kohn's theory. He found that middle class as compared to lower class parents attempted to develop internalized standards of responsibility through a permissive attitude in child rearing practices. On the other hand, lower class families favored direct or physically oriented socialization practices.

Also Ruster, Rhoades and Haas (1989) tested Kohn's theory of social class differences in socialization practices with American participants. They measured social class with parent's education years and family income of the previous year. They found that the social class differences in parenting behaviors were influenced by parental values. As parent's education decreased valuing conformity increased and parents emphasized their role in childrearing as restraining children's aversive behavior (Ruster, Rhoades, & Haas, 1989).

Ellis, Lee and Petersen (1978) studied child rearing practices and SES following Kohn's theory in a cross cultural study. In their study they relied on data of

122 cultures retrieved from Human Relations Area Files. They found that the theory of Kohn about social class and socialization was applicable to cultures beyond American and Western cultures. Social class explained %40 of the variance in socialization practices of parents. The lower class socialization practices focused on conformity and following social norms whereas in higher social classes these were replaced by autonomy and intrinsic motivation for behavior (Ellis, Lee, & Petersen, 1978).

Education level has generally been used as one of the parameters in measuring socio-economic status. In their study McGilicuddy and DeLisi (1982) measured the socioeconomic status of parents by their total years of education. Also Lehman (1962) measured socioeconomic status of university students' parents by their years of education. He found that those students whose parents had a high level of education were less stereotypic, dogmatic, and valued traditional values to a lesser extent. Students with lower levels of parent education were less open minded and more open to religious ideas (Lehman, 1962).

In their study Dekovic and Gerris (1992) investigated the relationship between parental reasoning complexity, social class, and child rearing behaviors. They found that lower social class parents tended to reason at a lower level where they considered their children as a reflection of their own self, emphasizing their own values on their children and internalized norms, regulations of the society for their child rearing practices. Thus, they relied on their own experiences or focus on traditional norms. Their main concern was to maintain authority in a traditional manner. In contrast, parents with higher socioeconomic status reasoned at a higher level and considered their relationship with their children as a mutual exchange (Dekovic & Gerris, 1992).

The literature suggested that there are SES differences in socialization styles of parents (Lehman, 1962, Ellis, Lee, & Petersen, 1978, Dekovic & Gerris, 1992). SES differences are reflected in parent's family and childrearing values and affect their socialization style. On the basis of SES differences, it could be expected that traditionality of parents' family values will be related negatively to SES. Thus, as SES increases the traditionality of parents' family values is expected to decrease. Together with that also conformity of an individual could be affected by his/her parents' values affecting socialization patterns. Thus, it could be stated that individuals with parents who have more traditional family values will conform more than those whose parents have less traditional family values.

Turkish Family

Socialization is one of the main practices through which the personality and behavior patterns of children are shaped. Socialization practices of families are heavily influenced by culture and the socioeconomic status of parents. Family is a vital element for socialization in all societies. Kagitcibasi (2002) stated that family is a crucial mediator for self – family – society linkages. The culture of a society is transmitted onto the next generation first by socialization in the family. Thus, family affects the functioning of society and influences socio-cultural development and the social behavior of an individual.

The Turkish family is characterized by an environment with warmth and love where control and protection of children is emphasized in child rearing. The traditional child rearing trend was that parents rewarded submissive and dependent behaviors and punished independence and curiosity encouraging passive and dependent personalities (Fisek, 1982). Turkish Value of Children Study which looked into parental motivations for child-bearing found that 61% of men and 59%

of women indicated that “obedience to parents” was the most desired quality in children and only %17 of men and %19 of women indicated “being independent and self reliant” as the most desired quality (Kagitcibasi, 1982).

Families have a high tendency to change in response to cultural and societal changes (Georgas, Christakopoulou, Poortinaga, Angleitner, Goodwin, & Charalambous, 1997). Kagitcibasi (2002) argued that in Turkey, ongoing family changes and social and cultural transformations affected each other. Turkish society has experienced a rapid transformation from a traditional, rural, agricultural, patriarchal society to a modern urban, industrial, and egalitarian one (Sunar, 2005). These changes from a rural life toward an urban life are reflected in families also. From being extended, families are transformed to being functionally extended where close family members feel responsible for each other. Especially the ties between children and parents are close where children grow in a culture of relatedness (Ataca, 2006).

Childrearing Practices of Urban Families

The family change experienced by Turkey during the last 30 years in response to urbanization and industrialization of the country can be best observed by the Value of Children (VOC) studies. The first VOC study was conducted in mid-1970's with the aim of investigating the values attributed to children, fertility outcomes and motivations for childbearing in countries with different economic development levels. Value of children was conceptualized as a mediator variable between socioeconomic factors and fertility outcome. It was the total of the psychological, special and economic costs and benefits derived from children by parents (Kagitcibasi & Ataca, 2005). There are two basic values of children derived from the study, namely, the economic-utilitarian and psychological values. Economical value

of children indicates the contribution of children to household income when they are young together with their old age security value for their parents when they grow up. It creates dependence in the family on young and especially grown up children for material well being and requires strong familial loyalty. The psychological value of children on the other hand is the joy, pride, fun, companionship and love parents derive from their children (Kagitcibasi, 2002). The results of the original VOC study revealed that with socioeconomic development, especially with increased education the economic/utilitarian value of children decreased whereas the psychological value increased (Kagitcibasi & Ataca, 2005). However, the psychological value of children did not change with socioeconomic status of parents.

The replication of VOC study in 2003 by Kagitcibasi and Ataca (2005) revealed that over 30 years, there was a strong increase in psychological value of children in Turkey together with a sharp decrease in utilitarian value. The influencing factors for that change were the economic growth and urbanization experienced in the country together with the increased education levels of parents. As education level of parents increased, the old age security value of children was replaced by social security benefits and pensions. When different socioeconomic statuses were compared, in less affluent families greater economic value was attached to children than in more affluent families. However psychological value of children is high for both social classes. So, psychological value of children does not change across income groups unlike the utilitarian value. Together with these results, obeying parents continued to be an important goal in urban low SES and rural groups as it was in the 1970s but it decreased in urban middle and high SES groups. On the other hand, independence and self reliance were not mentioned in the 1970s. However, it was a desired child quality in 2003 especially more in urban educated strata. Thus,

autonomy is emphasized in childrearing practices of high SES parents (Kagitcibasi & Ataca, 2005).

Kagitcibasi (1990, 1996b, 2002, 2005) formulated these results as the differentiated emotional and material intergenerational dependencies in family and a model of family change. The model of family change involves the role of context, family structure and family system. The context and the family structure mutually influence each other and give rise to development of different family systems.

In this model she focused on three family models. The first one is the Family Model of Interdependence. It was the family model of culture of relatedness (collectivistic cultures) with rural agrarian, low SES living conditions. The family structure is extended where wealth flows toward parents, and patrilineal ties exist. The children in these families are socialized with an authoritarian and obedience/dependency oriented child rearing style where family and group loyalties, emotional and material investment in parents and interdependency values are emphasized. Children in these families have utilitarian values for family. Therefore, autonomy of children is not valued since an independent child might leave the family (Kagitcibasi, 1990, 1996b, 2002, 2005). Also control is the norm in childrearing. To maintain the harmonious functioning of the family, obedience, dependence, loyalty, conformity, and quietness are encouraged where autonomy, initiative and activity are discouraged (Ataca, 2005). The family model of interdependence gives rise to heteronomous – related selves. Thus, children are not allowed to be both psychologically and physically distant from their parents (Kagitcibasi, 2005).

The model of independence takes place in cultures of separateness (individualistic cultures) with urban middle and high SES living conditions. The family structure is basically nuclear and wealth flows toward children. Children are

socialized with relatively permissive parenting and autonomy. Self reliance is emphasized. Individual loyalties, emotional and material investment in children and psychological value of child gains importance in socialization (Kagitcibasi, 1990, 1996b, 2002, 2005). The family model of independence gives rise to autonomous – separate self in the sense that both being autonomous and individuated human beings are encouraged by child rearing practices (Kagitcibasi, 2005).

The proposed family model of emotional interdependence is distinct from the two other family models in the sense that it is a synthesis of the two. It is in line with the research evidence of VOC study where it distinguishes material and psychological dimensions of family interdependence. Thus, the shift towards a family model of emotional interdependence is emphasized with urbanization, social change and economic growth in collectivistic cultures. The cultural context for this family model is the culture of relatedness with urbanized, industrialized and affluent living conditions. The family structure was nuclear but kinship ties are emphasized and wealth flows toward children. Parents are authoritative with an emphasis on control and autonomy in childrearing. While there is socialization for family and group loyalties together with individual loyalties, emotional investment in parents and emotional interdependence are valued. In this family model, the weakening of intergenerational material interdependencies allows autonomy to enter socialization practices since it is no longer perceived as a threat to the family's functioning. However, since psychological interdependency persists, emotional connectedness between parents and children is desired (Kagitcibasi, 1990, 1996b, 2002). Family model of emotional interdependence gives rise to the development of autonomous – relational self since the socialization patterns and family structure satisfies both the

need of the children for being autonomous individuals and related to their parents and close kin emotionally (Kagitcibasi, 2005).

Also Sunar and Fisek (2005) indicated the change in Turkish family towards increasing psychological and decreasing material interdependencies. They argued that in traditional Turkish rural culture, the relationships are characterized by a strong emphasis on authority of parents and obedience of children. Children are socialized to be loyal to and responsible for their families with accepting the authority of their parents and subordinating their needs and ambitions for the needs and desires of their family members. Feelings of loyalty and gratitude are highly stressed (Sunar & Fisek, 2005).

Children are raised with an emphasis on control, where obedience, dependency, and conformity are appreciated and autonomy, initiative and activity are discouraged. Autonomous activity is restricted. On the contrary, urban families with higher SES stresses decreased material interdependency. There is an increase in the importance given to child's individual success and achievement. Urban middle and high SES parents emphasize the children's achievement and good impression on others. Control is still valued but not through punishment. It is in more subtle, intuitive forms. Thus, there is a decrease in authoritarian control. Independence of the child is highly valued and encouraged. However, the traditional emotional closeness and sensitivity to others still persist (Sunar, 2002).

Further analysis in SES differences indicated differences in socialization practices of social classes. In her study, Imamoglu (1987) had 216 participants of high, middle and low socioeconomic status. She found that both physical and social characteristics of lower SES families make it difficult to differentiate themselves from their environment. According to Imamoglu (1987) this is adaptive when

material interdependency in family is a necessary means for survival. In contrast, in higher SES families the differentiated and privileged social and physical environments allow the child to develop his/her individuated personality. Such families can afford independent children since material interdependency is not expected. In both families, emotional interdependencies are required. Imamoglu (1987) uses the term “agentic interdependence” for children of high SES families where they are active, competent, confident; thus agentic and related, attached, thus interdependent.

Also Pehlivanoglu (1998) found in her study that low SES parents in Turkey were more restrictive and authoritarian in their child rearing styles and used physical punishment as a method of discipline, had strict rules for the child and did not allow their children to oppose authority figures. However, no significant differences were found in terms of emotional expressiveness toward children of lower and upper social classes. Also parents from low SES encouraged independence to a lesser extent (Pehlivanoglu, 1998).

To sum up, the general trend in Turkish childrearing practices is towards an environment where material interdependences and economic value of children decreased together with a continuing emphasis on emotional interdependencies and psychological value of children. With urbanization and industrialization practices children are socialized to be more independent and autonomous and are still expected to be emotionally close to their family and close kin.

Values in Turkish Families

Imamoglu and Aygün (2002) analyzed the value domains of Turkish university students using Schwartz's (1992) value survey. Factor analysis of value domains indicated that values in the universalism domain were regarded as "most important".

Universalism included values related to caring for other people and for nature. However, unlike Schwartz's formulation, the Turkish universalism domain also included the value of "having a personality unique to myself." Thus, for the Turkish respondents, achieving a "unique self," or individuation seemed to be associated with the universal values of caring for others and nature. They argued that with such an understanding Turkish respondents located their selves in the whole ecological and social system, thus accept self as an inseparable part of the natural and social world (Imamoglu & Aygün, 2002).

Also the benevolence domain like in Schwartz's study included prosocial concern related values and rated as second important type. Imamoglu and Aygun (2002) argued that this importance is not surprising since for Turkish culture, harmony among in-group members is important.

The third important value domain was self enhancement including social power, hedonism and achievement values. Imamoglu and Aygun stated that the social change in Turkey with a transition from traditionalism to modernism played a role in attribution of increased importance to the values of self-enhancement especially with the start of liberally oriented and rapid socioeconomic changes of the 1980s.

