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Ph. D. DISSERTATION

Şeyma SEVGİCAN YARDIMCI



T.C.

ANKARA YILDIRIM BEYAZIT UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES

**UNDERSTANDING PRIDE IN TURKISH CONTEXT:
DIMENSIONS AND ITS OUTCOMES**

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Advisor

Prof. Dr. Cem Şafak ÇUKUR

Ankara, 2024

APPROVAL PAGE

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DECLARATION

I declare that this thesis is my own work, that I have not had any unethical behavior infringing patent rights and copyright at any stages from the planning to writing of the thesis, that I have obtained all the information in this thesis within academic and ethical rules, and that I have cited all the information and comments used in this thesis.

Signature

Şeyma SEVGİCAN YARDIMCI



DEDICATION



To those who never give up fighting...

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ABSTRACT

Understanding Pride in Turkish Context: Dimensions and Its Outcomes

Pride and hubris are self-conscious emotions intricately connected to an individual's self-assessment of their accomplishments. Despite their significant influence on personal and societal levels, pride and hubris have received relatively limited attention in the existing literature on emotions, especially compared to other self-conscious emotions. This observation highlights notable theoretical and practical gaps in the study of pride and hubris. This thesis consists of comprehensive four-stage research that aims to understand the concepts of pride and hubris, evaluate existing measurement tools, and develop a new pride and hubris scale. In the first phase, scales measuring authentic and hubristic pride, pride display, and status merit were adapted in a Turkish context, utilizing a sample of 506 participants. The analysis demonstrated that these scales are valid and reliable in Turkish. However, due to the significance of cross-cultural equivalence in measurement tools, it was identified that revisions were necessary to assess pride and hubris in collectivist cultures effectively. A notable limitation was the absence of group-level assessments of pride and hubris. Therefore, the second, third and fourth studies were conducted to develop a new scale. In this direction, the second study explored the meanings of pride and hubris within Turkish culture, utilizing a mixed-method approach with 249 participants. The findings indicated that pride is perceived as a positive, motivating, and socially acceptable emotion, whereas hubris is regarded as a negative, maladaptive, and socially unacceptable emotion. In the third phase, a four-dimensional scale was developed to measure pride and hubris at individual and group levels. Initially, a scale pool consisting of 66 items was created, which was subsequently refined to 42 items (individual pride:13, individual hubris:10, group-based pride:12, group-based hubris: 7) through exploratory factor analysis involving 398 participants. The fourth study involved confirmatory factor analysis conducted with 531 participants, which affirmed the four-dimensional structure of the scale. Ultimately, a valid and reliable scale was developed to measure pride and hubris. The results revealed that pride is associated with egalitarian and sharing-oriented values, while hubris is linked to hierarchical and superiority-based values. Furthermore, the study determined that pride is positively associated with shyness, whereas hubris does not. The findings are discussed within universal and cultural interpretations of pride and hubris.

Key Words: Pride, hubris, success, superiority, pride and hubris scale

ÖZET

Türkiye Bağlamında Gururu Anlamak: Boyutlar ve Sonuçları

Gurur ve kibir, bireyin başarılarına ilişkin benlik algısıyla yakından ilişkili olan öz bilinç duygularıdır. Ancak, diğer öz bilinç duygularına kıyasla gurur ve kibir, hem bireysel hem de toplumsal düzeyde önemli etkiler barındırmasına rağmen, duygular literatüründe nispeten daha az çalışılmıştır. Bu durum, gurur ve kibrin incelenmesiyle ilgili önemli teorik ve pratik boşlukların olduğunu göstermektedir. Bu tez çalışmasında, gurur ve kibir duygularını anlamak, mevcut ölçüm araçlarını değerlendirmek ve yeni bir ölçek geliştirmek amacıyla dört aşamalı bir araştırma yürütülmüştür. Birinci çalışmada, otantik ve kibirli gurur, gururun yansıtılması ve statü liyakat ölçeklerinin Türkçe uyarlamaları gerçekleştirilmiştir. 506 katılımcı ile yürütülen analizler, bu ölçeklerin Türkiye bağlamında geçerli ve güvenilir olduğunu ortaya koymuştur. Ancak, ölçüm araçlarının kültürler arası eşdeğerliğinin önemi göz önüne alındığında, bu ölçeklerin kolektivist kültürlerde gurur ve kibri ölçmek için yetersiz olduğu görülmüştür. Özellikle gurur ve kibir duygularının grup düzeyinde değerlendirilmemesi temel eksikliklerden biri olarak değerlendirilmiştir. Bu nedenle ikinci, üçüncü ve dördüncü çalışmalar yeni bir ölçek geliştirmek amacıyla yürütülmüştür. Bu doğrultuda ilk olarak, ikinci çalışmada, karma yöntem kullanılmış, gurur ve kibrin Türkiye kültüründeki anlamları 249 katılımcı ile incelenmiştir. Bulgular, gururun olumlu, motive edici ve sosyal açıdan kabul edilebilir, kibrin ise olumsuz, uyumsuz ve sosyal olarak kabul görmeyen bir duygu olduğunu göstermiştir. Bununla birlikte gurur hem bireysel hem de grup-temelli olmak üzere iki boyut göstermiştir. Üçüncü çalışmada, bireysel ve grup düzeyinde gurur ve kibir duygularını ölçen dört boyutlu bir ölçek geliştirilmiştir. İlk aşamada 66 maddelik bir ölçek havuzu oluşturulmuş, 398 katılımcı ile yapılan açımlayıcı faktör analizi sonucunda ölçek, 42 maddeye (bireysel gurur: 13, bireysel kibir: 10, grup-temelli gurur: 12, grup-temelli kibir: 7) indirilmiştir. Dördüncü çalışmada, 531 katılımcı ile yapılan doğrulayıcı faktör analizi, ölçeğin dört boyutlu yapısını doğrulamıştır. Sonuç olarak, bu tez kapsamında gurur ve kibri ölçmek için geçerli ve güvenilir bir ölçek geliştirilmiştir. Sonuçlar, gururun eşitlikçi ve paylaşımcı, kibrin ise hiyerarşik ve üstünlük temelli değerlerle ilişkili olduğunu göstermiştir. Ayrıca, gururun utangaçlık ile pozitif ilişkili olduğu, kibrin ise ilişki göstermediği belirlenmiştir. Bulgular, gurur ve kibir duygularının evrensel ve kültürel bağlamı göz önünde bulundurularak tartışılmıştır.

Anahtar Kelimeler: Gurur, kibir, başarı, büyülenme, gurur ve kibir ölçeği

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ABBREVIATIONS

AHPS	: Authentic and Hubristic Pride Scale
AP	: Authentic Pride
CFA	: Confirmatory Factor Analysis
CFI	: Comparative Fit Index
df	: Degrees of Freedom
EFA	: Exploratory Factor Analysis
GFI	: Goodness-of-Fit Index
H-C	: Horizontal Collectivism
H-I	: Horizontal Individualism
HP	: Hubristic Pride
NFI	: Normed Fit Index
PDS	: Pride Display Scale
PVQ	: Portrait Values Questionnaire
RMSEA	: Root Mean Square Error of Approximation
SMS	: Status Merit Scale
SRMR	: Standardized Root Means Square Residual
TLI	: Tucker-Lewis Index
V-C	: Vertical Collectivism
V-H/I-C	: Vertical-Horizontal/Individualism-Collectivism
V-I	: Vertical Individualism
χ^2	: Chi-square goodness of fit

INTRODUCTION

"Vanity and pride are different, though the words are often synonymously. A person may be proud without being vain. Pride relates more to our opinion of ourselves, vanity to what we would have others think of us."
(Jane Austin, *Pride and Prejudice*, p.15)

Pride, often conceptualized as a "virtue" or "value" in its positive form and as a "sin" in its negative manifestation, remains one of the least extensively examined self-conscious emotions. Historically, pride is predominantly discussed in the realms of mythology, moral philosophy, and religious narratives. Lexically, *The Oxford English Dictionary* (2020) defines pride as "a sense of gratification or fulfillment derived from the accomplishments of oneself or those associated with them, or from possessing something esteemed or admired by others." Similarly, the Turkish Language Institution identifies pride, a term of Arabic origin, as encompassing meanings such as "self-admiration, grandiosity, ego, arrogance, boasting, conceit, and swagger" (TDK, 2022).

Darwin (1872) and Lewis (2000) categorized pride as a prototypical self-conscious emotion in psychology literature. Experiencing pride involves an individual's positive appraisal of a response alongside a sense of gratification associated with an emotion, thought, or behavior (Lewis, 2008). According to the framework developed by Tracy and Robins (2004a), the emergence of pride necessitates that an individual's attention is directed inwardly through an event, self-representations are activated, the event is appraised as congruent with one's self-concept, and internal attributions are made for its occurrence.

Pride, a multifaceted emotion encountered across diverse domains—from personal achievements and social standing to altruistic acts and aggressive behavior—is characterized by Tracy and Robins (2004a) as an internalized emotional reaction arising from achieving success in a domain that holds personal significance or value. Hart and Matsuba (2007) similarly define it as "a distinct emotional reaction to events and actions that align an individual with their goals and standards" (p. 117). From an evolutionary standpoint, pride serves an essential social function by signaling an individual's social acceptance and standing level. Moreover, it actively facilitates the enhancement of one's social status (Tracy & Robins, 2007a; Tracy et al., 2010).

As an emotion encompassing both positive and negative dimensions, pride embodies a dual nature often described in the literature using the first two letters of the Greek alphabet: alpha and beta. Tracy and Robins (2004, 2007a, 2007b) categorize pride into two distinct types: authentic pride (beta) and hubristic pride (alpha). This dualistic framework, a cornerstone of contemporary pride research, parallels the distinction between pride and vanity depicted in Jane Austen's *Pride and Prejudice* (1813). However, due to its literary context and the temporal-spatial disparity, Austen's narrative occupies a different position, contrasting pride's self-referential nature with vanity's external orientation. Distinguishing between the two forms of pride hinges on the locus of attribution, paralleling the differentiation between shame and guilt, but with success as the focal point. Tracy and Robins (2007a, 2007b) propose that authentic pride emerges when individuals attribute success to internal, controllable, and non-fixed factors such as effort. In contrast, hubristic pride stems from attributing success to internal, uncontrollable, and fixed factors like innate ability. Authentic pride is marked by feelings of accomplishment and competence, whereas hubristic pride is characterized by grandiosity, self-aggrandizement, and a sense of superiority (Tracy & Robins, 2007a).

Despite its essential role among self-conscious emotions such as shame, guilt, and embarrassment, pride has been comparatively neglected in psychological research. This neglect is particularly striking given its complex conceptual and cultural underpinnings. Hubristic pride, often associated with narcissistic tendencies and perceived as arising independently of one's behavior, is linked to negative outcomes. In contrast, authentic pride, reflecting satisfaction derived from productive or prosocial actions, serves as a motivational force that enhances self-confidence (Tracy et al., 2009). For instance, in Western cultures, pride associated with positive self-conceptions correlates negatively with depression (Ghatavi et al., 2002).

Compared to basic emotions like fear, happiness, and sadness, self-conscious emotions—sometimes referred to as social emotions—have received limited empirical attention. Furthermore, studies on emotions suggest that self-conscious emotions display greater individual and cultural variability (Goetz & Keltner, 2007). This variability underscores the importance of examining pride through social and cultural lenses. For instance, a notable distinction in the study of pride is between individual and collective pride (Chakrabarti, 1992). In individualistic cultures, pride predominantly emerges from personal achievements attributed to one's own abilities or efforts (Tangney & Wagner, 1995; Tracy

& Robins, 2004, 2007a). In collectivist cultures, however, pride extends to include the achievements of one's group, reflecting a sense of honor tied to the collective (Mosquera et al., 2000). Given the role of self-concept in experiencing and expressing self-conscious emotions, systematic differences in self-construal across cultures—such as independent versus interdependent selves—are critical to understanding pride.

This thesis emphasizes both Turkish cultural contexts and mainstream research rooted in Western paradigms to explore definitions and measures of pride. In collectivist cultures, pride holds heightened significance. However, due to the interdependence of individual and group honor, pride and shame-inducing events are not only personally experienced but also shared among group members. Consequently, individual pride, which underscores the divergence between the self and the group, is often considered inappropriate for overt expression in collectivist settings. This cultural framework necessitates investigating the nuanced interplay between individual and collective pride.

Exploring the conceptual and cultural complexity of pride requires attention to its positive and negative facets and its individual and group dimensions. Such an examination can illuminate how pride is structured within collective cultures, offering insights into its broader socio-emotional significance. Critically analyzing the diverse and occasionally contradictory body of literature on pride, this thesis investigates the constructs of pride and hubris within Turkish culture from theoretical and empirical perspectives. The initial focus will be assessing the applicability of Tracy and Robins' (2007a) authentic and hubristic pride model in the Turkish context. Given the scarcity of empirical studies and measurement tools for pride in Turkish culture, the first step involves adapting a relevant pride scale. This effort is grounded in recognizing that cultural differences profoundly influence the expression and experience of emotions, thoughts, and behaviors. A scale developed within one culture may not retain the same meaning or function in another cultural context.

For this reason, the reliability and validity—particularly predictive and structural—of scales across diverse cultural contexts must be rigorously examined to ensure that the associated emotion can be universally applicable in comparative, cross-cultural research. Moreover, even when a scale's validity and reliability are well-established, the cultural appropriateness of specific items should be critically evaluated in the context of the culture to which it is adapted.

Culture is inherently dynamic, with the expression of emotions, thoughts, and behaviors varying significantly across societies. Cultural norms and practices can also rapidly transform within a single society due to various influences, such as technological advancements. Suppose certain behaviors are culture-specific (e.g., hand-kissing as a gesture of respect). In that case, researchers should be able to identify these and assess their impact on the validity of the research. This reflection confirms whether the adapted measure works with the same meaning in the new culture (Akbaş & Korkmaz, 2007). The second study of this thesis will examine what pride means and what it consists of employing a mixed-method approach. The qualitative method will explore and describe individuals' perceptions, definitions, and social norms regarding pride and hubris. Conversely, the quantitative method will examine the differences in emotion appraisal between these two emotions. Thus, the first aim of this chapter is to respond to an important gap in the literature by investigating these emotions in a combination of qualitative and quantitative perspectives in the Turkish context. Lastly, the third study will develop a systematic tool for measurement guided by existing studies and relevant literature. This tool will then be tested on a new dataset in the fourth study. This study will examine the relational paradigms of pride in the Turkish cultural context with the accompanying and relevant variables. Evaluating this scale relative to cultural values will give the necessary insight into measuring pride and hubris and how pride and hubris interact with social and cultural dynamics. Developing culturally sensitive measures or adapting existing instruments to account for cultural variations will contribute to advancing research on pride and its associated psychological constructs, fostering a deeper understanding of these emotions in diverse cultural contexts.

1. LITERATURE REVIEW AND THEORETICAL FRAMEWORK

1.1. Conceptual Definitions of Pride

Defining pride is as intricate as characterizing other emotions, given its complexity and multifaceted nature, encompassing diverse dimensions of human experience. This complexity is reflected in the variety of definitions associated with pride. In both scholarly literature and dictionary sources, pride is generally conceptualized as a positive feeling of self-worth and satisfaction derived from one's achievements, abilities, or qualities (Tracy & Robins, 2007a; Hart & Matsuba, 2007). However, pride transcends individual accomplishment and satisfaction, extending to group or collective identity (Leary & Tangney, 2011). As such, the experience of pride is inherently complex, shaped by subjectivity, semantic and contextual nuances, cultural evolution, and its dual positive and negative dimensions.

In English, pride is defined as "a feeling of satisfaction with achievements or the achievements of family or friends" (Cambridge Dictionary, 2024). According to the Turkish Language Institution, pride (*gurur*), a term of Arabic origin, encompasses meanings such as "admiration of oneself, grandiosity, ego, arrogance, boasting, conceit, swagger" (TDK, 2024). The word originates from the Arabic root *gâr*, signifying "superstition," while its derivative, *garûr*, denotes "deception (aldatma, aldanma)." In Islamic tradition, pride is considered a trait associated with Satan, symbolizing self-deception and material obsession (Devellioğlu et al., 2017). The *Kamus-i Türki* (Şemsettin Sami, 1901), the first Turkish-to-Turkish dictionary incorporating "Turk" in its title, defines pride as "trusting and being deceived by vain things, reliance on futile matters, pride, haughtiness, and arrogance (nahvet)."

Jean-Jacques Rousseau (1754/1984), as cited in Tracy and Robins (2007b), distinguished between pride and self-love, asserting that these are distinct concepts. According to Rousseau, self-love is instinctive and universal, akin to the self-preservation impulse found in all animals. In contrast, pride is a relative and artificial construct that emerges within societal contexts. Pride, he argued, drives individuals to assign themselves greater importance than others, compelling them to strive for exceptional success. This motivational force enables persistence, even in repetitive or mundane tasks, and encourages individuals to pursue further achievements in areas they value.

Despite shared themes across various definitions, pride's intricate and subjective nature makes it difficult to establish a precise and universally accepted definition. What one person considers a source of pride may not resonate similarly with another. This subjectivity complicates the development of a universal definition. Additionally, the meaning of pride often shifts across contexts—discursive, propositional, cultural, social, or personal. Cultural norms and values significantly influence how pride is perceived and expressed. For instance, individual pride may hold greater significance in some cultures, whereas collective or national pride may dominate in others (Lazarus, 1991; Leary & Tangney, 2011; Power & Dalglish, 2008). Similarly, pride may be positively regarded in its authentic form within one cultural setting while being viewed negatively through its hubristic dimension in another. As highlighted, pride encompasses both positive and negative aspects. The following section will delve into the negative dimension of pride, often conceptualized as hubristic pride.

1.2. Conceptual Definitions of Hubris

Tracy and Robins (2007) define hubris as hubristic pride—a form of pride closely tied to narcissism and broadly attributed to the self, often depicted as one of the seven deadly sins in Dante's *Divine Comedy*. Hubristic pride is associated with negative outcomes, including aggression, hostility, interpersonal conflicts, and maladaptive behaviors. This type of pride stems from internal, fixed, and uncontrollable attributions, exemplified by thoughts such as, 'I achieved this because I am inherently great; my success was inevitable regardless of effort' (Tracy & Robins, 2007).

The term derives from the Arabic words *Kebir* and *Ekber*, meaning "great" and "greater," respectively (Arabic Dictionary, 2024). In English, hubris is defined as "a manner of speaking or behaving in an excessively proud manner" (Cambridge Dictionary, 2024). According to Lewis (1993; 2008), hubris reflects pridefulness that emerges when one's success is directed toward the generalized self. Similarly, Holbrook et al. (2014) describe hubris as the excessive projection or intense experience of pride.

In Greek mythology, hubris is defined as "deliberate actions intended to undermine the dignity of another," "excessive self-confidence that blinds one to personal limitations and situational risks," and "an attempt to exalt oneself without regard for others, thereby undermining their dignity" (MacDowell, 2009). Hubris is also described as "arrogant

behavior leading to a tragic downfall." This concept is epitomized in the legend of Icarus, also referred to as the Icarus syndrome:

"Daedalus builds a labyrinth for King Minos of Crete. However, the king imprisons him in the labyrinth to prevent Daedalus from sharing its secrets. To escape, Daedalus and his son Icarus craft wings from feathers bound with wax. Daedalus tells his son to keep his balance as if he flies too close to the sun his wings will melt and if he flies too low he may fall because his wings will become heavy due to the humidity. Despite Daedalus' warnings, Icarus flies too close to the Sun in an act of hubris; his wings melt, causing him to fall into the sea and drown" (Smart, 2020, p. 14).

A historical example of hubris, as described by Lewis (1995) and Aydın (2020), is Napoleon's 1812 invasion of Russia. Napoleon's campaign, driven more by his hubristic personality and pride than rational strategic considerations, ended in disaster. Despite warnings about the perils of the Russian winter and scorched-earth tactics, Napoleon dismissed his officers' concerns as trivial and labeled them timid. His inability to recognize his campaign's risks is a key factor in his eventual failure (Gurbuz et al., 2016).

Due to the sense of superiority it engenders, as seen in historical and mythological examples, Lewis (1995) identifies hubris as a disruptive emotion. Hubris is considered a maladaptive disposition rather than an immediate emotional response (Lewis, 1993). Hubristic individuals often distort events to aggrandize their egos, which may lead to interpersonal difficulties. Similarly, Aydın (2020) notes that individuals with an exaggerated self-image may experience hubristic pride. However, when their self-image is fragile and they perceive their self-worth as diminished, they may feel low self-esteem, shame, or inferiority in contrast to pride.

The concepts of pride and hubris have been central themes in literature, religion, philosophy, and psychology since Ancient Greece. They represent two contrasting facets of the same construct. Since Darwin (1872), the scientific study of pride has debated whether it should be classified as a basic or self-conscious emotion (Tracy & Robins, 2004). Darwin described pride as one of the most visibly expressed emotions, characterized by an upright posture and elevated head. However, Tracy and Robins (2004b) demonstrated that pride emerges later in development than basic emotions such as fear or happiness, which are present in infancy. Furthermore, the self-referential nature, cognitive evaluation, and alignment with social norms involved in the experience of pride confirm its classification as

a self-conscious emotion (Lewis, 2008; Tracy & Robins, 2004; 2007). The following section will examine pride as a self-conscious emotion alongside relevant theories.

1.3. The Overview of Literature on Pride

According to Weiner's attribution theory (1986), emotions arise from individuals' explanations of events and situations. Pride, in particular, emerges from internal and controllable attributions for success. As Lewis (2008) explains, pride is elicited when individuals attribute their success to personal effort, as reflected in the statement, "I succeeded because I worked hard." In contrast, if success is attributed to an inherent perfection of the self (e.g., "I succeeded because I am inherently flawless"), the resulting emotion is better described as hubris. Tracy and Robins (2004) distinguish between two forms of pride: authentic and hubristic. Authentic pride arises from internal, controllable, and non-fixed causes, such as effort, and is associated with feelings of accomplishment and mastery. Conversely, hubristic pride derives from internal, uncontrollable, and fixed causes, such as innate ability, and is marked by grandiosity, self-promotion, and a sense of superiority (Tracy & Robins, 2007a).

Lazarus (1991) posits that pride enhances one's ego identity, arising from a valued achievement by oneself or one's group. Mascolo and Fischer (1995) define pride as an emotion stemming from being a socially valued individual or achieving a socially significant output. From this point of view, pride enhances self-worth and motivates individuals to meet socially valued standards.

Additionally, Tangney (1990) and Lewis et al. (1992) extend this analysis by identifying two dimensions of pride, paralleling the differentiation between shame and guilt. Tangney (1990) categorizes alpha pride as pride attributed to the self and beta pride as pride tied to behavior. Similarly, Lewis (1992) defines pride as an emotion tied to specific achievements, whereas pridefulness (or hubris) reflects success generalized to the self. Lewis (1993; 1995) further describes hubris as a maladaptive reaction linked to feelings of superiority, which can distort events and create interpersonal conflict.

A distinguishing feature of pride, compared to emotions such as joy and happiness, is its reliance on self-evaluation. Appleberg (2005) emphasizes that pride requires a positive self-assessment rooted in an awareness of one's capacity and effort. Pride serves as an internal emotional monitoring system, signaling progress toward identity goals (Tracy et al., 2020). It contributes to the development of self-esteem and self-worth by reinforcing positive

self-evaluations. Socialization processes during childhood, such as praise for socially valuable achievements from parents, teachers, and peers, play a critical role in forming pride. Pride not only fosters a positive self-concept but also motivates individuals to repeat behaviors that generate this emotion (Tracy et al., 2010).

Weiner (1985) suggests that philosophers have long recognized the connection between pride and self-esteem. For instance, Hume attributes pride to the individual, while Spinoza ties it to recognizing one's virtues. Kant illustrates pride's causal focus through an analogy: while everyone at a meal may enjoy the food, only the cook can take pride in preparing it.

Moreover, pride's significance extends beyond personal experience to social dynamics and behavior. Brown and Marshall (2001) highlight the interplay between pride and self-esteem, noting that loss of pride can provoke antisocial responses such as aggression (Bushman & Baumeister, 1998). Conversely, perceived inadequacy of pride can motivate individuals to improve their performance (Weidman et al., 2016). Pride arises from exceeding social standards or receiving positive feedback from respected figures, such as supervisors (Verbeke et al., 2004). Pride also fosters social advancement and acceptance by encouraging individuals to pursue achievements in valued domains. Those who succeed gain social approval and elevated status, reinforcing pride as both a motivational force and a reward (Tracy et al., 2020). For instance, priming individuals to feel pride can enhance their perseverance in challenging tasks, highlighting its importance in maintaining effort and motivation (Williams & DeSteno, 2008).

In addition to individual pride, group-based pride plays a crucial role in shaping collective identity and intergroup dynamics. Group pride stems from positive evaluations of one's social group, such as virtuous behavior or collective achievements. A common example is nationalist pride following international victories in Olympic competitions, often leading to widespread celebrations and strengthening bonds among group members. Pride associated with one's social group reflects individuals' emotional connection to their collective identity, fostering unified action and promoting group cohesion. While social groups may take pride in their accomplishments, it is crucial to acknowledge our shared humanity and strive for understanding across divisions rather than perpetuating separations. Understanding how pride is expressed provides valuable insights into emotional development, motivation, and interpersonal relationships, revealing broader social dynamics. The next section will explore how pride manifests in these contexts.

1.4. The Exhibition of Pride

Behavioral components of pride expression and nonverbal indicators tend to be exhibited by children aged 2.5-3 years. Assessing the display, recognition, and understanding of pride in children reveals the early developmental status of the emotion. Through a series of experimental studies, Tracy and Robins (2004b) observed that even infants who could not yet speak exhibited distinct expressions in response to success, concluding that pride is a unique emotional expression. Similar to other self-conscious emotions, pride develops later than basic emotions such as fear and joy, which are present from infancy. However, children's ability to fully comprehend and accurately label pride following an achievement develops around the age of seven (Tracy et al., 2020).

Pride is also communicated through distinct nonverbal expressions (Tracy & Robins, 2007b). Common displays of pride include a slight smile, a raised chin, hands placed on the hips, and an upright posture with shoulders squared. Darwin (1872) described pride's nonverbal manifestations as follows: "A proud man displays his superiority by holding his head and body erect. He...shows himself as large as possible; thus, he is figuratively said to be puffed up or swollen with pride" (as cited in Tracy & Robins, 2007a, p. 147). Tracy and Robins (2004b) elaborated on this description, identifying the prototypical pride posture as an upright body, a widened chest, a slightly raised chin, a subtle smile, and either hands on the hips or clenched fists raised in the air. This posture is universally recognized in adults and can also be observed in young children as early as four years old.

Studies of isolated cultural groups compellingly demonstrate the universality of pride's expression. Tracy and Robins (2008b) demonstrated that members of a remote tribe in Burkina Faso, West Africa, with minimal exposure to modern media, consistently recognized expressions of pride. The recognition rate for pride surpassed that of other emotions, such as anger, disgust, fear, and sadness, and was second only to happiness.

Further evidence for the universality of pride expression comes from research on sighted and congenitally blind judo competitors in the Olympics and Paralympics. Tracy and Matsumoto (2008) analyzed the spontaneous pride and shame behaviors of athletes from 30 countries after winning or losing a match. Their findings revealed that congenitally blind athletes displayed pride in ways similar to their sighted counterparts. Since blind individuals cannot acquire pride expressions through visual observation or cultural transmission, these

results suggest that pride expression is an innate and universal behavioral response that emerges in anticipated contexts.

Despite extensive research on pride, studies examining the expression of hubris remain limited. To address this gap, Nelson and Russell (2014) conducted experiments in which an actor portrayed hubris by glaring at others, maintaining direct eye contact, pursing the lips while smiling, and shaking the head from side to side. These expressions were presented alongside pride expressions, and participants were asked to pair each expression with relevant adjectives. Hubris was expected to align with adjectives like "conceited" and "arrogant," while pride was associated with terms like "successful" and "self-confident." The results confirmed that participants reliably made these distinctions. Follow-up studies involving children produced similar findings, further validating these associations (Nelson & Russell, 2015).

1.5. Theoretical Explanations of Pride

Pride is associated with both prosocial behaviors, such as volunteerism and altruism (Hart & Matsuba, 2007), and antisocial behaviors, including narcissism, aggression, and manipulation (Baumeister et al., 2000; Tracy et al., 2009). The prevailing explanation for this duality is the existence of two distinct types of pride: authentic pride (beta pride; real or achievement-oriented) and hubristic pride (alpha pride) (Lewis, 2008; Tracy & Robins, 2004a, 2007a, 2007b, 2007c). For example, there is a clear difference between a student saying, "I got a high grade because I studied hard for this exam," and "I got a high grade because I am a successful person."

According to Lewis (2008), hubris, defined as an exaggerated sense of pride, involves attributing success to one's general self rather than specific efforts or actions. In this sense, individuals experiencing hubris perceive their success as stemming from their inherent qualities rather than situational factors or actions that meet particular standards, rules, or goals. Due to its persistent and addictive nature, hubristic pride can potentially cause interpersonal relationship problems.

Tracy and Robins (2004) also distinguish between authentic and hubristic pride. Authentic pride is linked to attributions to particular, controllable, and malleable features of the self, like effort or strategy. Meanwhile, hubristic pride comes from attributions to stable and uncontrollable characteristics of the self as a whole. That distinction mirrors what we

see in other self-conscious emotions, like guilt and shame, where the internal attribution focus (specific behaviors vs. the broader self) matters when it comes to the emotion itself.

The dual nature of pride, with its positive and negative poles, merits these distinctions, hence the importance of sorting out the two. The authentic pride is linked to positive outcomes, such as increased motivation, a feeling of accomplishment, and enhanced interpersonal relations. By contrast, hubristic pride is associated with maladaptive behaviors, including arrogance and conflict in interpersonal relationships. Since various theoretical frameworks and instruments seek to capture its dual aspects, significant debate surrounds the measurements of pride. The following section will explore four key theories that address the conceptualization and measurement of pride.

1.5.1. Authentic and Hubristic Pride

According to Tracy and Robins (2004, 2007), authentic pride (also known as beta pride) is a socially desirable, achievement-oriented form of pride grounded in genuine accomplishments and self-confidence. The term "authentic" underscores its foundation in real achievements and its association with genuine feelings of self-worth. Authentic pride arises from specific accomplishments and is explained by internal, unstable, and controllable attributions, such as effort or hard work (e.g., "I won because I trained," or "I succeeded because I worked hard") (Tracy & Robins, 2007b). This type of pride encompasses various academic, social, moral, and interpersonal achievements.

Authentic pride is represented by descriptors like "successful" and "confident." It positively correlates with personality traits such as extraversion, conscientiousness, agreeableness, and genuine self-esteem (Tracy & Robins, 2004a, 2007a, 2007b, 2007c). It is also linked to adaptive outcomes, including true self-worth, well-being, success in social relationships, social support, and secure attachment (Tracy & Robins, 2007; Tracy et al., 2009). Moreover, individuals who experience authentic pride demonstrate emotional stability, evaluate failures constructively in light of their long-term goals, and remain firmly committed to their major life objectives (Carver et al., 2010). Authentic pride is inversely connected with mental health challenges, such as depression, social phobia, anxiety, and shame proneness, as well as antisocial tendencies like aggression, hostility, and rejection sensitivity (Tracy et al., 2009; Tracy & Robins, 2007c). These adaptive qualities distinguish authentic pride as a constructive and socially beneficial form of emotion.

In contrast, hubristic pride (alpha pride) is often referred to as the "dark side" of pride due to its maladaptive nature (Tracy & Robins, 2007b; Tracy et al., 2010). This form of pride is narcissistic and associated with arrogance, vanity, and self-aggrandizement. Hubristic pride has been depicted as a sinful and undesirable trait in works like Dante's *Divine Comedy* (1308–1321/1937), the Old and New Testaments, Ancient Greek mythology (e.g., the myth of Daedalus), and Islamic teachings. It is rooted in internal, fixed, and uncontrollable attributions (e.g., "I won because I am inherently great"). Unlike authentic pride, hubristic pride is not firmly tied to actual achievements, and individuals exhibiting this emotion often have distorted, self-aggrandizing views of themselves (Tracy & Robins, 2007a, 2007b).