Lastly, tradition-religiosity and the self-related value domain resembling the conservation pole of Schwartz's (1992) dimension ranked fourth and fifth in the importance ratings. These values were related to accepting the endorsement of tradition and authorities; to living up to the expectations of one's close social network, religious norms, and cultural norms; and to having a self in accordance with such external expectations. According to Imamoglu and Aygun (2002) this domain reflects the interrelated structure of Turkish society involving respect, duties,

responsibilities, and support especially to family members (Imamoglu & Aygün, 2002).

With regard to differences between individuals with different educational levels, the study indicated that as the education level of the respondents increased, less importance was attributed to conservative values of tradition-religiousness and normative patterning. Together with that, also with increasing education, the importance attributed to universalism and benevolence increases. Thus, individuals with higher education level have more individualistic value orientations (Imamoglu & Aygün, 2002).

With regard to SES differences in values, Imamoglu and Aygun (2004) studied value domains of Turkish respondents from different socioeconomic status. They argued that especially in cultures like Turkey where rapid social change takes place, the population is mostly heterogeneous embodying different social classes in. As stated before, the literature on socioeconomic status on values suggested that upper social classes tended to value more individualistic values than lower social classes whereas greater emphasis was put on obedience and conformity by lower social classes (Triandis, 1989; Kohn, 1987 as cited in Imamoglu & Aygün, 2004). In their study with 441 US and 442 Turkish university students, Imamoglu and Aygün (2004) investigated whether self orientations and Schwartz's value domains differed across cultures and SES levels. Thus, other than SES differences, the study also gave insight about the relationship between values and self types of Balanced Integration – Differentiation theory. As for SES differences, the study revealed that higher SES Turkish respondents reported more self-directed values with relatively reduced other-directed values than low SES respondents. As to self orientations, they found that respondents with individuated self construal endorsed self-directed values more than

other-directed values. In both societies, participants with separated – individuated self construal differentiated the most between self- and other-directed values (Imamoglu & Aygün, 2004).

To sum up, SES has an effect on socialization practices. Therefore, a relationship between SES and individuals' values developing as a result of different socialization practices could be expected. Literature states that there is an emphasis on collectivistic values by low SES and on individualistic values by high SES individuals during socialization (Imamoglu & Aygun, 2004). On the basis of this distinction it could be stated that values will be related to SES in such a way that conformity, security, and tradition will be valued more by low SES individuals than high SES individuals and self-direction and stimulation will be valued more by high SES individuals than low SES individuals.

In the same direction, the family values and socialization patterns could have an effect on development of value priorities of individuals. Thus, it might be expected that values will be related to parents' family values in such a way that conformity, security, and tradition will be valued more by individuals whose parents have more traditional family values and self-direction and stimulation will be valued more by individuals whose parents have less traditional family values.

CHAPTER 5

SELF

Cultural differences in the experience of self have mostly been reflected in the conceptualization of self as bipolar dimensions. The dichotomous conceptualizations of self are mainly individuated-familial self (Roland, 1988), the referential-indexical self (Landrine, 1992), independent-interdependent self (Markus & Kitayama, 1991), and individualistic-collectivistic self (Hofstede, 1980, Hui & Triandis, 1989). In these conceptualizations, the self-contained, individuated, separated and independent self with clear defined boundaries from others and emphasis on the uniqueness of the individual is contrasted with a relational, interdependent self construal with fluid boundaries, emphasis on group identities and interdependence between group members.

Independent Self and Culture

The conceptual characteristics of individualism underlie Western conceptualizations of self. Thus, the society of West is composed of individuals who have absolute rights and are free. Individuals try to fulfill needs of sociability, dependence, security, and status in extra-familial social groups with temporary emotional ties (Dumont, 1970 as cited in Roland, 1988).

The most commonly used conceptualization of Western self is the independent self construal (Kagitcibasi, 1990; Markus & Cross, 1990; Markus & Kitayama, 1991; Shweder & Bourne, 1984). There are other labels for independent self like individualistic, autonomous, separate, idiocentric, and self-contained (Markus & Kitayama, 1991). Whether labeled in this or that way, the independent self is a relatively bounded and autonomous construal that exists separately from others and the surrounding social context (Markus & Kitayama, 1991). Self is

viewed as a whole, unified, integrated, stable entity and is experienced as relatively constant across situations. In addition to that, relationships with others do not play an important role in self-identity. This does not mean that Westerners do not give any value to their relationship with others. On the contrary, their relationships are important to the extent that they provide something of survival importance for the individual. Relationships that serve both physical needs (e.g., money, protection), and psychological needs (e.g., love, belongingness) are important for the individual self but they are viewed as means for attaining goals of the self. They are not an end in themselves (Markus & Kitayama, 1991). Thus, being independent from others, and having unique attributes are essential to independent self. In line with this, one's own thoughts, feelings and actions are more important than those of others (Shweder & Bourne, 1984).

The independent self construal is embedded within the framework of individualism (Hofstede, 1980). In individualism, self is defined as distinct and separate from the group together with emotional detachment (Hofstede, 1980). Goals of the individual are more important than the goals of the group (Triandis et al., 1988). In individualistic cultures there is the belief that self is the basic unit of survival (Hui & Triandis, 1986) and therefore they emphasize the need for autonomy of the individual strongly.

Interdependent Self and Culture

On the other end of the bipolar dimension of self lies the interdependent self construal of the Eastern cultures which is experienced as sociocentric, collective ensembled, contextual, constitutive, relational and connected. Thus, in these cultures the primary emphasis is on connectedness. The connectedness is mainly composed of what the individual perceives to be the thoughts, beliefs and emotions of others in

relationships (Markus & Kitayama, 1991). Thus, self is composed of social relationships and their reflections on individual.

Instead of having a universalistic view, the particularistic view dominates the self. Thus, individuals are not equal to each other, but have differing natures due to their unique experiences in their relationships. People with interdependent self construal employ a variety of abilities, judgments and personality characteristics that are mainly flexible and show differences between different contexts. The role of the extended families is important in development of self where sociability, dependence, security and status needs of the individuals are fulfilled (Roland, 1988). In line with this development, people with interdependent self construal are motivated to configure ways to fit in with relevant others and fulfill their obligations to them (Triandis et al, 1989).

For interdependent self, there is an emphasis on heteronomy rather than autonomy. Thus, the relatedness of individuals in material and emotional terms is valued. This does not imply that people with interdependent self are mainly heteronomous and do not employ autonomy or agency. On the contrary, they act volitionally in various interpersonal relationships. However, the agentic part of the interdependent selves is mainly emphasizing the control of inner attributes like desires, personal goals, and private emotions. Only through this way, the harmonious relationships between individuals can be reached (Markus & Kitayama, 1991).

The development of interdependent self construal is nourished in a collectivistic culture. Collectivism emphasizes group harmony and cohesion. Therefore, it is the main source of self definition as part of groups, subordination of personal goals and desires those of the group, concern for the integrity of group and intense emotional attachment to the group. Individuals in these societies are

interdependent and their behavior is regulated in group context. The emphasis is on cooperation and harmony within in-group. (Triandis, 1989).

Autonomy and Relatedness as Two Dimensions of Self

The dichotomization of cultures as individualistic and collectivistic, and self as independent and interdependent has been found to be too simplistic. The bipolar existence of self has been questioned with the evidence that supported the mutual existence of independent and interdependent self construal in cultures and individuals (Harter, 1999). Thus, a more detailed analysis of the concept of self is needed to distinguish its dimensions. Autonomy and relatedness are two aspects of self that satisfy two universal human needs.

Autonomy as a Universal Need

There are several definitions of the need for autonomy in different phases of life. Generally, autonomy is defined as the feeling of choosing one's own life activities by him/herself in accordance with his/her intrinsic values and interests. It is also suggested that individuals who lack control over their own behaviors are less satisfied in their daily lives and experience more frustration (Deci & Ryan, 1985).

In order to support the fundamentality of autonomy as an individual need Sheldon, Ryan and Reis (1996) conducted a study. They proposed that being competent and autonomous led to a 'good day' defined as a day when fundamental human needs, namely, autonomy and competence were met. The results of the study supported the idea that being autonomous and competent was associated with greater daily well being. Participants who were high in both competence and autonomy needs tended to have better days than participants who were low in these traits. In addition, the days when participants felt more competent and autonomous relative to their own baseline were also better days. Supporting these findings the study also

revealed that weekends were classified as bringing more positive mood and vitality, possibly due to the fact that individuals could engage in more volitional and self selected activities during weekends and feel more autonomous (Sheldon, Ryan & Reis, 1996).

Relatedness as a Universal Need

Relatedness is defined as reflecting the interest, involvement, and validation of others' thoughts and feelings in one's behavior (Allen, Hauser, Bell, & O'Connor, 1994). For this need to be satisfied there should be affective interactions where parties at least at a minimum endurance and stability show affective concern for each other (Pinker, 2002). Its universal and culture free quality derives from the natural drive to establish and sustain belongingness although its intensity and strength may show differences between cultures (Allen et al., 1994).

There is theoretical and empirical evidence supporting the universality of relatedness. Freud (1930) mentioned that individuals need to form interpersonal contact with each other although his formulation mostly rests on sexual drives. In his theory of the hierarchy of needs, Maslow (1968) put love and belongingness needs in the middle of the hierarchy of needs, following basic needs like food and shelter. The need to belong has a wide space in the theory of attachment also. It was posited as the infants' need to form intimate contact with their mothers which continue later in life as adult attachments to work in a certain organization or to form attachments with a mate (Bowlby, 1973). The basis for the need to relate to other individuals was argued to be evolutionary since it brings both survival and reproduction benefits. Living as a group of interconnected individuals brings shared food, protected shelter, mates and help in caring for the offspring. Additionally, children who stay with their parents have much more chance to survive than those

who leave their parents at an early age. This advantage brings the fact that the genes of those children who stay related to their parents would be inherited by the next generation (Pinker, 2002). The result of such a selection mechanism is that people tend to live in close social groups and form significant bonds with their parents who care for them throughout their childhood period when they are more vulnerable.

The relatedness need has been supported with a number of empirical findings. The first set of empirical findings comes from the development of social relationships in a fairly easy way in different cultures. Thus, the need to relate to other individuals enables human beings to form social bonds easily. The evidence of the in-group favoritism in a randomly formed group that emerges in short amount of time supports the ease of formation of social bonds also. The classic 'Robber's Cave' study shows this fact. The boys who did not know each other previously were assigned to different groups randomly. Although, they know that these assignments are arbitrary, considerable amount of loyalty and group identification emerges among the members of the same group where when they are put in a competitive situation they show in-group favoritism and develop hostile ideas about the outside group. However, when they are put in a cooperative situation with their out-group following this, they form also affective ties with individuals in their out-group. (Sherif, Harvey, White, & Hood, 1988). This study suggests that individuals can develop social ties with others in a short amount of time even if they know that they are put randomly in a group.

However, there is also formation of nonrandom social ties, which should be also taken into the account for establishment of relatedness as a fundamental human need. There is considerable amount of evidence that babies form attachment to their mothers early in life (Bowlby, 1973). Thus, the empirical evidence suggesting that

people form social bonds with others easily supports the fundamentality of relatedness.

Another fundamental basis for a given need to be universal is that its lack will lead to ill-defined psychological functioning and well-being. It was found that married couples are reported to experience psychological and health problems less than non-married ones. This finding was replicated when the married individuals report lower levels of stress after being put in a stressful situation (DeLongis, Folkman & Lazarus, 1988). The loss of a social bond is followed by stress and anxiety where individuals might also feel depressed. In his research Bowlby (1973) showed that infants show great deal of anxiety when they are put apart from their mothers. Other than losing a social bond, not having one is related to development of depressed states. The depression levels of individuals are inversely related to their feelings of being accepted by others or being included on a social group (Leary, 1990).

Autonomy and Relatedness as Basic Human Needs

The first related theory positing autonomy and relatedness as two distinct and complementary human needs is Self Determination theory (SDT; Ryan & Deci, 2000). SDT tries to explain human motivation and personality by highlighting the importance of humans' evolved inner needs and resources for personality development and behavioral self-regulation. Thus, this is an area where peoples' inherent needs and growth tendencies are considered which form the basis of self-motivation and personality integration.

In line with the SDT tradition Kasser (2001) conducted a research in order to determine the 10 psychological needs of individuals. In his research he asked to university students to describe their most satisfying events within their lives and then

to rate the salience of 10 candidate psychological needs (self-esteem, relatedness, autonomy, competence, pleasure-stimulation, physical thriving, self-actualization, security, popularity, money-luxury) within these events. They found that autonomy, competence and relatedness appear always among the top 4 needs in terms of both their salience and their associations with event-related positive affect (Kasser, 2001). This finding is in line with the self-determination theory of Ryan and Deci who have identified autonomy, relatedness and competence as three basic needs. These needs appeared to be necessary to facilitate optimal functioning for growth, integration, social development and personal well-being. To support this theory they identified the intrinsic motivation which is defined as the 'inherent tendency to seek out novelty and challenges, to extend and exercise one's capacities, to explore and to learn' (Ryan & Deci, 2000, p. 70) and extrinsic motivation which means 'the performance of an activity in order to attain some separable outcome' (p. 71) which contrasts with intrinsic motivation where the act is done for inherent satisfaction of the self. They presented cognitive evaluation theory (CET) within SDT with the aim of specification of factors that influence intrinsic motivation. In line with CET competence, autonomy and relatedness needs are determined as necessary for intrinsic motivation. In laboratory experiments it was found that feedback, communications or rewards one gets during or at the end of a task, which increase the feeling of competence, facilitates intrinsic motivation. However, competence alone is not enough to bring intrinsic motivation where the role of autonomy should also be given because an internal locus of causality is necessary for giving meaning to the competence. These needs, mainly autonomy and competence, together bring enhancements in intrinsic motivation. However, together with these two needs, which create variations in intrinsic motivation, also relatedness is necessary for

expression of this motivation. At this point, attachment literature should be revisited where a securely attached infant, who is closely related to his/her mother, explores the world more (Bowlby, 1973). Thus, this is an example of the role of relatedness in the expression of intrinsic motivation where securely attached infants express their intrinsic motivation more easily. Ryan and Deci (2000) argue that the role of relatedness continues throughout the life span. They also argue that proximal relationships may not always be necessary for intrinsic motivation where most of the behaviors take place in isolation, however they argue that a secure relational base is important for the expression of this motivation.

To sum up, Ryan and Deci (2000) argue that competence, autonomy and relatedness are three basic needs which are energizing states and lead to well being if they are satisfied. However, failure to satisfy them contributes to pathology and ill-being. Thus, for an ongoing well-being, the needs of autonomy, relatedness and competence should be satisfied throughout the lifespan.

In a more recent analysis, Imamoglu (2003) argued that autonomy (referred as individuation) and relatedness were not opposing concepts but that they were distinct and complemented each other. For a balanced order both integration and differentiation were necessary. As part of a natural system, human beings are assumed to have a natural need for both integration and differentiation. Thus, they have the psychological need of actualizing their unique potential as a differentiated – individuated person together with being connected to others (Imamoglu, 2003).

Autonomy and Relatedness in Self

The concept of self is a topic of study for researchers because it is central to individuals' perceptions, communications and evaluations and it is strongly influenced by cultural norms and values. By developing a cultural account of self,

researchers will be able to link psychological processes and individual behaviors across cultures (Singelis, Bond, Sharkey & Lai, 1999).

The autonomous-relational self theory of Kagitcibasi (1996) accepts the existence of autonomy and relatedness as important needs. In this theory she argues that the self is constituted on the agency and interpersonal distance dimensions. The agency dimension constitutes the bipolar ends of autonomy and heteronomy. In these terms, autonomy is being subject to one's own rules whereas heteronomy is being governed from outside. The interpersonal distance dimension on the other hand constitutes the bipolar ends of separateness and relatedness. The degree of self-other relations underlie this dimension where separate selves are distanced from others with their clear self-boundaries. On the other hand, the boundaries of heteronomous selves are fused with the boundaries of others' selves (Kagitcibasi, 2005).

The important proposition in her theory is that these dimensions are distinct and not necessarily interdependent. Thus, one's standing in the agency dimension may or may not affect his/her standing in the interpersonal distance dimension and different poles of these dimensions may coexist. (Kagitcibasi, 2005).

On the basis of agency and interpersonal distance dimensions, she defines four distinct types of selves, the autonomous-relational, autonomous-separated, heteronomous-relational and heteronomous-separated selves. This coexistence of interpersonal distance and agency dimensions questions the bipolar view of the independent and interdependent self construal where independent self is argued to be constituted by separateness and autonomy and the interdependent self by heteronomy and relatedness. For the differentiation of self construal according to the theory of Kagitcibasi see Figure 1.

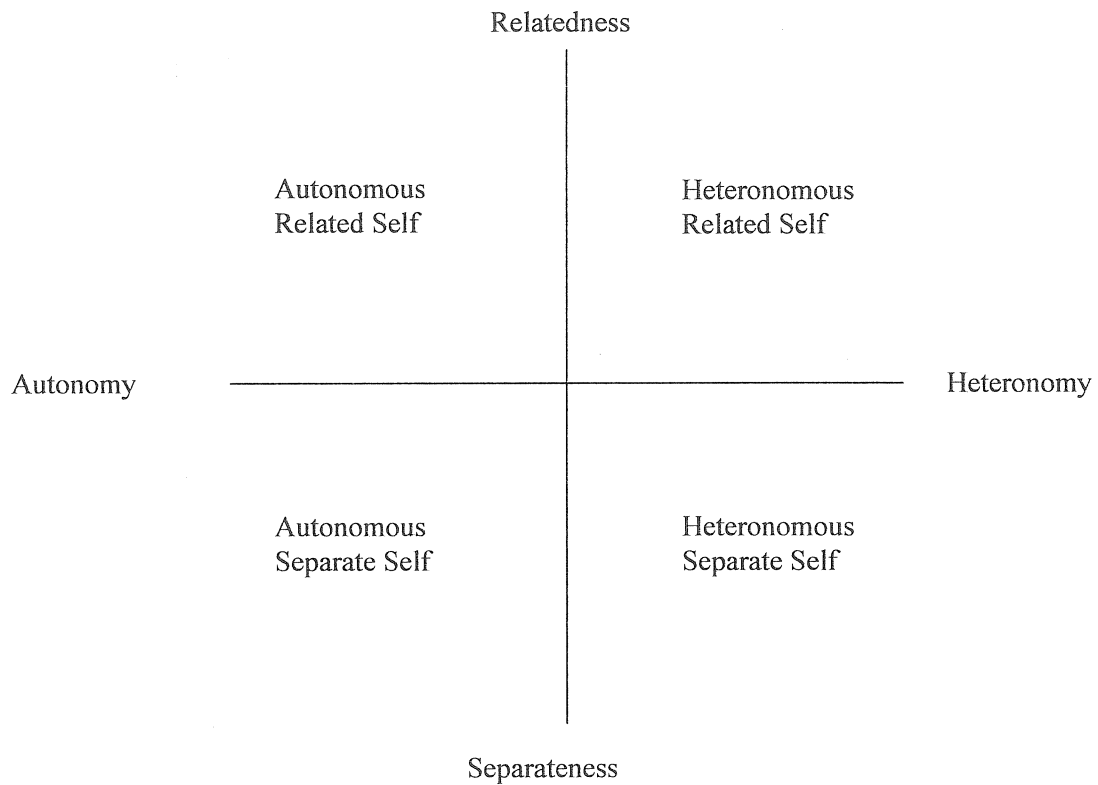


Figure 1. Autonomous - relational self theory of Kagitcibasi (1999)

In line with the autonomous-relational self theory of Kagitcibasi (1999), Singelis, Bond, Sharkey and Lai (1999) argue that individuals simultaneously hold two views of self as both independent and interdependent. They criticized the view of Markus and Kitayama (1994) which focused on a conceptualization of self that is bounded, autonomous and independent from the social context because they argue that it does not reflect the experience of self in different parts of the world. In their study they argued that the construals of independent and interdependent selves coexist in all individuals but in a varying degree due to ethno-cultural effects. They suggested both cultural and individual levels of analysis to see both between and within culture differences. Following this their hypothesis was that collectivism, at the cultural

level, is associated with stronger interdependent self-construal and weaker independent self-construal at the individual level. Their sample consisted of 875 university students from Hawaii, United States and Hong Kong. The participants completed a Self-Construal Scale which was designed to measure the collection of thoughts, feelings and actions that comprise independent and interdependent self-construal on separate dimensions. Their findings revealed the recently growing body of research that independent and interdependent self-construals are not culture specific phenomena since the findings from the analysis of the Self-Construal Scale revealed that characteristic thought, feelings and actions of the independent and interdependent self construals exist in all three cultures. The mean of interdependent self-construal in United States was found as 5.27 with a standard deviation of 0.69. On the other hand, the mean of independent self-construal was found as 5.63 and with a standard deviation of 0.72. For Hong Kong Chinese, the mean of interdependent self construal was 5.67 with a standard deviation of 0.67 whereas they have a mean of 5.00 and standard deviation of 0.72 for independent self-construal. These differences in mean scores of Hong Kong Chinese and Americans did not differ significantly from each other. Thus, they conclude that independent and interdependent self-construals coexist in individuals regardless of their culture (Singelis, Bond, Sharkey and Lai (1999)).

To review a cultural emphasis on mutual existence of autonomy and relatedness in self, it is important to consider the study of Imamoglu (2003). In her Balanced-Integration Differentiation Model she argues that relatedness and autonomy (she uses the term individuation for autonomy) are two distinct and complementary self-orientations. After defining relatedness and autonomy as two complementary needs, she formulates her Balanced Integration – Differentiation

model as follows. She argues that the need for being differentiated and individuated gives rise to self developmental tendency of interpersonal differentiation orientation.

The high end of this orientation is referred as individuation whereas the low end is referred as normative patterning. In individuation human beings are patterned with intrinsic referents such as their own personal inclinations, capabilities and free will whereas in normative patterning individuals become patterned in accordance with their extrinsic referents such as normative expectations of a society or social control. On the other hand, the need for being connected to others gives rise to interpersonal integration orientation. The high end of this orientation is labeled as relatedness and the low end is labeled as separateness. She argues that different combinations of these orientations give rise to different self construals as summarized in Figure 2.

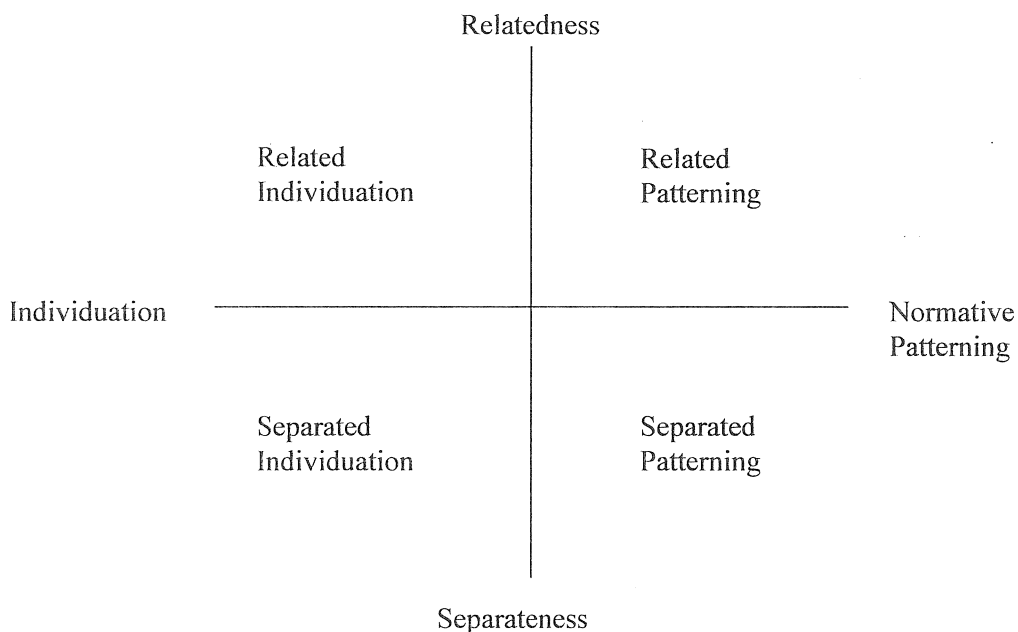


Figure 2. Balanced integration - differentiation model of Imamoglu (2003)

She argues that relatedness is associated with perceived parental love, acceptance and self and family satisfaction whereas individuation refers to intrinsic motivational variables like need for cognition or negatively perceived parental control. Following this, she also argues that these distinct and complementary self-needs are associated with optimal psychological functioning (Imamoglu, 2003).

To sum up, both theoretical and empirical research literature agree about the coexistence of interpersonal distance and agency dimensions in the self. Also the role of family values and socialization practices on development of different types of selves and their ideological and behavioral implications for individuals were established by Kagitcibasi's family model of change (1996). On these bases, the effect of parent's traditional family values for development of self could be examined. Also the effect of endorsing a particular self type on individuals' values and conformity behaviors of individuals could be investigated. It could be expected that the self will be related to parents' family values in such a way that autonomous-related and autonomous-separate selves will have parents with lower traditional family values compared to heteronomous-related self. As for the effect of self types on individuals values and conformity behavior it could be stated that self will be related to values in such a way that heteronomous-related self will value conformity, security, and tradition the most, followed by autonomous-related self, and autonomous-separate self. Autonomous-separate self will value self direction and stimulation the most, followed by autonomous-related self, and heteronomous-related self. And lastly individuals with heteronomous-related self will conform the most, followed by autonomous-related, and autonomous-separate selves.