Hubristic pride is strongly related to narcissism, self-importance, and antisocial behaviors, including aggression, hostility, drug use, and petty crime (Poggi & D'Errico, 2011; Tracy et al., 2009a, 2009b). It is also associated with chronic anxiety, lower levels of social support and couple adjustment, and unrealistic goals focused on fame and success (Orth et al., 2010; Carver et al., 2010). Moreover, hubristic pride is negatively associated with agreeableness, responsibility, and genuine self-worth while positively correlating with shame proneness (Tracy et al., 2009a; Tracy et al., 2009b; Tracy et al., 2020).

Although hubristic pride is considered dysfunctional (Dickens & Robins, 2022), Tracy and colleagues (2010) suggest that it may play a role in pursuing high status. Individuals experiencing hubristic pride often seek social dominance through power and threats, perceiving themselves as superior and dominant compared to others. This sense of superiority and dominance may underlie the association between hubristic pride, aggression, hostility, and interpersonal conflict.

1.5.2. Pride Display and Status Merit

Holbrook et al. (2014a, 2014b) challenge the conceptual and empirical underpinnings of the authentic and hubristic pride model that Tracy and Robins (2007a) advanced. While acknowledging that authentic and hubristic pride constitute distinct yet interrelated emotional constructs rather than polar opposites on a continuum, the authors propose that their distinction may rely more on their modes of expression (display) than on underlying attributions. In their study, which tested the distinction between authentic and hubristic pride across four stages, they found that the hubristic pride scale appears to measure the display of excessive pride rather than the actual feeling of pride itself (Holbrook et al., 2014a). They argue that generalizing one's success to the self or one's abilities may not necessarily

constitute hubristic pride. Instead, individuals can experience authentic pride while recognizing their natural abilities. The key distinction highlighted in their analysis is the dosage and intensity of pride expressed. When pride is moderately expressed, it is considered authentic; when pride is excessive, it is labeled hubristic. Their results also highlight the social dynamics of pride and hubris. Genuine pride is a mild expression of self-confidence and accomplishment that engenders social approval and bolsters one's reputation. In contrast, hubristic pride, characterized by inflated and overblown expressions, leads to rejection and loss of status.

Holbrook et al. (2014a) emphasize that pride is more than an internal emotional state; it is also a social phenomenon open to evaluation. Their method highlights how pride displays signals and is read socially and how they affect interactions and group dynamics. It contributes to a more nuanced appreciation of pride and hubris as central features of the good health of interpersonal and social life.

Status refers to an individual's position within a social hierarchy and how that position is perceived by others. It plays a crucial role in shaping a person's reputation and acceptance within the community. However, status merit is concerned specifically with whether an individual's achievements are regarded as deserved. Status merit is concerned specifically with whether an individual's achievements are regarded as deserved. Accordingly, individuals' experiences of authentic or hubristic pride may depend on whether they feel their status is deserved. Research shows that authentic pride is linked to a sense of deserving success, while hubristic pride is associated with success that is achieved or possessed (see merited success vs unmerited status, Holbrook et al., 2014). Displays of hubristic pride often increase the likelihood of social rejection and invite negative evaluations from others (Holbrook et al., 2014b). While expressions of authentic pride tend to enhance an individual's social standing and strengthen group acceptance, expressions of hubristic pride are more likely to diminish social status and provoke interpersonal conflict. However, individuals high in hubristic pride may not really be revealing their degree of hubristic characteristics when they self-report on a scale but rather how much they believe they deserve having the status (Sorensen, 2017). For instance, someone who endorses "arrogant" may feel that they deserve less status than someone who endorses "successful." If so, cultural variations in perceptions of how deservedness or status merit is perceived (e.g., in 'Confucian' values) may explain variance in the different degrees to which individuals

endorse hubristic pride. These differences could manifest in measuring the same emotional experience—hubristic pride—in different Eastern and Western cultures.

1.5.3. Superiority, Arrogance, and Dignity Pride

The dual nature of authentic and hubristic pride, as defined by Tracy and Robins (2007), highlights its contrasting positive and negative dimensions. However, Poggi and D'Errico (2011) argue that the essential distinction among types of pride lies in their nature and their functions in interpersonal relationships. They propose three distinct types of pride: superiority pride, arrogant pride, and dignity pride, emphasizing the motives and outcomes associated with each. These types are unified by three basic criteria:

- A positive event related to the person.
- A positive action is performed by the person.
- A positive characteristic or asset possessed by the person.

From this perspective, pride arises from an internal and controllable source connected to a significant aspect of the person's identity. A positive evaluation of the event or action leads to a favorable assessment of the individual as a whole.

Dignity Pride

According to Poggi and D'Errico (2011), dignity and pride arise when an individual seeks recognition and appreciation as an equal rather than striving for superiority. This form of pride emphasizes human values and the individual's inherent worth, independent of external power dynamics. It is characterized by rejecting feelings of inferiority or superiority, focusing instead on equality and self-respect. In dignity pride, individuals value themselves for their intrinsic qualities rather than their external image or reputation. They prioritize self-regulation and self-efficacy, which Poggi and D'Errico define as having the resources and ability to achieve one's goals independently. The absence of external control or domination is central to this type of pride. Dignity pride reflects a sense of worth that does not rely on validation from others but instead on personal values and intrinsic human dignity.

Superiority Pride

Superiority pride, in contrast, emerges from actions or attributes that elevate the individual above others. This type of pride is rooted in feelings of victory, strength, and distinction, arising from specific achievements, possessions, or inherent qualities (e.g.,

“Only I could have accomplished this”). Superiority pride extends beyond individual actions and can manifest through group affiliations, such as social class or nationality, where belonging to a particular group fosters feelings of pride and dominance. Superiority pride is closely linked to certain traits of narcissism, particularly the belief in one's inherent superiority over others. This pride can sometimes enhance adaptation by granting individuals access to resources or opportunities by recognizing their superior qualities. Notably, individuals experiencing superiority pride seek self-validation and external acknowledgment of their elevated status. In interpersonal dynamics, superiority pride often reflects competition among equals, where the victor achieves dominance.

Arrogant Pride

Arrogant pride is distinct from superiority pride in that it is felt by individuals who perceive themselves as having less power than others but who refuse to accept this inferiority. Arrogant pride arises from a desire to challenge and overcome those with greater power. It is a more explicitly communicative and expressive form of pride aimed at asserting strength and potential dominance. The implicit message conveyed is, "Your power does not diminish mine; I am strong too and can surpass you." Unlike superiority pride, which often lacks a need for communication due to an already assumed dominance, arrogant pride is performative and outwardly expressed. This type of pride may lead to behaviors such as bullying or exploiting those with less power, contributing to negative social interactions and conflicts. The struggle for dominance inherent in arrogant pride underscores its potential for interpersonal tension and maladaptive outcomes.

Summary of Key Distinctions:

- Dignity pride centers on equality and intrinsic human value, rejecting superiority or inferiority and prioritizing self-regulation and self-efficacy.
- Superiority pride arises from achievements or traits that elevate the individual above others, fostering feelings of dominance and external validation.
- Arrogant pride is driven by resistance to perceived inferiority, emphasizing the struggle to assert power and recognition in hierarchical relationships.

This nuanced framework highlights the diverse functions and interpersonal consequences of different types of pride, illustrating their impact on both individual self-concept and social dynamics.

1.5.4. Prestige and Dominance-Oriented Pride

Holbrook et al. (2014) propose an alternative classification of pride that distinguishes prestige-oriented pride from dominance-oriented pride, grounded in the dominance and prestige model (Henrich & Gil-White, 2001), which explains how status is acquired. Dominance refers to status obtained through coercion and intimidation, often relying on others' fear. In contrast, prestige represents status earned through the recognition and respect of peers based on one's abilities, achievements, or expertise. Prestigious leaders leverage their knowledge by sharing and teaching subordinates in exchange for resources, where subordinates willingly provide these resources with the expectation of gaining valuable insights. Conversely, dominant leaders rely on intimidation to extract resources, with subordinates complying out of fear (Liu et al., 2016).

Tracy et al. (2020) expanded on this classification, demonstrating that individuals with high levels of authentic pride tend to identify with prestige, while those exhibiting high levels of hubristic pride are more inclined to favor dominance. Similarly, Liu et al. (2016) noted that individuals exhibiting authentic pride are perceived as prestigious leaders by both themselves and others, while those displaying hubristic pride are viewed as dominant leaders.

Pride, as an emotion, conveys to others that the individual expressing it deserves recognition and a higher status within the group (Tracy & Robins, 2007a). Nonverbal cues associated with pride, such as an upright posture (Tracy & Robins, 2004b), make the individual appear larger and more noticeable, which may signal dominance (Tracy & Robins, 2007a). Additionally, the subtle smile accompanying pride after an achievement differentiates it from happiness and conveys to others that the individual is confident yet non-threatening, signaling that they do not pose an immediate challenge (Tracy & Robins, 2007a).

From this perspective, pride functions as a mediator of status acquisition while preserving social harmony. Authentic pride, in particular, facilitates the attainment of long-term, stable status based on merit and social value. Hubristic pride, by contrast, is associated with short-term, temporary status acquisition, often characterized by dominance and aggression (Tracy & Robins, 2007a). Cheng et al. (2010) further argue that hubris grants individuals' status through dominance, while pride achieves status through prestige.

Supporting this distinction, Nelson and Russell (2015) found that children perceived pride as approachable and friendly, whereas hubris was seen as threatening.

Table 1.1. Summary of key points

Prestige-Oriented Pride	Dominance-Oriented Pride
Related to authentic pride.	Related to hubristic pride.
Characterized by respect for skills, knowledge, and achievements.	Rely on intimidation and coercion to gain status.
Facilitates long-term status through recognition and teaching.	Often leads to short-term, unstable status based on fear and aggression.
Seen as approachable and socially harmonious.	Perceived as threatening and disruptive.

1.6. Pride in the Context of Cultural Psychology

Perhaps the most compelling evidence for the universality of pride lies in its recognition across a diverse range of cultures, including those with minimal or no interaction (Tracy & Robins, 2008). Since Darwin's seminal work in 1872, the question of whether pride represents a universal expression has been a subject of considerable debate among researchers. Ethnographic accounts further lend credence to the universality of pride. For example, Fessler (1999) documented a pride-like emotion among the Malay people of Indonesia associated with an upright posture. Similarly, Lindholm (1982) noted analogous observations among the Swat Pukhtun of northern Pakistan. However, for a long time, these descriptive accounts lacked empirical validation.

To address this gap, Tracy and Robins (2008) conducted a pivotal study in rural villages near Bobo Dioulasso, Burkina Faso, to investigate whether illiterate individuals could accurately identify expressions of pride. Burkina Faso was selected due to its classification as one of the least developed and most culturally isolated nations globally (United Nations Human Development Report, 2005). This isolation level ensured that the North African participants were significantly less influenced by Western media than their Burkinabe counterparts in recognizing pride expressions. These participants lived in adobe huts, had no formal education, were illiterate, and spoke only their native language. Their cultural isolation was further underscored by their unfamiliarity with photographs of globally recognized Western figures such as George Bush, Tony Blair, and Tom Cruise. This unique context mirrored the conditions of the Fore tribe in Papua New Guinea, whose lack of exposure to foreign environments was pivotal in Ekman and colleagues' groundbreaking

research on the universality of basic emotions (1969, 1971). Similarly, the Burkinabe participants provided an ideal testing ground for examining the universality of pride. In this study, participants were presented with photographs of West African and Caucasian American men and women displaying a variety of emotional expressions. They were tasked with selecting an emotional term in their language that best matched the depicted expression, with the additional options of “I don’t know” or “another emotion.” The findings revealed that participants identified pride expressions with an average accuracy of 57%, a rate significantly higher than chance. Notably, recognition accuracy did not vary by gender, either of the participants or the individuals depicted in the photographs. These results demonstrate that pride can be reliably recognized and distinguished from other emotional expressions even among non-Western, culturally isolated, and illiterate individuals. Thus, pride fulfills the primary criterion of universality as outlined in emotion literature (Ekman, 1992).

However, the experience and expression of pride differ significantly across cultures due to variations in situational triggers, display rules, and the societal values associated with this emotion. Fundamentally, pride is a social construct whose interpretation is deeply influenced by cultural norms (Kitayama et al., 2000; Holland & Quinn, 1987). Different cultural contexts ascribe distinct meanings and priorities to specific values, which in turn shape emotional experiences (Schwartz, 1992; Triandis, 1989). Consequently, the literature consistently underscores the critical role of cultural values in shaping emotional phenomena. Research indicates that emotional perception and experience differ between individualistic and collectivistic cultures, influenced by cultural values and self-construal. For example, Kitayama et al. (2000) found that Japanese participants expressed socially acceptable emotions—such as gratitude and attachment—more effectively than socially unacceptable emotions like pride and anger. This highlights how cultural influences on self-concept extend to the experience and expression of emotions. Similarly, Mesquita (2001) traced differences in emotional experiences between collectivist and individualist cultures by examining various stages of the emotional process. In collectivist societies, emotions are deeply rooted in social relationships and group affiliations, whereas in individualist cultures, emotions are more focused on the individual's internal world and personal experiences.

Building on this, Markus and Kitayama (1994) developed a nuanced framework depicting emotion's cultural and social constructions. According to this model, a culture's traditions, customs, and distinctive ways of life shape an individual's fundamental

understanding of the world. Behavioral norms defined by the group significantly influence emotional expressions, as social conditioning directly shapes these norms. Markus and Kitayama further argued that each culture prescribes when and where emotions can be experienced, which emotions are appropriate to express, and how emotional experiences are communicated throughout society. They emphasized that an individual's unique cultural realities contribute to rich, diverse perspectives within and across cultures. From this perspective, emotions naturally arise from the interplay between cultural norms and personal experiences, underscoring emotional phenomena's complex and deeply embedded nature within social and cultural contexts.

The dual nature of pride becomes even more complex when viewed through a cultural lens. In collectivist cultures, pride often carries negative connotations, aligning more closely with hubristic pride. However, pride can also have positive connotations when associated with group achievements or the status of the community rather than individual accomplishments. This distinction is supported by Pickett et al. (2006), who found that group pride encompasses both authentic and hubristic dimensions. In collectivist cultures, pride is rarely derived from individual accomplishments or personal identity. In contrast, individuals in individualistic cultures tend to view the self as independent of the social environment, fostering independent selves and emphasizing individual pride. Conversely, in collectivist cultures, the self is deeply intertwined with social relationships, leading to interdependent selves and a focus on collective pride (Markus & Kitayama, 1991). This cultural divergence is exemplified in Stipek's (1998) findings, which revealed that members of collectivist societies, such as China, derive more pride from their children's achievements—such as university acceptance—than from their own accomplishments. However, in individualistic cultures like the United States, pride is experienced equally in both scenarios. Similarly, Neuman et al. (2009) highlighted that interdependent self-construal in collectivist cultures foster pride in others' achievements, while independent self-construal in individualistic cultures emphasize pride in personal accomplishments.

Pride operates as both a socially acceptable (pleasant) and unacceptable (unpleasant) emotion, depending on the positioning of the self within the cultural framework (Kitayama et al., 1995). This duality is further examined in the work of Eid and Diener (2001), who compared the concept of pride across two collectivist and two individualist cultures. They found that while pride is generally perceived as desirable in both cultural contexts, it can also carry negative connotations depending on specific circumstances. Similarly, Mosquera

et al. (2000) investigated pride in Spain, a collectivist society with strong honor-related values, and the Netherlands, an individualistic society. Their findings revealed that Spaniards viewed pride as a controlled and internally regulated emotion, while the Dutch saw it as an outward expression of self-promotion and positive affirmation.

Building on these distinctions, Fischer et al. (1999) compared pride prototypes in Spain and the Netherlands. Spanish respondents frequently associated pride with self-conscious emotions, such as shame, and tied it closely to the opinions of others. In contrast, Dutch participants described pride as a more autonomous and self-referential emotion, conceptualizing it as an exclusively positive and straightforward experience. These findings highlight the pivotal role of cultural perspectives in shaping how pride is defined and experienced. Additionally, further insights into pride emerge within the context of Turkish culture. İmamoğlu's (1991) experimental study found that expressions of team pride were positively evaluated due to their association with collective success, while individual pride evoked more negative reactions. This reflects a broader pattern within collectivist societies, where group-oriented pride is favored over individual pride—a phenomenon less common in Western societies, where individualistic pride expressions dominate (Leary, 2007).

Criticizing the narrow focus of prior cross-cultural studies, Van Osch et al. (2013) argued that research often emphasizes the antecedents or triggers of pride while neglecting its broader cultural meanings and experiential nuances. To address this, they used GRID data from 27 countries (see Scherer, 2013) to explore the cultural diversity of pride. Their findings confirmed that pride is universally recognized as a positive emotion. However, country-level comparisons incorporating Hofstede and Schwartz's cultural dimensions, alongside measures of economic development like gross national product, revealed significant variability in pride's intensity and social implications.

Wealthier countries characterize pride as a more arousing emotion than poorer ones. Conversely, societies with high levels of uncertainty avoidance, where social norms and behaviors are rigidly prescribed, viewed pride as less arousing (Hofstede, 1991). Similarly, cultures characterized by significant power inequalities tend to negatively view pride (van Osch et al., 2013). These findings align with Schwartz's (1992) research, which suggests that in cultures that prioritize status and dominance, pride is often seen as an emotion that individuals cannot fully control.

Notably, the external expression of pride appears to be universally consistent across cultures in its outward vibrancy, whereas the internal experience of pride varies significantly (van Osch et al., 2013). Hierarchical clustering analysis revealed regional differences in the conceptualization of pride. Among the Eastern clusters (Japan, Taiwan, and China), pride is closely linked to control, self-presentation, and attention-seeking behaviors. In contrast, the Western cluster (including the United States, Germany, and the Netherlands) often describes pride as a profound and enduring emotion tied to personal agency. Interestingly, Turkey emerged as an outlier, forming its own distinct cultural cluster.

A surprising finding from van Osch et al. (2013) revealed that the Eastern cluster, traditionally associated with collectivist values and interdependence, links pride more strongly to ostentation and attention-seeking behaviors than the Western cluster. This contrasts with expectations based on the individualism-collectivism framework (Triandis et al., 1988; Scollon et al., 2004), emphasizing the need to move beyond simplistic dichotomies and consider the complex sociocultural dynamics shaping the experience of pride.

Pride inherently embodies the dual tension of the self within the cultural matrix, balancing personal and social identity. In collectivist societies, individual pride is often regarded negatively, perceived as selfish or inappropriate, whereas collective pride is celebrated for aligning with group ideals. Conversely, in individualistic cultures, personal pride is viewed positively as a reflection of autonomy and achievement. Incorporating these insights, the individualism-collectivism framework provides a foundational lens for understanding the cultural variability of pride. This perspective underscores pride as a multifaceted, culturally contingent phenomenon influenced by self-construal, sociocultural values, and contextual practices. Clearly, much remains to be explored, particularly regarding how contextual differences mediate the balance between individual and collective pride. The following section will examine individual and collective pride, exploring how these intersect with broader societal structures to shape emotional responses.

1.6.1. Individual Pride – Group-Based Pride

Early studies on group pride (Chakrabarti, 1992; Berkowitz & Levy, 1956) clearly distinguish between individual pride and collective pride. Individual pride is rooted in personal attributes, achievements, or performative accomplishments that garner admiration from others. In contrast, collective pride is tied to a group and arises from the traits or accomplishments of the group as a whole (Chakrabarti, 1992).

Individual pride refers to accomplishments in academic, social, moral, or interpersonal domains that are attributable to one's abilities or efforts (Lewis, 1997; Tangney & Wagner, 1995; Tracy & Robins, 2004, 2007a). As researchers note, "Individual pride is an emotion that stems from personal achievements and is intrinsically linked to motivation, self-esteem, and social status." (Williams & DeSteno, 2008; Shariff & Tracy, 2009; Cheng et al., 2010). In contrast, collective pride arises from the achievements of a group to which one belongs, such as family, friends, a team, or a nation (Chakrabarti, 1992). It is defined as a sense of honor derived not from personal accomplishments but from the group's successes (Neumann et al., 2009; Stipek, 1998).

At this juncture, it is crucial to acknowledge the conceptual ambiguity surrounding pride experienced due to the accomplishments of communities such as families, groups, or nations. This ambiguity arises from the interchangeable use of terms like relational pride, group pride, national pride, or vicarious pride to describe what is broadly called collective pride (Williams & Davies, 2017; Salice & Montes Sánchez, 2016). Liu et al. (2014) conceptualized collective pride by distinguishing between its two subtypes: relational pride and national pride. Relational pride pertains to achievements within close-knit social units, such as families, friend groups, or local communities, while national pride relates to successes at the national level. For example, awarding a Nobel Prize to a Chinese scientist evokes a sense of national pride and heroic acclaim (van Hilvoorde et al., 2010). However, some studies investigating national pride have found no clear distinction between pride in the self and pride in the in-group (Evans & Kelly, 2002; Smith & Kim, 2006).

Sullivan and Day (2019) introduced two new categories of pride: group pride and collective pride. Group pride arises from an individual's association with a group, emphasizing the pride experienced through shared identity and collective achievements rather than personal accomplishments. This form of pride subtly reflects the sense of belonging and shared success within a group. In contrast, collective pride emerges when group members unite to achieve a common goal through collaborative effort. This type of pride is often associated with large-scale events that require active participation and a shared purpose among group members. Collective pride evokes a profound sense of emotional investment and social pride rooted in the collective endeavor and the shared accomplishments of the group (Sullivan & Day, 2019).

When analyzing group or collective pride, it is crucial to distinguish between the self-mode and the we-mode (Salmela & Sullivan, 2022). Drawing on Tuomela's (2013) philosophical framework, Salmela and Sullivan (2022) argue that understanding the distinction between I-mode and we-mode collectivity is fundamental to grasping the rational foundation of collective experiences of pride. In the we-mode, group members are fully committed to achieving a shared goal, acting as a cohesive unit. For instance, a sports team working collaboratively toward winning a championship exemplifies the we-mode. Upon achieving success, the pride experienced is shared collectively by all members, reflecting their joint effort and accomplishment. This framework underscores the significance of mutual commitment and collective intention in fostering group pride. Conversely, I-mode describes situations where individuals act within a group to achieve personal objectives. For example, individuals who share a taxi to reach the same destination are motivated by individual, not collective, goals.

While group-based pride aligns closely with we-mode contexts, its adaptation to I-mode scenarios is less straightforward, particularly in familial or close relationships. Social bonds and emotional connections among family members or close friends often create a strong "we" dynamic, even in the absence of a formal group ethos. For instance, parents' pride in their children's accomplishments arises from their indirect contributions through love, care, and support. However, as Brady (2017) notes, prioritizing pride in elevated social status derived from familial success can undermine the values that underpin those achievements. Thus, taking pride in such status is not considered rationally appropriate.

A substantial body of research underscores the influence of culture on the experience and expression of pride (Stipek et al., 1989; Scollon et al., 2004; Neumann et al., 2009). For example, Eid and Diener (2001) examined cultural differences in self-conscious emotions, such as pride and guilt, across individualistic and collectivistic societies. Their findings revealed that both the frequency and intensity of pride were diminished in collectivist cultures compared to individualistic ones. However, since their study focused solely on scenarios involving personal accomplishments, it remains unclear whether group or collective pride exhibits similar cultural variations.

Adding to this discourse, Schnyer et al. (2017) conducted a large cross-cultural study on pride-inducing situations across 16 countries representing Western, Educated, Industrialized, Rich, and Democratic (WEIRD) cultures. In a subsequent study, Schnyer et

al. (2018) extended this research to 10 small non-WEIRD communities (in Central and South America, Asia and Africa). Their findings revealed substantial cross-cultural differences: the level of similarity in pride-related responses was high among WEIRD cultures ($r = 0.81$) but significantly lower among non-WEIRD cultures ($r = 0.21$). Notably, similar to Eid and Diener (2001), Sznycer et al. (2017, 2018) predominantly investigated individual pride. In their study, all ten scenarios revolved around individual pride, while 22 of the 25 scenarios in the 2017 study were similarly focused. Only three scenarios involved relational pride, and none addressed national pride. This limited focus leaves significant gaps in understanding how cultural differences manifest in collective or group-based pride (Sznycer et al., 2018).

Despite extensive research on individual and collective pride, several significant limitations require attention. First, while collective pride emerges from identification with a group—such as one's family, team, or nation—it remains unclear whether it constitutes a unified concept applicable to all groups an individual belongs to or is specific to certain groups (e.g., family, team, or nation). Relational pride, a subtype of collective pride, arises from close connections, such as those with family, friends, or one's hometown. For example, relational pride might be experienced when friends achieve success or when one's hometown receives recognition (Kavetsos, 2012). In contrast, national pride has been a predominant focus in sociological and political science research. Studies have identified links between variations in national pride and factors such as gold medal counts in international competitions or the content of national media programs (van Hilvoorde et al., 2010; Kavetsos, 2012). However, many studies have largely overlooked the psychological mechanisms that underlie national pride and its connections to other forms of collective and individual pride.

Additionally, there has been relatively little research on how self-construal influences the experience of pride. For example, Neumann et al. (2009) found that German students reported higher levels of collective pride when their independent self-construal was activated compared to when their dependent self-construal was activated. This finding highlights the significance of understanding the interaction between self-construal and pride, but this area remains underexplored.

While some scholars have investigated how culture and self-construal affect pride (Camras & Fatani, 2004; Mesquita & Karasawa, 2004; Tangney & Tracy, 2012), only one study has systematically examined the structure and origins of pride in participants from

collectivist cultures. The Individual and Collective Pride Scale (ICPS) was developed based on data gathered from Chinese university students (Liu et al., 2014). This research confirmed that pride can be divided into individual and collective dimensions, with the latter further categorized into relational pride and national pride. The study found that individual pride was positively correlated with horizontal individualism, horizontal collectivism, and vertical individualism. In contrast, relational and national pride were positively correlated with both horizontal and vertical collectivism. Interestingly, relational pride also positively correlated with horizontal individualism, while individual pride displayed unique associations with different forms of individualism (both horizontal and vertical). However, national pride did not exhibit a unique relationship with the examined cultural dimensions.

Despite these contributions, Liu et al. (2014) were unable to fully resolve the conceptual ambiguity surrounding collective pride, particularly regarding the differentiation between relational and national pride. This conceptual overlap is exemplified in the context of national sports. When a national sports team achieves success, fans and players—who share a national identity in terms of citizenship—may collectively experience pride in the team's achievements. However, this shared pride does not necessarily require a distinct definition of national identity, as fans might also engage as individuals supporting the team. This suggests that fans of national teams may not always internalize the team's success as their own personal achievement (Salmela & Sullivan, 2022). Furthermore, national pride, which encompasses pride in one's country or cultural identity, may extend beyond cultural dimensions to involve other variables. For example, national pride may be influenced by factors such as political stability, economic achievements, or international recognition, highlighting the multidimensional nature of this construct.

The rational origins of group-based emotions are often linked to group members' shared values, norms, concerns, or goals (Salmela & Sullivan, 2022). This thesis specifically examines pride, an emotion that can emerge not only from personal actions and achievements but also from the accomplishments of others or groups with which individuals identify. Lazarus offers a compelling definition, describing pride as "the strengthening of our ego identity by claiming a valued object or achievement, either our own or that of someone or a group with whom we share an identity" (Lazarus, 1991, p. 122). This definition underscores the relational nature of pride, particularly at the group level, where it arises when individuals derive a sense of accomplishment from the achievements of a social group to

which they belong or with which they affiliate (e.g., family, friend groups, nation, or sports teams) (Sullivan, 2014; Salmela & Sullivan, 2022).

In this context, the term group-based pride is employed as an inclusive concept. It encompasses not only an individual's pride in personal accomplishments but also the pride they feel in their group's successes. This emotional response reflects an individual's social identity and sense of belonging within their group (Salmela & Sullivan, 2022). There are many benefits to this inclusive idea of group-based pride. The classification incorporates a spectrum of pride-related emotions in different social situations under a single perspective. The idea gives understandable guidance to research, empirical studies, and psychosocial dynamic insights. Hence, group-based pride constitutes a strong and all-encompassing concept for exploring individuals' emotional encounters about group contexts.

Consequently, group-based pride offers a far-reaching and effective theoretical lens for examining the emotional responses to group membership. Two key theories—social identity theory and collective action theory—are important for understanding these dynamics. Social identity theory outlines the development and reinforcement of pride in group membership through in-group favoritism (Tajfel & Turner, 1979). According to collective action theory, pride in the group emerges from the ideals that bind the members together to pursue common goals and develop a joint identity (Bandura, 2000). Within the context of pride, these frameworks provide us with a myriad of lenses through which we can better understand the dynamics of how humans and groups operate. For instance, Smith (1993) integrated social identity theory with appraisal theory to develop a more nuanced perspective on group-based emotions. According to the research of Smith and others (Mackie et al., 2008; Seger et al., 2009), when people have high identification with their group, their appraisal of events is primarily determined by the interests of their group. Reinforcing the members' positive evaluations are events that help the group, evoking a sense of pride in its members. In contrast, negative emotions such as shame or anger emerge when events are interpreted as harmful to the group (Mackie et al., 2008). There is a social dynamic here that highlights how incredibly powerful group identity is in determining our emotional reactions and outlook.

Although there has been considerable research on pride at an individual and collective level, there are still many limitations. For instance, Lui et al. (2014) measured pride with a validated scale, examining the reliability and validity of individual and

collective pride. However, their assessment was limited as they did not explore a broad structure of pride, particularly in cultural aspects, because their work concentrated only on one dimension of authentic pride. Previous literature pointed to a distinction between authentic and hubristic dimensions of collective pride, paralleling the distinction for individuals (Chakrabarti, 1992; Liu et al., 2014). Authentic pride is generally associated with self-confidence, success, and achievement, whereas hubristic pride is linked to arrogance and egotism. While these theoretical distinctions exist, empirical studies exploring both dimensions of collective pride across contexts are scarce. Examining these dimensions into individualistic and collectivistic societies would be helpful in understanding pride from the perspective of emotion and social psychology, but it has not been clearly examined in current literature.

Another major challenge in cultural research on pride is the problem of clear differentiation between individual and collective pride, as well as authentic and hubristic pride, across diverse cultures. A lack of conceptual rigor in many studies means insufficient systematic consideration of these distinctions, leaving both ambiguity and idiosyncratic findings. This limitation impedes a holistic understanding of the multidimensionality of pride both within and across cultures. Furthermore, a lack of cultural context-based measurement tools compound these difficulties. The Individual and Collective Pride Scale (ICPS) and other scales have provided many meaningful insights, but they can be reductive when it comes to measuring pride in non-WEIRD (Western, Educated, Industrialized, Rich, Democratic) cultural contexts. Most existing measures are designed and validated in WEIRD societies and may, therefore, be less applicable in collectivistic or other non-Western cultural contexts. As a result, these instruments' cultural validity and reliability are uncertain. The problem with not using culturally sensitive measures is that researchers are likely to be missing these nuanced aspects of how pride is felt, expressed, and interpreted across cultural contexts. The absence of culturally validated instruments inhibits differentiating authentic pride from hubristic pride across various cultural dimensions. Collectivistic cultures, for example, may value group pride, while individualistic cultures may promote personal pride. These differences serve to make the case for measures that are sensitive to cultural contexts and embrace a wider range of pride expressions.

This thesis, therefore, focuses on the need for culturally sensitive measures that reflect the multidimensionality of pride to better meet these challenges. These should take account of both individualistic and collectivistic cultural contexts and be able to differentiate

between authentic and hubristic pride dimensions. In addition, utilizing mixed methods that combine quantitative and qualitative methods should provide a deeper understanding of pride experiences and expressions across different cultural contexts. Clearly, this challenge has methodological and conceptual implications that perhaps future studies will address to contribute to a richer and more culturally nuanced view of pride and its dynamics of emotion and sociality. This holistic viewpoint will serve as a foundation to further both theoretical and empirical examinations of pride across cultures. The next sections will take the reader more in-depth into these considerations, looking into the difference between authentic and hubristic pride and the complex interplay of cultural dimensions.