The Present Study

The main aim of the present study is to establish the relationship among conformity, self, socioeconomic status, values and parents' traditional family values.

Hypotheses

Hypotheses Related to Socio-Economic Status (SES), Family Values, and Values

1. The traditionality of parents' family values will be related negatively to socioeconomic status (SES).
2. Values will be related to SES in such a way that:
 - a. Conformity, security, and tradition will be valued more by low SES individuals than high SES individuals.
 - b. Self-direction and stimulation will be valued more by high SES individuals than low SES individuals.
3. Values will be related to parents' family values in such a way that:
 - a. Conformity, security, and tradition will be valued more by individuals whose parents have more traditional family values.
 - b. Self-direction and stimulation will be valued more by individuals whose parents have less traditional family values.

Hypotheses Related to Self

4. The self will be related to parents' family values in such a way that autonomous-related and autonomous-separate selves will have parents with lower traditional family values compared to heteronomous-related self.
5. Self will be related to values in such a way that:

- a. Heteronomous-related self will value conformity, security, and tradition the most, followed by autonomous-related self, and autonomous-separate self.
- b. Autonomous-separate self will value self direction and stimulation the most, followed by autonomous-related self, and heteronomous-related self.

Hypotheses Related to Conformity

6. Individuals with parents who have more traditional family values will endorse conformity more than those whose parents have less traditional family values.
7. Those with higher conformity, security, and tradition values will endorse conformity more than those who endorse these values to a lesser extent.
8. Heteronomous - related self will endorse conformity the most, followed by autonomous - related, and autonomous - separate selves.

CHAPTER 6

METHOD

Participants

A total of 202 participants (108 female, 94 male) with a mean age of 19.9 and standard deviation of 1.88 enrolled in an introductory psychology course at Boğaziçi University, Istanbul, participated in the study. They majored in various departments such as economics, sociology, psychology, engineering, and foreign languages.

Procedure

Participants were asked to complete a questionnaire that took approximately 30 to 45 minutes. They were given one credit for their participation.

Instruments

The instrument was made up of background information sheet and 4 scales.

Background Information Sheet

The background information sheet involved questions on age, gender, department, class, parents' education, occupation, current job, and the longest place of residence.

Self

The autonomy and relatedness dimensions of self and their classification into different selves were measured by Autonomous Relational Self Questionnaire (Kagitcibasi, 2004). Autonomous Relational Self Questionnaire is a 27 item self report inventory with three subscales of autonomy, relatedness, and autonomous-relatedness. Each of the three subscales consists of 9 items. Participants were asked to rate these items on a 5-point scale ranging from 1(*not at all true for me*) to 5 (*very much true of me*) with higher scores indicating higher levels of the relevant constructs. Items 1, 5, 8, 9, 10, 12, 13, 14, 15, 16, 17,19, 20, 21, 23, 25 and 27 in the questionnaire were reverse coded for the analyses.

The scale was used by Tuncer (2005) who found a Cronbach's alpha of .76 for autonomy, .72 for relatedness, and .80 for autonomous-relatedness scales. In the present study, Cronbach's alpha was .78 for autonomy, .71 for relatedness, and .70 for autonomous-relatedness.

Values

Value priorities of the participants were measured by the Value Survey (Schwartz, 1992). The scale consisted of 60 values. The participants were asked to think about values that were important to them as guiding principles in their life and values that were less important to them. They were asked to rate each value from 0 (*not at all important*) to 6 (*very important*).

According to Schwartz (1992) the main value types were self-direction, stimulation, hedonism, achievement, power, security, conformity, tradition, spirituality, benevolence, and universalism. Each value type was measured by specific values corresponding to that specific type. Conformity was measured by obedience, self-discipline, politeness, and honoring parents and elders. Cronbach's alpha of these items was .70 for the present study. Security was measured by national security, reciprocation of favors, family security, sense of belonging, social order, health, and cleanliness. Cronbach's alpha for security was .69. Tradition was composed of respect for tradition, devotion, accepting one's portion in life, humility with a Cronbach's alpha of .74. Self-direction included the values of freedom, creativity, independence, choosing own goals, curiosity, and self respect. Cronbach's alpha was .55 for the present study. Lastly, stimulation consisted of an exciting life, a varied life, and daring with a Cronbach's alpha of .58.

Conformity

Conformity behavior of participants was measured by endorsement of conformity depicted in vignettes, which were originally developed by Thomas, Gecas, Weigert, and Rooney in 1974. The instrument places participants in a hypothetical situation to resolve a dilemma related to conformity. A sample item is:

Your father thinks that a particular pair of shoes looks good on you and that you should buy them. You do not like them. What would you really do? (p. 67)

The structure of the vignettes was revised for the present study. There were six scenarios with six unisex named characters. The vignettes stated an unresolved dilemma between a character and his/her mother and father. The respondent was asked how much s/he agreed with the decision of the character ranging from 1 (*strongly agree*) to 5 (*strongly disagree*). A sample vignette is:

Deniz, uzunca bir suredir kendisine ayakkabı almak istemektedir. Hafta sonu, annesiyle beraber evlerinin yakınındaki bir alışveriş merkezine giderler. Deniz, birçok mağazada ayakkabı dener. Onunla beraber her dendiği ayakkabıyı inceleyen ve fikrini belirten annesi, dendiği ayakkabılardan birinin ona çok yakıştığını ve mutlaka bu ayakkabıyı alması gerektiğini Deniz'e söyler. Deniz, annesinin beğendiği ayakkabıyı, hiç hoşuna gitmemesine rağmen, satın alır.

Siz, Deniz'in bu kararına ne kadar katılıyorsunuz?

Deniz would like to buy shoes for himself/herself. She/he went to a shopping mall nearby his/her house with her/his mother. Deniz tries different shoes in various shops. His/her mother examines every shoe he/she tries on and gives her opinion about it. For one of the shoes his/her mother says that it suits him/her very well and

that he/she should buy that shoe. Deniz buys this pair of shoes although she/he does not like them.

How much do you agree with Deniz's decision?

Higher scores in this vignette indicated greater levels of conformity.

A pilot study with 30 participants was conducted to explore internal consistencies of the items. The pilot test revealed a Cronbach's alpha of .60 and the main study revealed a Cronbach's alpha of .69.

Family Values

Traditional family values endorsed by participants' parents were measured by the Turkish translation (Ataca, 2005) of Family Values Scale (Georgas, 1991). The scale consisted of 7 items about traditionality of mothers' and fathers' values with a 5-point Likert scale ranging from 1 (*strongly disagree*) to 5 (*strongly agree*). Higher scores indicated greater levels of traditional family values.

The scale has generally been given to parents to report their attitudes (Georgas, 1991). For this study the scale was modified so that young adults were asked to reflect on their mother's and father's family values. The scale consists of 2 subscales, the expected responsibilities of children towards their family and relatives, and responsibilities of parents toward children. In the present study Cronbach's alpha was .78.

CHAPTER 7

RESULTS

First, sample characteristics and descriptive characteristics of variables will be examined, and then findings related to the hypotheses will be reported. Nine participants were from Macedonia and Azerbaijan; hence, they were excluded from the analyses in order to generalize the findings to the Turkish population.

In terms of place of residence, 77 respondents (38.1 %) lived in Istanbul, 11 respondents (5.4 %) lived in Ankara, 9 lived in İzmir (4.6%), and the rest lived in various cities, small towns, and villages in Turkey.

Regarding the socioeconomic status of participants, parents' education levels are shown in Table 1. It was coded as the years of education ranging from "no schooling" (0) to "post graduate" (9). For the analysis related with socioeconomic status of participants, these numeric expressions are used.

Table 1. Education Level of Parents

Years of Education	Father		Mother	
	N	%	N	%
No Schooling	3	1.5	5	2.5
Primary School (graduate)	25	12.4	40	19.8
Middle School (Unfinished)	2	1	9	4.5
Middle School (Graduate)	10	5	30	14.9
High School (Unfinished)	5	2.5	12	5.9
High School (Graduated)	33	16.3	37	18.3
University (Unfinished)	8	4.0	4	2.5
University (Graduate)	94	50.5	46	25.2
Graduate school	13	6.9	11	6.44

With regard to variables of the study, Table 2 gives detailed information about the mean, standard deviation, range and Cronbach's alpha of each variable.

Table 2. Descriptive Statistics of Variables

	Mean	SD	Range	Alpha
Years of Education	11.47	3.76	0 - 17	**
Self				
Autonomy	26.08	4.03	13 - 40	.78
Relatedness	34.34	4.54	18 - 40	.71
Conformity	29.90	5.03	3 - 47	.69
Parents' Traditionality	26.79	3.44	19 - 35	.78
Security Values	5.05	1.2	3 - 9	.69
Tradition Values	3.83	1.30	1 - 10	.74
Conformity Values	4.24	1.03	2 - 12	.70
Self Direction Values	5.51	1.88	1 - 19	.58
Stimulation Values	3.96	1.32	0 - 7	.55

The correlations among the variables of the study are reported in Table 3.

Table 3. Intercorrelations Among Variables

	ED	AU	RL	TOP	SD	ST	C	T	S	C
ED.	-	.082	.104	-.254**	.114	.078	-.300**	-.230**	-.190**	-.060
AU		-	-.426**	-.275**	.127	.058	-.297**	-.167*	-.208**	-.340**
RL			-	.116	.057	.028	.074	-.013	.027	.234**
TOP				-	-.190**	.083	.333**	.363**	.213**	.203**
SD					-	.089	-.101	-.025	.092	-.098**
S						-	.009	-.025	.092	-.179*
C							-	.653**	.577**	.222**
T								-	.546**	.233**
S									-	.114

* $p < .05$

** $p < .001$

(ED= Education; AU= Autonomy; RL= Relatedness; TOP= Traditionality of parents; SD= Self-Direction; ST= Stimulation; C= Conformity (as value); T=Tradition; S= Security; C= Conformity)

The findings of the study will be reported in relation to the research hypotheses.

Socio-economic Status of Parents, Traditionality of Family Values, and Values

Hypothesis 1 predicted that the traditionality of parents' family values would be related negatively to their socio-economic status (SES). Parents' socioeconomic status was measured by the education level of mothers and fathers in terms of number of school years completed. A general mean of school years of mothers and fathers was calculated for each participant. The traditionality of parents' family values was computed by taking the mean of mother's and father's scores.

The correlation analysis between socioeconomic status of parents and their traditionality level revealed a significant negative correlation ($r = -.254, p < .001$) (See Table 3). In regression analysis computed for the effects of socioeconomic status on parents' traditionality level, it was found that socioeconomic status of parents accounted for 6.4% of the variance in the traditionality levels of parents ($\beta = -.232, p = .000$). Socioeconomic status contributed significantly to the prediction of parents' traditionality level. As SES decreased, traditionality of family values increased. The hypothesis was supported.

Next, it was hypothesized that conformity, security, and tradition would be valued more by low SES individuals than high SES individuals, whereas self-direction and stimulation would be valued more by high SES individuals than low SES individuals.

The median split method was used in order to categorize respondents as high and low SES depending on the education years of parents ($median = 13$). Respondents who had parents below 13 years of education were considered as low SES and those with

parents above 13 years of education were grouped as high SES. The median split revealed that there were 103 low and 99 high SES participants.

In order to analyze whether respondents' security, tradition and conformity values differed according to their SES level, multivariate analysis of variance was conducted. The main effect of SES obtained from multivariate analysis of variance suggested that there were significant differences between high and low SES individuals $F(1, 193) = 5.897, p = .000$. The analysis for the effect of SES on values revealed that there are differences between high and low SES individuals in valuing conformity $F(1, 193) = 19.676, p = .000$. It was found that low SES individuals ($M = 4.46, SD = 1.02$) valued conformity more than high SES individuals ($M = 3.80, SD = 0.92$). There were also significant differences between low and high SES individuals in terms of valuing tradition $F(1, 193) = 7.557, p = .000$. The analysis revealed that low SES individuals ($M = 4.10, SD = 1.30$) valued tradition more than high SES individuals ($M = 3.27, SD = 1.11$). The analysis also revealed significant differences in terms of SES in valuing security $F(1, 193) = 19.830, p = .007$. The mean differences showed that low SES individuals ($M = 5.17, SD = 0.83$) valued security more than high SES individuals ($M = 4.81, SD = 0.72$). There were also significant SES differences in self-direction $F(1, 193) = 4.912, p = .028$. High SES individuals ($M = 5.93, SD = 2.98$) value self-direction more than low SES individuals ($M = 5.31, SD = 0.92$). However, there were no SES differences in respondents' valuing of stimulation, $F(1, 193) = 0.357, p = .551$.

Since the expected difference in terms of valuing stimulation was not found, the hypothesis was supported partially.

Values and Parents' Traditional Family Values

Hypothesis 3 predicted that values would be related to parents' family values. It was expected that conformity, security, and tradition would be valued more by individuals whose parents had more traditional family values, and self-direction and stimulation would be valued more by individuals whose parents had less traditional family values.