1.6.2. Individual Hubris-Group-Based Hubris

Hubristic pride is characterized by inflated pride in one's own achievements and/or abilities but minimization of the achievements and/or abilities of others (Exline & Geyer, 2004). This emotional state often affects social connections and is associated with adverse social outcomes (Holbrook et al., 2014). Hubristic pride, which is frequently focused on in the literature, overlaps with the definition of individual hubris, and the dominant definition of pride in collectivist cultures is more similar to the definition of hubristic pride. Ironically, the dominant view of pride in many collectivist cultures aligns with the qualities ascribed to hubristic pride. This link could be attributed to most collectivist societies' negative view of pride.

However, when it comes to group-based hubris, it refers to the excessive group perception and externalization of the perceived superiority of a group over other groups (Salmela & Sullivan, 2022). This type of hubris arises when people come together with group members around a common goal and find a way of expressing their collective superiority, which can manifest as group members coming together, especially in large or mass events. Group-based hubris is defined as an inflated view of group superiority and an inflated view of group accomplishments or characteristics, often accompanied by a derogation of other groups (Sullivan & Day, 2019). There has been much work on the pernicious effects of collective hubris on intergroup relations (Sullivan & Day, 2019). They note that collective, group-based hubris sometimes entangles with collective anger to fuel conflict and that the entanglement of hubris and anger amplifies intergroup tension and animosity in contentious situations (Scheff, 2014; Sullivan & Day, 2019). Hubris at the group level, characterized by exaggerated demonstrations of collective superiority, is among the most group-influenced phenomena that greatly influence a group's behaviors toward

outgroups, sometimes resulting in behaviors that promote intergroup destruction (Collins, 2012; Sullivan & Day, 2019).

Finally, hubris may also serve a compensatory purpose, with groups making grandiose claims of collective superiority to drown out or compensate for collective feelings of embarrassment or failure. Hubris, therefore, serves as a psychological defense in such cases designed to repress vulnerability (Sullivan & Day, 2019). This is especially concerning the potential consequences of group syndics of hubristic behavior, but also concerning the post-conflict process (Sullivan & Day, 2019). One historical figure that we can consider is Adolf Hitler, who wanted to prove to the world that German people were superior to others, which is an example of how bad hubris, and a group of angry people can be. As such, the purpose of these efforts was not only to celebrate German dominance but also to promote hatred and violence and leave behind a legacy of animosity between groups (Sullivan & Day, 2019; Koschut et al., 2017).

Indeed, despite its conceptual relevance, group-based hubris remains an underexplored topic in empirical literature. The relative neglect can be attributed to several factors. For one, the concept of individual hubris is much more observable and quantifiable, as it is at least associated with outward personal behaviors and traits. On the other hand, group-based hubris displays relatively more elaborate and complex forms — it is often strongly correlated with social identities and group dynamics. Implicit forms of hubris related to nationalism or being proud of your hometown are thus less visible and harder to recognize and research (Smith & Mackie, 2008).

Additionally, the challenges in studying group-based hubris methodologically are significant. Indeed, while we can often rely on self-report measures of hubris — authentic and hubristic pride scales, pride display scale — group-based hubris is not so easily quantified and thus can be only extrapolated through socio-political analyses and longitudinal studies. This complexity might frighten researchers, who might rather focus on specific hubris since it provides more tangible and immediate research results.

In conclusion, despite this important contribution to the literature on individual hubris, group-based hubris remains a relatively underexplored and conceptually difficult area of inquiry. These will bring theoretical and methodological advances in the field that will help us better understand hubris in its collective form. Future investigations should seek

to identify innovative measures for the nuanced and multi-dimensional construct of group-based hubris and its contribution to intergroup relations and social identities.

1.7. Pride and V/H-I/C

The direct link between cultural dimensions and pride is still limitedly explored. While a few studies explored pride in relation to different cultural contexts, the existing literature lacks studies that link cultural dimensions with pride directly. Therefore, this section will briefly investigate Hofstede's cultural dimensions and related studies discussing culture and pride.

Hofstede (1980) argued that focusing solely on empirical and theoretical studies of individualism-collectivism dimensions is insufficient. Recognizing the conceptual and empirical limitations, as well as criticisms of the widely used constructs of individualism and collectivism, Triandis (1994b) and Triandis and Gelfand (1998) reconceptualized these dimensions by introducing vertical and horizontal orientations, incorporating the hierarchy dimension. The vertical dimension is characterized by deference to the in-group, a strong emphasis on fulfilling one's obligations, and acceptance of inequality and status differentials. In contrast, the horizontal dimension reflects a sense of social cohesion and equality, emphasizing similarities among individuals within the group (Singelis et al., 1995). Based on these orientations, four cultural dimensions are described: horizontal collectivism (e.g., "I am proud that my colleague receives an award"), horizontal individualism (e.g., "I trust myself more than others"), vertical individualism (e.g., "It is important that I do my job better than others"), and vertical collectivism (e.g., "It is important that I respect the decisions made by my group"). Notably, collectivism and individualism exhibit either weak positive or negative correlations between their horizontal and vertical dimensions. These dimensions have been associated with distinct values, political systems, and social orientations (Singelis et al., 1995).

Horizontal individualism underscores equality and autonomy. While personal success is valued, the principle of equality mitigates excessive competition and feelings of superiority (Triandis, 1995). Conversely, vertical individualism emphasizes competition and personal achievement, where individuals aspire to dominate others, and success is intertwined with social status and prestige (Triandis, 1995). This dynamic may foster hubristic tendencies and assertions of superiority. As noted earlier, Liu et al. (2014) found that individual pride is significantly associated with both horizontal and vertical

individualism, suggesting that individual pride is tied to achievement, autonomy, and self-focus. In horizontal individualism, pride is confined to personal accomplishment and independence, whereas in vertical individualism, pride may blend with competitive achievement and superiority, evolving into hubris.

Horizontal collectivism, on the other hand, emphasizes equality and cooperation within the group. Individuals derive pride from contributing to group success without prioritizing claims of personal superiority (Singelis et al., 1995). Liu et al. (2014) identified a significant link between relational pride and horizontal collectivism, indicating that such pride stems from a sense of belonging and collective achievement. In contrast, vertical collectivism incorporates hierarchy and status distinctions. Here, individuals experience pride by emphasizing their roles and status within the group, potentially fostering hubristic behaviors. Highlighting one's elevated status within the group can lead individuals to perceive themselves as superior to others, encouraging a sense of dominance (Triandis, 1995). Tracy et al. (2010) further posited that hubris is associated with pursuing high status, as individuals seek to establish dominance through power and coercion. Those experiencing hubris are inclined to view themselves as superior, powerful, and dominant compared to others.

1.8. Pride and Schwartz's Value Theory

Schwartz's theory of cultural values provides a pivotal framework for understanding how societal values shape individual behavior and emotional responses. Schwartz (1992) defines values as desirable goal states that function as guiding principles in life. He categorizes cultural values into two primary dimensions: self-enhancement versus self-transcendence and conservation versus openness to change. Additionally, he identifies ten distinct individual-level value types:

1. Power: This includes social status or dominance over people and resources.
2. Achievement: Personal success achieved through one's own efforts.
3. Hedonism: The pursuit of pleasure or sensory gratification.
4. Stimulation: A desire for excitement and novelty.
5. Self-Direction: Valuing independence of thought and action.
6. Universalism: This encompasses understanding, tolerance, and protecting all people's and nature's well-being.

7. Benevolence: Demonstrating kindness and generosity toward others.
8. Tradition: Respect for and adherence to cultural or religious customs.
9. Conformity: Restraining actions and impulses that could harm others or violate social expectations.
10. Security: Seeking safety and stability in society, relationships, and self.

These value types highlight various aspects of human motivation and priorities.

Openness to change involves self-direction and stimulation, promoting individual freedom, innovation, and transformation. Conservation, on the other hand, encompasses security, conformity, and tradition, emphasizing order, stability, and continuity. Self-enhancement includes power and achievement values, reflecting individuals' inclination to view themselves as superior to others. Conversely, self-transcendence includes universalism and benevolence, prioritizing values such as equality, social justice, and altruism. Hedonism straddles both openness to change and self-enhancement. While self-transcendence prioritizes concern for others over self-interest, self-enhancement emphasizes individual interests' primacy (Schwartz, 2006; Schwartz, 2012).

Emotions, much like values, reflect motivational considerations, as suggested by Ellsworth and Scherer (2003). When specific emotions align with certain values, a stronger endorsement of a value is associated with an increased likelihood of experiencing emotions that are consistent with that value. For instance, Tamir et al. (2016) examined pride as a self-enhancement emotion that conveys power and social status by reflecting individual achievements (Tracy et al., 2014). Pride boosts self-esteem and motivates individuals to strive for greater accomplishments (Tangney, 1999; Tracy & Robins, 2007). In essence, pride is intrinsically tied to values such as achievement and power, influencing how individuals evaluate themselves and others. Furthermore, pride reinforces establishing and maintaining power hierarchies (Oveis et al., 2010). Individuals prioritizing achievement and power values are likelier to experience pride (Tamir et al., 2016).

Despite the absence of direct research exploring the connection between Schwartz's values and different forms of pride, inferences can be drawn from existing literature. It is hypothesized that individual pride will show a positive correlation with achievement, while individual hubris will correlate positively with power values. This distinction arises because

individual pride is predominantly rooted in merit-based success, whereas hubristic pride is oriented toward dominance (Holbrook et al., 2014).

Given that benevolence and universalism are central to the self-transcendence dimension, individuals within this orientation prioritize social welfare and altruistic behavior over self-interest. Thus, self-transcendence may be linked to group-based pride, particularly as this dimension aligns with Triandis' horizontal and vertical collectivism constructs. The positive association between relational pride and horizontal collectivism observed in Liu et al.'s (2014) study supports this linkage.

The conservation dimension, comprising security, conformity, and tradition, seeks to preserve social order and stability (Schwartz, 1992). In societies where these values are prioritized, pride is likely experienced through adherence to social norms and traditional achievements. Schwartz (1994) associates conservation with collectivism, emphasizing the embeddedness of the individual within the group. Çukur et al. (2004) found significant positive relationships between conservation values (traditionalism and conformity, though not security) and collectivism. In collectivist societies, hubristic behavior is generally discouraged, as it threatens social harmony (Eid & Diener, 2001). Consequently, individual hubris is expected to correlate negatively with this dimension. However, collectivist cultures often emphasize values that prioritize group goals and harmonious relationships over individual aspirations to maintain in-group cohesion (Triandis, 1989; 1995; Triandis et al., 1988). This orientation may foster a perception of group superiority, leading to overtly expressing such sentiments. Thus, the conservation dimension is also anticipated to correlate with group-based hubris.

Finally, Schwartz (1994) suggests that the openness to change dimension corresponds to individualism, emphasizing autonomy. While Çukur et al. (2004) found partial support for the hypothesized relationships between individualism and openness to change values (hedonism, stimulation, and self-direction), the connection between individual pride and individualism is well-established. Liu et al. (2014) found a positive relationship between individual pride and both horizontal and vertical individualism. This dimension promotes self-orientation, stimulates values, and encourages individual freedom, innovation, and transformation. Given the motivational nature of pride, achievements driven by innovation and change are likely to enhance individual pride, suggesting a positive relationship between openness to change and individual pride.

1.9. Pride and Religiosity

Although no studies explicitly elucidate the relationship between pride, hubris, and religiosity, these concepts are frequently examined in disciplines such as literature, philosophy, political science, and theology. Pride and hubris significantly influence how religiosity shapes individuals' self-perception and attitudes toward others (Bayram, 2022). The term "pride" is derived from the Arabic word *ghar*, meaning "deceiver" or "deception," and is closely associated with one of Satan's traits. In the Qur'an, this concept is referenced in 27 verses, predominantly conveying the notion of pride as "being preoccupied with worldly matters and neglecting the afterlife, leading to self-deception."

Hubris, defined as "greatness" in the dictionary, is described as "viewing oneself as superior and belittling others based on this perception" (Devellioğlu et al., 2017; Bayram, 2022). Synonymous with arrogance and boasting, hubris is regarded as a negative emotion universally condemned throughout history. In the core teachings of Islam, hubris is identified as a reprehensible trait, and individuals are admonished to avoid it. Being hubristic toward Allah is described as the gravest sin. However, hubris is examined through both positive and negative dimensions. On the positive side, hubris can inspire individuals to recognize their intrinsic worth as creations of Allah, empowering them to fulfill their duties and responsibilities and take appropriate action. Conversely, on the negative side, it can lead to a sense of superiority over all living beings, resulting in the misuse of divine blessings in ways that harm others (Polater, 2013).

In the Old Testament, hubris is also depicted as a sense of superiority and boasting. In the Bible, it is described as an excessive adoration of one's virtues, centering oneself as the source of all meaning and significance, believing in self-sufficiency without divine aid, and perceiving oneself as greater than one truly is (*The Old Testament, Psalms: 5:5; 10:4*).

Thus, pride and hubris exhibit a complex and multifaceted relationship with religiosity. While religiosity can foster healthy and constructive pride, it can also contribute to hubristic tendencies through a sense of spiritual superiority or religious extremism. Research indicates that religious individuals often experience pride in their spiritual growth and fulfillment derived from religious practices and beliefs (Sedikides & Gebauer, 2010). Additionally, religious individuals may express pride in the achievements and cohesion of their religious communities, which in turn reinforces social solidarity (Putnam & Campbell, 2012).

De Rooij et al. (2012) observed that in societies with high levels of religiosity, religious individuals often exhibit heightened national pride due to their identification with religious traditions and values. For instance, the Islamic hadith, "Love for one's homeland is a sign of faith (Vatan sevgisi imandandır.)," exemplifies the connection between religiosity and national pride. However, research also highlights that some religious individuals may display hubristic tendencies, perceiving themselves as morally or spiritually superior to others because of their religious convictions (Rowatt et al., 2005). Religious fanaticism, in particular, has been linked to reinforcing hubristic and intolerant behaviors, as it encourages judgment and exclusion of others (Hunsberger & Jackson, 2005).

1.10. Pride, Self-esteem and Narcissism

Self-esteem and narcissism are important aspects of authentic and hubristic pride, significantly influencing how individuals view themselves and interact with others. The relationship between narcissism and pride is complex and layered. Narcissism is characterized by traits such as grandiosity, entitlement, an insatiable need for admiration, and a lack of empathy. Individuals with high levels of narcissism often maintain inflated self-images and actively seek validation from others (Raskin & Terry, 1988). Narcissistic individuals can experience both authentic and hubristic pride. They may feel a sense of accomplishment and self-worth related to their achievements (authentic pride) while also displaying arrogance, grandiosity, and a desire to feel superior to others (hubristic pride) (Tracy & Robins, 2007a, 2007b, 2009). Research has shown a weak correlation between narcissism and authentic pride and a strong correlation with hubristic pride (Tracy et al., 2009; Tracy & Robins, 2007).

In contrast, self-esteem reflects how individuals evaluate themselves at any moment, resulting in positive or negative self-assessment. The emotional aspect of self-esteem encompasses an overall positive or negative view of oneself (Banaji & Prentice, 1994; Baumeister, 1998). Authentic pride is positively associated with self-esteem, while hubristic pride tends to have a negative relationship with it. Authentic pride enhances self-esteem, increases motivation, and supports healthier interpersonal relationships (Tracy & Robins, 2007).

Tracy and colleagues (2009) proposed that feelings of shame and hubristic or authentic pride are instrumental in developing either genuine self-esteem or narcissistic self-aggrandizement. Research consistently demonstrates that authentic pride is correlated with high self-esteem and emotional stability but does not share the core characteristics of

narcissism (Tracy & Robins, 2004). Unlike narcissism, authentic pride does not involve excessive self-admiration or behaviors that belittle others. Instead, it reflects a healthy form of self-esteem rooted in genuine accomplishments and personal capabilities. This type of pride bolsters confidence and facilitates comfort in social contexts (Tracy & Robins, 2007).

In contrast, hubristic pride is intrinsically tied to excessive self-admiration, a tendency to demean others, and a relentless pursuit of approval and attention—hallmarks of narcissism (Tracy et al., 2009). Narcissistic individuals often exhibit exaggerated pride in their abilities and achievements, manifesting as hubristic behaviors. As such, hubris serves as a social expression of narcissism, encompassing superior attitudes and behaviors toward others (Raskin & Terry, 1988).

1.11. Pride and Shyness

Shyness is fundamentally defined as a feeling of restlessness and inhibition (Jones, Cheek, & Briggs, 1986). It is widely regarded as a significant factor that complicates individuals' ability to meet new people, establish friendships, and enjoy diverse experiences (Zimbardo, 1977). Carducci (2000c) conceptualized shyness as an interpersonal challenge stemming from excessive distress in social relationships, low self-esteem, and fear of rejection. Similarly, Pilkonis (1977) described shyness as a tendency to avoid social interaction, an inability to participate appropriately in social situations, or an inclination to prevent or avoid contact with others.

Like shame, shyness is classified as a social emotion because it necessitates the presence of an audience, whether real or imagined. This audience can include those physically present and those anticipated or conjured in one's imagination. Thus, the physical presence of others is not a requisite for shyness to arise. Shyness is characterized by a reluctance to be seen, heard, or engage with others. Unlike embarrassment and shame, which are tied to "knowing," shyness is linked to "seeing" only at the moment of occurrence (Izard, 1977). This distinction means that shyness is not triggered by recollecting past events, whereas embarrassment and shame can be experienced in response to both past and present situations. Moreover, while both shyness and embarrassment are elicited by the presence of others, shyness tends to occur in interactions with strangers, whereas embarrassment is typically associated with interactions involving familiar individuals.

Although shyness and embarrassment trigger similar motivational responses—both involve a desire to minimize the continuation of the emotion—shame uniquely elicits the

motivation to conceal the triggering action from others. For instance, shyness often arises in contexts such as asking a question during an academic event or being the subject of a photograph, where hesitation to become the focus of attention is central. At its core, shyness reflects a reluctance to engage in certain types of interpersonal interactions, but this does not necessarily entail a decisive avoidance of the situation. In many cases, uncertainty rather than avoidance defines the shy individual's experience (Bortolan, 2020).

Like pride and shame, self-esteem is likely to modulate shyness because it focuses on the self. As discussed previously, our feelings about ourselves influence our expectations and perceptions of interactions with others. Consequently, varying levels of self-esteem are associated with distinct patterns of social emotions and behaviors in interpersonal contexts. For example, low self-esteem, characterized by feelings of worthlessness, may discourage social engagement due to the expectation that others will share these negative self-views, thereby exacerbating feelings of inadequacy. Conversely, high self-esteem fosters optimism toward social encounters, as confidence in one's self-worth leads to expectations of positive reception from others, which in turn offers opportunities to validate or enhance self-esteem. These dynamics often become self-reinforcing, as the hesitancy of shy individuals may elicit distrust or disappointment from others, whereas openness in social interactions tends to encourage rapport and mutual resonance (Bortolan, 2020).

Although no studies have directly examined the relationship between pride, hubris, and shyness, it is hypothesized that these constructs are interconnected, particularly regarding self-expression in social interactions and the perception of these expressions by others. These emotions are thought to influence each other within social dynamics (e.g., engaged vs. disengaged interactions) and through their associations with self-esteem. Research on the social interaction processes of shyness has generally linked it to reduced interpersonal engagement and poorer social adjustment (Coplan et al., 2004). Shy individuals have a need to establish interpersonal relationships and make positive impressions but often experience chronic self-doubt about their ability to succeed in these areas (Henderson & Zimbardo, 2001). This preoccupation with the fear of rejection leads to heightened anxiety in situations involving strangers and the initiation of interpersonal relationships. Additionally, shy individuals tend to form fewer friendships than their less shy counterparts (Asendorpf & Wilpers, 1998).

Since pride is associated with adaptive and positive interpersonal relationships, whereas hubris is linked to social rejection and negative feedback (Tracy & Robins, 2007), shyness may play a pivotal role in distinguishing between these two emotions. Specifically, shyness could mediate the tendency to approach or avoid social interactions, thereby influencing whether pride or hubris manifests adaptively or maladaptively. For instance, shyness may be positively correlated with pride due to humility, whereas it may be negatively correlated with hubris, since hubris is related to showing off.

1.12. Measurement of Pride

There are numerous scales designed to measure pride. Among them, the State Shame and Guilt Scale (SSGS) and Trait Shame and Guilt Inventory (TSGI) developed by Cohen et al. (2011), the Positive and Negative Affect Schedule (PANAS) by Watson et al. (1988), the NEO Personality Inventory (NEO-PI) by Costa and McCrae (1985), and the Positive Emotion Scale (PES) by Fredrickson (2001) include sub-dimensions that assess pride. However, as noted by Tracy and Robins (2007b), these scales do not exclusively focus on pride and often encompass other emotions or personality traits (Dickens & Robins, 2020). For instance, the PANAS contains a subscale for pride but also evaluates other positive and negative emotions. At the same time, the NEO-PI includes pride as part of a broader personality inventory assessing multiple traits.

To overcome these limitations, Tracy and Robins (2007) created the Authentic and Hubristic Pride Scale (AHPS) to disentangle between the two features of pride: authentic pride (AP) and hubristic pride (HP). Authentic pride is postulated to be a positive emotion tied to accomplishment, while hubristic pride is a negative emotion related to a sense of superiority or arrogance (Tracy & Robins, 2004). Tracy and Robins (2007) claimed that previous scales did not adequately differentiate between these two types of pride and that this was responsible for the varied findings in the literature. Subsequently, their 14-item scale (seven items for AP and HP) has been broadly adopted in pride research. The AHPS, however, has been challenged in terms of its validity. Holbrook et al. (2014a, 2014b) argued that the scales do not adequately capture various dimensions of pride. They outlined that the AP subscale measures a general sense of pride and is independent of effort, and the HP subscale reflects negative self-evaluations and not real pride.

However, a meta-analysis by Dickens and Robins (2020) further critiqued the AHPS, particularly the HP subscale. They noted that HP showed a negative relationship with self-esteem and no significant association with attributions of ability, suggesting that the HP

subscale measures extrinsic attributions and negative personality traits rather than excessive pride. Moreover, HP did not significantly correlate with other measures of pride, such as the Test of Self-Conscious Affect (TOSCA) or the Dispositional Positive Emotions Scale (DPES), raising concerns about its conceptual validity. Dickens and Robins (2020) argued that individuals scoring high on the HP subscale often report negative personality traits and low self-esteem, further questioning whether it measures pride at all.

In addition, Holbrook et al. (2014a) proposed that the AP subscale mixes pride arising with effort and inherent ability and that the HP subscale captures arrogance or smugness, not the emotional experience of pride. They also argued that the HP subscale defines inflated displays of superiority and unwarranted pride rather than authentic pride, thus highlighting the necessity for an updated approach to measurement that better acknowledges the dual nature of pride (Holbrook et al., 2014). Holbrook et al. (2014a, 2014b) introduced the Pride Display Scale to address some of these concerns. This scale assesses how pride is outwardly projected, particularly focusing on hubristic pride as an excessive display of pride. They argued that the AHPS items are not sufficiently distinct, potentially leading to response biases and inflated correlations between AP and HP. Furthermore, they criticized the AHPS for failing to account for cultural variations, particularly among non-Western populations, suggesting that the outward projection of pride is a critical factor in its measurement.

Another distinction that Holbrook et al. (2014b) developed was the concept of merited vs. unmerited success. They proposed the Status Merit Scale, which measures the extent to which people believe they have achieved their rank and are thus deserving of their labor, talent and innate traits. The authors suggested that while authentic pride is associated with the belief that achievements are deserved, hubristic pride is more closely related to perceptions of unmerited success (Holbrook et al., 2014b).

Liu et al. (2021) developed the Individual and Collective Pride Scale, building on concepts introduced by Tracy and Robins (2004, 2007), who distinguished between authentic and hubristic pride. In contrast, Liu et al. focused on both individual and shared forms of pride. Their 15-item scale assesses three dimensions: individual pride, relational pride, and national pride. This scale offers insights into how individual and collective aspects of pride interact with authentic and hubristic dimensions; however, it has its limitations. Liu et al. (2014) noted that their sample consisted solely of Chinese university students, which may impact the relevance of the findings. Additionally, some items, particularly those related

to national pride, are culture specific. Furthermore, the scale does not measure hubristic pride, which restricts its applicability in studies aiming to explore the complete range of pride experiences. In conclusion, although existing scales capture the complex nature of pride, each provides a limited view. This thesis aims to further develop measurement tools that adequately account for the multidimensionality of pride — particularly its authentic and hubristic forms — as well as its cultural and contextual nuances.

1.13. Current Research

This study primarily aims to develop a culturally sensitive measurement tool for assessing pride within the Turkish context. To achieve this objective, four interconnected studies were conducted. The first two studies focused on exploring and understanding the nature of pride. The first study primarily investigated existing pride measurements developed in Western cultures and their adaptation to the Turkish context. Some of these adapted scales were later employed to validate the pride scale developed in the current research. The second study, employing a mixed-methods approach, sought to directly explore pride as an emotional construct from the participants' perspectives using a sequential combination of qualitative and quantitative methods. The insights and data from this phase contributed to developing a comprehensive item pool for the new pride scale. It is conducted to describe participants' perceptions and definitions of pride and hubris and explore the social norms surrounding these constructs in Turkey. This phase provided nuanced insights into pride and hubris, behavioral norms associated with these emotions, and contextual patterns linked to their expression. Furthermore, it assessed whether pride and hubris differ in terms of appraisal dimensions.

The subsequent two studies (Study 3 and Study 4) concentrated on developing and validating the newly created pride scale. Study 3 utilized exploratory analytical techniques, while Study 4 employed confirmatory factor analysis. These studies also incorporated related variables, such as horizontal and vertical individualism-collectivism, as predictive validity measures. The current and adapted pride scales were also used to establish discriminant validity. As highlighted, studies on pride—particularly in measurement tools—are scarce in both Western and Turkish scientific literature.

There is a pressing need for a quantitative measurement tool to enable comprehensive and systematic analyses of pride within the Turkish cultural context. Hence, this series of studies pursued four core objectives through its sequential investigations. In the first study,

Tracy and Robins' (2007) Authentic and Hubristic Pride Scale and Holbrook et al.'s (2014) Pride Display and Status Merit Scales were adapted into Turkish. This phase tested the validity of these scales within Turkish culture and examined their relationships with cultural values.



2. STUDY 1: ADAPTATION OF AHPS, PDS AND SMS IN TURKISH

This study aimed to adapt the Authentic and Hubristic Pride Scale (AHPS) developed by Tracy and Robins (2007a), as well as the Pride Display Scale and the Status Merit Scale created by Holbrook and colleagues (2014a, 2014b), into Turkish. The AHPS assesses the authentic and hubristic dimensions of pride through a set of statements that measure individuals' experiences of pride along these two dimensions and the intensity of these experiences. Participants are asked to evaluate the statements based on their emotional states. Tracy and Robins (2014) provided evidence supporting the validity and reliability of the AHPS, demonstrating strong internal consistency, test-retest reliability, and cross-cultural generalizability (Shi et al., 2015; Tracy & Robins, 2007a; Slaski et al., 2019; Sznycer et al., 2017).

However, questioning the validity of the AHPS, Holbrook et al. (2014a, 2014b) argued that the distinction between authentic and hubristic pride required reevaluation, emphasizing that the primary focus should be on expression and merited versus unmerited success. In response, they developed the Pride Display Scale and the Status Merit Scale, which assess pride and hubris by emphasizing excessive or moderate expressions of pride and evaluating whether individuals deserve the level of social status they experience. Unlike the AHPS, there is no evidence supporting the cross-cultural generalizability of these scales. Nonetheless, given the critical perspective presented—largely rooted in Western cultures—it became essential to adapt these scales to the Turkish context, testing their validity and offering a unique cultural perspective to the ongoing debates in the literature.

Although pride is a universal emotion, its expression and experience vary across cultures (Tracy & Robins, 2006b). In this context, the concept of pride in Turkish culture may differ from the dominant models and frameworks found in the literature. Currently, there is no scale specifically measuring pride within Turkish culture. Assessing the validity and reliability of these scales in the Turkish context will enrich the existing literature and contribute to understanding pride from a cross-cultural perspective. Examining how these adapted scales function in Turkey and identifying any distinctive cultural patterns will provide valuable insights into cultural differences in pride. The absence of a pride-specific scale for Turkey underscores the significance of this research. Adapting these scales will

enhance our understanding of the concept of pride as it pertains to Turkish culture, and testing their psychometric properties will lay a robust foundation for future research on pride.

To evaluate the criterion-related validity of scales, it is essential to examine the extent to which they correlate with a specific criterion. Pride is closely associated with the concept of narcissism, and the relationship between pride and narcissism has been established in numerous studies (Tracy & Robins, 2007a; Tracy et al., 2009; Holbrook et al., 2014). Therefore, the Narcissistic Personality Inventory was used to evaluate the criterion-related validity of the adapted scales. The Portrait Values Questionnaire-Short Form and the V-H/I-C Scale were employed to explore the relationship between the adapted scales and Turkish cultural values and dimensions. Assessing whether the scale maintains consistent levels of reliability and validity across different cultures is crucial. This includes examining how the dimensions of the scale are perceived within varying cultural contexts and analyzing their relationship with cultural values to ensure the scale's results are comparable across cultures.

The hypotheses of the study are as follows:

H1: Authentic pride and hubristic pride will be positively associated with narcissism. However, the relationship between hubristic pride and narcissism is expected to be stronger than that between authentic pride and narcissism.

H2: Pride display will be positively associated with both authentic pride and hubristic pride, with a stronger relationship anticipated between pride display and hubristic pride.

H3: Status merit will exhibit a strong positive relationship with authentic pride while showing a negative relationship with hubristic pride.

H4: Authentic pride will be positively associated with horizontal dimensions, whereas hubristic pride will be positively associated with vertical dimensions.

H5: Authentic pride will be positively associated with self-transcendence values, whereas hubristic pride will be positively associated with self-enhancement values and negatively associated with conservation values.

2.1. Method

2.1.1. Participants

This study initially included 553 participants. To evaluate the normality of the data distribution, the Shapiro-Wilk test was conducted, revealing that $p < .001$ for all variables. Consequently, the assumption of normality was rejected. Subsequently, skewness and kurtosis values were examined, and it was noted that they deviated significantly from 0. Outliers within the dataset were identified using the standard score method, with values exceeding ± 3.29 in the z-score-transformed data considered outliers (Tabachnick & Fidell, 2013). Following this procedure, data from 8 participants under the age of 18 and 39 participants identified as outliers were excluded, leading to the assumption that the remaining data conformed to a normal distribution. The final sample for the study comprised 506 participants. 77.3% ($n=391$) of the participants were female and 22.7% ($n=115$) were male. The age range of the participants was 18-49 years ($M=24.5$; $SD=6.03$). 5.1% ($n=26$) of the participants were literate, 40.7% ($n=206$) were high school graduates, 1.6% ($n=8$) were college graduates, 38.3% ($n=194$) had bachelor's degree, 11.1% ($n=56$) had master's degree and 3.2% ($n=16$) had doctoral degree. The participants defined themselves as relatively religious, with a mean religiosity score of 6.33 ($SD=2.92$). Finally, on a political orientation scale of 1 (left) to 10 (right), the participants tend to be centered ($M=4.81$; $SD=2.21$). Demographic information about the participants is given in Tables 2.1. and 2.2.

Table 2.1. Demographic characteristics of the participants

	N	Min.	Max.	Mean	Std. Deviation
Age	506	18	49	24.50	6.04
Income	494	1000	100000	17311.84	12952.09
Income satisfaction	506	1	10	5.73	2.15
Religiosity	506	1	10	6.33	2.92
Political Orientation	506	1	10	4.81	2.21

Table 2.2. Demographic characteristics of the participants

		Female		Male		Full Sample	
		n	%	n	%	n	%
Number of participants		391	77.3	115	22.7	506	100
Education	Literate	25	6.4	1	.9	26	5.1
	High school	167	42.7	39	33.9	206	40.7
	Collage graduate	7	1.8	1	.9	8	1.6

	Bachelor's degree	143	36.6	51	44.3	194	38.3
	Master's degree	37	9.5	19	16.5	56	11.1
	Doctoral degree	12	3.1	4	3.5	16	3.2
	Total	391	100	115	100	506	100
Father's Education	Illiterate	17	4.3	12	10.4	29	5.7
	Literate	12	3.1	6	5.2	18	3.6
	Primary school	117	29.9	33	28.7	150	29.6
	Secondary school	70	17.9	15	13	85	16.8
	High school	94	24	30	26.1	124	24.5
	Collage graduate	17	4.3	3	2.6	20	4
	Bachelor's degree	54	13.8	13	11.3	67	13.2
	Master's degree	6	1.5	2	1.7	8	1.6
	Doctoral degree	4	1	1	.9	5	1
	Total	391	1000	115	100	506	100
Mother's Education	Illiterate	4	1	3	2.6	7	1.4
	Literate	5	1.3	4	3.5	9	1.8
	Primary school	74	18.9	24	20.9	98	19.4
	Secondary school	60	15.3	25	21.7	85	16.8
	High school	127	32.5	30	26.1	157	31
	Collage graduate	20	5.1	4	3.5	24	4.7
	Bachelor's degree	81	20.7	22	19.1	103	20.4
	Master's degree	7	1.8	1	.9	8	1.6
	Doctoral degree	13	3.3	2	1.7	15	3
	Total	391	100	115	100	506	100
Residential area	Village	15	3.8	4	3.5	19	3.8
	City	146	37.3	41	35.7	187	37
	Town	4	1	2	1.7	6	1.2
	Metropolis	183	46.8	52	45.2	235	46.4
	Country	43	11	16	13.9	59	11.7
	Total	391	100	115	100	506	100
Happiness	Very happy	10	2.6	6	5.2	16	3.2
	Happy	87	22.3	35	30.4	122	24.1
	Moderate	179	45.8	46	40	225	44.5
	Unhappy	78	19.9	23	20	101	20
	Very unhappy	37	9.5	5	4.3	42	8.3
	Total	391	100	115	100	506	100

2.1.2. Materials

In this study, the informed consent form, demographic information form, authentic and hubristic pride scale, pride display scale, status merit scale, narcissistic personality inventory, portrait values scale-short form, and vertical-horizontal/individualism-collectivism scale were used.

Informed Consent Form

Before administering the scales, participants were provided with an explanation form that outlined the study's purpose as exploring emotions in human relationships. The form emphasized that participation was voluntary, assured participants of the confidentiality of their information, and informed them of their right to withdraw from the study at any time. The informed consent form can be found in Appendix 1.

Demographic Information Form

This form included questions about demographic characteristics such as age, gender, education level, religiosity, and income, among others, comprising a total of 12 items. The demographic information form is presented in Appendix 2.

Authentic and Hubristic Pride Scale

Developed by Tracy and Robins (2007a), this scale consists of 14 items representing various adjectives and is divided into two subdimensions: Authentic Pride and Hubristic Pride. The Authentic and Hubristic Pride Scale (AHPS) is a 5-point Likert-type scale, ranging from 1 (never) to 5 (always). The Authentic Pride subscale includes adjectives such as accomplished, achieving, confident, fulfilled, productive, self-worth, and successful. The Hubristic Pride subscale contains terms like arrogant, conceited, egotistical, pompous, smug, snobbish, and stuck-up. In the original scale, these adjectives are presented alphabetically, a format retained in this study after translating the items into Turkish. The Cronbach's alpha reliability coefficient for the Authentic Pride subscale is .88, and for the Hubristic Pride subscale, it is .90. To ensure linguistic accuracy, the back-translation method was employed during the translation process. The English and Turkish versions of the scale are provided in Appendix 3 and Appendix 4, respectively.

Pride Display Scale

This scale, developed by Holbrook et al. (2014), posits that pride can be characterized as excessive or moderate due to its external manifestations rather than being confined to a binary structure. It is a 7-point Likert-type scale (1 = never, 7 = always) comprising three

items. The scale's Cronbach's alpha value is .74. The original items are: "When you succeed in life, to what extent do you find yourself walking in a proud way [i.e., swaggering]?"; "When you succeed in life, to what extent do you find yourself wearing a proud facial expression [i.e., smirking]?"; "When you succeed in life, to what extent do you find yourself bringing up your successes in conversation?" questions. However, in this study, the items were translated as:

"When I am successful:

1- My pride is reflected in how I walk (swagger etc.)

2- My pride is reflected on my face (grin, etc.)

3- I cannot help mentioning my achievements in conversations."

The back-translation technique was employed to ensure the accuracy of the Turkish translation. The English and Turkish versions of the Pride Display Scale are included in Appendix 5 and Appendix 6.

Status Merit Scale

The scale developed by Holbrook et al. (2014) to assess if they deserve their social status is a 7-point Likert-type scale (1 = strongly disagree, 7 = strongly agree) comprising seven items. Grounded in the dominance and prestige model of status acquisition proposed by Henrich and Gil-White (2001), this scale was designed to distinguish between "prestige-oriented pride" and "dominance-oriented pride" (Holbrook et al., 2014b). The first three items are reverse-scored, with higher scores indicating a stronger belief that one's social status is genuinely deserved. The scale has a Cronbach's alpha reliability coefficient of .78. While translating the scale into Turkish, the back-translation technique was applied to ensure linguistic and conceptual equivalence. The English and Turkish versions of the scale are provided in Appendix 7 and Appendix 8.

Narcissistic Personality Inventory

The original version of the inventory was a 40-item scale developed by Raskin and Terry (1988), which was later shortened to a 16-item form by Ames et al. (1994). To create this shorter version, 16 item pairs were selected from the original 40 items. Items reflecting narcissism were coded as 1, while those not reflecting narcissism were coded as 0. A comparison between the new 16-item version and the original 40-item inventory revealed a strong correlation ($r=.90$), indicating a high level of agreement between the two forms. The

adaptation study of the NPI-16, used in this research, was conducted by Güngör and Selçuk (2015). The Cronbach's alpha value of the scale was reported as .74. The inventory specifies that the statements in the first line of items 1, 3, 6, 8, 9, 11, 14, and 16 reflect narcissism, as do the statements in the second line of items 2, 4, 5, 7, 10, 12, 13, and 15. The total score on the scale ranges from 0 to 16, with higher scores indicating stronger narcissistic tendencies. In the current study, Cronbach's alpha value of the scale was calculated as .72. The scale is provided in Appendix 9.

Portrait Values Questionnaire-Short Form

The Portrait Values Questionnaire (PVQ), developed by Schwartz et al. (2001), is a widely used tool for measuring values. One major criticism of Schwartz's original scale, which consisted of 57 items, is its length, making it both time-consuming and challenging for respondents with lower education levels. To address these concerns, Schwartz revised and shortened the PVQ for the European Social Survey (ESS) (Schwartz, 2003; Accessed on: October 1, 2023, [ESS Methodology](#)).

Schwartz employed two main criteria for selecting items for the shortened version. The first criterion was that the selected items should consistently correlate with others aimed at measuring the same value in previous studies. To ensure this, item correlations and proximity in multidimensional space analyses were examined. The second criterion was ensuring that the items covered various aspects of the motivational goals characterizing each value.

The short form of the scale comprises 21 items, grouped into a triplet and nine pairs, representing ten motivational values: Universalism (items 3, 8, 19), Benevolence (items 12, 18), Conformity (items 7, 16), Tradition (items 9, 20), Security (items 5, 14), Power (items 2, 17), Achievement (items 4, 13), Hedonism (items 10, 21), Stimulation (items 6, 15), Self-Direction (items 1, 11). For each portrait, participants respond to the question, "How much like or unlike you would you say the person is?" using a 6-point scale (1 = Very much like me, 2 = Similar to me, 3 = Somewhat like me, 4 = Very little like me, 5 = Not like me, 6 = Not at all like me). All items on the scale are reverse-scored. This shorter version retains the reliability and validity of the original while addressing concerns of accessibility and respondent burden.

The reliability of the 21-item scale used in this study was previously evaluated by Morsümbül (2014), who reported the following internal consistency coefficients: .57 for the openness to change dimension (stimulation, self-direction), .69 for the conservation

dimension (security, conformity, tradition), .77 for the self-transcendence dimension (universalism, benevolence), and .56 for the self-enhancement dimension (achievement, power). Reliability values for the ten core values were not reported. Schwartz (2003) acknowledged that reliability values for the PVQ scale are generally low, attributing this to two factors: (1) each value in the PVQ is measured with only two items, and (2) the broad meanings of many values encompass a wide range of interpretations. Schwartz emphasized that if fine-grained distinctions are not critical, the ten values can be grouped into four higher-order dimensions: Openness to Change, Conservation, Self-Transcendence, and Self-Enhancement (Schwartz, 2003; Schwartz et al., 2001).

Additionally, previous research indicates that reliability coefficients for studies on sensitive topics such as cultural values often range between .50 and .69, which is considered acceptable in this context (Schwartz, 2003; Schwartz et al., 2001; Bowman, 2010). The current study assessed the scale using the four higher-order dimensions. This study calculated the internal consistency coefficients as follows: .59 for openness to change, .63 for conservation, .59 for self-transcendence, and .68 for self-enhancement. The scale is presented in Appendix 10.

Vertical/Horizontal-Individualism/Collectivism Scale

Singelis et al. (1995) developed this scale to assess cultural dimensions of individualism and collectivism, incorporating both vertical (emphasizing hierarchy) and horizontal (emphasizing equality) dimensions. The scale comprises four subdimensions: horizontal individualism, vertical individualism, horizontal collectivism, and vertical collectivism, with each dimension represented by eight items, resulting in a total of 32 items. Participants respond to items using a 5-point Likert scale (1 = Strongly disagree; 5 = Strongly agree). Triandis et al. (1995) reported the following Cronbach's alpha (α) values for internal consistency: .67 for horizontal individualism, .74 for vertical individualism, .74 for horizontal collectivism, and .68 for vertical collectivism. For the Turkish sample, Çukur et al. (2004) provided construct validity results and reported internal consistency coefficients as follows: .55 for horizontal individualism, .67 for vertical individualism, .63 for horizontal collectivism, and .84 for vertical collectivism. Similarly, Wasti and Erdil (2007) validated the construct and internal consistency of the subdimensions in the Turkish context. The scale version used in this study is based on the translation by Çukur et al. (2004), revised according to the adaptation by Wasti and Erdil, and organized within the framework of the TUBITAK project "Development of the Turkish Culture Scale (TCS) and Investigation of Intracountry

Cultural Differences," conducted by Çukur (2019). In the current study, the internal consistency coefficients were calculated as follows: .60 for Horizontal Individualism, .75 for Horizontal Collectivism, .77 for Vertical Individualism, and .60 for Vertical Collectivism. The scale is presented in Appendix 11.

2.1.3. Procedure

The researcher obtained approval for this thesis study from the Ankara Yıldırım Beyazıt University Ethics Committee (see Appendix 20). As part of the study, permission was first requested from the original developers of the scale to adapt it to Turkish (see Appendix 12). Following this, the scale items were translated into Turkish using the back-translation technique. This method involves field experts translating the original scale into the target language and then re-translating it into the original language with different experts. The two versions are subsequently compared to ensure equivalence (Sperber, 2004). In this study, the original scale items were initially translated into Turkish by four psychology experts fluent in both English and Turkish. The Turkish version was then back-translated into English by three additional psychology experts fluent in both languages. These back-translated items were compared with the original scale to verify accuracy. To assess the comprehensibility of the Turkish version, the scale was administered to 10 individuals. The results indicated that all items were clearly understood by the participants. Data collection was conducted online using Google Forms. For this purpose, the research link was shared with participants via social media and various online communication platforms. Participation in the study was voluntary, and participants were informed that they could withdraw at any time. Completing the study required approximately 20 minutes.

2.1.4. Statistical Analyses

All analyses for this study were conducted using IBM SPSS Statistics 25.0 and AMOS 23.0. Confirmatory factor analysis (CFA) was performed on the Authentic and Hubristic Pride Scale and the Status Merit Scale to evaluate the construct validity of the translated scales. The following fit indices were used: the chi-square (χ^2) to degrees-of-freedom ratio (χ^2/df), standardized root mean square residual (SRMR), comparative fit index (CFI), normed fit index (NFI), Tucker-Lewis index (TLI), and root-mean-square error of approximation (RMSEA). Although there is no universal consensus on which fit indices should be reported (Hooper et al., 2008), researchers emphasize that the χ^2 statistic, χ^2/df ratio, CFI, RMSEA, and SRMR are particularly informative (Hooper et al., 2008; Hu &

Bentler, 1999; Tabachnick & Fidell, 2013). For studies with sample sizes exceeding 250, it is recommended to include χ^2 , its p-value, χ^2/df ratio, CFI, SRMR, and RMSEA (Kline, 2023; Gürbüz & Şahin, 2018).

Model fit is evaluated at two levels: good fit and acceptable fit. Criteria for a good fit include: Non-significant χ^2 statistic, $\chi^2/\text{df} \leq 3$, CFI, NFI, and $\text{TLI} \geq .95$, $\text{RMSEA} \leq .05$, $\text{SRMR} \leq .05$ (Byrne, 2016; Hu & Bentler, 1999; Kline, 2023; Gürbüz & Şahin, 2018; Tabachnick & Fidell, 2013). Criteria for an acceptable fit include non-significant χ^2 statistic, $\chi^2/\text{df} \leq 5$, CFI, NFI, and $\text{TLI} \geq .90$, $\text{RMSEA} \leq .08$, $\text{SRMR} \leq .08$ (Kline, 2023; Gürbüz & Şahin, 2018; Hu & Bentler, 1999). It is important to note that the χ^2 statistic is sensitive to sample size and tends to become significant in models with large sample sizes (Hooper et al., 2008). Therefore, the χ^2/df ratio is considered more reliable for evaluating model fit (Sümer, 2000), and this approach was adopted for the current study. Another critical consideration involves the Goodness of Fit Index (GFI). Research indicates that GFI decreases when degrees of freedom and the number of indicators per factor are high relative to the sample size (Hooper et al., 2008; Sharma et al., 2005). Additionally, GFI tends to decline with increasing model complexity (Schermelleh-Engel et al., 2003). Based on simulation studies, researchers recommend against using GFI as a primary determinant of model fit (Hu & Bentler, 1998; Sharma et al., 2005).

In addition, a principal component analysis was conducted for the pride display scale. The Pride Display scale consists of 3 items. The degrees of freedom for a CFA model is calculated by the formula $(k.(k+1) / 2) - p$, where "k" represents the number of observed variables and "p" represents the number of parameters to be estimated (Hair et al., 2014). Accordingly, the degrees of freedom for a CFA model in which three items are grouped under a single factor:

Number of factor loadings to be calculated: 3 (since there are three items)

Number of error variance to be calculated: 3 (since there are three items)

Number of parameters to be estimated (p) = 3 + 3 = 6

Number of observed variables (k) = 3

The degrees of freedom (sd) = $(3.(3+1)/2) - 6 = 0$.

As in the case of the Pride Display Scale, when the degrees of freedom are "0," predictions can be made; however, there are no degrees of freedom remaining to test the

accuracy of these predictions. The model will display perfect fit indices in such cases, but the findings are invalid since the predictions cannot be tested (Doğan & Aybek, 2021). Consequently, principal component analysis (PCA) was employed to determine whether the scale aligns with its original form and theoretical framework.

To evaluate the scales' reliability, the Cronbach's alpha internal consistency coefficient was calculated. Field (2018) states that a Cronbach's alpha value above 0.7 indicates a scale is reliable. The analysis results were evaluated in line with Field's (2018) reliability threshold (Cronbach alpha > 0.7).

The analysis procedures followed a sequence consistent with standard scale adaptation studies. Before conducting confirmatory factor analysis (CFA), the dataset was assessed for normality, missing values, and outliers using SPSS. CFA was performed using the AMOS software to examine how much the scale's factor structure aligned with the data. After the CFA, Cronbach's alpha internal consistency coefficient was calculated with SPSS to verify the reliability of the confirmed factor structure. Finally, correlation, regression, and hierarchical regression analyses were conducted to explore the relationships between pride-related scales and other psychological variables.

2.2. Results

2.2.1. AHPS Confirmatory Factor Analyses

In the confirmatory factor analysis, conducted to assess the construct validity of the Authentic and Hubristic Pride Scale (AHPS), the original two-factor structure (hubristic pride vs. authentic pride) was tested. However, given the ongoing discussions in the literature regarding the scale's dimensionality (Holbrook et al., 2014; Dickens & Robins, 2020), a single-factor model was also examined alongside the two-factor model to gain a deeper understanding of the underlying structure of the AHPS among Turkish participants.

One-Factor Model CFA

To evaluate whether the dual construct of pride proposed by Tracy and Robins (2004) could be represented as a single unified construct, a single-factor confirmatory factor analysis (CFA) was conducted as an alternative model. In this context, the χ^2/df ratio (chi-square divided by degrees of freedom), Comparative Fit Index (CFI), Normed Fit Index (NFI), Tucker-Lewis Index (TLI), Standardized Root Mean Square Residual (SRMR), and Root Mean Square Error of Approximation (RMSEA) were evaluated to determine the

model's compatibility with the data. When the model fit was examined, it was seen that the χ^2/df value was not suitable for model fit, $\chi^2 = 1658.45$, $\chi^2/df = 20.88$, $p < .001$; CFI = .51, NFI = .50, TLI = .42, SRMR = .178 and RMSEA = .198. Table 2.1. presents the unstandardized regression coefficients and standard errors from the confirmatory factor analysis for the single-factor structure. In addition, Figure 1 shows the standardized path coefficients for the single-factor structure.

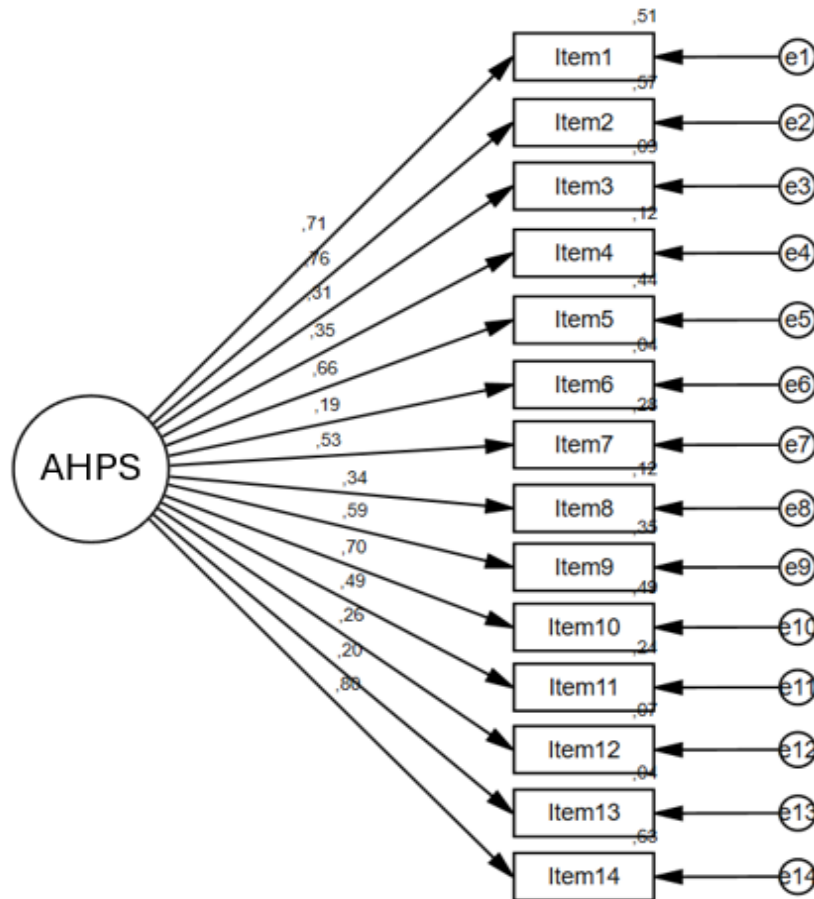


Figure 1. Standardized estimates in the one factor CFA for authentic and hubristic pride

Table 2.3. Unstandardized and standardized parameter estimates in the one-factor CFA for authentic and hubristic pride

Factors			β_1	β_0	S.E.
Pride	→	1	.97***	.71	.06
Pride	→	2	1	.76	
Pride	→	3	.41***	.30	.07
Pride	→	4	.49***	.34	.07
Pride	→	5	1.05***	.66	.08
Pride	→	6	.29***	.19	.07

Pride	→	7	.88***	.53	.08
Pride	→	8	.59***	.34	.08
Pride	→	9	.88***	.59	.07
Pride	→	10	1.16***	.70	.08
Pride	→	11	.90***	.49	.09
Pride	→	12	.34***	.25	.07
Pride	→	13	.23***	.20	.06
Pride	→	14	1.08***	.80	.06

Note: *** $p < .001$

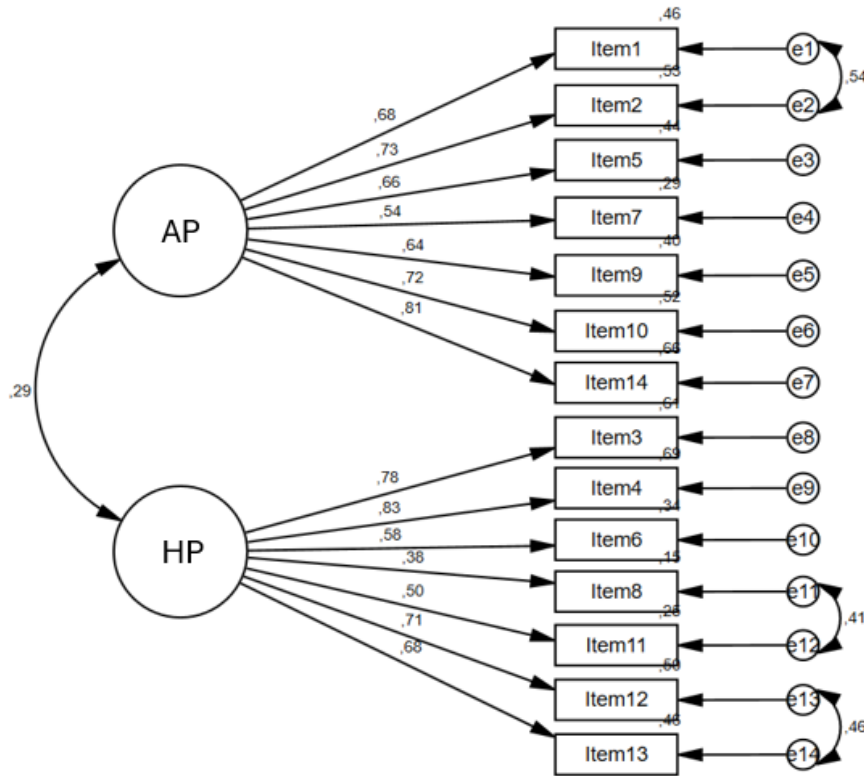
Two-Factor Model CFA

A first-order two-factor confirmatory factor analysis was conducted based on the original scale. When the model fit was examined, it was seen that the χ^2 / df value was not acceptable for model fit, $\chi^2 = 567.95$, $\chi^2 / df = 7.47$, $p = .00$, CFI = .84, NFI=.82, TLI=.81, SRMR= .093 and RMSEA =.113. After examining the modification indices, covariance links between item 1 and item 2 of the AHPS were added to improve model fit (e1&e2, $r=.54$). It was observed that the χ^2 / df value improved slightly, $\chi^2 = 445.06$, $\chi^2 / df = 5.93$, $p = .00$, CFI = .88, NFI=.86, TLI=.85, SRMR=.086 and RMSEA = .099. Since the χ^2 / df value did not fall below 5, the NFI, TLI, and CFI values were below .90, and the RMSEA value did not fall below .08, the model fit index was re-evaluated. In line with the modification indices, covariance links between item 8 and item 12 of the AHPS were added to improve model fit (e11&e12, $r=.41$), and the model's fit was re-examined. It was observed that the χ^2 / df value improved slightly, $\chi^2 = 353.44$, $\chi^2 / df = 4.77$, $p = .00$, CFI = .91, NFI=.89, TLI=.89, SRMR=.083 and RMSEA = .086. Lastly, covariance links between item 12 and item 13 (e13&e13, $r=.46$) and the model's fit were re-evaluated. The fit index values showed acceptable fit, $\chi^2 = 276.02$, $\chi^2 / df = 3.78$, $p = .00$, CFI = .93, NFI=.91, TLI=.92, SRMR=.07 and RMSEA =.07. No further modifications were made. The fit index values for the model are presented in Table 2.4.

Table 2.4. Goodness of fit index for AHPS

	χ^2	df	χ^2/df	CFI	NFI	IFI	TLI	SRMR	RMSEA
Model	276.02	73	3.78	.93	.91	.94	.92	.07	.07

Note: df: degrees of freedom, CFI: Comparative Fit Index, NFI: Normed Fit Index, TLI: Tucker-Lewis Index; IFI: Incremental Fit Index; SRMR: Standardized Root Mean Square; RMSEA: Root Mean Square Residual

**Figure 2.** Standardized estimates in the two-factor CFA for authentic and hubristic pride

When the fit index values for the two-factor structure of the scale are evaluated collectively, most values indicate an acceptable fit. The chi-square test, which assesses the compatibility between the model and the data, is ideally not significant. However, because the chi-square test is sensitive to the degrees of freedom and sample size, the chi-square divided by degrees of freedom (χ^2/df) is often used as an alternative. A χ^2/df value of less than three or, in some cases, less than five is generally considered sufficient to indicate an acceptable model-data fit.

Additionally, the RMSEA value, which ranges from 0 to 1 and signals poor fit as it approaches 1, can also be influenced by sample size, potentially rejecting a model that fits

acceptably. CFI, NFI, TLI, and IFI values of .90 or above are typically interpreted as indicative of acceptable fit index values (Şimşek, 2007; Sümer, 2000; Tabachnick & Fidell, 2001). Table 2.5. presents the unstandardized regression coefficients and standard errors obtained from the confirmatory factor analysis for the 2-factor structure. In addition, Figure 2 shows the standardized path coefficients.

Table 2.5. Unstandardized and standardized parameter estimates in the two-factor CFA for authentic and hubristic pride

Factors			β_1	β_0	S.E.
Authentic Pride	→	1	1	.67	
Authentic Pride	→	2	1.05***	.73	.05
Authentic Pride	→	5	1.15***	.66	.09
Authentic Pride	→	7	.98***	.54	.09
Authentic Pride	→	9	1.03***	.64	.08
Authentic Pride	→	10	1.30***	.72	.09
Authentic Pride	→	14	1.2***	.81	.07
Hubristic Pride	→	3	1	.78	
Hubristic Pride	→	4	1.12***	.83	.06
Hubristic Pride	→	6	.83***	.58	.06
Hubristic Pride	→	12	.89***	.71	.06
Hubristic Pride	→	13	.73***	.68	.05
Hubristic Pride	→	8	.62***	.38	.08
Hubristic Pride	→	11	.85***	.49	.08

Note. *** $p < .001$

2.2.2. PDS Exploratory Factor Analysis

Principal component analysis (PCA) was conducted to evaluate the factor structure of the Pride Display Scale. Correlation matrices were examined to assess the scale's factorability, considering the relationships between items and sample adequacy. The Kaiser-Meyer-Olkin (KMO) sampling adequacy test yielded a value of .69, surpassing the minimum threshold of .60 required to confirm that the items are sufficiently interrelated (Tabachnick & Fidell, 2013). Additionally, Bartlett's test of sphericity was statistically significant ($\chi^2=493.21, p=.00$), indicating that the correlation matrices were not random and that the scale's structure is factorable. The analysis revealed a single factor with an eigenvalue greater than one, consistent with the original version of the scale. This factor accounted for 71.28% of the total variance, with item loadings ranging from .79 to .87. The item loadings of the factors in the scale are presented in Table 2.6.

Table 2.6. Factor loadings of pride display scale

Items	Factor loadings
1. When I am successful: My pride is reflected in the way I walk (with swagger/ swagger etc.)	.87
2. When I am successful: My pride is reflected on my face (grin, etc.)	.86
3. When I am successful: I can't help mentioning my achievements in conversations.	.79
Eigenvalue	2.14
Total Variance	71.28

2.2.3. SMS Confirmatory Factor Analysis

A single confirmatory factor analysis was conducted to test the factor structure of the status merit scale. When the model fit was examined, it was seen that the χ^2/df value was not acceptable for model fit, $\chi^2 = 87.93$, $\chi^2/df = 6.28$, $p = .00$, CFI = .89, NFI = .87, TLI = .84, SRMR = .07 and RMSEA = .10. After examining the modification indices, covariance links between item 1 and item 2 of the scale (e1&e2, $r = .22$) were added, and the model's fit was re-examined. When the model fit was examined, it was seen that the χ^2/df value showed acceptable model fit, $\chi^2 = 56.22$, $\chi^2/df = 4.32$, $p = .00$, CFI = .94, NFI = .92, IFI = .94, TLI = .89, SRMR = .05, and RMSEA = .08. Since some fit index values in the model were below the acceptable fit, the model index was re-evaluated. In line with the modification indices, covariance links between item 2 and item 3 of the scale (e2&e3, $r = .21$) were added, and the model's fit was re-examined. The results showed that the χ^2/df value showed a good model fit, $\chi^2 = 34.36$, $\chi^2/df = 2.86$, $p = .00$, CFI = .97, NFI = .95, TLI = .94, SRMR = .04, and RMSEA = .06. The fit index values for the model are presented in Table 2.7.

Table 2.7. Goodness of fit index for SMS

	χ^2	df	χ^2/df	CFI	NFI	IFI	TLI	SRMR	RMSEA
Model	34.36	12	2.86	.97	.95	.97	.94	.04	.06

Note: df: degrees of freedom, CFI: Comparative Fit Index, NFI: Normed Fit Index, TLI: Tucker-Lewis Index; IFI: Incremental Fit Index; SRMR: Standardized Root Mean Square; RMSEA: Root Mean Square Residual

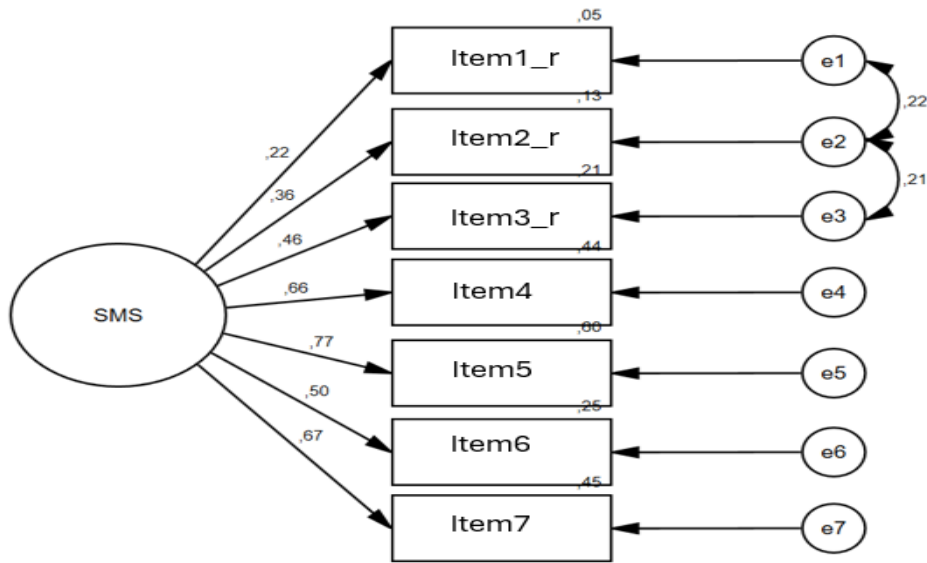


Figure 3. Standardized estimates in the two-factor CFA for status merit

When the aforementioned fit index values are evaluated collectively, most of the model's values for the one-factor structure of the scale indicate a good fit, while the TLI and RMSEA values suggest an acceptable fit (Sümer, 2000; Tabachnick & Fidell, 2001). Based on these results, the one-factor structure of the scale is confirmed. The standardized values of the model for the one-factor structure of the status merit scale are presented in Figure 3.