The median split method was used to categorize respondents' parents as high and low in traditional family values (*median* = 27). The main effect of parental family values obtained from multivariate analysis of variance suggested that there were significant differences between parents with high and low traditional family values in terms of value priorities of individuals $F(1, 193) = 83.650, p = .000$. When parents' valuing of traditional family values was considered, there was a significant difference in terms of respondents' valuing of conformity $F(1, 193) = 16.459, p = .000$. Individuals whose parents endorsed traditional family values more ($M = 4.53, SD = 0.97$) valued conformity more than those whose parents endorsed the traditional family values to a lesser extent ($M = 3.96, SD = 1.02$). Also there were differences in valuing security between individuals whose parents valued traditional family values to a more or less extent $F(1, 193) = 8.427, p = .004$. It was found that children of parents with high traditional family values ($M = 5.23, SD = 0.93$) endorsed security value more than those with parents who endorsed traditional family values to a lesser extent ($M = 4.88, SD = 0.81$). When valuing tradition is considered it was found that there were significant differences in terms of parents' traditional family values $F(1, 193) = 21.320, p = .000$. Those with parents of high traditional family values ($M = 4.24, SD = 1.17$) endorsed tradition more than those with parents of low traditional family values ($M = 3.44, SD = 1.30$). Also in terms of valuing self-direction it was found that there are significant

differences in terms of parents' traditional family values $F(1,193) = 4.111, p = .044$. Those with parents of high traditional family values ($M = 5.35, SD = 0.74$) endorsed self direction less than those with parents of low traditional family values ($M = 5.47, SD = 2.52$). However, no significant difference was found in respondents' valuing of stimulation when parents' traditional family values were considered, $F(1,193) = 1.437, p = .232$. The hypothesis related with parents' traditional family values and values of the individuals was partially supported.

Self, Parents' Traditional Family Values, and Values

It was hypothesized that autonomous-related and autonomous-separate selves would have parents with lower traditional family values compared to heteronomous-related self.

Before reporting analyses related to the hypotheses, self types were formed. The median split method was used to create different self types. The median of autonomy (*median* = 26) and relatedness (*median* = 35) subscales were used. Two new variables were created and the data was transformed following the median values of the subscales. Individuals who had autonomy scores below the median were assigned a "0" in the new autonomy variable and those who had autonomy scores above the median were assigned a "1". Also individuals who had relatedness scores below the median were assigned a "0" in the next relatedness variable and those who had relatedness scores above the median were assigned a "1". The data were recoded as presented in Table 4.

Table 4. Self Types

		Relatedness	
		0	1
Autonomy	0	Autonomous – Separate	Heteronomous - Separate
	1	Autonomous – Separate	Heteronomous – Related

Although there are four different self types, three of them were used for the analysis. Kagitcibasi's (1996) model of family change suggested three different family models, mainly, the family models of independence, interdependence, and emotional interdependence. Kagitcibasi (1996) associated these models with autonomous – separate, heteronomous – related and autonomous – related selves. However, no particular characteristics in terms of family system, values and SES were defined for heteronomous – relational self. Since the present study builds on the theoretical model of Kagitcibasi and aims to reveal the relationship among SES, values, and family values further in this model, the heteronomous – relational self was excluded from the analyses.

After categorization of self types, a one way analysis of variance was conducted to investigate the relationship between self types and parents' traditional family values. The results revealed significant variability for parents' traditional family values between self types, $F(2, 193) = 11.956, p = .0001$.

Tukey HSD analysis revealed that in terms of traditional family values all three self types were significantly different from each other. The analysis showed that individuals with heteronomous – related self have parents with highest traditional family

values followed by individuals with autonomous related and autonomous separate selves. The mean differences and standard deviations are presented in Table 5.

Table 5. Mean Differences in Traditional Family Values; Conformity, Security, Tradition, Self-Direction and Stimulation Values and Conformity in Terms of Self Types

	Autonomous- Related		Autonomous – Separate		Heteronomous- Related	
	Mean	SD	Mean	SD	Mean	SD
TFV	26.29	2.96	24.33	2.99	27.74	3.48
CV	4.01	.99	3.84	1.13	4.43	.87
TV	3.74	1.16	3.56	1.33	3.88	1.34
SV	4.82	1.00	4.96	1.78	5.18	.99
SDV	5.34	.89	6.51	3.44	5.17	.86
SV	4.42	.93	3.75	1.31	4.02	1.50
C	29.23	5.23	27.88	4.67	32.03	5.56

(TFV=Traditional Family Values; CV= Conformity Value; TV= Traditional Values; SV= Security Values; SDV= Self Direction Values; SV= Stimulation Values; C= Conformity)

Hypothesis 5 predicted that conformity, security, and tradition will be valued by heteronomous-related self the most, followed by autonomous-related self, and the least by autonomous-separate self. Also, self direction and stimulation will be valued by

autonomous-separate self the most, followed by autonomous-related self, and the least by heteronomous-related self.

To analyze these, multivariate analysis of variance was conducted. The analysis of multivariate variance was significant $F(1,193) = 10.831, p = .001$. It revealed significant differences between self types in terms of valuing conformity, $F(2,193) = 5.543, p = .012$. Tukey HSD supported the hypotheses that there was a significant difference between autonomous related and heteronomous related selves, however no significant difference was found between autonomous related and autonomous separate selves (See Table 7). It also revealed that the mean differences among self types in terms of self-direction were significant $F(1,193) = 7.114, p = .001$. Tukey HSD revealed that there is significant difference between autonomous – related, autonomous – separate and heteronomous – related selves in terms of valuing self direction (See Table 5).

However, there was not a significant difference between self types in terms of valuing security, $F(2, 201) = 1.859, p = .159$, tradition $F(1,193) = 1.016, p = .365$, and stimulation, $F(1,193) = 4.755, p = .072$

These analyses partially supported the hypothesis. Thus, there are differences between self – types in terms of valuing conformity and self – direction. However, no significant difference was found in terms of valuing security, tradition and stimulation.

Conformity

The next set of hypotheses was related to conformity. Hypothesis 6 predicted that individuals whose parents had more traditional family values would endorse conformity more than those with parents who had less traditional family values. For this hypothesis, a one way analysis of variance was conducted. The previously established groups of

high and low traditional family values were used to establish whether there was a significant difference between these groups in terms of their endorsement of conformity. The results revealed that there was no significant difference in respondents' conformity endorsement with regard to the parent's degree of valuing traditional family values, $F(1, 193) = .010, p = .860$. The hypothesis was not supported.

Hypothesis 7 predicted that those with higher conformity, security, and tradition values would endorse conformity more than those who endorsed these values to a lesser extent. Median split was used for each value in order to group respondents according to their endorsement level of each value. For conformity value, the median was 4.25, for security 5.05, and for tradition 3.83. For each value, individuals below the median were considered low and those above the median were considered high on that value. T-tests were conducted separately for each value to establish whether individuals who were high and low on each value differed in their levels of conformity. The results revealed that there were significant differences in the conformity endorsement level of individuals who valued conformity $t(192) = 6.101, p = .032$. Individuals who valued conformity more ($M = 30.46; SD = 5.25$) also endorsed conformity behavior more than those who valued conformity to a lesser extent ($M = 29.40; SD = 5.59$). Also there was significant difference in endorsement of conformity in terms of valuing tradition $t(192) = 29.242, p = .000$. Individuals who valued tradition more ($M = 31.00; SD = 4.68$) also endorsed conformity behavior more than individuals who valued tradition to a lesser extent ($M = 28.78; SD = 5.75$). No significant difference in conformity endorsement level was found when security was considered $t(192) = 1.933, p = .063$.

The hypothesis was confirmed partially since although the results in terms of valuing conformity and security values were significant the expected difference in terms of endorsing conformity was not found for all values.

Hypothesis 8 predicted that heteronomous-related self would endorse conformity the most, followed by autonomous-related self, and then autonomous-separate self. A one-way analysis of variance showed that there was a significant difference among self types in terms of endorsement of conformity $F(193, 1) = 10.381, p = .000$. Tukey HSD analysis revealed that individuals with heteronomous-related self ($M = 32.03, SD = 5.96$) endorsed conformity more than individuals with autonomous-related ($M = 29.23, SD = 5.23$) and autonomous-separate selves ($M = 27.88, SD = 4.67$). Also individuals with autonomous-related self endorsed conformity significantly more than individuals with autonomous-separate selves.

CHAPTER 8

DISCUSSION

The main aim of the present study was to investigate the relationship between conformity and self types as proposed by Kagitcibasi (1990, 1996b, 2002, 2005). In addition to that, the relationships among traditional family values, socioeconomic status, and values were also investigated.

The major finding of this study was the established relationship between self types and conformity. It was found that individuals with heteronomous – related self endorsed conformity the most, followed by individuals with autonomous – related, and autonomous – separate selves. Also the self was found to be related to parents' traditional family values in such a way that individuals with a heteronomous – related self had parents who endorsed traditional family values highest followed by individuals with an autonomous – related and an autonomous - separate self. Another major finding of the study was the relationship between parents' traditional family values and socioeconomic status. As socioeconomic status increased, family values got less traditional. The relationship between values endorsed by different self types and their effect on conformity endorsement levels of individuals were also established.

The findings of the study will be discussed in detail in the following section.

Socio-Economic Status (SES), Family Values, and Values

The results of the study revealed that parents of low SES individuals valued traditional family values more than those of high SES individuals. Low SES individuals also valued conformity, security, and tradition more than high SES individuals. On the other hand, high SES individuals valued self direction more than low SES individuals, while they were not different in terms of valuing stimulation. Individuals with parents of high

traditional family values valued security, tradition, conformity more, whereas individuals with parents of low traditional family values endorsed self direction more. No significant difference was found in endorsement of stimulation when parents' traditional family values were considered.

The findings were in line with the literature on the role of socioeconomic status in parents' socialization patterns on values. Upper social classes tended to value more individualistic values like autonomy, self direction than lower social classes, whereas greater emphasis was placed on obedience, conformity, and tradition by lower social classes (Dekovic, Gerris, & Jensens, 1997; Kohn, 1987; Triandis, 1989). Williamson (1984) stated that middle class as compared to lower class parents attempted to develop internalized standards of responsibility through permissive attitudes in child rearing practices. On the other hand, lower class families favored direct or physically oriented socialization practices (Williamson, 1984). Social class differences in parenting behaviors were found to be influenced by parental values. As parents' education decreased, conformity was valued more and parents emphasized their role in childrearing as restraining children's aversive behavior (Ruster, Rhoades, & Haas, 1989). On the other hand, students whose parents had a high level of education were found to be less stereotypic, dogmatic, and valued traditional values to a lesser extent. Students with lower levels of parent education were less open minded and more open to religious ideas (Lehman, 1962). Parents from lower social class were found to reason at a lower level where they considered their children as a reflection of their own self emphasizing their own values on their children or internalized norms, regulations of the society for their child rearing practices. Thus, they relied on their own experiences or focused on traditional norms while childrearing. Their main concern was to maintain

authority in a traditional manner. In contrast, parents with higher socioeconomic status reasoned on a higher level and saw their relationship with their children as a mutual exchange (Dekovic & Gerris, 1992).

Research also documented that there was a relationship between social class and values mediated through occupational characteristics and socialization practices (as cited in Xiao, 2000). Working class parents were more concerned about their children's conformity whereas middle and high class parents focused on their autonomy. It was argued that work in blue collar occupations was typically closely supervised, lacked complexity, and was highly routine where success was defined by following rules. Therefore, values like conformity and tradition were highly emphasized by those parents' socialization practices. On the other hand, in middle and high class occupations success was defined by an individual's initiative and self reliance. Therefore, values of openness to change were emphasized in childrearing practices (Xiao, 2000).

With regard to the Turkish culture, these differences in socioeconomic status were investigated by Pehlivanoglu (1998) and Imamoglu and Aygün (2004). Pehlivanoglu (1998) found that low SES parents in Turkey had strict and traditional socialization values where they did not allow their children to disobey their authority in any kind. Imamoglu and Aygün (2002) found that tradition-religiosity and the self-related value domains ranked fourth and fifth in the importance ratings of participants. These values were related to accepting the endorsement of tradition and authorities, living up to the expectations of one's close social network, religious norms, and cultural norms, and having a self in accordance with such external expectations. In their study they also investigated socioeconomic differences in values in terms of participants' education differences. They found that as education increased, less importance was

attributed to conservative values of tradition-religiousness and normative patterning (Imamoglu & Aygün, 2002). In another study about SES differences in values, Imamoglu and Aygun (2004) studied value domains of Turkish respondents of different socioeconomic status. The study revealed that low SES Turkish respondents reported more other directed values than high SES respondents (Imamoglu & Aygun, 2004).

The present study aimed to distinguish socialization and social class differences between Openness to Change (stimulation and self direction) and Conservatism (tradition, security and conformity) dimensions as suggested by Schwartz (1992). Although the expected differences between self direction, tradition, security, and conformity were found, analyses related with stimulation value did not yield significant differences. This result was surprising because studies suggested that there were differences between different socioeconomic status in terms of both self direction and stimulation values. The studies of Pearlin and Kohn (1966), Solomczynski, Miller and Kohn (1982) suggested that one's position in the particular class structure of a society either offered or blocked the experience of self direction and stimulation values. Hitlin (2006) found that parents' socioeconomic status was a predictor of the level of openness to change values (self direction and stimulation). In exploring the value domains of Turkish university students, Imamoglu and Aygun (1999) found that stimulation did not emerge either as a separate value domain or as part of the Self Enhancement value domain together with self direction. In the present study, no significant relationship was found among SES, traditional family values, and stimulation. In light of these findings, it would be expected that in terms of stimulation there is more of an individual variation. Thus, stimulation might be a value that is influenced more by personality characteristics

than variables like SES, culture, or self. Further investigation of this value domain and its determinants is needed in future research.

Self, Parents' Traditional Family Values, and Values

The results of the study revealed that self types were significantly different from each other in terms of parents' traditional family values. Individuals with a heteronomous-related self had parents who valued traditional family values the most, followed by individuals with an autonomous-related, and autonomous-separate selves. This finding was in line with Kagitcibasi (2005) who stated that in the family model of interdependence traditionality in terms of obedience, conformity, dependency and quietness was the dominant child rearing pattern. Children are socialized to be closely related to their families and autonomy is devalued since it is seen as a threat to the family's harmonious functioning. Children are not allowed to be psychologically or physically distant from their parents. This family model leads to the development of a heteronomous-related self (Kagitcibasi, 2005). On the other hand, in the family model of independence children are socialized to be independent and autonomous, which leads to the development of autonomous – separate selves. And lastly, in the family model of emotional interdependence, intergenerational material interdependencies weaken however emotional interdependencies prevail. Both group loyalties and individuality is emphasized and this environment leads to the development of autonomous-related self (Kagitcibasi, 2005). Kagitcibasi's (2005) model stated that with urbanization and increasing affluence there is a shift in family models; from family model of interdependencies to family model of emotional interdependence. This change led to emergence of different socialization patterns in urban Turkish families and this in turn

led for children of these families to development of different selves. What the present findings added to the existing model was that parents' traditional family values was also a variable that affected the development of self. From the model it might be expected that traditional family values would be the highest in the family model of interdependence where a heteronomous-related self formed and the lowest in the family model of independence where an autonomous-separate self was more common. The relationship between family models and parents' family values could be further investigated in future research.

Individuals with heteronomous – related selves, socialized by parents to hold more traditional values as stated in the previous finding, were socialized to conform the most and follow the traditions and therefore endorse these values more and self direction less. Also, they were followed by individuals with an autonomous-related self, who were socialized to be independent but to preserve their connections with close others and to be emotionally related to them. This group of individuals valued conformity less than individuals with heteronomous – related self and self direction less than individuals with autonomous - separate self. Lastly, individuals with an autonomous-separate self were found to value conformity the least since they were socialized to form their own individuality independent of others. Hence, they valued self direction the most.

The findings contribute to the literature by showing the effect of a specific self type on individuals' values. Since values are one of the main sources that shape individuals' behavior and thoughts (Schwartz, 1992) their effect on people's lives and living styles from the perspective of self categories should be further investigated.

The present study fails to establish any relationship between self types and security, tradition and stimulation values. The problem related with stimulation value

dimension was stated above. However, Imamoglu and Aygun (1999) found that security and tradition was the third important value domain among Turkish adolescents. Hence, these values are important in Turkish culture. However, although the mean differences between self types in terms of tradition and security values were in the expected direction, these differences did not reach significant levels. Future research should further analyze the differences in these values in terms of self types.

Conformity

The predicted positive relationship between parents' traditional family values and participants' conformity endorsement level was not supported. Literature suggests that in collectivistic cultures, where traditional values are highly emphasized, conformity is a valued virtue. The support for this statement came from studies related with cultural determinants of conformity. Kim and Markus (1999) argued that in collectivistic cultures, in order to preserve group harmony, individuals sacrifice their own opinions and conform to their group's view. They conform due to social pressure to conform and to feel connected to others which brings positive behavioral consequences in these cultures. Studies of Bond and Smith (1996), Cialdiani, Wosinska, Barrett, Butner, and Gornik-Duroseet (1999) and Kim and Bond (1994) revealed that individuals of collectivistic cultures conformed more. These findings supported the view that collectivistic cultures stimulated conformity behavior for the need of feeling related and connected to the group member and thus preserving the group harmony.

Turkish culture was found to be high on the collectivistic dimension (Hofstede, 1980). Later studies of Erelçin (1988) and Seckin (1996) suggested that Turkish culture showed the collectivistic characteristics such as readiness to give, expectations to receive support and displayed interdependent self construal of the collectivistic cultures.

Although Turkish culture has undergone changes leading to a more individualistic structure, especially for the last 30 years, studies show that feeling emotionally connected and related to others, following certain traditional rules prevail (Orung, 1998) Also Kagitcibasi (1996) mentioned that Turkish culture is a culture of relatedness in both emotional and material terms although these show differences with socioeconomic status and urban and rural living conditions.

The findings of the present study showed that although families may hold traditional family values, this did not necessitate their children to endorse conformity. This finding was in line with the reviewed cultural changes Turkey has undergone during the last 30 years. With industrialization and urbanization, the population living in cities increased considerably. The present study revealed the fact that although participants' families, living mostly in urban areas, remained close to their traditional family patterns, this did not necessitate socializing their children for conformity. Conformity is not a valued virtue in urban life, since urban occupations require individualized, autonomous persons who make their own decisions and contribute to those of the group when necessary (Xiao, 2000). With regard to the family model of Kagitcibasi (1990, 1996b, 2002, 2005), urban family is considered as the family model of emotional interdependence where autonomy and self reliance of the child is important, yet the traditional emotional connection to the family members prevail.

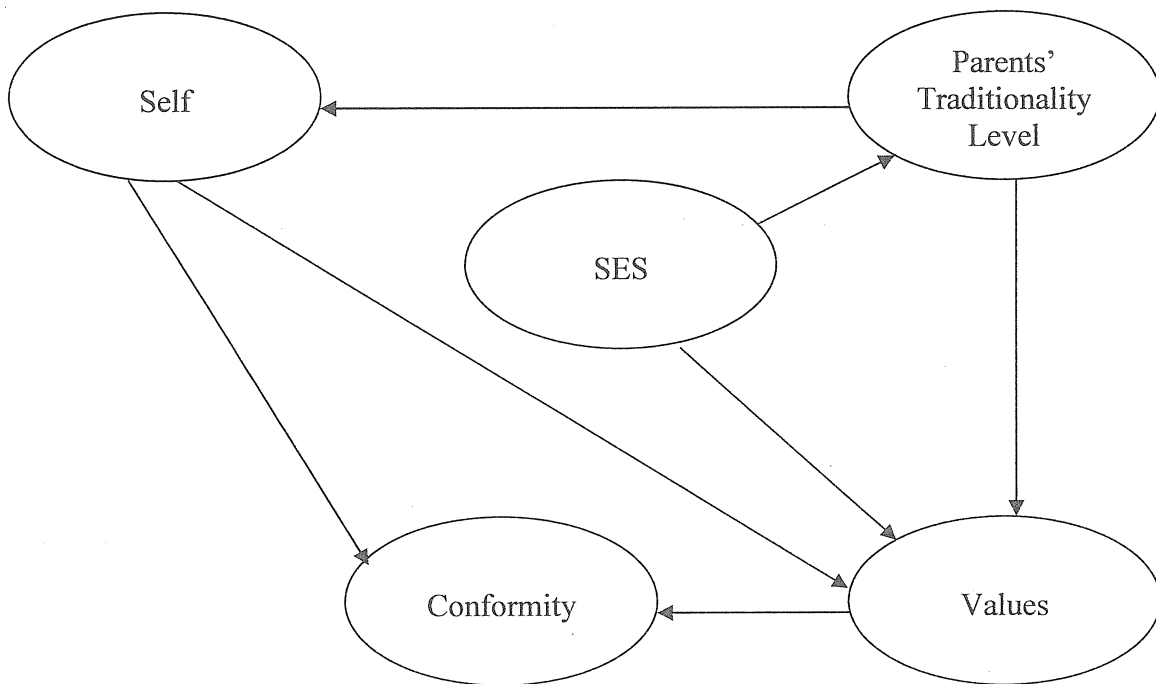
Also it was found that individuals who valued conformity and tradition endorsed conformed. However, no significant difference was found in terms of valuing security. Thus, traditionality level of parents did not have a direct effect on participants' conformity. However, individuals' valuing of tradition in forms of respect for tradition, being humble, devout, accepting his/her portion in life, and being moderate had an effect

on the conformity endorsement of individuals. Also their valuing of conformity in forms of being obedient, polite, having self discipline, and honoring parents and elders affected their conformity endorsement level. However, the hypothesized relationship between security values and conformity was not found. Thus, conformity is not affected by the conservation dimension of the values as a whole, but tradition and conformity values affect conformity alone.

The present study also found a significant relationship between self types and conformity. Individuals with a heteronomous – related self were found to endorse conformity the most, followed by individuals with an autonomous – related and autonomous – separate self. This was the major contribution of the present study to the literature, since the relationship between conformity and self types was established for the first time. As expected, individuals with a heteronomous – related self who were socialized in a family model of interdependence with an emphasis on obedience, group harmony, and loyalty, developed the heteronomous – related self and endorsed conformity the most. Also individuals with autonomous – separate self, who were socialized in a family model of independence with an emphasis on self reliance and individual loyalties endorsed conformity the least.

The following is a parsimonious model that summarizes the findings of the present study.

Model 1. The relationship between variables and findings of the present study



The study replicated some findings in the literature and made contributions to the existing literature. To begin with, the relationship between SES, parent's traditionality level and values was confirmed following the literature together with the relationship between parent's traditionality level and self types. As for the contributions of the present study to the literature, first of all, it was revealed that having a particular self type has an effect on the level of conformity endorsement of individuals. Thus, individuals with a heteronomous – related self were found to endorse conformity the most and individuals with an autonomous – separate self conformed the least. Also, the relationship between different self types and values was established for the first time. Thus, having a particular self has an effect on the values of individuals. Individuals differ in their amount of valuing security, conformity, tradition, and self direction based

on their self types. On the other hand, the relationship between values and conformity was revealed where valuing conservative value types of tradition and conformity values, but not security, affects the conformity endorsement of individuals. For future studies, the relationship between these variables could be analyzed by using structural equation modeling. The data structure of the present study did not allow this analysis. However, the analysis of the present model with structural equation modeling would reveal the expected relationship between the variables more clearly in one model analysis.

APPENDIX A

Background Information Sheet

Size verilen bu kitapçık çeşitli anketlerden oluşmaktadır. Soruları cevaplandırmaya başlamadan önce lütfen her bir anketin üst kısmındaki yönergeyi dikkatli bir şekilde okuyunuz. Anket sorularının doğru cevapları bulunmamaktadır. Önemli olan sizin soruları dürüst bir şekilde cevaplandırıp anketi eksiksiz bir şekilde doldurmanızdır. Araştırmaya katkılarınızdan dolayı sizlere teşekkür ederiz.

Bölüm/Sınıf:

Dersin Adı/Kodu:

Yaş:

Cinsiyet: Kadın

Erkek

Babanızın eğitim durumunu aşağıdakilerden birini işaretleyerek gösteriniz.

- () Okur-yazar
- () İlkokul mezunu
- () Ortaokul terk
- () Ortaokul mezunu
- () Lise terk
- () Lise mezunu
- () Üniversite terk
- () Üniversite mezunu
- () Yüksek lisans ve lisansüstü

Annelerinizin eğitim durumunu aşağıdakilerden birini işaretleyerek gösteriniz.

- () Okur-yazar
- () İlkokul mezunu
- () Ortaokul terk
- () Ortaokul mezunu
- () Lise terk
- () Lise mezunu
- () Üniversite terk
- () Üniversite mezunu
- () Yüksek lisans ve lisansüstü

Ailenizin en uzun süre yaşadığı yeri belirtiniz

Metropol _____ (İstanbul, Ankara İzmir)

Şehir _____ (Hangi il?)

Kasaba/koy _____ (Hangi ile bağlı?)

Babanızın mesleği nedir, şu anda ne iş yapıyor? Liftten ayrıntılı olarak belirtiniz. (Örnek: mesleği bankacılık, şu an emekli çalışmıyor, mesleği emekli subay şu an özel bir şirkette pazarlama bölümünde çalışıyor, mesleği doktor şu an doktorluk yapıyor, mesleği işletmecilik şu an kendi restoranını işletiyor gibi...)