Table 2.8. Unstandardized and standardized parameter estimates in the one-factor CFA for status merit

Factors			β_1	β_0	S.E.
Status Merit	→	1	.25***	.21	.06
Status Merit	→	2	.51***	.36	.07
Status Merit	→	3	.76***	.46	.09
Status Merit	→	4	.95***	.66	.08
Status Merit	→	5	.95***	.77	.07
Status Merit	→	6	.84***	.49	.09
Status Merit	→	7	1		

Note: *** $p < .001$

2.2.4. Reliability Analyses

Internal consistency coefficients were calculated to evaluate the reliability of the scales adapted in this study. The Cronbach's alpha value for the 7-item Authentic Pride

dimension of the Authentic and Hubristic Pride Scale was .86, while the 7-item Hubristic Pride dimension yielded a Cronbach's alpha of .83. The Pride Display Scale showed a Cronbach's alpha of .79, and the Status Merit Scale had a Cronbach's alpha of .73. These results indicate acceptable to good reliability for all scales (see Table 2.9).

Table 2.9. Cronbach alpha test results

	α	Number of items
Authentic pride	.86	7
Hubristic pride	.83	7
Pride display	.79	3
Status merit	.73	7

2.2.5. Convergent Validity

The Narcissistic Personality Inventory was determined for the criterion-related validity of the scales. The relationships between authentic and hubristic pride, pride display, status merit, and narcissism were examined. Table 2.10. presents the relationships between these variables.

Table 2.10. Correlation results between authentic pride, hubristic pride, pride display, status merit, and narcissism

	N	M	SD	1.	2.	3.	4.	5.
1. Authentic pride	506	23.25	4.84	1				
2. Hubristic pride	506	12.88	4.57	.30**	1			
3. Pride display	506	9.48	4.42	.27**	.38**	1		
4. Status merit	506	36.44	6.76	.56**	.05	.21**	1	
5. Narcissism	506	5.05	3.14	.20**	.45**	.32**	.17**	1

Note: ** $p < .01$

According to the results, authentic pride showed a significantly positive correlation with hubristic pride ($r = .30$, $p < .01$), pride display ($r = .27$, $p < .01$), status merit ($r = .56$, $p < .01$), and narcissism ($r = .20$, $p < .01$). Hubristic pride showed a significantly positive correlation with pride display ($r = .38$, $p < .01$) and narcissism ($r = .45$, $p < .01$), but not with status merit ($r = .05$, $p > .05$). Pride display was positively correlated with status merit ($r = .21$, $p < .01$) and narcissism ($r = .32$, $p < .01$). Finally, a positive significant relationship was found between status merit and narcissism ($r = .17$, $p < .01$).

2.2.6. Correlation Results for V-H/I-C Cultural Dimensions

Pearson correlation analysis was conducted to examine the relationship between authentic and hubristic pride, pride display, status merit and narcissism and cultural dimensions (horizontal individualism, horizontal collectivism, vertical individualism, vertical collectivism). Table 2.11. presents the correlations between these variables.

Table 2.11. correlation results between authentic pride, hubristic pride, pride display, status merit, and V-H/I-C dimensions

	N	M	SD	1.	2.	3.	4.	5.	6.	7.	8.
1. Authentic pride	506	23.25	4.84	1							
2. Hubristic pride	506	12.88	4.57	.30**	1						
3. Pride display	506	9.48	4.42	.27**	.38**	1					
4. Status merit	506	36.44	6.76	.56**	.05	.21**	1				
5. Horizontal individualism	506	30.23	4.26	.16**	.17**	.29**	.33**	1			
6. Horizontal collectivism	506	31.63	4.85	.20**	-.11*	.05	.28**	.28**	1		
7. Vertical collectivism	506	27.74	4.58	-.03	-.11*	-.03	.06	.08	.46**	1	
8. Vertical individualism	506	25.27	5.95	.07	.26**	.33**	.10*	.41**	.08	.27**	1

Note: ** $p < .01$, * $p < .05$

According to the results, authentic pride was positively correlated with horizontal individualism ($r = .16$, $p < .01$) and horizontal collectivism ($r = .20$, $p < .01$), but not with vertical collectivism ($r = -.03$, $p > .05$) and vertical individualism ($r = .07$, $p > .05$). Hubristic pride was positively correlated with horizontal individualism ($r = .17$, $p < .01$) and vertical individualism ($r = .26$, $p < .01$), but negatively correlated with horizontal collectivism ($r = -.11$, $p < .05$) and vertical collectivism ($r = -.11$, $p < .05$). Pride display, like hubristic pride, showed significantly positive correlation with horizontal individualism ($r = .29$, $p < .01$) and vertical individualism ($r = .33$, $p < .01$), but not with horizontal collectivism ($r = .05$, $p > .05$) and vertical collectivism ($r = -.03$, $p > .05$). Finally, status merit was positively correlated with horizontal individualism ($r = .33$, $p < .01$), horizontal collectivism ($r = .28$, $p < .01$) and vertical individualism ($r = .10$, $p < .05$), but not with vertical collectivism ($r = .06$, $p > .05$).

2.2.7. Correlation Results for Schwartz' Cultural Values

Pearson correlation analysis was conducted to examine the relationship between authentic and hubristic pride, pride display, status merit, narcissism and cultural values (openness to change, conservation, self-enhancement and self-transcendence). According to the results, authentic pride showed significantly positive correlation with openness to change ($r = .29, p < .01$), but not with conservation ($r = .01, p > .05$), self-transcendence ($r = .03, p > .05$), and self-enhancement ($r = .08, p > .05$). Hubristic pride and self-enhancement ($r = .32, p < .01$) were positively correlated, while conservation ($r = -.24, p < .01$) and self-transcendence ($r = -.27, p < .01$) were negatively correlated. No relationship was found between hubristic pride and openness to change ($r = .08, p > .05$). Pride display was positively correlated with openness to change ($r = .10, p < .05$), and self-enhancement ($r = .29, p < .01$). However, it was not related to conservation ($r = -.04, p > .05$), and self-transcendence ($r = -.07, p > .05$). Status merit was positively correlated with openness to change ($r = .37, p < .01$), conservation ($r = .10, p < .05$), self-enhancement ($r = .14, p < .01$) and self-transcendence ($r = .14, p < .01$). The results are presented in Table 2.12.

Table 2.12. Correlation results between authentic pride, hubristic pride, pride display, status merit, and cultural values

	N	M	SD	1.	2.	3.	4.	5.	6.	7.	8.
1. Authentic pride	506	23.25	4.83	1							
2. Hubristic pride	506	12.88	4.57	.30**	1						
3. Pride display	506	9.48	4.42	.27**	.38**	1					
4. Status merit	506	36.44	6.76	.56**	.05	.21**	1				
5. Openness to change	506	4.85	.76	.29**	.08	.10*	.37**	1			
6. Conservation	506	4.76	.72	.01	-.24**	-.04	.10*	.10*	1		
7. Self-transcendence	506	5.14	.60	.03	-.27**	-.07	.14**	.31**	.53**	1	
8. Self-enhancement	506	4.37	.90	.08	.32**	.29**	.14**	.24**	.12**	.05	1

Note: ** $p < .01$, * $p < .05$

2.2.8. Results of the Multiple Regression Analyses

A series of multiple regression analyses were conducted to test whether authentic pride, hubristic pride, pride display and status merit are predicted by demographic variables, cultural dimensions and Schwartz's cultural values. Firstly, it was tested whether authentic pride, hubristic pride, pride display and status merit were predicted by demographic variables. Age, political orientation and religiosity were included in the model as demographic variables. The gender was not included in the analysis due to its non-normal distribution. Secondly, it was examined whether the dimensions of horizontal individualism, vertical individualism, horizontal collectivism, and vertical collectivism served as predictors. Thirdly, regression analysis was conducted using Schwartz's cultural values. Since there is a correlation between variables, additional statistical analyses were used to solve the multicollinearity problem. The multicollinearity condition was examined using the values of tolerance and variance inflation factor (VIF). In regression analysis, the tolerance value is expected to be greater than .10 and the variance increase factor (VIF) is expected to be less than 10 (Field, 2018). In all data sets, VIF values were less than ten and tolerance values were greater than .10. Durbin-Watson values were also examined for autocorrelation. All values were between 1 and 3 (Field, 2018), indicating that there is no autocorrelation among the residuals.

Results of the Demographic Variables as Predictors

The results of the multiple regression analysis, which tested whether authentic pride could be significantly predicted by demographic variables, showed that the model was significant ($F_{(3, 502)} = 7.52, p < .001$). According to the model, demographic variables explain 4% of authentic pride. As seen in Table 2.13., age ($p < .001$) and religiosity ($p < .01$) were significant predictors of authentic pride. However, political orientation did not make a significant contribution to the model ($p > .05$). These results indicate that age and religiosity have a significant effect on authentic pride, but political orientation does not have a significant effect on this variable.

The results of the multiple regression analysis, which tested whether hubristic pride could be significantly predicted by demographic variables, showed that the model was significant ($F_{(3, 502)} = 4.45, p < .001$). According to the model, demographic variables explained 3% of the hubristic pride. Table 2.13 shows that religiosity ($p < .01$) was a significant predictor of hubristic pride. However, age and political orientation were not

significant predictors ($p > .05$). These results indicated that religiosity has a significant effect on hubristic pride, but age and political orientation do not have a significant effect on this variable.

The multiple regression analysis tested whether demographic variables could significantly predict pride display. The results indicated that the model was not significant ($F_{(3, 502)} = 1.89, p > .05$), suggesting that demographic variables had no significant effect on pride display. The multiple regression analysis, which tested whether demographic variables could significantly predict pride display, showed that the model was not significant ($F_{(3, 502)} = 1.89, p > .05$). Demographic variables were found to have no significant effect on pride display.

Lastly, the results of the multiple regression analysis indicated that demographic variables significantly predicted status merit ($F_{(3, 502)} = 8.12, p < .001$). The model accounted for 5% of the variance in status merit. Among the predictors, age ($p < .001$) and religiosity ($p < .05$) were significant contributors, whereas political orientation did not significantly impact the model ($p > .05$). These findings suggest that age and religiosity play a significant role in shaping status merit, while political orientation does not exert a meaningful influence.

Table 2.13. Predicting authentic pride, hubristic pride, pride display, and status merit from demographic variables

	Authentic Pride			Hubristic Pride			Pride Display			Status Merit		
	B	SE	β	B	SE	β	B	SE	β	B	SE	β
Age	.13	.03	.16***	-.01	.03	-.01	-.04	.03	-.05	.12	.05	.10*
Religiosity	.22	.08	.14**	-.23	.08	-.15**	-.15	.08	-.10	.46	.12	.20***
Political orientation	.01	.11	.01	-.05	.11	-.02	-.02	.10	.01	-.04	.16	-.01
R ²			.04***			.03**			.01			.05***

Note: B: Unstandardized Regression Coefficient; SE: Standard Error; β : Standardized Regression Coefficient; R²: Explained Variance; *** $p < .001$, ** $p < .01$, * $p < .05$

Results of the Cultural Dimensions as Predictors

The results of the multiple regression analysis examining whether authentic pride could be significantly predicted by horizontal individualism, vertical individualism, horizontal collectivism, and vertical collectivism revealed that the model was significant ($F_{(4, 501)} = 9.66, p < 0.001$). According to the model, cultural dimensions accounted for 7.2% of the variance in authentic pride. As shown in Table 2.14, horizontal collectivism ($p < .001$)

and vertical collectivism ($p < .01$) were significant predictors of authentic pride, while horizontal individualism and vertical individualism did not contribute significantly to the model ($p > .05$). These findings suggest that cultural dimensions related to collectivism significantly influence authentic pride, whereas the horizontal and vertical dimensions of individualism do not.

The results of the multiple regression analysis testing whether hubristic pride could be significantly predicted by horizontal individualism, vertical individualism, horizontal collectivism and vertical collectivism showed that the model was significant ($F_{(4, 501)} = 16.38$, $p < .001$). According to the model, cultural dimensions explain 11.6% of the variance in hubristic pride. Vertical individualism ($p < .001$) and vertical collectivism ($p < .01$) were significant predictors of hubristic pride. However, horizontal individualism and horizontal collectivism did not contribute significantly to the model ($p > .05$). The findings revealed that cultural dimensions significantly influence the manifestation of hubristic pride, particularly within the context of horizontal and vertical dimensions. This suggests that individuals from varying cultural backgrounds may experience and express hubristic pride differently, depending on the specific cultural dimensions at play. However, the study found that individualism and collectivism as broader cultural constructs do not substantially impact hubristic pride. These results highlight the nuanced role of cultural factors in shaping the expression and experience of hubristic pride.

The results of the multiple regression analysis testing whether pride display could be significantly predicted by horizontal individualism, vertical individualism, horizontal collectivism and vertical collectivism showed that the model was significant ($F_{(4, 501)} = 22.22$, $p < .001$). According to the model, cultural dimensions explain 15.1% of hubristic pride. As seen in Table 2.14, horizontal individualism ($p < .001$), vertical individualism ($p < .001$) and vertical collectivism ($p < .01$) were significant predictors of pride display. However, horizontal collectivism did not make a significant contribution to the model ($p > .05$). Based on the findings, it can be inferred that the cultural dimensions of both horizontal and vertical individualism and vertical collectivism have a discernible impact on the pride display. However, it is notable that horizontal collectivism does not significantly affect this variable.

Finally, the results of the multiple regression analysis testing whether Status merit could be significantly predicted by horizontal individualism, vertical individualism, horizontal collectivism and vertical collectivism showed that the model was significant ($F_{(4,$

$_{501}) = 21.72, p < .001$). Based on the statistical model, it was determined that cultural dimensions accounted for 14.8% of the variation in status merit. Specifically, horizontal individualism ($p < .001$) and horizontal collectivism ($p < .01$) were identified as significant predictors of status merit. In contrast, vertical individualism and vertical collectivism did not make a statistically significant contribution to the model ($p > .05$). These findings showed that while cultural dimensions, particularly horizontal individualism and collectivism, have a notable impact on status merit, the influence of vertical individualism and collectivism on this variable is not statistically significant.

Table 2.14. Predicting authentic pride, hubristic pride, pride display, and status merit from cultural dimensions

	Authentic Pride			Hubristic Pride			Pride Display			Status Merit		
	B	SE	β	B	SE	β	B	SE	β	B	SE	β
Horizontal Individualism	.10	.06	.09	.10	.05	.09	.17	.05	.17***	.43	.07	.27***
Horizontal Collectivism	.24	.05	.24***	-.09	.05	-.09	.03	.04	.04	.32	.07	.23***
Vertical Individualism	.04	.04	.05	.21	.04	.27***	.22	.03	.30***	-.02	.05	-.01
Vertical Collectivism	-.17	.05	-.17**	-.15	.05	-.15**	-.13	.05	-.14**	-.09	.07	-.06
R ²		.07***			.12***			.15***			.15***	

Note: B: Unstandardized Regression Coefficient; SE: Standard Error; β : Standardized Regression Coefficient; R²: Explained Variance; *** $p < .001$, ** $p < .01$, * $p < .05$

Results of the Cultural Values as Predictors

The results of the multiple regression analysis testing whether authentic pride could be significantly predicted by openness to experience, conservation, self-transcendence and self-enhancement showed that the model was significant ($F_{(4, 501)} = 12.34, p < .001$). According to the model, cultural dimensions explained 9% of the variance of authentic pride. As seen in Table 2.15, openness to change ($p < .001$) significantly predicted authentic pride, while conservation, self-enhancement and self-transcendence did not contribute significantly to the model ($p > .05$). Accordingly, while openness to change predicted authentic pride in a positive and significant way, conservation, self-enhancement and self-transcendence did not predict authentic pride.

The results of multiple regression analysis testing whether hubristic pride could be significantly predicted by openness to experience, conservation, self-transcendence and self-enhancement showed that the model was significant ($F_{(4, 501)} = 33.79, p < .001$). According to the model, cultural dimensions explained 21% of the variance of hubristic pride. As seen

in Table 2.15, openness to change ($p < .05$), conservation ($p < .001$), self-enhancement ($p < .001$) and self-transcendence ($p < .001$) significantly predicted hubristic pride. While openness to change and self-enhancement dimensions positively affected hubristic pride, conservation and self-transcendence had a negative significant effect.

The results of the multiple regression analysis testing whether Pride Display could be significantly predicted by openness to experience, conservation, self-transcendence and self-enhancement showed that the model was significant ($F_{(4, 501)} = 13.49$, $p < .001$). According to the model, cultural dimensions explain 10% of the variance in pride display. While self-enhancement ($p < .001$) significantly predicted pride display, openness to change, conservation, and self-transcendence did not contribute significantly to the model ($p > .05$). Accordingly, while self-enhancement made a significant positive contribution to the model, the other dimensions did not have a significant effect.

Finally, the results of the multiple regression analysis testing whether Status Merit could be significantly predicted by openness to experience, conservation, self-transcendence and self-enhancement showed that the model was significant ($F_{(4, 501)} = 20.41$, $p < .001$). According to the model, cultural dimensions explain 14% of the variance in status merit. While openness to change ($p < .001$) significantly predicted status merit, conservation, self-enhancement and self-transcendence did not contribute significantly to the model ($p > .05$). Like authentic pride, openness to change had a significant positive effect on status merit, while conservation, self-enhancement and self-transcendence did not have a significant effect.

Table 2.15. Predicting authentic pride, hubristic pride, pride display, and status merit from cultural values

	Authentic Pride			Hubristic Pride			Pride Display			Status Merit		
	B	SE	β	B	SE	β	B	SE	β	B	SE	β
Openness to Change	1.99	.30	.31***	.53	.26	.09*	.35	.27	.06	3.08	.40	.35***
Conservation	.09	.34	.01	-1.06	.30	-.17***	-.23	.31	-.04	.52	.46	.06
Self-transcendence	-.62	.43	-.08	-1.69	.38	-.22***	-.66	.39	-.09	.04	.58	.01
Self-enhancement	.05	.24	.01	1.68	.21	.33***	1.40	.22	.29***	.39	.32	.05
R ²	.09***			.21***			.10***			.14***		

Note: B: Unstandardized Regression Coefficient; SE: Standard Error; β : Standardized Regression Coefficient; R²: Explained Variance; *** $p < .001$, ** $p < .01$, * $p < .05$

2.3. Discussion

This study aimed to adapt the Authentic and Hubristic Pride Scale (AHPS) developed by Tracy and Robins (2007), the Pride Display Scale (PDS) developed by Holbrook et al. (2014a; 2014b), and the Status Merit Scale (SMS) into Turkish and introduce them to the Turkish literature. By evaluating the validity and reliability of these scales within the context of Turkish culture, the study sought to provide a different cultural perspective to ongoing discussions in the literature. To achieve this, principal component analysis (PCA) and confirmatory factor analysis (CFA) were conducted to assess the construct validity of the scales in the Turkish sample.

2.3.1. Authentic and Hubristic Pride Scale

The results of the confirmatory factor analysis (CFA) for the Authentic and Hubristic Pride Scale (AHPS) indicate that the two-factor structure of the scale is likely valid in the Turkish context, particularly after some modifications. In addition to testing the original two-factor model, an alternative one-factor model was examined. The findings showed that the one-factor structure was not supported, as the fit indices suggested that pride should be conceptualized as two distinct dimensions: authentic pride and hubristic pride. This outcome indirectly confirmed the validity of the two-factor structure, supporting the model proposed by Tracy and Robins (2004; 2007a) in the Turkish cultural context. Furthermore, the internal consistency coefficients for the scale were high ($\alpha=.86$ for authentic pride and $\alpha=.83$ for hubristic pride), demonstrating that the scale is reliable.

This scale, developed by Tracy and Robins (2007a), consists of a 14-item word list. The words on the scale are frequently used in daily language and have very subtle nuances between them. For example, the word Pompous in item 8 was translated into Turkish as "şatafatlı (gösterişli)." The Oxford Dictionary (2024) defines this as "to show oneself to be more important than other people, especially by using long and formal words." The English-Turkish dictionary translates this word as pompous, proud, or boastful (şatafatlı, gururlu, övüngen). Moreover, all words on the scale have at least one meaning of "proud" or "hubristic" in Turkish. In addition, the word "smug" in item 11 (hubristic pride item) was translated into Turkish as "havalı (cool)." However, it is thought that using the expression "have atan (showing off)" would be more appropriate. According to TDK (2024), while the term "havalı" emphasizes quality, the term "hava atan" emphasizes superiority, as in hubristic pride. Due to these conceptual and semantic nuances, the translation phase of the

scale was quite challenging. While translating the scale items into Turkish, final decisions were made with the support of bilingual experts, and individuals who have lived in the United States and the United Kingdom and have a good command of the local language. However, many languages often have more than one word to describe different expressions of emotion. This causes problems when studying emotions cross-culturally. Because languages vary significantly in their emotion terms (Berry et al., 2011). According to Lutz (1988), emotional meaning is fundamentally structured by specific cultural systems and specific social and material environments. Barret (2006) also stated that there are cultural variations in emotional experiences, and by their nature, emotion categories and concepts are fed by cultural differences. In a similar vein, Wierzbicka (1999) argued that whether two emotions are interpreted in essentially two different ways, either "in the same emotional state" or "in two different emotional states," depends primarily on the language in which the emotion is interpreted, and language depends on culture.

2.3.2. Pride Display Scale

The principal component analysis (PCA) results for the Pride Display Scale (PDS) demonstrated that its one-factor structure is valid in the Turkish cultural context. High factor loadings, accounting for a significant amount of the total variance (71.28%), provided strong support for the scale's construct validity. Additionally, the scale's Cronbach's alpha value (.79) indicated good reliability.

2.3.3. Status Merit Scale

The results of the SMS's confirmatory factor analysis showed that the scale's one-factor structure is valid in the Turkish context. Most of the model fit indices revealed that the scale showed a good fit. The scale's Cronbach's alpha value (.73) indicates that it is reliable.

2.3.4. Reliability and Validity Analyses

The internal consistency coefficients (Cronbach's alpha) for all the scales adapted to Turkish were high, indicating that the scales are reliable. An examination of criterion-related validity revealed significant relationships between narcissism and authentic pride, hubristic pride, pride display, and status merit. These findings are consistent with the existing literature, supporting Hypothesis 1 (H1). In line with prior studies (Tracy & Robins, 2007a, 2008; Dickens & Robins, 2020), both authentic and hubristic pride showed a positive relationship with narcissism, with the relationship being stronger for hubristic pride.

The strong association between hubristic pride and narcissism supports the notion that this emotion is closely linked to exaggerated self-perception (Tracy & Robins, 2007a, 2007b). On the other hand, the positive but weaker correlation between authentic pride and narcissism suggests that authentic pride enhances self-esteem and self-worth without being overly inflated. This aligns with findings that authentic pride is associated with positive personality traits (Tracy & Robins, 2010; Dickens & Robins, 2020).

Pride display was positively correlated with both authentic pride and hubristic pride, with the relationship being stronger for hubristic pride, as hypothesized (H2). Similarly, the correlation between pride display and narcissism was stronger than the relationship between authentic pride and narcissism. These findings align with the notion that pride display, particularly when excessive, is more closely associated with traits such as hubristic pride and narcissism, reflecting a focus on self-promotion and external validation. Holbrook et al. (2014a) emphasized that one of the main distinctions between authentic and hubristic pride is display. They claimed that pride expression is an internal experience of emotion and how it is perceived and evaluated in social contexts. According to Holbrook et al. (2014a), as pride display increases, authentic pride may be perceived as hubristic pride. Consequently, the positive relationship observed between pride display and narcissism aligns with the existing literature.

Status merit assesses whether a person has achieved status by deserving it or through dominance. The higher the status merit score, the more prestige-oriented (associated with authentic pride), and the lower the score, the more dominance-oriented status (related to hubristic pride) (Henrich & Gil-White, 2001; Holbrook et al., 2014b). Status merit was positively correlated with authentic pride. The strong correlation between authentic pride and status merit suggests that authentic pride is closely tied to the perception of one's achievements as deserved (Holbrook et al., 2014b). The low relationship between status merit and narcissism can be explained by the association of high-status merit with authentic pride, which emphasizes effort and genuine accomplishment rather than self-aggrandizement.

However, contrary to findings in the literature, hubristic pride was not significantly related to status merit in this study. Thus, Hypothesis 3 (H3) was partially supported. This discrepancy may point to cultural differences or contextual factors that influence the link between hubristic pride and perceptions of deserved status. Findings in the literature

generally suggest a negative relationship between hubristic pride and status merit (Holbrook et al., 2014b; Dickens & Robins, 2020). However, HP is not always negative, as it is strongly associated with dominance in situations where it may be beneficial to rank high in the social hierarchy. In human societies that determine who holds power and resources, it is beneficial to be at the top (Dickens & Robins, 2020). In addition, hubristic pride has been associated with perceptions of undeserved credit for status and has been emphasized as being linked to sensitivity to social evaluations of oneself (Holbrook et al., 2014a). This study's lack of a significant relationship between hubristic pride and status merit may be attributed to differences in cultural contexts and hierarchical structures.

2.3.5. Authentic Pride

Authentic pride, which is intrinsic, controllable (not fixed), and effort-related, reflects genuine experiences of pride (Dickens & Robins, 2020). Strongly associated with self-esteem, authentic pride is also characterized by numerous positive attributes, including adaptive personality traits, status, and effort attributions. Unlike a fixed personality trait, authentic pride is highly context-dependent, as its expression and experience are shaped by situational factors. This distinction arises because the types of pride differ in the purposes they serve and the functions they fulfill in one's relationships with others (Poggi & D'Errico, 2011). This section explores the relationship between authentic pride and demographic variables, cultural dimensions, and values.

When examining the relationship between authentic pride and demographic variables such as age, religiosity, and political orientation, it was found that age positively affected authentic pride. The experiences and accomplishments individuals accumulate over time may lead them to feel more genuine pride. Aligning with the literature, it is suggested that as people age, they tend to embrace self-acceptance and value their authentic achievements more fully (Carstensen et al., 2000). Additionally, Orth et al. (2010) observed that authentic pride increases steadily throughout life, from adolescence to old age.

The relationship between pride and religiosity is notably complex. This study identified a positive effect of religiosity on authentic pride. Given the relatively religious orientation of the sample, this finding can be interpreted in light of how religious values encourage individuals to realize their potential and frame their personal achievements within a spiritual context. For instance, the Sufi concept of "ene" (meaning "I") denotes being "glorified" or "praised." In this context, self-appreciation that avoids superiority over others is considered

positive (Bayram, 2022), potentially fostering a stronger sense of authentic pride. Additionally, research suggests that religious individuals often take pride in their spiritual fulfillment and personal growth derived from religious practices and beliefs (Sedikides & Gebauer, 2010). These factors may further explain the positive link between religiosity and authentic pride.

Political orientation did not significantly affect authentic pride. This finding may be explained by the idea that political views do not directly influence individuals' personal achievements or self-evaluations. Instead, political orientations are more closely associated with social and ideological perspectives, which may not significantly contribute to the perception of individual accomplishments (Jost et al., 2003). Additionally, the tendency of the research sample to exhibit a centrist political orientation may have further influenced this result.

The findings regarding the relationships between authentic pride and cultural dimensions revealed a complex framework, highlighting the nuanced interplay between cultural values and the expression of pride. Authentic pride showed a positive relationship with both horizontal individualism and horizontal collectivism, and hypothesis 4 (H4) was supported. This positive association with horizontal dimensions is likely tied to emphasizing equality rather than hierarchy. Horizontal individualism stresses autonomy and equality among individuals. While personal success is valued, emphasizing equality limits excessive competition and feelings of superiority (Triandis, 1995). Similarly, horizontal collectivism highlights cooperation and equality within the group, where individuals take pride in contributing to the group's success without asserting personal superiority (Singelis et al., 1995). Authentic pride, which is positively related to status and power, emphasizes that these are achieved through effort rather than inherent superiority. In alignment with authentic pride, Poggi and D'Errico (2011) describe dignity pride as a type of pride wherein individuals desire to be remembered and evaluated as equals despite any differences in power or status. This form of pride prioritizes human values and the inherent dignity of existence over dominance or superiority (Carver et al., 2010). These findings are consistent with the literature, supporting Hypothesis 4 (H4), further underscoring the alignment of authentic pride with values of equality, effort, and cooperative achievement.

When examining the predictive effects of cultural dimensions on authentic pride, it was found that horizontal collectivism had a positive impact, while vertical collectivism had a

negative effect. This aligns with the literature, where horizontal collectivism emphasizes in-group equality and cooperation, whereas vertical collectivism highlights in-group hierarchy. In horizontal collectivism, the self is interdependent with others, and individuals define themselves through their group identity. However, all group members are perceived as equal, with equality being the foundational cultural pattern. Conversely, in vertical collectivism, while individuals see themselves as part of the group, they recognize differences in status among members. Some group members are seen as superior, and inequality is accepted within this cultural framework. Here, the self is interdependent yet distinct from others, and hierarchy is a defining feature (Triandis, 1999; Triandis & Gelfand, 1998; Singelis et al., 1995). These findings suggest that authentic pride is more closely associated with cultural values emphasizing equality and cooperation rather than those stressing hierarchy and status differentiation.

When analyzing the predictive effect of cultural values on authentic pride, it was found that only openness to change positively predicted authentic pride. Although more indirect than some previously discussed components, the significant positive relationship between authentic pride and openness to change aligns with the literature. This dimension, encompassing the values of self-direction, hedonism, and stimulation, promotes individual freedom, innovation, and change (Schwartz, 1992). Openness to experience reflects an individual's tendency to embrace new experiences, innovations, and diverse ideas. Such individuals are more inclined to seek new knowledge, self-improvement, and adopt innovative approaches. Given the motivational aspect of pride, this relationship is considered meaningful. Furthermore, Schwartz (1994) posited that openness to change corresponds to individualism ("autonomy"), where pride is regarded as a positive and desirable emotion (Fischer et al., 1999). These findings underscore the role of openness to change in fostering authentic pride, particularly within cultural contexts emphasizing individualism and personal growth.

2.3.6. Hubristic Pride

This section discusses the relationship between hubristic pride and demographic variables, cultural dimensions, and cultural values. Only a negative effect of religiosity was observed when analyzing the relationship between hubristic pride and demographic variables such as age, religiosity, and political orientation. This finding aligns with the literature, which highlights that hubris is universally regarded as a sin across all religions.

Hubris has consistently been viewed as a negative emotion and rejected throughout history (Bayram, 2022).

The findings regarding the relation of hubristic pride with cultural dimensions, as in authentic pride, presented a rather complex framework. Unlike Hypothesis 4 (H4), hubristic pride was differentiated along the cultural dimensions of individualism and collectivism. Hubristic pride was positively related to horizontal and vertical individualism and negatively associated with horizontal and vertical collectivism. In hubristic pride, individuals take pride in themselves, with this pride being rooted in internal, fixed, and uncontrollable causes (e.g., "I succeeded because I am inherently great; I would have succeeded regardless") (Tracy & Robins, 2007a, 2007b, 2010). Similarly, individualistic cultures emphasize values that prioritize the self, focusing on making the self feel good, worthwhile, and independent (Markus & Kitayama, 1991). Moreover, hubristic pride is an emotion that often leads to difficulties in social relationships and is associated with negative social outcomes (Holbrook et al., 2014). This self-focused nature of hubristic pride contrasts with collectivistic cultural dimensions, prioritizing we-emphasis, cooperation, and social harmony while discouraging behaviors that disrupt interpersonal connections (Triandis, 1999; Triandis & Gelfand, 1998). Consequently, the negative relationship between hubristic pride and collectivistic dimensions is consistent with the existing literature.