Babanızın mesleđi.....

Babanızın řu anda yaptıđı iř.....

Annenizin mesleđi nedir, řu an ne iř yapıyor? Ltfen ayrıntılı olarak belirtiniz. (rnek: Mesleđi emekli đretmen, řu anda zel ders veriyor. Mesleđi ev hanımı řu anda ev hanımlıđı yapıyor..mesleđi mimarlık řu anda alıřmıyor, ev hanımı gibi...)

Annenizin mesleđi.....

Annenizin řu anda yaptıđı iř.....

Size gre aileniz ekonomik bakımdan hangi gruba girer?

() ok zengin

(...) Zengin

(...) İyi halli

(...) Orta halli

(...) Orta altı

(...) Fakir

(...) ok fakir

APPENDIX B

Autonomous Relational Self Questionnaire

Bu ankette kişilerin kendileri ve ilişkileri hakkında cümlelerden oluşmaktadır. Bunların her biri hakkında ne düşündüğünüzü 1 'fikrime çok aykırı'dan (bana çok aykırı), 5 'fikrime çok uygun'a (bana çok uygun) uzanan beş şıktan birini işaretleyerek belirtiniz.

Aşağıdaki cümlelerle ilgili görüşlerinizi, kendinize çok yakın hissettiğiniz kişi veya kişilerle olan ilişkinizi düşünerek belirtin:

	Fikrime/bana çok aykırı	Fikrime/bana biraz aykırı	Kararsızım	Fikrime/bana biraz uygun	Fikrime/bana çok uygun
	1	2	3	4	5
1. Kendimi çok yakın hissettiğim insanların desteğine ihtiyaç duyarım.					
2. Kararlarımda yakınlarımdan etkisi çok azdır.					
3. Yakın ilişkilerim benim kim olduğumu yansıtır.					
4. Hem yakın ilişkileri olmak, hem de özerk olmak önemlidir.					
5. Çok yakın hissettiğim bir kişinin bile hayatıma karışmasından hoşlanmam.					
6. Kendimi birine çok yakın hissettiğimde, o kişiyi benliğimin önemli bir parçası gibi hissederim.					
7. Yakınlarımla olan ilişkimde mesafeli olmak isterim.					
8. Planlar yaparken yakınların önerileri dikkate alınsa bile, son karar kişiye ait olmalıdır.					
9. Yakın olduğum biri önemli bir başarı elde ettiğinde, büyük gurur duyarım.					
10. Kendimi yakınlarımdan bağımsız hissederim.					
11. Hayatımı kendimi çok yakın hissettiğim kişilerin düşüncelerine göre yönlendiririm.					
12. Beni anlamak için, yakın arkadaşlarımı anlamak gerekir.					
13. Çok yakın ilişkiler içindeki kişi, kendi kararlarını veremez.					
14. Genelde kendimle ilgili şeyleri kendime saklarım.					
15. Kendimi düşündüğümde, yakın arkadaşlarımı veya ailemi de düşünürüm.					
16. İnsan çok yakınlarının fikirlerine karşı çıkabilmelidir.					
17. Benimle ilgili bir konuda, çok yakın hissettiğim kişilerin fikirleri beni etkiler.					
18. Eğer birisi bana yakın olan bir kişiyi incitirse, kendimi kişisel olarak incinmiş hissederim.					
19. Yakınlarımdan düşüncelerine önem vermek, kendi düşüncelerimi göz ardı etmek anlamına gelir.					
20. Kişiliğimin oluşmasında yakınlarımdan etkisi büyüktür.					

21. Genellikle yakın ilişkilerim, kimliğimin önemli bir parçasıdır.					
22. Bir kişiye çok yakın olmak, özgür olmayı engeller.					
23. Kararlarımı alırken yakınlarıma danışırım.					
24. Genelde yakın ilişkilerim, kendimle ilgili duygularıyla bağlantılı değildir.					
25. Kendime çok yakın hissettiğim kimseler sık sık aklıma gelir.					
26. Bir kimse kendini hem yakınlarına bağlı, hem de özgür hissedebilir.					
27. Benimle ilgili bir konuda çok yakın hissettiğim kişilerin aldığı kararlar, benim için geçerlidir.					
28. Yakınlarımla hakkımda ne düşündüğü benim için önemli değildir.					
29. Kendimi tanımlarken, yakın ilişkilerimin payı önemsizdir.					
30. Özerk olabilmek için yakın ilişki kurmamak gerekir.					
31. Yakınlarım, hayatımda en ön sıradadır.					
32. Yakın arkadaşlarımla kim olduğumu bilmek, benim için gurur kaynağıdır.					
33. Genellikle kendime çok yakın hissettiğim kişilerin isteklerine uymaya çalışırım.					
34. Yakınlarımla aramdaki bağ, kendimi huzur ve güven içinde hissetmemi sağlıyor.					
35. Birisiyle yakın bir arkadaşlık kurduğumda, genellikle o kişiyle çok özdeşleşirim.					
36. Özel hayatımı, çok yakınım olan birisiyle bile paylaşmam.					
37. Bir kimse hem yakınlarına bağlı olabilir, hem de fikirleri ayrı olduğunda fikrine saygı duyulmasını isteyebilir.					
38. Kararlarımı yakınlarımla isteklerine göre kolayca değiştirebilirim.					

APPENDIX C

Family Values

Lütfen aşağıdaki soruları anne ve babanızın bakış açılarını ve davranışlarını düşünerek cevaplayınız.

Sizce anneniz aşağıdaki fikirlere ne kadar katılır?

1	2	3	4	5
Hiç katılmaz	Katılmaz	Tarafsızdır	Katılır	Çok katılır
1. İnsan akrabaları ile olan iyi ilişkilerine özen göstermeli.				1 – 2 – 3 – 4 – 5
2. Anne-baba evli çocuklarının özel hayatına karışmamalı.				1 – 2 – 3 – 4 – 5
3. Yaşlı anne-babaya bakmak çocukların görevidir.				1 – 2 – 3 – 4 – 5
4. Ailevi sorunlar aile içinde çözümlenmelidir.				1 – 2 – 3 – 4 – 5
5. Ailemizin adını ve onurunu korumak zorundayız.				1 – 2 – 3 – 4 – 5
6. Yetişkin dahi olsalar gerekli olduğunda anne-baba, çocuklarına parasal yardım yapmalıdırlar.				1 – 2 – 3 – 4 – 5
7. Çocuklar anne-babalarına itaat etmelidir.				1 – 2 – 3 – 4 – 5

Sizce babanız aşağıdaki fikirlere ne kadar katılır?

1	2	3	4	5
Hiç katılmaz	Katılmaz	Tarafsızdır	Katılır	Çok katılır
1. İnsan akrabaları ile olan iyi ilişkilerine özen göstermeli.				1 – 2 – 3 – 4 – 5
2. Anne-baba evli çocuklarının özel hayatına karışmamalı.				1 – 2 – 3 – 4 – 5
3. Yaşlı anne-babaya bakmak çocukların görevidir.				1 – 2 – 3 – 4 – 5
4. Ailevi sorunlar aile içinde çözümlenmelidir.				1 – 2 – 3 – 4 – 5
5. Ailemizin adını ve onurunu korumak zorundayız.				1 – 2 – 3 – 4 – 5
6. Yetişkin dahi olsalar gerekli olduğunda anne-baba, çocuklarına parasal yardım yapmalıdırlar.				1 – 2 – 3 – 4 – 5
7. Çocuklar anne-babalarına itaat etmelidir.				1 – 2 – 3 – 4 – 5

APPENDIX D

Value Survey

Bu bölümde lütfen kendinize şu soruyu sorunuz: ‘Hangi değerler hayatımı yönlendirmeleri açısından benim için önemlidir ve hangi değerler benim için daha az önemlidir?’)

Bu sayfalarda çeşitli değerleri içeren iki liste bulacaksınız. Bu değerler değişik kültürlerden seçilmişlerdir. Her değeri izleyen parantezler içinde değerlerin anlamlarının sizler tarafından daha iyi anlaşılmasına yarayabilecek bilgiler vardır.

Sizden istenilen her değer için hayatınızı yönlendiren bir ilke olarak önemini bir ölçek sayısıyla belirtmenizdir. Lütfen aşağıdaki ölçeği kullanınız.

‘0’ sayısı bu değer için sizin için bütünüyle önemsiz olduğunu, hayatınızı yönlendiren bir ilke olarak anlam taşımadığını gösterecektir.

‘3’ sayısı bu değer için önemli olduğunu gösterecektir.

‘6’ sayısı bu değer için çok önemli olduğunu gösterecektir.

Sayı yükseldikçe (0, 1, 2, 3, 4, 5, 6) bu değer için hayatınızdaki yönlendiriciliği bakımından daha önemli olduğu anlaşılacaktır.

‘-1’ (eksi bir) sayısı sizi yönlendiren ilkelere ters düşen herhangi bir değer için belirtilmesinde kullanılacaktır.

‘7’ sayısı sizin hayatınızda yönlendirici özellik taşıyan en önemli değer için belirtilmesinde kullanılacaktır; genellikle bu tür değerlerden iki taneden fazla olmayacağı düşünülebilir.

Her değerden önce bir boşluk göreceksiniz. Bu boşluklara her değer için taşıdığı önemi gösteren sayıyı (-1, 0, 1, 2, 3, 4, 5, 6, 7) yazacaksınız. Lütfen bu sayıları kullanarak değerler arasında mümkün olduğuna bir ayırım yapmaya çalışınız. Bazı sayıları bir defadan fazla kullanma ihtiyacı duyabilirsiniz.

HAYATIMI YÖNLENDİREN BİR İLKE OLARAK BU DEĞER:

-1	0	1	2	3	4	5	6	7
İlkelerime ters düşer	Öneli değildir			Önemlidir			Çok önemlidir	En üst düzeyde önemlidir

Başlamadan önce 1’den 32’ye kadar olan değerleri okuyunuz ve sizin için en önemli olanını seçip önemini belirten sayıyı yanına yazınız. Sonra sizin değerlerinize

ters düşen değeri seçip yanındaki boşluğa -1 sayısını yazınız. Eğer böyle bir değer yoksa size en az önemli görünen birini seçip yanına 0 ya da 1 sayılarından sizce en uygun olanını yazınız. Bundan sonra geri kalan değerlere sizce uygun olan bir sayıyı yazınız.

Değerler Listesi 1

1. (...)Eşitlik (Herkesine eşit fırsat)
2. (...)İç uyum (Kendi kendimle barışık olmak)
3. (...)Zevk (İstek ve arzuların giderilmesi, doyurulması)
4. (...)Sosyal güç sahibi olmak (Başkalarını denetleyebilmek, üstün olmak)
5. (...)Özgür olmak (Düşünce ve hareket özgürlüğü)
6. (...)Manevi (Tinsel) bir yaşam (Maddi değerlerden çok manevi ve içsel olanlara önem vermek)
7. (...)Bağlılık duygusu (Başkalarının da beni düşündükleri duygusu)
8. (...)Toplumsal düzenin sürmesini izlemek (Kanun, nizam yaklaşımı)
9. (...)Heyecanlı bir yaşantı sahibi olmak (Uyarıcı deneyimlerle dolu)
10. (...)Anlamli bir hayat (Hayatta bir amacın olması)
11. (...)Kibar olmak (Nazik, terbiyeli)
12. (...)Kadında namus(Kadının iffetli bir hayat sürmesi)
13. (...)Zengin olmak (Maddi varlık, para)
14. (...)Ulusal güvenlik (Ülkemin düşmanlardan korunması)
15. (...)Kendine saygılı olmak (Kendimin değerli olduğuna inanç)
16. (...)İyiliğe karşılık vermek (Borçlu kalmaktan kaçınmak)
17. (...)Yaratıcı olmak (Orijinal olmak, hayal gücü kullanmak)
18. (...)Dünyada barış istemek (Savaş ve çelişkilerden uzak bir dünya)
19. (...)Geleneklere saygılı olmak (Eski değer ve geleneklerin korunması)
20. (...)Olgun sevgi (Derin duygusal ve ruhsal yakınlıklar)
21. (...)Kendini denetleyebilmek (Kendimi sınırlamak, yanlış olana direnmemek)
22. (...)Dünyasal işlerden el ayak çekmek
23. (...)Misafirperver olmak (Misafirden hoşlanmak)
24. (...)Aile güvenliği (Sevilenlerin tehlikeden uzak olması)

25. (...)İnsanlar tarafından benimsenmek (Başkaları tarafından saygı ve kabul görmek)
26. (...)Doğayla bütünlük içinde olmak (Doğayla uyum)
27. (...)Değişken bir hayat sahibi olmak (Yarışma içinde, yeniliklerle dolu)
28. (...)Erdemli olmak (Olgun bir yaşam anlayışı)
29. (...)Otorite sahibi olmak (Yönlendirmek ve yönetmek hakkına sahip olmak)
30. (...)Gerçek arkadaşlık (Yakın ve destekleyici bir arkadaşlık)
31. (...)Güzellikler içinde bir dünya (Doğa ve sanatın güzelliği)
32. (...)Toplumsal adalet (Haksızlığın düzeltilmesi, zayıfın yanında olmak)

Bu bölümdeki değerleri de (ilk listede olduğu gibi) sizin için hayatınızı yönlendiren ilkeler olmaları açısından ele alıp önemlerine göre bir sayı veriniz. Yine bütün sayıları (-1, 0, 1, 2, 3, 4, 5, 6, 7) kullanarak değerler arasında mümkün olduğunca bir ayırım yapmaya çalışınız.