In examining the predictive effects of cultural dimensions on hubristic pride, it was found that vertical individualism had a positive effect, while vertical collectivism had a negative effect. The positive relationship between hubristic pride and vertical individualism can be attributed to the fact that vertical individualism emphasizes self-centered values, which align with the inherently selfish nature of hubristic pride. This suggests that individuals prioritizing their achievements and status within a hierarchical framework are more likely to experience hubristic pride. In contrast, the negative relationship with vertical collectivism may reflect the cultural norms of hierarchical societies, where emphasizing individual success is often viewed as unacceptable. In such contexts, prioritizing group harmony and collective achievement over personal accolades likely diminish the expression of hubristic pride.

When examining the predictive effect of cultural values on hubristic pride, it was found to be negatively associated with conservation and self-transcendence values while showing a positive relationship with self-enhancement values. These findings support Hypothesis 5

(H5), which posited that hubristic pride would be positively related to self-enhancement but negatively related to conservation. Self-enhancement emphasizes the importance of power, status, achievement, and personal security, focusing on individual interests (Schwartz, 2012). Therefore, the positive association between hubristic pride and self-enhancement aligns well with the existing literature. Conversely, hubristic pride is perceived negatively in value systems where society is prioritized over the individual. The negative relationship between hubristic pride and self-transcendence, which emphasizes the welfare and happiness of others, and conservation, which underscores collectivist values such as tradition and conformity, is consistent with the literature. This further supports the idea that hubristic pride is at odds with values centered on collectivism, social harmony, and the prioritization of others over oneself.

Examining the predictive effects of cultural values on hubristic pride, it was found that openness to change and self-enhancement had positive effects, while conservation and self-transcendence had negative effects, supporting Hypothesis 5 (H5). Openness to change reflects individuals' willingness to embrace new experiences and ideas, valuing innovation and originality. Conversely, self-enhancement relates to personal development and the pursuit of success and power (Schwartz, 1992). These values are often linked to high self-confidence and ambition for success. It is logical that hubristic pride, which involves an exaggerated emphasis on one's achievements and abilities (Tracy & Robins, 2007a, 2007b), is positively associated with these values. Individuals who prioritize openness to change and self-enhancement may be more prone to overestimating their accomplishments, amplifying feelings of hubristic pride. Conversely, the negative effect of conservation indicates that individuals emphasizing traditional values and maintaining social order are less likely to experience hubristic pride. These values encourage humility and consistency in self-expression, discouraging overemphasizing personal achievements. Similarly, the negative relationship between self-transcendence and hubristic pride suggests that individuals prioritizing the welfare of others and societal good tend to avoid hubristic pride. These values promote a focus on collective well-being rather than personal aggrandizement (Schwartz, 1992). These findings highlight the relationship between cultural values and the expression of hubristic pride, showing how values influence individuals' tendencies to exaggerate or moderate their self-perception and accomplishments.

2.3.7. Pride Display

This section explores the relationship between pride display and demographic variables, cultural dimensions, and values. The analysis revealed that demographic variables did not significantly predict pride display, indicating that these variables do not substantially influence its expression.

Pride display was positively correlated with both horizontal individualism and vertical individualism. This finding is consistent with the literature, which suggests that the expression of pride is perceived more positively in individualistic cultures (Rodriguez Mosquera et al., 2000). In these cultures, pride is often considered a favorable emotion, reflecting personal success and achievement, whereas in collectivist cultures, it is more frequently viewed as a negative emotion, associated with self-centeredness or disruption of social harmony (Fischer et al., 2009; Leary & Tangney, 2012; Power & Dalglish, 2008). Horizontal individualism and vertical individualism positively influenced pride display, while vertical collectivism had a negative effect. The negative effect of vertical collectivism aligns with the literature, which suggests that individuals are discouraged from seeking public recognition for their personal successes in hierarchical societies. In collectivist cultures, pride is often perceived as hubristic pride, evaluated negatively because it may be seen as an attempt to prioritize oneself over the group.

For instance, a study by İmamoğlu (1991) in Turkey found that expressions of pride related to team achievements were positively regarded, whereas individual expressions of pride were viewed more negatively. Similarly, Neuman et al. (2009) demonstrated that cultural orientation significantly influences the experience of pride: individuals with interdependent self-construal tend to feel more pride in the successes of others, while those with independent self-construal are more likely to feel pride in their individual accomplishments. This dual perspective on pride reflects its varying social acceptability. Pride can be perceived as either a socially engaging emotion (positively associated with interdependence and group harmony) or a socially disengaging emotion (negatively associated with individualism and self-promotion), depending on how the self is positioned within the cultural context (Kitayama, Markus, & Matsumoto, 1995).

Pride display was found to have a positive relationship with openness to change and self-enhancement values. Self-enhancement reflects an individual's tendency to emphasize and boast about personal achievements and abilities. People with self-enhancement values often

exaggerate their accomplishments and skills, seeking recognition and appreciation in their social environments by openly expressing their pride (Schwartz, 1992). On the other hand, openness to change signifies an individual's inclination toward new experiences, innovations, and diverse ideas. The significant positive relationship between openness to change and pride display is particularly noteworthy, as this value encompasses emotions, thoughts, and behaviors that align with the overt expression of pride. Schwartz (1994) posited that openness to change corresponds to individualism (or "autonomy"), emphasizing the role of personal agency. Consistent with the literature, this study's findings indicate that pride display varies along the individualism-collectivism dimensions, showing a positive correlation with individualistic values. Thus, the relationship between pride display and openness to change is significant, reflecting the alignment of pride display with values that prioritize individuality, innovation, and self-expression.

In the study's findings, cultural values were examined as predictors, only self-enhancement was found to have a positive effect on pride display. Self-enhancement reflects individuals' pursuit of self-improvement, success, and power. According to Schwartz's (1992) theory of values, self-enhancement embodies the desire to achieve personal success and prestige. Thus, it makes sense that self-enhancement positively influences pride display. Research by Holbrook et al. (2014a, 2014b) supports this finding, suggesting that the expression of pride is closely related to individuals' desire to showcase their achievements and talents. Consequently, individuals who place high value on self-enhancement are more likely to express their pride openly, as it aligns with their motivation to highlight personal accomplishments and gain social recognition.

2.3.8. Status Merit

Status merit refers to individuals' perceptions of the extent to which they deserve their social status (Holbrook et al., 2014b). This section discusses the relationship between status merit and demographic variables, cultural dimensions, and values. Status merit is positively predicted by age and religiosity, which are important factors in evaluating individuals' social status. Age and religiosity may influence individuals' perceptions of higher status value due to their social roles and position in the community.

Status merit was positively related to horizontal individualism, vertical individualism, and horizontal collectivism. Horizontal individualism refers to individuals emphasizing values such as independence and equality. These values may strengthen individuals'

perceptions that they deserve their social status by highlighting their own achievements and abilities. Triandis and Gelfand (1998) define horizontal individualism as individuals expressing themselves in an egalitarian and cooperative environment. In this context, the positive relationship between horizontal individualism and status merit can be explained by individuals' tendency to emphasize their own achievements and contributions. Vertical individualism refers to individuals' tendencies to be competitive and autonomous within hierarchical structures (Triandis & Gelfand, 1998). These values may reinforce individuals' perceptions that they deserve their social status because vertical individualists tend to see their own achievements and abilities as superior to others. This enhances individuals' drive to attain social status and prestige, thereby making the positive relationship between vertical individualism and status merit logical (Singelis et al., 1995). Horizontal collectivism reflects individuals' expression of themselves and their contributions within an egalitarian and cooperative community. These values may enhance individuals' perceptions of deserving their social status, as horizontal collectivism promotes attaining status through harmony and cooperation within the community (Triandis & Gelfand, 1998). By encouraging individuals to highlight their roles and contributions to the group, horizontal collectivism explains its positive relationship with status merit.

Horizontal individualism and horizontal collectivism were found to positively affect status merit. The positive relationship between horizontal individualism and status merit indicates that this cultural dimension encourages individuals to independently evaluate their personal achievements and abilities, fostering the attainment of social status through these accomplishments. Horizontal individualism enables individuals to focus on their skills and successes (Triandis, 1995), which may enhance their perceived social status. Similarly, the positive effect of horizontal collectivism on status merit suggests that the emphasis on group achievements and cohesion within this cultural dimension contributes to individuals attaining higher status within their community. In horizontal collectivism, harmony and cooperation within the group can elevate an individual's social standing (Triandis, 1995), promoting a collaborative path to status attainment.

On the other hand, the lack of significant effects from vertical individualism and vertical collectivism on deserved status may be attributed to the nature of these cultural dimensions, which focus more on conformity to authority and hierarchy rather than personal or collective achievements. Vertical dimensions are more closely associated with dominance-oriented

status, which is driven by authority and power, rather than prestige-oriented status, which emphasizes earned and deserved recognition (Holbrook et al., 2014b; Liu et al., 2016).

Status merit was found to have a positive relationship with all cultural values, indicating that individuals' diverse motivational goals enhance their perceptions of social status and prestige. This aligns with Schwartz's (1992) theory of values, which offers a comprehensive framework for understanding how values influence individuals' perceptions of deserving social status. These values shape individuals' social roles and behaviors related to status attainment. Openness to change emerged as a positive predictor of status merit. This suggests that individuals who are open to innovations and new experiences are more likely to pursue and achieve social status. Schwartz (1992) notes that openness to change supports individuals' personal development and success-seeking behaviors, which may explain their heightened focus on attaining status. These findings imply that individuals who value innovation and adaptability are more inclined to prioritize and enhance their social standing in dynamic and progressive contexts.

Overall, the findings of this study demonstrated that the Authentic and Hubristic Pride Scale (AHPS), Pride Display Scale (PDS), and Status Merit Scale (SMS) are valid and reliable tools in the Turkish cultural context. When examining their relationships with cultural dimensions, it was observed that authentic pride aligned more with hierarchical distinctions, while hubristic pride was differentiated based on the "I-we" dichotomy. Status merit showed patterns parallel to authentic pride, whereas pride display was consistent with hubristic pride. However, while these results are generally consistent with the literature, the relationships between the scales and cultural values did not distinguish clearly.

The validity, reliability, and cross-cultural generalizability of the AHPS, developed by Tracy and Robins (2007a), have been supported by numerous studies (Tracy & Robins, 2014; Shi et al., 2015). However, the scale has also faced criticism. A meta-analysis of studies on authentic and hubristic pride found that hubristic pride (HP) was not strongly associated with feelings of excessive pride or exaggerated perceptions of ability. HP demonstrated a negative relationship with self-esteem and no significant relationship with ability attributions. Additionally, in the AHPS's relationships with other scales measuring pride, authentic pride showed moderate correlations, whereas hubristic pride showed no significant relations.

These findings raise concerns about how the scale conceptualizes hubristic pride. Moreover, the AHPS's focus on individual pride has been critiqued for its limitations in measuring pride within collectivist cultures, where pride often arises from group-based achievements and shared identities. This underscores the need for further refinement to ensure the scale's applicability across diverse cultural contexts.



3. STUDY 2: A MIXED-METHOD EXAMINATION OF PRIDE AND HUBRIS

This research was conducted as the second phase of the current doctoral dissertation. The aim of the study was to explore social norms regarding pride and hubris and individuals' perceptions, experiences, and evaluations of these emotions from a cultural perspective.

Self-conscious emotions are closely related not only to oneself but also to one's relationships with others. Interpersonal interactions often reveal these emotions (Tracy & Robins, 2004). Self-conscious emotions usually arise when a person meets, exceeds, or violates their own standards and goals. These moral and social standards are shaped by one's goals, ideals, and socializing experiences (Tangney, 1999). To obtain comprehensive information about these experiences, this study adopted a mixed-method approach and examined how the participants experienced and evaluated pride and hubris through qualitative and quantitative methods.

Qualitative research focuses on evaluating the problems and experiences in their own contexts and on the basis of individuals' own realities with an inquisitive and interpretive approach (Klenke, 2016). It is not possible to establish a cause-and-effect relationship between the events, experiences, and processes (Neuman & Robson, 2014). However, qualitative research can provide an opportunity for in-depth examination of situations that have not been noticed before or cannot be measured by quantitative methods (Sandelowski, 1986; Seale, 1999). In this study, phenomenology design was preferred as it was aimed to identify, deeply understand, examine, and explore how individuals define their feelings of pride and hubris, the events that trigger these feelings, and the social reflections of these feelings. The phenomenology design focuses on the participants' perceptions, emotions, and evaluations and how they make sense of and experience the phenomenon to be researched (Rose et al., 1995). Individuals' evaluations of the phenomenon are defined and categorized. These definitions and categories provide information to the researcher about how the phenomenon is perceived by individuals (Creswell, 2020). In this study, pride and hubris are the phenomena aimed at obtaining in-depth information.

The exploratory and descriptive qualitative research questions on pride and hubris are presented below:

Q1-What events trigger participants to feel pride/hubris?

Q2-What is the definition of pride/hubris according to the participants?

Q3-According to the participants, what are the behavioral norms (acceptability) of expressing pride/hubris and sharing it with other people in Turkey?

The quantitative research will reveal the difference between the cognitive appraisal dimensions of pride and hubris. Appraisal theories are based on the idea that people's cognitive appraisal of situations or events that they imagine, remember, or are currently experiencing plays a central role in forming and differentiating emotions (Scherer, 2003). According to appraisal theories, appraisal processes are highly subjective. The same event may cause different emotions in different people because there may be individual differences in evaluation processes and emotional reactions through habits and habitual evaluation tendencies. Therefore, cross-cultural differences in emotion evaluation processes can be expected regarding the subjectivity of evaluating the event or situation (Scherer, 1997).

The findings of this study aim to obtain detailed information about pride and hubris, behavioral norms related to these emotions, the event pattern, and cognitive evaluations associated with these emotions. These findings will guide the development of the scale for pride and hubris. No previous attempt has been identified to define pride and hubris in Turkish culture or to develop a measurement tool. Therefore, developing a unique measurement tool will contribute to a better cultural understanding of pride and hubris.

3.1. Method

3.1.1. Participants in Qualitative Research

The research sample comprised 249 participants (128 hubris and 121 pride). Of the participants, 72.7% (n=181) were female and 27.3% (n=68) were male. The age range of the participants was between 19-56 years (M=24.26; SD=7.03). 0.4% (n=21) of the participants had secondary school degree, 78.3% (n=195) high school graduate, 1.6% (n=8) college graduate, 10% (n=25) bachelor's degree, 6.8% (n=17) master's degree and 2.8% (n=7) doctoral degree. The participants defined themselves as relatively religious, with a mean religiosity score of 6.90 (SD=2.60). Finally, on a political orientation scale of 1 (left) to 10 (right), the participants tend to be centered (M=5; SD=2.49). Demographic information about the participants is presented in Tables 3.1. and 3.2.

Table 3.1. Demographic characteristics of the participants

	N	Min.	Max.	Mean	Std. Deviation
Age	248	19	56	24.26	7.04
Income	231	4000	600000	65433.77	78836.81
Income satisfaction	249	1	10	6.34	2.26
Religiosity	247	1	10	6.90	2.60
Political Orientation	245	0	10	5.00	2.49

Table 3.2. Demographic characteristics of the participants

		Pride		Hubris		Full sample	
		n	%	n	%	n	%
Gender	Female	96	75	85	70.2	181	72.7
	Male	32	25	36	29.8	68	27.3
	Total	128	100	121	100	249	100
Education	Illiterate	-	-	-	-	-	-
	Literate	-	-	-	-	-	-
	Primary school	-	-	-	-	-	-
	Secondary school	-	-	1	.8	1	.4
	High school	101	78.9	94	77.7	195	78.3
	Collage graduate	1	.8	3	2.5	4	1.6
	Bachelor's degree	11	8.6	14	11.6	25	10
	Master's degree	10	7.8	7	5.8	17	6.8
	Doctoral degree	5	3.9	2	1.7	7	2.8
	Total	128	100	121	100	249	100
Father's Education	Illiterate	-	-	-	-	-	-
	Literate	2	1.6	1	.8	3	1.2
	Primary school	21	16.4	25	20.7	46	18.5
	Secondary school	17	13.3	24	19.8	41	16.5
	High school	44	34.4	38	31.4	82	32.9
	Collage graduate	2	1.6	3	2.5	5	2
	Bachelor's degree	33	25.8	26	21.5	59	23.7
	Master's degree	6	4.7	3	2.5	9	3.6
	Doctoral degree	2	1.6	-	-	2	.8

	Total	127	99.2	120	99.2	249	100
Mother's Education	Illiterate	7	5.5	8	6.6	15	6
	Literate	8	6.3	6	5	14	5.6
	Primary school	29	22.7	29	24	58	23.3
	Secondary school	24	18.8	27	22.3	51	20.5
	High school	39	30.5	40	33.1	79	31.7
	Collage graduate	3	2.3	1	.8	4	1.6
	Bachelor's degree	14	10.9	8	6.6	22	8.8
	Master's degree	2	1.6	-	-	2	.8
	Doctoral degree	1	.8	2	1.7	3	1.2
	Total	127	99.2	121	100	248	99.6
Residential area	Village	3	2.3	5	4.1	8	3.2
	City	39	30.5	37	30.6	76	30.5
	Town	1	.8	2	1.7	3	1.2
	Metropolis	71	55.5	63	52.1	134	53.8
	Country	13	10.2	13	10.7	26	10.4
	Others	1	.8	-	-	1	.4
	Total	128	100	120	99.2	248	99.6
Happiness	Very happy	6	4.7	10	8.3	16	6.4
	Happy	23	18	30	24.8	53	21.3
	Moderate	55	43	41	33.9	96	38.6
	Unhappy	28	21.9	30	24.8	58	23.3
	Very unhappy	16	12.5	9	7.4	25	10
	Total	128	100	120	99.2	248	99.6

3.1.2. Participants in Quantitative Research

The sample consisted of 249 people, but six people who did not answer the first question asking the emotion to be remembered were excluded from the research, and the analyses were conducted with 243 people (126 people with pride; 117 people with hubris). 72.8% (n=177) of the participants were female and 27.2% (n=66) were male. The age range of the participants was 19-56 years (M=24.2; SD=7.05). Among the participants, .4% (n=1) had secondary school degree, 78.2% (n=190) high school graduate, 1.6% (n=4) college graduate, 10.3% (n=25) bachelor's degree, 7% (n=17) master's degree and 2.5% (n=6) doctoral degree. The participants defined themselves as relatively religious, with a mean

religiosity score of 6.88 (SD=2.60). Finally, on a political orientation scale of 1 (left) to 10 (right), the participants tend to be centered (M=4.99; SD=2.47). Demographic information of the participants is presented in Table 3.3 and Table 3.4.

Table 3.3. Demographic characteristics of the participants

	N	Min.	Max.	Mean	Std. Deviation
Age	242	19	56	24.2	7.05
Income	225	4000	600000	65.796.45	79712.25
Income satisfaction	242	1	10	6.36	2.24
Religiosity	241	1	10	6.88	2.60
Political orientation	239	1	10	4.99	2.47

Table 3.4. Demographic characteristics of the participants

		Pride		Hubris		Full sample	
		n	%	n	%	n	%
Gender	Female	94	74.6	83	70.9	177	72.8
	Male	32	25.4	34	29.1	66	27.2
	Total	126	100	117	100	243	100
Education	Illiterate	-	-	-	-	-	-
	Literate	-	-	-	-	-	-
	Primary school	-	-	-	-	-	-
	Secondary school	-	-	1	.9	1	.4
	High school	100	79.4	90	76.9	190	78.2
	Collage graduate	1	.8	3	2.6	4	1.6
	Bachelor's degree	11	8.7	14	12	25	10.3
	Master's degree	10	7.9	7	6	17	7
	Doctoral degree	4	3.2	2	1.7	6	2.5
	Total	126	100	117	100	243	100
Father's Education	Illiterate	-	-	-	-	-	-
	Literate	2	1.6	1	.9	3	1.2
	Primary school	21	16.7	23	19.7	44	18.1
	Secondary school	17	13.5	24	20.5	41	16.9

	High school	43	34.1	37	31.6	80	32.9
	Collage graduate	2	1.6	3	2.6	5	2.1
	Bachelor's degree	32	25.4	25	21.4	57	23.5
	Master's degree	6	4.8	3	2.6	9	3.7
	Doctoral degree	2	1.6	-	-	2	.8
	Total	125	99.2	116	99.1	241	99.2
Mother's Education	Illiterate	7	5.6	7	6	14	5.8
	Literate	8	6.3	6	5.1	14	5.8
	Primary school	29	23	28	23.9	57	23.5
	Secondary school	24	19	27	23.1	51	23.5
	High school	38	30.2	38	32.5	76	31.3
	Collage graduate	3	2.4	1	.9	4	1.6
	Bachelor's degree	13	10.3	8	6.8	21	8.6
	Master's degree	2	1.6	-	-	2	.8
	Doctoral degree	1	.8	2	1.7	3	1.2
	Total	125	99.2	117	100	242	99.6
Residential area	Village	3	2.4	5	4.3	8	3.3
	City	39	31	36	30.8	75	30.9
	Town	1	.8	1	.9	2	.8
	Metropolis	69	54.8	62	53	131	53.9
	Country	13	10.3	12	10.3	25	10.3
	Others	1	.8	-	-	1	.4
	Total	126	100	116	99.1	242	99.6
Happiness	Very happy	6	4.8	9	7.7	15	6.2
	Happy	22	17.5	29	24.8	51	21
	Moderate	54	42.9	40	34.2	94	38.7
	Unhappy	28	22.2	29	24.8	57	23.5
	Very unhappy	16	12.7	9	7.7	25	10.3
	Total	126	100	116	99.1	242	99.6

3.1.3. Materials

Demographic information forms, qualitative survey questionnaires, and Geneva appraisal questionnaire were used in the interviews.

Demographic Information Form

This form, which includes demographic information such as age, gender, education level, religiosity, income, etc., consists of 11 questions. The demographic information form is presented in Appendix 2.

Qualitative Survey Questionnaire

This form, which aims to define the feelings of pride and hubris from a cultural perspective and to identify their main characteristics and contexts, was developed based on Scherer's (2001) Geneva Appraisal Questionnaire (GAQ) and Smith and Ellsworth's (1985) studies (see Appendix 13). In the first question of this three-question form, participants were asked to recall and write down an event in which they experienced pride or hubris. In the second question, the participants were asked to define pride and hubris and what they mean to them. Finally, the third question asked about the acceptability of reflecting/sharing feelings of pride or hubris with others. These questions contributed to a deeper understanding of feelings of pride and hubris. Separate forms were prepared for pride and hubris. The questions in the interview form are presented in Table 3.5.

Table 3.5. Qualitative questionnaire form

No	Question.
Pride	NOW we want you to think of an event or situation in the past in which you felt PRIDE. Think of a situation in which you felt very PROUD. Try to picture in your mind this event that made you feel PRIDE. Try to remember what this situation or event in the past was like, what happened and what the consequences were for you. Then describe this event that made you feel PRIDE in short sentences in the space provided below.
	2 What does pride and being proud mean to you? What would your individual definition be?
	3 How do you think other people would view the experience of a person who feels pride when they share it and/or project it outwardly?
Hubris	NOW we want you to think of an event or a situation in the past when you felt HUBRISTIC. Think of a situation in which you felt very HUBRISTIC. Try to picture in your mind this event that made you feel HUBRIS. Try to remember what this situation or event in the past was like, what happened and what the consequences were for you. Then describe in short sentences in the space provided below this event that made you feel HUBRIS.
	2 What does hubris and hubristic mean to you? What would your individual definition be?
	3 How do you think other people around you would view a person who feels hubris sharing and/or projecting this experience?

Geneva Appraisal Questionnaire

The questions in this form, which were used to obtain the differences in evaluations between pride and hubris, were answered in line with Question 1 in the qualitative interview form. Each participant was randomly assigned to one of the emotions of pride and hubris. Regarding the emotions in the questionnaire, the participants were asked to remember an event (situation) that made them experience that emotion and to write about this relevant event in the space left in the questionnaire. The reason for this is to evoke this event that the participants experienced in the past in their minds and to better visualize it. Participants were also asked basic questions about where, when, and with whom the event occurred. The participants then evaluated the event that caused their emotions with 44 questions, each corresponding to a separate evaluation dimension (see Appendix 14). The questions related to the emotion appraisal dimensions used in this study were obtained from the Geneva Appraisal Questionnaire (GAQ) of Scherer (2002) and the dimensions of Smith and Ellsworth (1985), Mesquita (2000) and Mauro et al. (1996) by adapting them by Özbayrak (2006). Questions related to the appraisal dimensions were translated into Turkish to avoid losing their integrity and meaning. In this study, 32 dimensions were used, including ten basic dimensions and some sub-dimensions within these dimensions.

The appraisal dimensions of the emotion-eliciting event examined in the study are as follows:

1) Novelty

- Suddenness: Whether the event occurred suddenly and unexpectedly,
- Familiarity: Whether he/she is used to such events before,
- Predictability: Whether it predicts the occurrence of the event in advance,

2) Pleasantness: Whether the event was pleasant or unpleasant,

- Goal/Need Importance: Whether the event has important consequences for the person,

3) Goal/Need Significance

Cause-Mediation: Three questions were asked separately about whether the person, special circumstances, chance, supernatural forces or other people caused the event.

-Cause-Motive: Two questions were asked about whether the person caused this event intentionally and whether other people caused it intentionally.

-Outcome probability: Three questions were asked about the person's feeling about the event's outcome and whether it occurred in their predictions' direction.

-Discrepancy from Expectations: Whether the outcome of the event happened when and how it was expected,

-Goal conduciveness: Whether the consequences of the event help or prevent one's goals,

-Urgency: Whether the incident is an emergency requiring immediate action,

4) Coping Potential

- Control: Whether the person feels in control of the power to prevent the event from happening or to change the event,

- Power: whether one thinks one has the power to avoid the consequences of the event or to change them to one's advantage,

- Adjustment: whether the person can get used to the situation and adapt to it when he/she cannot change it,

5) Compatibility with Standards

-Internal Standards: This sub-dimension is divided into two dimensions: whether the behaviors that led to the event are morally acceptable for the person himself/herself (Morality) and whether the event fits the person's self-image if it was caused by his/her own behaviors (Self-Image).

-External Standards: This sub-dimension consists of three dimensions: whether the behaviors that led to the incident are morally and ethically accepted (Morality), whether they violate social norms (Compatibility with social norms), and whether the consequences of the incident are perceived as unfair (Fairness).

6) Control: This dimension consists of four sub-dimensions:

- Control-Special Circumstances: whether any person or thing had control over the occurrence of the event

- Control / Anyone else: Whether anyone had control, except in the specific circumstances in which the incident occurred,

- Control / Agent: Whether the person has control over the event,

- Control / Others: Whether other people had control over the event,
- 7) Self: This dimension consists of two sub-dimensions:
- Self-Esteem-Agent: Whether the event increased or decreased the person's self-worth,
 - Self-Esteem- Others: Whether the event increased or decreased the self-worth of other people,
- 8) Compatibility with Norms: This dimension consists of two sub-dimensions:
- Compatibility with Norms- Agent: The extent to which the emotion felt in the face of the event is appropriate to the situation experienced,
 - Compatibility with Norms-Others: The extent to which the emotion felt in the face of the event is considered appropriate by others,
- 9) Endurance: Whether the person has difficulty in enduring the event,
- 10) Effort: Whether the person is confident that they can cope with the event.

Participants rated the appraisal questions using a 6-point Likert scale (from 0 Not at all to 6 Completely). The order of the evaluation questions was also randomized. In addition, if the event that the participant recalled could not be applied to the questions, the option "Not applicable to this situation" was given. Participants also answered three questions about the expression of each emotion they experienced. These questions were about whether the participants hid the emotion they experienced from other people, whether other people would hide this emotion from other people when they felt this emotion, and finally, whether other people would feel the same emotion when they experienced the same event that the participants experienced. The participants then answered questions about the intensity, frequency, and duration of the emotion they experienced. For each emotion, the intensity, frequency, and duration of the emotion were rated on a 6-point Likert scale (0=Not at all, 3= Moderately, 6= Completely).

3.1.4. Procedure

The data were collected using the classical paper-and-pencil method. The study lasted approximately 25-30 minutes, and participants were randomly assigned to pride and hubris. The participants were first given an informed consent form and a text explaining the steps to be followed in the study process. Then, the participants first filled out the form containing qualitative interview questions. After the interview questions, the Geneva

appraisal questionnaire and demographic information form were presented to the participants, respectively, and the participant's questions about the research, if any, were answered. Prior to the interview, the participants were informed that there were no time limitations or right or wrong answers to the questions. They were encouraged to respond with their thoughts and feelings as much as they wanted. They were also assured that they could interrupt or terminate the study at any stage if they wished to do so. It was ensured that all participants felt comfortable throughout the study.

3.1.5. Statistical Analyses

All analyses conducted within the scope of this study were conducted using MAXQDA 24.0 and IBM SPSS 25.0. In the first stage, the open-ended questions and questionnaire forms answered by the participants were transferred to Word and Excel files, the open-ended questions were digitally transcribed verbatim, and then the names of the participants were anonymized and stored together with demographic information. The completion of each interview was followed by transcription and analysis. Therefore, interview, transcription, and analysis activities were carried out simultaneously throughout the study. Content analysis, which is used to identify and analyze recurring patterns in the data obtained from the interviews, was preferred in data analysis. Each code was assigned a unique identification in this process, even if it appeared multiple times within each participant's text. Finally, independent t-test was conducted by SPSS to determine whether pride and hubris differed in cognitive evaluation dimensions.

3.2. Results

3.2.1. Results of Qualitative Research

In this study, it's aimed to explore the feelings of pride and hubris in Turkish culture. The data from structured interviews with 249 participants were analyzed using the content analysis method. The results revealed six themes: antecedents of pride, the definition of pride, pride display, antecedents of hubris, the definition of hubris, and hubris display. A total of 1436 codes were identified under these themes. The findings related to themes and codes are presented in this section. The participants' own statements were included to exemplify the themes and sub-themes, with their names hidden.

Theme 1: Antecedents of Pride

In the antecedents of the pride theme, the participants' recollections of the events in which they experienced pride and the events that triggered pride were included. The sub-

themes and codes related to the antecedents of the pride theme, along with their frequency values, are presented in Table 3.6.

Table 3.6. Subthemes and codes of the antecedents of pride theme

Sub-Theme	Codes	Frequency	%
Individual Pride	achieving	78	47.85
	reaping the rewards of effort	24	14.72
	receiving praise	19	11.66
	making social comparisons	15	9.20
	receiving an award	15	9.20
	acting upon values	6	3.68
	being respected	4	2.45
	proving oneself	2	1.23
	TOTAL	163	100
Group-based Pride		Frequency	%
	being appreciated	45	46.88
	making their loved ones proud	16	16.67
	helping	13	13.54
	being supported/unity	12	12.50
	seeing value	3	3.13
	winning someone's trust	2	2.08
	having national values	2	2.08
	witnessing the success of relatives	2	2.08
	being beneficial	1	1.04
	TOTAL	96	100

Individual Pride: This sub-theme includes the personal attributions of the events that caused the participants to feel pride. The most frequently emphasized triggering events were achieving (47.85%), reaping the rewards of effort (14.72%), receiving praise (11.66%), making social comparisons (9.20%), and receiving a reward (9.20%). At this stage, the social comparison that makes participants feel pride is a more egalitarian comparison than a superior and degrading one. The least emphasized pride triggers were acting in line with values (3.68%), being respected (2.45%), and proving oneself (1.23%). Proving oneself was defined as proving oneself to oneself or others because of one's achievements.

Sample statements on individual pride are presented below:

"I am happy to deal with branches of art. I am proud of myself when I learn something from each branch of art and when I can put it into practice. One of these was when I turned to literature. At a time when I read a lot of books, I dreamed of writing a book. I wrote 20 pages. Every time I read it, I was proud of myself." (Participant 59; code: achieving)

"I will never forget the moment I was getting out of school and on the bus, and my friend came running after me and said I had won the scholarship exam. I was very proud because it was a very difficult exam." (Participant 82; code: achieving)

"The fact that I graduated from the department my family wanted me to study and earned the department of my dreams in the same year is the event I am most proud of about myself." (Participant 51; code: achieving)

"The pride I felt when I went on stage during the university graduation period, combined with the looks of the people and the diploma I received, carried me to the peak of the moment. This experience brought a sense of pride and satisfaction in being rewarded for my efforts and a beginning full of hope for the future." (Participant100; code: reaping the rewards of effort)

"The last time I took the YKS (I took the exam twice), I was very proud of the result. The first time I took the exam, I got a very bad result. On the second attempt, I studied at home on my own, without any support, and as a result, I got a result much higher than the result of the first exam I took. I was very proud that I succeeded on my own." (Participant105; code: reaping the rewards of effort)

"When I was in middle school, I found a sick cat on the road. It was on the verge of going blind. When I realized that it had grown into a beautiful, healthy cat, there was a sense of pride." (Participant 45; code: reaping the rewards of effort).

"I knew a question that no one else in the class knew, and for the first time, I was praised by my teacher in front of the whole class. At that moment, I was so proud of myself that it was as if I had been given a gift, even if it was not tangible, and I was the luckiest person." (Participant 71; code: receiving praise)

"My teacher asked us to stand on the blackboard for a 4-minute session. At the end of 4 minutes, he said he liked my session very much, that it was exactly as he wanted, and

made everyone in the class applaud. I was very proud of myself here, and it gave me a lot of self-confidence in my other sessions." (Participant 75; code: receiving praise)

"When preparing for the exam, I was in a very hardworking class. Almost all of my friends went to tutoring centers and private lessons. And their essays were much better than mine. On the other hand, I didn't go to classrooms or private lessons, and my test results were not as good as theirs; they were up and down. But I studied very regularly. I did better than all in the real exam and came to a good university. This made me very proud...." (Participant 63; code: making a social comparison)

"My exam results were much better than the others in the class. When the teacher asked about our math grades, I was almost equal to the best. This made me proud, and I felt successful in managing my stress." (Participant 40; code: making a social comparison)

"I got a higher score than I expected and higher than the class average on an exam for a course that I thought I would get a low grade in, but I studied very hard for" (Participant 55; code: making social comparison)

Group-based Pride: This sub-theme includes the relational attributions of the events that caused the participants to feel pride. The most frequently emphasized triggering event was being appreciated (46.88%), making loved ones proud (16.67%), helping (13.54%), and being supported/unity (12.50%). The least emphasized antecedents were seeing value (3.13%), witnessing the success of relatives (2.08%), gaining someone's trust (2.08%), having national values (2.08%), and being beneficial (1.04%). Sample statements regarding group-based pride are presented below.

"The good and positive sentences I receive for my successful behaviors at work make me proud." (Participant 27; code: being appreciated)

"Getting high scores in exams, being appreciated by my teachers, being told by my teachers to my family that I was an exemplary student and my family being proud of me made me feel proud of myself." (Participant 35; code: being appreciated)

"When I received honor and achievement certificates during the school term, I was very proud when my teacher called me and said, 'I am proud of you, my daughter.' Because only three people in our class received them. This made me proud." (Participant 115; code: being appreciated)

"Pride for me is the look I see in the eyes of my mom and dad. It is very important for me to be a child they are proud of. For example, the proudest moment that comes to my mind is how they looked at me after I passed the driver's license exam because my cousin did not pass, and I was very proud then." (Participant 166; code: making loved ones proud)

"In a painting contest I participated in the eighth grade, I came first in the province. And it was a very nice feeling that my family and my environment were proud of me." (Participant 241; code: making loved ones proud)

"It was a pride I felt in a situation I did for charity. Giving my favorite clothes to those in need and helping them in this regard, of course, made me proud." (Participant 163; code: helping)

"After the Maraş earthquake, I participated in a 3-month volunteering project. I am proud of every day I spent during those three months; I tried to contribute to psychosocial support activities, especially for children and adolescents. It was a wonderful thing that the children who lost their closest ones wanted to play games with me and that they could get away from their pain for a moment." (Participant 165; code: helping)

"When I was in eighth grade, I was on the volleyball team and played in a match for the first time. I appreciated the attack I made at that moment. Then, I got an offer from a good team. When I think of this, I think of my mother, I think of my brother. Because I have two very strong walls standing behind me, and this is incredibly proud....." (Participant 66; code: being supported/unity)

Theme 2: Definition of pride

The participants' definitions of pride and its meaning in them were included in the theme of the definition of pride. The sub-themes and codes related to the pride theme, along with the corresponding frequency values, are presented in Table 3.7.

Table 3.7. Subthemes and codes of the definition of pride theme

Theme	Codes	Frequency	%
Definition of Pride	the sense of achieving	53	23.45
	being appreciated	24	10.62
	happiness	22	9.73
	effort-tenacity	18	7.96
	set of positive feelings	16	7.08
	high self-esteem	12	5.31
	set of negative emotions	12	5.31
	self-esteem-respectability	11	4.87
	being satisfied	10	4.42
	bragging	10	4.42
	the power to feel good about oneself	6	2.65
	overcoming the challenges	6	2.65
	motivation	6	2.65
	honor	5	2.21
	swelling with pride	3	1.33
	self-worth	3	1.33
	making loved ones proud	3	1.33
	the success of loved ones	2	.88
	acting in line with its values	2	.88
	positive traits	2	.88
	TOTAL	226	100

The expressions most frequently emphasized by the participants when defining pride were the sense of achieving (23.45%), being appreciated (14.72%), happiness (11.66%), effort determination (9.20%), and a set of positive feelings that include various positive emotions (9.20%). The phrase "a set of positive feelings" was used based on the statements used by the participants: "It is a collection of positive feelings that every behavior based on truthfulness, honesty, compassion, and commitment creates in my soul." "It is a feeling mixed with satisfaction, holiness, and excitement." and "Pride makes me smile and causes butterflies to fly inside me." While defining pride, negative expressions were used, as well as positive expressions. The set of negative emotions (5.31%), which includes expressions such as anger, hatred, resentment, and grandiosity, was included in the expressions used at the same rate as high self-esteem (5.31%). In the expression of the set of negative emotions, there were explanations that pride contains anger and arrogance, is evaluated as an inhibiting motivation, and is evaluated as self-importance, grandiosity, and self-righteousness. The least emphasized expressions in the definition of pride were positive traits (.88%), acting in line with values (.88%), and the success of loved ones (.88%). Sample statements regarding the definition of pride are presented below:

"Pride is the effort and determination given in advance. It is the feeling that comes after working and achieving. You feed pride with work, effort, and achieving success. When the day comes, pride gives you its fruit, the feeling of pride." (Participant 35; code: the sense of achieving)

"Feeling proud is the feeling of accomplishment and feeling powerful." (Participant 45; code: the sense of achieving)

"It is enough to accomplish a job, to fulfill it properly and to receive words of praise from those around you for accomplishing this job, even without words, a look is enough." (Participant 65; code: the sense of achieving)

"It can be boasting. Bragging about one's success. Of course, it is balanced and to the extent it should be." (Participant 25; code: bragging)

"Being appreciated by others, events to be praised." (Participant 57; code: being appreciated)

Theme 3: Pride Display

The theme of pride display includes statements about how society evaluates it when people who experience a sense of pride reflect it outside and share it with others. The frequency values obtained from the subthemes and codes of the pride display theme are presented in Table 3.8.

Table 3.8. Subthemes and codes of the pride display theme

Theme	Codes	Frequency	%
Pride Display	it is positively evaluated	24	14.29
	if it is exaggerated, it is negatively evaluated; if it is moderate, it is positively evaluated	23	13.69
	it is perceived as hubris	19	11.31
	if the other person is jealous, it is negatively evaluated; if it is good, it is positively evaluated	19	11.31
	it makes happy	19	11.31
	it can be assessed both positively and negatively	16	9.52
	while the close circle is evaluated positively, the others are evaluated negatively	14	8.33
	it is negatively evaluated	13	7.74
	it motivates the others	9	5.36
	it is appreciated-congratulated	7	4.17
	it should not be shared, be experienced by oneself	4	2.38
	it is perceived as closeness and trust	1	.60
	TOTAL	168	100

The most frequently emphasized statements by the participants about the pride display were that it is positively evaluated (14.29%), if it is exaggerated, it is negatively evaluated; if it is moderate, it is positively evaluated (13.69%), perceived as hubris (11.31%), if the other person is jealous, it is negatively evaluated; if he/she is good, it is positively evaluated (11.31%) and makes happy (11.31%). The least emphasized expressions regarding the pride display were that it would be perceived as closeness and trust (.60%), that it should not be shared and should be experienced on its own (2.38%), and that it would be appreciated and congratulated (4.17%). Sample statements regarding the pride display are presented below:

"I think it will be received positively. They may want the feeling of achievement in themselves and strive for it." (Participant 45; code: it is positively evaluated)

"Maybe a bit of conceit, maybe a little bit of bias, but too much of it makes people uncomfortable. However, pride is a feeling that should be deserved, and everyone should experience this unique feeling." (Participant 36; code: if it is exaggerated, it is negatively evaluated; if it is moderate, it is positively evaluated)

"It depends on how we project pride to other people. If we project it in a boastful, I-created-a-small-mountain way, the other side will not be satisfied and pleased with this situation. But when we reflect on it appropriately, the other side can share our feelings about what we are proud of." (Participant 65; code: if it is exaggerated, it is negatively evaluated; if it is moderate, it is positively evaluated)

"I think other people evaluate this reflection positively. But if the other person doesn't like us, they may be uncomfortable with our pride." (if the other person is jealous, it is negatively evaluated; if it is good, it is positively evaluated)

"If I see a proud person, I would be very happy for them. I would also be proud if it was someone I know and whose struggle I support. I think it is evaluated positively if there is no jealousy in other people." (Participant 120; code: it makes happy, it is evaluated positively)

"For someone who feels proud to share this is, in my opinion, the behavior of a hubristic person, a person who wants to brag about himself." (Participant 79; code: it is perceived as hubris)

Theme 4: Antecedents of Hubris

This theme includes participants' memories of the events that triggered hubris. The frequency values obtained with the codes of the antecedents of the hubris theme are presented in Table 3.9.

Table 3.9. Subthemes and codes of the antecedents of hubris theme

Theme	Codes	Frequency	%
Hubris	seeing oneself as superior	44	22.68
	making comparison	43	22.16
	despising	28	14.43
	snubbing - taking revenge	24	12.37
	the feeling of excessively accomplished	18	9.28
	being exposed to someone else's hubris	18	9.28
	thinking that oneself is not hubristic	6	3.09
	satisfying one's ego	5	2.58
	keeping one at a distance	3	1.55
	being appreciated	3	1.55
	having positive traits	2	1.03
	TOTAL	194	100

This theme includes the personal attributes of the events that caused the participants to feel hubris. The most frequently emphasized triggering events were seeing oneself as superior (22.68%), making comparisons (22.16%), despising (14.43%), and snubbing-taking revenge (12.37%). Making comparisons was defined as comparing oneself with others and evaluating one's own values more positively than others. Snub-taking revenge was used to show the feeling of superiority and humiliation that individuals feel towards others after being humiliated or bullied. The expression "being exposed to the hubris of others" (9.8%) was used for participants who wrote memories of being exposed to others' hubris instead of memories of feeling hubris. These were mostly scenarios of humiliation, of others being boastful and superior to them. The least emphasized hubris triggers were satisfying one's ego (2.58%), keeping one at a distance (1.55%), being appreciated (1.55%) and having positive traits (1.03%). Sample expressions related to hubris are presented below:

"The jokes made in society about my appearance used to make me very angry, and I can say that I am still hubristic towards people who make them all the time." (Participant 5; code: snubbing - taking revenge)

"Compared to my friends, I feel that I have a more mature perception and perspective, being more aware of what's happening around me. I sometimes feel hubristic when they come to me and ask for advice. It makes me feel superior when I'm able to make them aware of something they hadn't considered before, and they react by saying, "What if it was like that?" (Participant 80; code: seeing oneself superior)

"The students I studied with were at a much lower level. They would ask me even the simplest questions repeatedly in every exam or assignment. I couldn't find anyone to get help from or ask questions to. After a while, I got bored of this situation and started answering what I knew and scolding the other students." (Participant 169; code: seeing oneself as superior)

"Recently, just because I didn't like someone, I went to that person's workplace and made them do work by looking down on them." (Participant 49; code: despising)

"..... After the incident where "I put in a lot of effort, you put in little effort," I made comments to my friends about how I found her design stupid and simple (which were my real thoughts).." (Participant 87; code: despising)

"During my compulsory internship, I worked alongside 3-4 other female interns at the organization. At times, I found myself thinking that I was prettier and smarter than them. I even looked down on them without realizing it." (Participant 203; code: seeing oneself as superior, despising)

Theme 5: Definition of hubris

The participants' definitions of the feeling of hubris and its meaning in them were included in the definition of the hubris theme. The frequency values obtained with the codes of the definition of the hubris theme are presented in Table 3.10.

Table 3.10. Subthemes and codes of the theme of definition of hubris

Theme	Codes	Frequency	%
Definition of Hubris	superiority	85	32.32
	contempt-scorn	36	13.69
	ego centeredness-selfishness-ego	22	8.37
	self-admiration	22	8.37
	negative feeling-characteristics	19	7.22
	self-confidence	14	5.32
	arrogance	8	3.04
	anger-related emotion	7	2.66
	high self-esteem	6	2.28
	stuck up	6	2.28
	satisfaction	5	1.90
	bragging	5	1.90
	talent	5	1.90
	boasting	4	1.52
	feeling of inferiority	4	1.52
	lack of self-awareness	3	1.14
	worthlessness	3	1.14
	showing off	2	.76
	repulsiveness	2	.76
	impudent	2	.76
	lack of empathy	2	.76
	success	1	.38
	TOTAL	263	100

The expressions most frequently emphasized by the participants while defining hubris were superiority (32.32%), contempt-scorn (13.69%), ego-centeredness-selfishness-ego (8.37%) and self-admiration (8.37%). In the ego-centeredness-selfishness-ego coding, the expressions "not being aware of oneself," "not being aware that what one does or brags about is nonsense and unimportant," and "not being able to see one's own shortcomings" were included. The expression "negative feelings/traits" was used in line with definitions such as "an innate tendency," "cancer of the soul or personality," "a sense of shame," "power poisoning, cowardice, malice, and lack of compassion." Hubris was also described in terms of emotions such as lack of empathy, anger, resentment, and hatred. The least emphasized expressions in the definition of hubris were worthlessness (1.14%), showing off (%.76), repulsiveness (%.76), impudent (%.76), lack of empathy (%.76) and success (%.38). Sample statements regarding the definition of hubris are presented below:

"Seeing oneself superior to others in any subject or in general. I can say that it is kind of like bragging." (Participant 7; code: superiority)

"I believe hubris is the act of looking down on others, seeing oneself as superior, and projecting this attitude outward through words or actions, making others feel inferior in the process." (Participant 16; code: superiority)

"To me, hubris means seeing oneself as superior, thinking that other individuals are not at one's level, and considering them inferior." (Participant 76; code: contempt-scorn, superiority)

"Although hubris refers to self-aggrandizement, it also encompasses negative behaviors such as despising, humiliating, and showing contempt for others.." (Participant 91; code: contempt-scorn)

"It is called a person who admires himself/herself, has high ambitions, and considers himself/herself superior to everyone else." (Participant 142; code: self-admiration)

"Excessive admiration of oneself, putting oneself at the center of the world, always saying 'I,' thinking oneself superior to others." (Participant 214; code: self-admiration)

Theme 6: Hubris Display

In the theme of hubris display, the participants' statements on how people in society who experience the feeling of hubris reflect it outward and share it with other people are evaluated. The frequency values obtained with the codes of the theme of reflecting hubris are presented in Table 3.11.

Table 3.11. Subthemes and codes of the theme of reflecting hubris

Theme	Codes	Frequency	%
Hubris Display	it is negatively evaluated	45	24.32
	he/she is excluded	22	11.89
	he/she must be avoided	20	10.81
	he/she is despised	19	10.27
	he/she is evaluated as conceited	14	7.57
	he/she is perceived as cold and repulsive	12	6.49
	he/she destroys relationships	9	4.86
	he/she is warned	7	3.78
	it is both positively and negatively evaluated	6	3.24
	it is approached with prejudice	5	2.70

it is stigmatized as negatively	5	2.70
it causes anger	5	2.70
it is criticized	4	2.16
it is condemned	3	1.62
it is considered strange	3	1.62
he/she is perceived as trustworthy-honest	2	1.08
he/she disrupts social order	2	1.08
he/she is evaluated as untrustable	2	1.08
TOTAL	185	100

The most frequently emphasized expressions about the hubris display were it is negatively evaluated (24.32%), he/she is excluded (11.89%), he/she must be avoided (10.81%), and he/she is despised (10.27%). The least emphasized expressions in the opinions regarding the hubris display were that they would be perceived as trustworthy-honest (1.08%), that they would disrupt the social order (1.08%) and that they would be evaluated as untrustable (1.08%). Sample statements regarding the hubris are presented below.

"I think it gives a bad impression. I mean, no one wants someone around them who always thinks they are superior." (Participant187; code: it is negatively evaluated)

"It is evaluated negatively; it is looked at badly." (Participant158; code: it is negatively evaluated)

"Others do not welcome it. It is perceived negatively. It can appear unattractive from the outside. It can cause conflicts in one's relations with others and the environment. It can cause relationships to deteriorate. It can cause exclusion and prejudice." (Participant 39; code: he/she is excluded, it is negatively evaluated)

"When people display hubris, they may not receive positive feedback from their environment. Instead, they may be subjected to negative looks and may even be excluded or isolated from the environment." (Participant 68; code: he/she is excluded, it is negatively evaluated)

"For a person who feels arrogant to share this experience and reflect it externally is a behavior that others will not approve of or accept. People will always distance themselves from the person who is always hubristic, considers himself/herself superior to everyone else, and does this in situations where they are despised. In our culture and belief system, hubris and boasting are seen as negative traits. Generally, people who

are arrogant are not well-liked or welcomed in social environments."(Participant 34; code: he/she is excluded, it is negatively evaluated)

"Outsiders may perceive him/her as having a negative ego, stuck up, cold-blooded, toxic, and at times, even narcissistic." (Participant 91; code: he/she is evaluated as conceited)

"I think it will not be very welcome. They may perceive it as vulgarity and arrogance." (Participant 111; code: he/she is evaluated as conceited)

3.2.2. Results of Quantitative Research

Demographic Information Results Related to Emotional Experience

In the descriptive information of the emotional experience, frequency analysis was conducted to evaluate the time, place, and with whom the emotion was felt. The findings of the analysis are presented in Table 3.12. Accordingly, when the time of pride was analyzed, 3.2% (n=4) of the participants stated that they experienced pride hours ago, 9.5% (n=12) days ago, 12.7% (n=16) weeks ago, 23% (n=29) months ago, 40.5% (n=51) years ago and 10.3% (n=13) a very long time ago. For hubris, 1.7% (n=2) of the participants experienced hubris hours ago, 6% (n=7) days ago, 12% (n=14) weeks ago, 29.1% (n=34) months ago, 35% (n=41) years ago and 14.5% (n=17) a very long time ago.

Regarding the place where the pride was felt, 31.7% (n=40) of the participants were at home, 6.3% (n=8) at the home of friends or acquaintances, 38.1% (n=48) at work or school, 8.7% (n=11) at the home of a stranger or an official institution, 3.2% (n=4) in transportation, 7.1% (n=9) on a street or in an open space, and 4% (n=5) in nature. As for hubris, 19.7% (n=23) of the participants experienced it at home, 15.4% (n=18) at the home of friends or acquaintances, 37.6% (n=44) at work or school, 10.3% (n=12) at a stranger's home or an official institution, 2.6% (n=3) in transportation, 8.5% (n=10) on a street or in an open space, and 4.3% (n=5) in nature.

When it was evaluated with whom the participants were when they experienced the emotion, 13.5% (n=17) of the participants who experienced pride were alone, 48.4% (n=61) were with their spouses, friends, or friends, 9.5% (n=12) with someone else (acquaintance or schoolmate), 4.8% (n=6) with a few friends or acquaintances, 4% (n=5) with an unknown person or people, and 19% (n=24) in a crowded environment. Regarding hubris, 11.1% (n=13) of the participants reported that they experienced it alone, 37.6% (n=44) with their

spouses, friends or acquaintances, 17.1% (n=20) with someone else (acquaintances or schoolmates), 14.5% (n=17) with a few friends or acquaintances, 2.6% (n=3) with unknown people and 15.4% (n=18) in a crowded environment.

Table 3.12. Frequency analysis of emotional experience

		Pride		Hubris	
		n	%	n	%
Time of incident	Hours ago	4	3.2	2	1.7
	Days ago	12	9.5	7	6
	Weeks ago	16	12.7	14	12
	Months ago	29	23	34	29.1
	Years ago	51	40.5	41	35
	A long time ago	13	10.3	17	14.5
	Total	125	99.2	115	98.3
Location of the incident	At home	40	31.7	23	19.7
	At the home of friends or acquaintances	8	6.3	18	15.4
	At work/school	48	38.1	44	37.6
	In the foreigner's home or in a public institution	11	8.7	12	10.3
	Means of transportation	4	3.2	3	2.6
	On the street or in the open	9	7.1	10	8.5
	In nature	5	4	5	4.3
	Total	125	99.2	115	98.3
	Alone	17	13.5	13	11.1
The person with whom the emotion is experienced	With spouse, friends or companions	61	48.4	44	37.6
	With someone else (acquaintance or schoolmate)	12	9.5	20	17.1
	With a few friends or acquaintances	6	4.8	17	14.5
	With a person or persons, he or she does not know who he or she is	5	4	3	2.6
	In a crowded environment	24	19	18	15.4
	Total	125	99.2	115	98.3

In addition, a separate independent t-test analysis was conducted to assess whether these emotions differed in intensity, frequency, and duration. The results of the analysis are presented in Table 3.13.

Table 3.13. Emotion demographic reports

	Pride		Hubris		t	df	p
	M	SD	M	SD			
Intensity of emotion	5.27	1.00	4.40	1.57	5.12	238	.000
Frequency of emotion	2.66	1.58	1.99	1.81	3.08	240	.002
Reducing the intensity of emotional experience	2.06	2.04	2.85	1.81	-3.19	239	.002
Effort to understand the emotion	3.56	1.88	3.63	1.74	-.31	240	.753
Duration of the emotion	3.47	1.24	3.12	1.40	2.06	249	.041

According to the independent t-test results conducted to test whether the intensity of the felt emotion differed between the emotions, there was a significant difference between the groups ($p < .001$). Pride ($M=5.27$; $SD=1.00$) was experienced more intensely than hubris ($M=4.40$; $SD=1.57$). The participants' efforts to reduce the intensity of the emotional experience they felt differed for pride and hubris ($p < .01$). Participants made more effort to reduce the intensity of hubris ($M=2.85$; $SD=1.81$) than pride ($M=2.06$; $SD=2.04$). The participants' effort to understand what they felt in the face of the event did not differ for pride ($M=3.56$; $SD=1.88$) and hubris ($M=3.63$; $SD=1.74$), ($p > .05$). The duration of the emotion experienced by the participants differed for pride and hubris ($p < .05$), with pride ($M=3.47$; $SD=1.24$) being experienced longer than hubris ($M=3.12$; $SD=1.40$). Finally, participants felt pride ($M=2.66$; $SD=1.58$) significantly more often than hubris ($M=1.99$; $SD=1.81$) ($p < .01$).

Differences between Emotions in the Evaluation of Emotion Eliciting Events

An independent t-test was conducted separately for each dimension to examine the appraisal dimensions that differentiate pride from hubris. In this analysis, pride and hubris are the independent variables, while each appraisal dimension is the dependent variable.

a) Novelty

Suddenness: The suddenness of the events that elicited emotions did not differ for participants who felt pride ($M=3.47$; $SD=2.09$) or hubris ($M=3.65$; $SD=1.91$) ($p > .05$).

Predictability: The predictability of the occurrence of the event in which participants felt pride ($M=2.73$; $SD=1.83$) and hubris ($M=2.56$; $SD=2.05$) did not differ between groups ($p > .05$).

Familiarity: There was no significant difference between pride (M=2.84; SD=1.70) and hubris (M=2.48; SD=2.10) in terms of being familiar with the events that determine emotions ($p>.05$). As a result, the novelty dimension of the emotion-eliciting event did not significantly differ in pride and hubris emotions. The findings are given in Table 3.14.

Table 3.14. Novelty

	Pride		Hubris		t	df	p
	M	SD	M	SD			
Suddenness	3.47	2.09	3.65	1.91	-.72	239	.470
Predictability	2.73	1.83	2.56	2.05	.70	241	.485
Familiarity	2.84	1.70	2.48	2.10	1.48	241	.140

b) Pleasantness

The pleasantness of emotion-eliciting events showed a significant difference in pride (M=5.14; SD=1.45) and hubris (M=1.58; SD=1.92) ($p<.001$). Pride was evaluated more positively than hubris. Similarly, whether the consequences of the emotion-eliciting event had an important payoff was significantly different between pride (M=4.84; SD=1.38) and hubris (M=3.56; SD=2.09), ($p<.001$). Events in which people felt pride were evaluated as more important than events in which people felt hubris. The results showed pride as more positive and important than hubris for the pleasantness dimension. The findings are presented in Table 3.15.

Table 3.15. Pleasantness

	Pride		Hubris		t	df	p
	M	SD	M	SD			
Pleasantness	5.14	1.45	1.58	1.92	16.31	239	.000
Goal/Need Importance	4.84	1.38	3.56	2.09	5.65	241	.000

c) Goal/Need Significance

In this dimension, the causes of the emotion-eliciting event and the possibility of its outcome were evaluated. Evaluations on whether the event was caused by the person himself/herself, special circumstances, luck, supernatural forces or other people, and whether the person himself/herself or other people intentionally caused this event were

examined. In addition, predictability, discrepancy with expectations, goal congruence, and urgency regarding the emotion-eliciting event were also examined in this dimension. The findings are given in Table 3.16.

Table 3.16. Goal/Need significance

	Pride		Hubris		t	df	p
	M	SD	M	SD			
Cause-Special circumstances-mediation	1.69	1.98	2.09	2.28	-1.47	241	.142
Cause-agent-mediation	4.66	1.77	3.23	2.24	5.50	240	.000
Cause-others-mediation	2.06	2.08	3.49	2.32	-5.00	238	.000
Cause-agent-motive	3.96	2.22	2.19	2.33	6.05	240	.000
Cause-others-motive	2.61	2.57	3.10	2.35	-1.53	238	.128
Outcome probability - predictability of the event	3.38	1.68	2.97	2.08	1.71	240	.088
Outcome probability-time expectation	3.36	1.93	3.01	2.13	1.33	239	.186
Probability of outcome – difficulty of the event’s predictability	2.75	1.93	2.72	2.16	.08	238	.935
Discrepancy form expectation	3.20	1.88	2.61	2.14	2.26	240	.025
Goal conduciveness	5.07	1.58	3.21	2.36	7.25	239	.000
Goal obstruction	.78	1.41	2.27	2.25	-6.20	240	.000
Urgency	2.46	1.41	2.27	2.25	.01	240	.991

According to the results, there was no significant difference between pride (M=1.69; SD=1.98) and hubris (M=2.09; SD=2.28) in attributing the cause of emotion-eliciting events to special circumstances ($p>.05$). Participants' appraisals of whether the event that made them feel pride or hubris was caused by themselves differed significantly on pride (M=4.66; SD=1.77) and hubris (M=3.23; SD=2.24), ($p<.001$). Participants attributed the events that caused pride more to themselves. Similarly, their evaluations regarding whether the event that caused the emotion was caused by other people differed in pride (M=2.06; SD=2.08) and hubris (M=3.49; SD=2.32), ($p<.001$). People reported that the event they were hubristic about was mostly caused by others.

Participants who experienced pride (M=3.96; SD=2.22) were more likely to report that the events causing their feelings were intentional actions on their part ($p<.001$) compared to those who felt hubris (M=2.19; SD=2.33). However, events triggering pride

($M=2.61$; $SD=2.57$) or hubris ($M=3.10$; $SD=2.35$) were not perceived as intentional actions caused by others ($p>.05$).

The comparison of whether the result of the event happened as expected did not show a significant difference between pride ($M=3.38$; $SD=1.68$) and hubris ($M=2.97$; $SD=2.08$) ($p>.05$). The belief that the result of the event could be predicted in advance and that the outcome could be achieved quickly also did not significantly differ between pride ($M=3.36$; $SD=1.93$) and hubris ($M=3.01$; $SD=2.13$) ($p>.05$). Likewise, there was no significant difference between pride ($M=2.75$; $SD=1.93$) and hubris ($M=2.72$; $SD=2.16$) in the expectation that predicting the outcome of the event was difficult and that the result would occur in the distant future ($p>.05$).

There was a significant difference between pride ($M=3.20$; $SD=1.88$) and hubris ($M=2.61$; $SD=2.14$) in evaluating whether the event happened in the expected way and at the expected time ($p<.05$). Participants reported that the event in which they were proud occurred in the way and at the time they expected more than the event in which they felt hubris.

The difference in how much the event helped the individual achieve their goals was significant between pride ($M=5.07$; $SD=1.58$) and hubris ($M=3.21$; $SD=2.36$) ($p<.001$). Similarly, the difference in how much the event prevented the individual from achieving their goals was significant between pride ($M=.78$; $SD=1.41$) and hubris ($M=2.27$; $SD=2.25$) ($p<.001$). Events in which the participants were proud were evaluated as events that helped them achieve their goals more, while events in which they felt hubris were evaluated as events that prevented them from achieving their goals. Finally, whether the event was urgent and required immediate action did not show a significant difference between the feelings of pride ($M=2.46$; $SD=2.49$) and hubris ($M=2.46$; $SD=2.31$) ($p>.05$).

d) Coping Potential

In this dimension, the controllability of emotion-eliciting events, the individual's power over the events, and their capacity to adapt to these occurrences were evaluated. The results are presented in table 3.17.

Table 3.17. Coping potential

	Pride		Hubris		t	df	p
	M	SD	M	SD			
Control	3.13	2.68	3.19	2.45	-.16	240	.869
Power	3.59	2.50	3.48	2.35	.33	240	.739
Adjustment	4.22	2.18	3.38	2.33	2.89	239	.004
Effort	4.06	1.78	3.65	1.98	1.688	240	.093

According to the results, there was no significant difference between pride (M=3.13; SD=2.68) and hubris (M=3.19; SD=2.45) in evaluating whether the event can be prevented or changed when the necessary effort is made ($p>.05$). Similarly, having the power to avoid the consequences of the event or to change it to one's own advantage did not differentiate between pride (M=3.59; SD=2.50) and hubris (M=3.48; SD=2.35) ($p>.05$). However, the ability to adapt to the emotion-eliciting event when the event could not be changed differed significantly between pride (M=4.22; SD=2.18) and hubris (M=3.38; SD=2.33) emotions ($p<.01$). People were more able to adapt to pride-eliciting events. There was no significant difference between pride (M=4.06; SD=1.78) and hubris (M=3.65; SD=1.98) in the dimension in which the person evaluated whether they were confident that they could cope with the emotion-eliciting event ($p>.05$).

e) Compatibility with Standards

In this dimension, it was evaluated whether the event that elicited emotion differed based on the individual's internal and external standards. Internal standards, in the case of an event caused by the individual's own behavior, involve evaluating whether the actions related to the event align with the individual's self-image and whether the actions that caused the event are morally and ethically acceptable to the individual. However, external standards assess whether the outcomes of the event result in unfairness and whether the actions that led to the event violate laws or societal norms. The findings are presented in Table 3.18.