Başlamadan önce ikinci listede 33'ten 60'a kadar olan bütün değerleri okuyunuz. Aralarından en önemli olanı seçip önemine göre bir sayı veriniz. Sonra sizin değerlerinize bütünüyle karşıt değeri seçip -1 sayısını boşluğa yazınız. Eğer böyle bir değer yoksa sizin için en az önemli olanı seçip önemine göre 0 ya da 1 sayılarından birini boşluğa yazınız. Sonra geriye kalan değerlere bir sayı veriniz.

Değerler Listesi 2

33. (...)Erkeğin üstünlüğü (Erkeğin kadından üstün olduğuna inanç)
34. (...)Bağımsız olmak (Kendine yeterli, kendine güvenli olmak)
35. (...)İlimli olmak (Aşırı duygu ve hareketlerden kaçınmak)
36. (...)Sadık olmak (Arkadaşlarına ve çevresine bağlı olmak)
37. (...)Hırslı olmak (Çalışkan ve istekli olmak)
38. (...)Açık fikirli olmak (Değişik fikir ve inançlara hoşgörülü olmak)
39. (...)Alçak gönüllü olmak (Kendin öne çıkarmamak)
40. (...)Cesur olmak (Macera ve risk aramak)
41. (...)Çevreyi korumak (Doğayı korumak)
42. (...)Sözü geçen biri olmak (İnsanlar ve olaylar üzerinde etkili olmak)

43. (...)Aileye deęer vermek (Saygı gstermek)
44. (...)Kendi amalarını seebilmek (Kendi isteklerini baęımsızca belirlemek)
45. (...)Laik olmak (Din ve dnya iřlerini ayrı tutmak)
46. (...)Saęlıklı olmak (Fiziksel ve ruhsal rahatsızlıęı olmamak)
47. (...)Yetkin olmak (Rekabeti seven, etkili, verimli olmak)
48. (...)Hayatın bana verdiklerini kabullenmek (Hayatın getirdiklerine, kadere razı olmak)
49. (...)Drst olmak (İtenlik)
50. (...)Toplumdaki grntm koruyabilmek (Bařkalarına karřı mahcup duruma dřmek)
51. (...)İtaatkr olmak (Grevini yapan, ykmllklerini yerine getiren biri olmak)
52. (...)Zeki olmak (Mantıklı ve dřnen biri olmak)
53. (...)Yardıms sever olmak (Bařkalarının iyilięi iin alıřmak)
54. (...)Yařamdan zevk almak (Yiyeceklerden, cinsellikten ve mzikten vb. hořlanmak)
55. (...)Dindar olmak (Dinsel inan ve imana baęlılık)
56. (...)Sorumluluk sahibi olmak (Gvenilir ve inanılır biri olmak)
57. (...)Merak duyabilmek (her Őeyle ilgilenen, arařtıran biri olmak)
58. (...)Baęıřlayıcı olmak (Bařkalarının zrn kabul etmek)
59. (...)Bařarılı olmak (Amalarına ulařabilmek)
60. (...)Temiz olmak (Dzenli ve titiz olmak)

APPENDIX E

Conformity Vignettes

Aşağıda anne ve babalarla olan ilişkiler içinde gösterilen bazı davranışlar sıralanmıştır. Sizinle anne-babanız arasındaki ilişkiyi göz önüne aldığınızda her bir davranışa ne kadar katıldığınızı işaretleyerek belirtiniz.

1. Deniz, uzunca bir süredir kendisine ayakkabı almak istemektedir. Hafta sonu, annesiyle beraber evlerinin yakınındaki bir alışveriş merkezine giderler. Deniz, birçok mağazada ayakkabı dener. Onunla beraber her denediği ayakkabıyı inceleyen ve fikrini belirten annesi, denediği ayakkabılardan birinin ona çok yakıştığını ve mutlaka bu ayakkabıyı alması gerektiğini Deniz'e söyler. Deniz, annesinin beğendiği ayakkabıyı, hiç hoşuna gitmemesine rağmen, satın alır.

Siz, Deniz'in bu kararına ne kadar katılıyorsunuz?

1	2	3	4	5
Çok katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Hiç katılmıyorum

2. Hafta sonunda Ferda ve babası sinemaya gitmeye karar verirler. Sinema salonuna geldiklerinde, sadece iki film için bilet kaldığını görürler. Ferda'nın babası bu filmlerden biri hakkında gazetede bir yorum okuduğunu ve filmi görmek istediğini söyler. Ferda, bu filmi beğenmemesine rağmen babasıyla beraber bu filme gider.

Siz, Ferda'nın bu kararına ne kadar katılıyorsunuz?

1	2	3	4	5
Çok katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Hiç katılmıyorum

3. İlhan annesiyle beraber tatile çıkmaya karar verir. Hafta sonu annesiyle beraber gazetenin tatil ilanları sayfalarını incelemeye başlarlar. Bir süre sonra, annesi İlhan'a kültür turuna çıkmak, farklı bir şehirdeki tarihi alanları gezip onlar hakkında fikir edinmek istediğini söyler. Ancak İlhan deniz kıyısında yüzüp, güneşlenmek istediği için, Akdeniz kıyısında bir tatil köyüne giderler.

Siz, İlhan'ın bu kararına ne kadar katılıyorsunuz?

1	2	3	4	5
Çok katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Hiç katılmıyorum

4. Derya, arkadaş grubunda tanıştığı ve ona sevgili olmayı teklif eden iki kişiyi babasıyla tanıştırmaya karar verir. Bu fikri babasına açtığında, babası her iki kişiyi de farklı günlerde babası ve Derya ile yemek yemeğe davet etmesini önerir. Bu yemeklerde babası her iki kişiyle de bol bol sohbet eder. Yemeklerden bir sonraki gün, babası bu kişilerden birinin Derya'nın karakterine ve yaşam tarzına daha uygun olduğunu, bu yüzden onu daha çok beğendiğini söyler. Ancak Derya diğer kişiyi daha çok beğendiği için, ondan gelen teklifi kabul eder.

Siz, Derya'nın bu kararına ne kadar katılıyorsunuz?

1	2	3	4	5
Çok katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Hiç katılmıyorum

5. Hafta sonunda Ferda ve annesi, beraber sinemaya gitmeye karar verirler. Sinema salonuna geldiklerinde, sadece iki film için bilet kaldığını görürler. Ferda'nın annesi bu filmlerden biri hakkında gazetede bir yorum okuduğunu ve filmi görmek istediğini söyler. Ancak Ferda, bu filmi beğenmez ve annesiyle beraber diğer filme giderler.

Siz, Ferda'nın bu kararına ne kadar katılıyorsunuz?

1	2	3	4	5
Çok katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Hiç katılmıyorum

6. Olcay, hafta sonu babasıyla beraber dışarıya çıkmaya karar verir. Odasına gidip, sevdiği pantolonlarından bir tanesini giyer ve salona, babasının yanına gelir. Ancak babası bu pantolonun ona yakışmadığını söyler. Ancak Olcay kıyafetini değiştirmez ve aynı pantolonla dışarıya çıkar.

Siz, Olcay'ın bu kararına ne kadar katılıyorsunuz?

1	2	3	4	5
Çok katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Hiç katılmıyorum

7. Derya, arkadaş grubunda tanıştığı ve ona sevgili olmayı teklif eden iki kişiyi annesiyle de tanıştırmaya karar verir. Bu fikri annesine açtığında, annesi, her iki kişiyi de farklı günlerde annesi ve Derya ile yemek yemeğe davet etmesini önerir. Bu yemeklerde annesi her iki kişiyle de bol bol sohbet eder. Yemeklerden bir sonraki gün, annesi bu kişilerden birinin Derya'nın karakterine ve yaşam tarzına daha uygun olduğunu, bu yüzden onu daha çok beğendiğini söyler. Derya diğer kişiyi daha çok beğenmesine rağmen, annesinin beğendiği kişinin teklifini kabul eder.

Siz, Derya'nın bu kararına ne kadar katılıyorsunuz?

1	2	3	4	5
Çok katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Hiç katılmıyorum

8. Ayhan işletme fakültesi üçüncü sınıf öğrencisidir. İş yaşamına daha iyi hazırlanabilmek için yaz tatilinde staj yapmaya karar verir. Bunun için birçok şirkete staj başvurusunda bulunur. Aradan bir ay geçtikten sonra Ayhan, iki iyi şirketten (X ve Y) staj için kabul aldığını öğrenir. Ancak stajların her ikisi de uzun dönemli, yani yazın 3 ayını kapsayan stajlardır. Bunun için Ayhan bu iki

şirket arasında bir tercih yapmak zorundadır. Karar verme aşamasında Ayhan'ın babası, X şirketini kabul etmenin Ayhan'ın geleceği için daha iyi olacağını söyler. Ayhan Y şirketinde staj yapmanın kendisi için daha iyi olduğunu düşündüğü halde, buradan gelen teklifi reddeder ve X şirketinin teklifini kabul eder.

Siz, Ayhan'ın bu kararına ne kadar katılıyorsunuz?

1	2	3	4	5
Çok katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Hiç katılmıyorum

9. Olcay, hafta sonu annesiyle beraber dışarıya çıkmaya karar verir. Olcay odasına gidip, sevdiği pantolonlarından bir tanesini giyer ve salona, annesinin yanına gelir. Ancak annesi bu pantolonun ona yakışmadığını söyler. Bunun üzerine Olcay, bu pantolonu beğenmesine rağmen odasına gidip pantolonunu değiştirir.

Siz, Olcay'ın bu kararına ne kadar katılıyorsunuz?

1	2	3	4	5
Çok katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Hiç katılmıyorum

10. Deniz, uzunca bir süredir kendisine ayakkabı almak istemektedir. Hafta sonu, babasıyla beraber evlerinin yakınındaki bir alışveriş merkezine giderler. Deniz, birçok mağazada ayakkabı dener. Onunla beraber her denediği ayakkabıyı inceleyen ve fikrini belirten babası, denediği ayakkabılardan birinin ona çok yakıştığını ve mutlaka bu ayakkabıyı alması gerektiğini Deniz'e söyler. Deniz, babasının beğendiği ayakkabıyı, hiç hoşuna gitmemesine rağmen, satın alır.

Siz, Deniz'in bu kararına ne kadar katılıyorsunuz?

1	2	3	4	5
Çok katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Hiç katılmıyorum

11. Ayhan işletme fakültesi üçüncü sınıf öğrencisidir. İs yaşamına daha iyi hazırlanabilmek için yaz tatilinde staj yapmaya karar verir. Bunun için birçok şirkete staj başvurusunda bulunur. Aradan bir ay geçtikten sonra Ayhan, iki iyi şirketten (X ve Y) staj için kabul aldığını öğrenir. Ancak stajların her ikisi de uzun dönemli, yani yazın 3 ayını kapsayan stajlardır. Bunun için Ayhan bu iki şirket arasında bir tercih yapmak zorundadır. Karar verme aşamasında Ayhan'ın annesi X şirketini kabul etmenin Ayhan'ın geleceği için daha iyi olacağını söyler. Ancak Ayhan Y şirketinde staj yapmanın kendisi için daha iyi olduğunu karar verir. X şirketinden gelen teklifi reddedip, Y şirketinin teklifini kabul eder.

Siz, Ayhan'ın bu kararına ne kadar katılıyorsunuz?

1	2	3	4	5
Çok katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Hiç katılmıyorum

12. İlhan babasıyla beraber tatile çıkmaya karar verir. Hafta sonu babasıyla beraber gazetenin tatil ilanları sayfalarını incelemeye başlarlar. Bir süre sonra, babası İlhan'a kültür turuna çıkmak, farklı bir şehirdeki tarihi alanları gezip onlar hakkında fikir edinmek istediğini söyler. Ancak İlhan tatilini deniz kenarında yüzüp güneşlenerek geçirmek istediği için beraber Akdeniz kıyısında bir tatil köyüne giderler.

Siz, İlhan'ın bu kararına ne kadar katılıyorsunuz?

1	2	3	4	5
Çok katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Hiç katılmıyorum

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