Table 3.18. Compatibility with standards

	Pride		Hubris		t	df	p
	M	SD	M	SD			
Internal standards-Self-image	4.73	1.85	2.04	2.42	9.67	236	.000
Internal Standards-Morality	5.33	1.50	1.82	2.05	15.24	240	.000
External Standards-Fairness	.95	1.84	2.78	2.47	-6.64	240	.000
External Standards-Compatibility with social norms	.87	1.88	2.39	2.43	-5.46	241	.000

According to the findings, whether the behaviors that led to the emotion-eliciting event were appropriate for one's self-image differed significantly between pride ($M=4.73$; $SD=1.85$) and hubris ($M=2.04$; $SD=2.42$), ($p<.001$). Similarly, the moral and ethical acceptance of the behaviors constituting the event differed significantly between pride ($M=5.33$; $SD=1.50$) and hubris ($M=1.82$; $SD=2.05$) ($p<.001$). Participants reported that events triggering pride were more aligned with their positive self-image and considered more ethically and morally acceptable.

Whether the consequences of the event created injustice or inequality was significantly different between pride ($M=.95$; $SD=1.84$) and hubris ($M=2.78$; $SD=2.47$) ($p<.001$). Finally, whether the behaviors that led to the event violated laws or social norms also showed a significant difference between pride ($M=.87$; $SD=1.88$) and hubris ($M=2.39$; $SD=2.43$) ($p<.001$). Accordingly, events triggering hubris were perceived as creating more injustice and inequality and were not following societal norms. This suggests that individuals were more likely to view their actions in moments of hubris as detrimental to others and not aligned with accepted standards of behavior.

f) Control over the Event

In this dimension, it was evaluated whether any special condition, person, other people, or the person himself/herself was involved in the occurrence of the event. The results are given in Table 3.19.

Table 3.19. Control over the event

	Pride		Hubris		t	df	p
	M	SD	M	SD			
Control-Special circumstances	2.94	2.13	2.79	2.30	.503	240	.616
Control- Anyone else	1.74	1.90	1.80	2.18	-.242	240	.809
Control-Agent	4.12	2.09	3.34	2.13	2.877	240	.004
Control-Others	2.33	1.89	2.60	2.09	-1.054	240	.293

Accordingly, there was no significant difference ($p>.05$) between pride ($M=2.94$; $SD=2.13$) and hubris ($M=2.79$; $SD=2.30$) in evaluating whether special circumstances had control over the occurrence of the emotion-eliciting event. There was no significant difference between pride ($M=1.74$; $SD=1.90$) and hubris ($M=1.80$; $SD=2.18$) in evaluating whether any person had control over the event other than the specific circumstances in which

the event occurred ($p>.05$). Similarly, no significant difference was observed between pride ($M=2.33$; $SD=1.89$) and hubris ($M=2.60$; $SD=2.09$) in evaluating whether other people had control over the occurrence of the emotion-eliciting event ($p>.05$). However, there was a significant difference ($p<.01$) between pride ($M=4.12$; $SD=2.09$) and hubris ($M=3.34$; $SD=2.13$) in evaluating whether the person had control over the occurrence of the emotion-eliciting event. Participants reported that the event in which they experienced pride was more under their control.

g) Self

In this dimension, which evaluates the effect of the emotion-eliciting event on the self-esteem of the person or others, pride and arrogance emotions were found to differ significantly. The results are presented in Table 3.20.

Table 3.20. Self

	Pride		Hubris		t	df	p
	M	SD	M	SD			
Decreased self-esteem- Agent	.66	1.58	2.13	2.18	-6.03	240	.000
Increased self-esteem-Agent	5.25	1.44	2.87	2.40	9.42	239	.000
Decreased self-esteem- Others	.90	1.55	2.84	2.30	-7.74	240	.000
Increased self-esteem-Others	3.13	2.28	1.69	2.13	5.04	240	.000

The evaluation of whether the emotion-eliciting event decreased one's own self-worth differed significantly between pride ($M=.66$; $SD=1.58$) and hubris ($M=2.13$; $SD=2.18$) ($p<.001$). Similarly, there was a significant difference between pride ($M=.90$; $SD=1.55$) and hubris ($M=2.84$; $SD=2.30$) in the evaluation of whether the emotion-eliciting event decreased the others' self-esteem ($p<.001$). Participants reported that the event in which they were hubristic decreased both their own and others' self-esteem.

A significant difference was observed between pride ($M=5.25$; $SD=1.44$) and hubris ($M=2.87$; $SD=2.40$) in the evaluation of whether the emotion-eliciting event increased one's own self-esteem ($p<.001$). Similarly, a significant difference was observed between pride ($M=3.13$; $SD=2.28$) and hubris ($M=1.69$; $SD=2.13$) in the evaluation of whether the emotion-eliciting event increased the others' self-esteem ($p<.001$). Accordingly, participants reported that pride increased both their own and others' self-esteem.

h) Compatibility with Norms

This dimension revealed significant differences between pride and hubris in terms of appropriateness. It evaluated whether a person's feeling of pride or hubris was suitable for the event that caused the feeling and to what extent others perceived this feeling as appropriate. The results are in Table 3.21. show that the appropriateness of the emotion experienced in response to the event varied significantly between pride ($M=4.56$; $SD=1.73$) and hubris ($M=3.43$; $SD=1.99$) ($p<.001$). Likewise, the assessment of whether others considered the person's emotion appropriate differed significantly between pride ($M=4.57$; $SD=1.54$) and hubris ($M=2.53$; $SD=2.04$) ($p<.001$). Consequently, the participants indicated that pride was more suitable for the event that triggered emotion and that others perceived this emotion as appropriate.

Table 3.21. Compatibility with norms

	Pride		Hubris		t	df	p
	M	SD	M	SD			
Compatibility with norms-Agent	4.56	1.73	3.43	1.99	4.75	241	.000
Compatibility with norms-Others	4.57	1.54	2.53	2.04	8.82	140	.000

I) Endurance

In this dimension, it was observed that participants who felt hubris ($M=3.09$; $SD=2.25$) had more difficulty enduring the event compared to participants who felt pride ($M=1.79$; $SD=2.50$), ($p<.001$) (see Table 3.22.).

Table 3.22. Endurance

	Pride		Hubris		t	df	p
	M	SD	M	SD			
Endurance	1.79	2.50	3.09	2.25	-4.24	241	.000

Results for the Expression of Emotions

This section includes the participants' evaluations of their emotional expressions. It covers evaluations of whether the participants concealed the emotion they experienced from others, whether others would conceal this emotion when they felt it, and whether others would feel the same emotion when experiencing the same event as the participants. The results are presented in Table 3.23.

Table 3.23. Conclusions on the expression of emotions

	Pride		Hubris		t	df	p
	M	SD	M	SD			
Hiding or suppressing from others	2.05	2.22	3.08	2.17	-3.64	241	.000
Whether others have experienced similar feelings	4.64	1.32	4.19	1.73	2.31	241	.022
Hiding what others are feeling	1.37	1.77	3.23	1.84	-8.02	241	.000

Based on the results, there were differences in how participants tried to hide or suppress their feelings of pride (M=2.05; SD=2.22) and hubris (M=3.08; SD=2.17) from others across groups ($p<.001$). Furthermore, there was a significant difference in how participants thought others would feel the same emotion when experiencing a similar event for pride (M=4.64; SD=1.32) and hubris (M=4.19; SD=1.73), ($p<.05$). Finally, there was also a significant difference in how participants thought others would hide their feelings in the same event for pride (M=1.37; SD=1.77) and hubris (M=3.23; SD=1.84), ($p<.001$). In summary, participants tended to hide or suppress feelings of hubris more than feelings of pride. They also believed that others who experienced hubris would similarly try to conceal or suppress this emotion. Conversely, pride was considered an emotion that most people would feel similarly in the same or similar event.

3.3. Discussion

In this study, mixed-method research was conducted using an explanatory sequential design. First, the participants' perceptions and experiences of pride and hubris were explored through qualitative research, and then their evaluations of these emotional experiences were analyzed quantitatively.

3.3.1. Discussion of Qualitative Research Findings

The qualitative research findings identified six themes: antecedents of pride, the definition of pride, pride display, antecedents of hubris, the definition of hubris, and hubris display. In addition, two sub-themes were reached as antecedents of pride: individual and group-based.

In the antecedents of pride, the most frequently encountered codes of the individual pride sub-theme were achievement, being rewarded for effort, and being appreciated. These findings are in line with the literature. In a study by Frijda et al. (1989), participants were

asked to recall different emotional experiences and report on their appraisal dimensions and modes of action readiness. They described pride as a pleasant feeling that made them feel confident and somewhat euphoric. Additionally, they attributed their good outcomes to their own actions and efforts, as noted by Roseman et al. (1995). A well-known manuscript by Tracy and Robins (2007b) demonstrated that individuals who experience authentic pride believe they have earned positive outcomes. Proud individuals tend to use positive adjectives to describe themselves, such as "achieved," "confident," and "productive." Research also suggests that the concept of 'pride' has a similar positive emotional significance across different cultural contexts. It is an emotion associated with positive feelings and functions nearly universally (Van Osch et al., 2013). Another common code of individual pride was the tendency to make social comparisons. However, analyzing the participants' texts reveals that these comparisons are not hierarchical. This finding is consistent with the literature, emphasizing a stronger connection between authentic pride and status that is based on effort and deservedness. Research suggests that people feel proud when they compare themselves to others (Exline & Lobel, 1999; Smith, 2000; Webster et al., 2003). For instance, people experience a sense of pride when they outperform others or achieve higher goals within their social circle. In such a scenario, social comparison involves at least three elements: (1) the self, (2) the relationship between the self and another person, and (3) the other person. Individuals who seek to feel good may concentrate on one of these elements to enhance their current emotional state (Wills, 1981). Similarly, those who already feel good may do so because they focus on one or more elements in the social comparison. Individual pride also encompasses receiving rewards, acting according to personal values, gaining respect, and proving one's capabilities.

In the sub-theme related to group-based pride, being appreciated ranked first among the most frequently encountered codes. At this point, being appreciated is realized by parents, teachers, coworkers/bosses, or people whom the person respects or loves. Making loved ones proud was emphasized, especially based on meeting the expectations of parents. The helping code is described as the pride experienced when one feels that they have actually helped someone in a difficult situation. In addition, being together-supported code is described as knowing that you are not alone under any circumstances and is conveyed with the expression "a very strong wall standing behind me." Other antecedents included being valued, gaining trust, having national values, the success of relatives, and providing benefits.

In the definition of pride theme, similar to the antecedents of pride, feeling accomplished and being appreciated were the two most frequently used definitions. One of the study's surprising findings is that pride is defined as "happiness". Pride is one of the most frequently confused emotions with happiness. Nathanson (1992) described joy as the face of pride. Pride can be distinguished from joy or happiness, but pride includes happiness as a state of mental and bodily euphoria, a natural response to gain, a successful endeavor, and the acquisition of new resources. There is joy, happiness, and a sense of self-satisfaction associated with achieving a high social rank or significant success because one has acquired resources (social or material). The main feature that distinguishes "pride", which is defined in relation to happiness, from happiness is that it is based on self-evaluation (Heckhausen, 1988).

One of the codes in the pride definition was "a set of positive feelings." What is meant to be explained here is that the participants described the feeling of pride with different positive emotions and moods, such as "feeling good, a positive feeling, satisfaction, holiness, a feeling mixed with excitement." According to Lazarus (1991), positive emotions arise if the event is compatible with the purpose and goal of the person, that is, if the event brings the person closer to the goal. The positive emotions that emerge are "happiness" if the event is not related to the self, and "pride" if it is related to the self and supports self-confidence. Just as when we feel happy, when we feel proud, we expand and want to tell others about our achievements so that they can fully appreciate the value of our dedication and success.

Another important finding of the study is that pride is defined as "honor." In collectivist cultures, pride is viewed as an honor derived from one's group rather than individual accomplishments (Neumann et al., 2009; Stipek, 1998). Furthermore, although it was defined as honor, a positive sense of pride was also described as "a set of negative emotions." Negative emotions are used inclusively instead of "anger, arrogance, inhibitory motivation, and superiority." The dominant definition of pride in collective cultures is more in line with the hubristic definition of pride. According to van Osch et al. (2013), Eastern cultures associate pride with showing off and wanting to be the center of attention more than Western cultures. In line with the literature, other findings related to the definition of pride were self-esteem, motivation, and positive attributes.

Findings regarding the pride display appear to be positive and negative and vary depending on the dose. When the participants' text was analyzed, it was seen that the dose

of the display, the context, and the closeness with the people were substantial. Pride display was most frequently interpreted as positively evaluated, while the second most common interpretation is that it is negatively assessed if there is an exaggerated display and positively if it is in dose. This finding is consistent with Holbrook et al.'s (2014a, 2014b) explanation of pride display. Holbrook et al. (2014a, 2014b) emphasized that display is essential in the distinction between pride and hubris. If pride is exaggerated, it is perceived as hubris. At this point, this research finding additionally emphasizes that pride will be evaluated positively if there is closeness with the person with whom pride is shared and negatively if there is no closeness. In addition, the character of the person with whom pride is shared was also referred to. It was stated that if the person is jealous and malicious, it would be evaluated negatively, whereas if the person is good, it would be positively assessed. In addition, some findings emphasize that pride should not be shared but experienced on its own. In parallel with the literature, other findings were that it would make others happy and motivate them.

In the findings on hubris, themes related to the antecedents of hubris, the definition of hubris, and hubris display were identified. However, a distinction between individual hubris and group-based hubris could not be reached in the antecedents of hubris. People's willingness to accept negative information about their group depends on their level of in-group identity (Doosje et al., 1998; Doosje et al., 2006). Leach et al. (2008) suggest that identity consists of two superordinate components: "self-investment," defined as the value and emotional meaning attached to in-group membership and the importance and salience of that membership, and "self-identification," defined as the perception of commonality and similarity within and between group members. In positive situations, high levels of investment in a group can be rewarding. However, investing more in the group has more negative emotional consequences in negative situations. Therefore, highly invested individuals are often motivated to reaffirm a positive group identity and tend to justify negative in-group actions to protect their group and avoid negative group-based emotions (Doosje et al., 1998; Leach et al., 2008). As a result, why there is no distinction between individual and group in the premises of hubris might be that these individuals may even evaluate the in-group's superiority or actions positively while rejecting negative group-based emotions.

When the antecedents of hubris were analyzed, the most frequently mentioned codes included seeing oneself as superior, making comparisons through humiliation and hierarchy,

contempt, seeking revenge, and feeling a sense of overachievement. Making comparisons involves evaluating oneself as better, positive, and superior compared to others. According to Tracy and Robins (2004), hubristic pride occurs when a person overestimates their own success or abilities and underestimates those of others. Seeking revenge is defined as gaining power in an environment where one was previously humiliated. According to Button (2011), if "hubris breeds the tyrant," hubris also breeds anger, resentment, and the desire for revenge in its victims. The hostility and violence provoked by hubris in its victim stems from the desire for revenge rather than feelings of superiority.

Another point in the results was that 9.28% of the respondents recalled experiencing someone else's hubris, while 6% believed they were not hubristic. The research generally indicates that most respondents rate themselves in the top 50% of society for various desirable skills and attributes (Babcock & Loewenstein, 1997). Individuals tend to have overly positive beliefs about themselves. They tend to attribute good events to internal causes, such as great skill, personal attractiveness, or high intelligence, while bad events are often attributed to external causes, such as uncontrollable circumstances or the mistakes of others. This attributional style is referred to as self-serving bias, which helps people enhance their self-image (Sedikides et al., 1998; Brown, 1986).

The definition of hubris, as with pride, was similar to its antecedents. Hubris was defined as "seeing oneself as superior, humiliation, self-centeredness, self-importance," consistent with literature. In the definition of hubris, as in pride, the coding of a set of negative feelings and characteristics emerges. This code was used as an inclusive concept for the negative emotions described. Hubris is described with negative emotions and negative personality traits such as "personality cancer, shame, power poisoning, anger, hatred." Tracy and Robins (2007a) suggest that hubris is positively related to shame proneness and may even be a defensive reaction to an underlying sense of shame. A meta-analysis by Dickens and Robins (2020) also showed that hubris is associated with negative personality traits. Hubristic expressions of pride show others that "standards have been achieved, superiority/domination" (Barrett, 1995, p. 42). This process involves anger, not in the sense of getting angry or resentful towards others, but as a behavior that consists of moving towards a "desired goal state." Barrett calls this "outward movement, the tendency to show/tell others." Frijda (1986, p. 88) similarly defines anger as a "combative" effort to "remove obstacles" and "gain or regain control."

In a study conducted by Nelson & Russel (2012), children between the ages of 4 and 12 perceived posture expressions that adults evaluated as prideful as anger. This remarkable finding suggests that anger is closely related to pride and may even be an intrinsic part of pride. Ribot (1897, pp. 241, 244) claimed that anger belongs to pride and described it as a "feeling of superiority," "persistent vitality," and "monomania of power." Ribot saw anger as a "primary emotion" and attributed pride to "the haughty attitude of the peacock and other birds in their mating behavior... and ostentatious displays". In children, Ribot described an "all-encompassing" and "inflating sense of self" that "inflates its importance," which in adults can lead to the ambition to break down or overcome obstacles on the way to "fame, power and wealth." This is entirely consistent with Plutchik's (1991, pp. 60, 78-84, 114) understanding of the primary function of anger as "destruction" and its primary stimulus event as an "obstacle." If Plutchik is correct in suggesting that anger is related to the problem of hierarchy and that pride evolved as an adaptive response to successful actions in social dominance hierarchies, then anger is an intrinsic part of pride (hubristic). Other codes related to the definition of hubris are ability, boasting, achievement, and lack of empathy, which also align with the literature.

The theme related to the hubris display emphasizes that hubris is evaluated negatively and that a hubristic person is someone to be excluded and avoided. It was also stated that such a person would be perceived as cold and unattractive and that they would disrupt interpersonal relationships. This finding is consistent with literature indicating that hubristic pride is an emotion that causes problems in social relationships and is often associated with negative social outcomes (Holbrook et al., 2014). The negative interpersonal aspects of hubris may be more apparent to the observer rather than the person experiencing this emotion. In many situations, pride is seen as undesirable (Eid & Diener, 2009; Stipek, 1998). Individuals who openly express pride in their achievements are often judged more negatively compared to those who are less expressive about their accomplishments, especially in collectivist cultures (Kaloerinos et al., 2014), especially when the area of achievement is important or desirable to the observer (Lockwood & Kunda, 1997). Feeling like you are the target of a social comparison that puts you at a disadvantage can make you feel more distant from the observer's perspective (Wills, 1981). This kind of response might stem from feelings of pride and superiority over others, which can be associated with exaggerated self-perceptions (Tracy & Robins, 2007b). This sense of pride (hubristic) is closely linked to narcissism, which involves consistently inflated self-perceptions (Foster & Campbell, 2007).

3.2.2. Discussion of Qualitative Research Findings

The research findings indicate that people tend to feel pride more intensely and frequently than hubris. When individuals experience hubris, they make more effort to decrease the intensity of this emotion. Pride was also perceived as a more positive emotion compared to hubris. Events that triggered pride were considered more significant than those associated with hubris. Numerous studies in literature have demonstrated that pride is linked with positive traits, while hubris is associated with negative characteristics. (Tracy & Robins, 2014; Holbrook et al., 2014a; Dickens & Robins, 2020).

The feelings of pride and hubris are different in terms of their source and attribution. People reported that their pride stemmed from themselves, willingly and under their control at the right time. They also mentioned that events they were proud of motivated them to achieve their goals. The satisfaction derived from pride motivates individuals to repeat behaviors that would evoke this feeling in the future (Tracy et al., 2010). Events that elicit pride make it easier for people to achieve their goals, while those associated with hubris are seen as obstacles to achieving them. When individuals felt hubristic, they attributed this feeling to others, which is consistent with the notion of seeking revenge. When individuals gain power in a situation where they were once humiliated, they may become hubristic towards others.

People tend to adapt more to events that make them feel proud, as pride is considered a more suitable emotion for self-image. It is ethically and morally acceptable and in accordance with social norms for individuals and others. When individuals experience pride, they often think, "Anyone would be proud." On the other hand, hubris is considered an emotion that leads to injustice and inequality and is not following social norms. Authentic pride is viewed in literature as more positive and appropriate, while hubris is considered a more negative and disruptive emotion (Dickens & Robins, 2020). Qualitative research findings similarly suggest that individuals exhibiting hubris should be excluded, distanced, and disrupt the social order. Events that trigger hubris are seen as difficult to endure, which aligns with the supercilious and humiliating characteristic of hubris. Hubris is also an emotion that people try to hide and suppress, and it is thought that others will also try to do the same.

Pride boosts the self-esteem of both individuals and those around them. On the contrary, hubris lowers it, as the literature indicates. Tracy and Robins (2007) clearly

distinguished between authentic and hubristic pride, highlighting that authentic pride positively correlates with self-esteem. In contrast, hubristic pride has a negative correlation with self-esteem.

This study shows that pride and hubris are perceived and experienced differently in qualitative and quantitative dimensions. Consistent with existing literature, the qualitative and quantitative findings align on the following points: pride is a positive emotion, while hubris is negative; pride is motivating and increases self-esteem, whereas hubris decreases self-esteem; and finally, hubris is disruptive in social interactions. These common points demonstrate how qualitative and quantitative findings complement each other from different perspectives. While qualitative findings offer detailed information about the definitions of emotions and how they are manifested, quantitative findings analyze their intensity, frequency, and effects on social norms and self-esteem through the appraisal dimensions.

In summary, pride is generally seen as a positive, motivating, and socially acceptable emotion, while hubris is viewed as a negative, maladaptive, and socially unacceptable emotion. These findings align with existing literature and help to explain the differences between pride and hubris in different cultural contexts and their roles in social interactions.

4. STUDY 3: THE DEVELOPMENT OF THE PRIDE AND HUBRIS SCALE AND EXPLORATORY FACTOR ANALYSIS

This study has aimed to develop a culture-sensitive and copyrighted scale in the Turkish context to measure pride and hubris. The scale is based on existing literature on pride and hubris and the findings of Study 1 and Study 2. Pride and hubris are two emotional experiences that are important in the fields of social psychology and behavioral sciences. While pride is generally associated with positive evaluations of one's own achievements or the achievements of others, hubris is more often associated with excessive self-aggrandizement and contempt for others (Tracy & Robins, 2004). These emotional experiences can manifest in different ways at individual and group levels. The term individual pride refers to the satisfaction a person feels over their personal achievements or qualities, while group-based pride refers to the satisfaction a person feels over the achievements or positive characteristics of the group they are a member of (Sullivan, 2014; Liu et al., 2014; Williams & DeSteno, 2008). On the other hand, individual hubris is an exaggerated perception and expression of one's achievements or characteristics. In contrast, group-based hubris can be defined as an exaggerated perception and expression of the achievements or characteristics of the group to which one belongs (Salmela & Sullivan, 2022).

Although there are studies in the literature supporting the four-dimensional structure of pride (Liu et al., 2014; Sullivan & Day, 2019), the lack of measurement tool that encompasses four separate dimensions, namely individual pride, individual hubris, group-based pride, and group-based hubris, makes it difficult to understand how these emotions manifest in different contexts. In order to address this deficiency, developing a scale that aims to understand both the self-perceptions of individuals and the emotional experiences they develop through the groups they belong to will fill an important theoretical gap and allow for a more in-depth examination of these emotions at the individual, group, and cultural levels.

This study aims to create a comprehensive scale that measures pride and hubris. It will include dimensions such as individual pride, group-based pride, individual hubris, and group-based hubris. Current scales in the literature typically address these dimensions separately and do not provide a thorough measurement of the concepts (Tracy & Robins,

2007a; Holbrook et al., 2014a; Liu et al., 2014). Therefore, developing a four-dimensional scale will allow for a more comprehensive and holistic assessment of pride and hubris at individual and group levels. However, an explanatory approach will be employed to explore the structure of the scale. Therefore, it is possible that a different structure may emerge.

4.1. Method

4.1.1. Participants

In this study, 500 participants were initially included. During data collection, three additional attention control items ("If you are reading this sentence, please select the option numbered ...") were added to the measurement tool. The Shapiro-Wilk test was used to check for the normal distribution of the data, and it was found that $p < .001$ for all variables, leading to the rejection of the normality hypothesis. Skewness and kurtosis values were then examined and found to deviate significantly from 0. The standard score method identified extreme values for each data point, and values outside the ± 3.29 range were considered outliers. Subsequently, the data of 13 participants under 18 and 99 participants who incorrectly answered at least two attention control items were removed, resulting in a final sample size of 398 participants. Among them, 77.6% ($n=309$) were female, and 22.4% ($n=89$) were male. The participants' ages ranged from 18 to 54, with a mean age of 26.86 ($SD=8.08$). Educational attainment varied, with 2.3% having a literate degree, 0.5% a primary school degree, 1.5% a secondary school degree, 36.4% a high school diploma, 8.5% a college degree, 37.7% a bachelor's degree, 9.5% a master's degree, and 3.5% a doctoral degree. On average, participants rated themselves as relatively religious, with a mean religious score of 6.87 ($SD=2.79$). Lastly, participants tended to center their political orientation, with an average rating of 4.89 ($SD=2.23$) on a scale ranging from 1 (left) to 10 (right). Demographic information about the participants is given in Tables 4.1. and 4.2.

Table 4.1. Demographic characteristics of the participants

	N	Min.	Max.	Mean	SD
Age	398	18	54	26.86	8.09
Income	398	3000	700000	63120.1	69033.4
Income satisfaction	398	1	10	5.51	2.44
Religiosity	398	1	10	6.87	2.79
Political orientation	398	1	10	4.89	2.24

Table 4.2. Demographic characteristics of the participants

		Female		Male		Full Sample	
		n	%	n	%	n	%
Number of participants		309	77.6	89	22.4	398	100
Education	Literate	9	2.9	-	-	9	2.3
	Primary school	2	.6	-	-	2	.5
	Secondary school	5	1.6	1	1.1	6	1.5
	High school	118	38.2	27	30.3	145	36.4
	Collage graduate	27	8.7	7	7.9	34	8.5
	Bachelor's degree	112	36.2	38	42.7	150	37.7
	Master's degree	25	8.1	13	14.6	38	9.5
	Doctoral degree	11	3.6	3	3.4	14	3.5
	Total	309	100	89	100	398	100
Father's Education	Illiterate	1	.3	1	1.1	2	.5
	Literate	10	3.2	2	2.2	12	3
	Primary school	66	21.4	27	30.3	93	23.4
	Secondary school	50	16.2	21	23.6	71	17.8
	High school	93	30.1	19	21.3	112	28.1
	Collage graduate	24	7.8	6	6.7	30	7.5
	Bachelor's degree	53	17.2	10	11.2	63	15.8
	Master's degree	7	2.3	2	2.2	9	2.3
	Doctoral degree	5	1.6	1	1.1	6	1.5
	Total	309	100	89	100	398	100
Mother's Education	Illiterate	23	7.4	6	6.7	29	7.3
	Literate	11	3.6	13	14.6	24	6
	Primary school	102	33	20	22.5	122	30.7
	Secondary school	52	16.8	19	21.3	71	17.8
	High school	68	22	19	21.3	87	21.9
	Collage graduate	15	4.9	2	2.2	17	4.3
	Bachelor's degree	32	10.4	9	10.1	41	10.3
	Master's degree	6	1.9	1	1.1	7	1.8
	Doctoral degree	-	-	-	-	-	-
	Total	309	100	89	100	398	100
Residential area	Village	9	2.9	1	1.1	10	2.5
	City	122	39.5	34	38.2	156	39.2
	Town	4	1.3	2	2.2	6	1.5
	Metropolis	130	42.1	39	43.8	169	42.5
	Country	44	14.2	13	14.6	57	14.3
	Total	309	100	89	100	398	100
Happiness	Very happy	7	2.3	1	1.1	8	2
	Happy	90	29.1	23	25.8	113	28.4
	Moderate	141	45.6	38	42.7	179	45
	Unhappy	58	18.8	16	18	74	18.6
	Very unhappy	13	4.2	11	12.4	24	6
	Total	309	100	89	100	398	100

4.1.2. Instruments

Generation of the Draft Scale

Based on the results of Studies 1 and 2 and existing research, a new tool was created to measure pride and hubris. The items were preferred according to four themes: individual pride, group-based pride, individual hubris, and group-based hubris. Scale items were developed from qualitative themes, considering the differences in pride and hubris identified in the quantitative part of Study 2. The scale items use the word "I" for the individual dimension and expressions for groups with which one has a relationship, such as "my group," "my family," and "my close friends" for the group dimension. All items are written in the present tense. For the individual pride dimension, items reflect individual success, appreciation, and self-esteem (e.g., "Receiving rewards for my efforts makes me proud," "Achieving success increases my self-esteem and confidence"). For the dimension focused on group-based pride, items reflect close relationships and social achievements (e.g., "When one of my family members succeeds, I feel proud as if I have succeeded myself"). For the individual hubris dimension, items reflect individual superiority (e.g., "When I am successful, I feel like I have won a victory over someone else"). Lastly, items reflecting close relationships and social superiority (e.g., "The group I belong to deserves recognition and respect more than others") were determined for group-based hubris. In this context, a pool of 66 items (19 items on individual pride, 19 on individual hubris, 14 on group-based pride, and 14 on group-based hubris) was evaluated. The items were reviewed and modified based on feedback from three experts. During the data collection, the measurement tool included three attention control items ("If you are reading this sentence, please select the option that says ..."). The scale items were structured on a 5-point Likert scale, with participants asked to rate each statement from strongly disagree (1) to strongly agree (5), with a neutral midpoint in the middle (neither agree nor disagree). This type of 5-point Likert scaling is recommended for newly developed scales (Hinkin, 1998; Likert, 1932). Before analysis, one reverse item was re-coded. The 66-item draft scale is provided in Appendix 16.

4.1.3. Procedure

The data was collected online via Google Forms. For this purpose, the research link was shared with participants via social media and various online communication platforms. Participation in the research was voluntary, and participants were informed in the form that

they could stop the study at any time. It was also explained that their responses would be used for scientific purposes. The study took approximately 25-30 minutes to complete. Participants first filled out a demographic information form, followed by a series of scales, including the newly developed 66-item pride and hubris scale, authentic and hubristic pride scale, pride display scale, status merit scale, shyness scale, and V-H/I-C scale. At the end of the study, all participants were thanked, and contact information was shared so they could ask questions, provide suggestions, or share comments. A total of 1423 participants took part in the study. The research data was randomly split into two parts. The data of the first 500 participants were used for exploratory factor analysis, while the data of the following 923 participants were used for confirmatory factor analysis and validity-reliability analyses. The recommended sample size for factor analyses is 200 (Barrett, 2007; Klein, 2016). Büyüköztürk (2012) suggests selecting a sample size at least five times larger than the scale items. However, due to online data collection and attention check items, the number of participants for EFA was determined to be the first 500 participants in case the sample size decreased. The data were analyzed using the IBM SPSS 25.0 program.

4.2. Results

4.2.1. Extraction of Factors

The data obtained from the scale was subjected to factor analysis after testing the necessary assumptions. Bartlett's sphericity test was used to verify if the correlations between the variables were suitable for factorization (Karasar, 2010; Tabachnick & Fidel, 2015) and were found to be statistically significant (Chi-Square = 24002.38, $p = .00$). This indicates that the correlation matrices were not random, and the measurement tool had a factorable structure. The Kaiser-Meyer-Olkin (KMO) sample adequacy test was conducted, and the result was .96, which is considered very good (Field, 2018). Items with a diagonal value below .5 in the anti-image correlation matrix should be removed from the analysis (Can, 2018). The diagonal of the anti-image correlation matrix between the scale items was checked, and no values below 0.5 were found. The maximum likelihood method is the best choice for factor analysis when the assumptions are met (Fields, 2018; Huck, 2012). The maximum likelihood factor extraction technique was used for better factor analysis. There are different methods to determine the number of factors to be extracted, such as Eigenvalues greater than 1, scree plots, and parallel analysis (Tabachnick & Fidell, 2013). This study performed the final factor extraction process by checking all three ways. In the initial

analysis, nine factors with Eigenvalue values greater than one were suggested without applying any rotation technique. This 9-factor structure explained 67.31% of the cumulative variance. However, the scree plot showed that the 9-factor structure was unsuitable (see Figure 4).

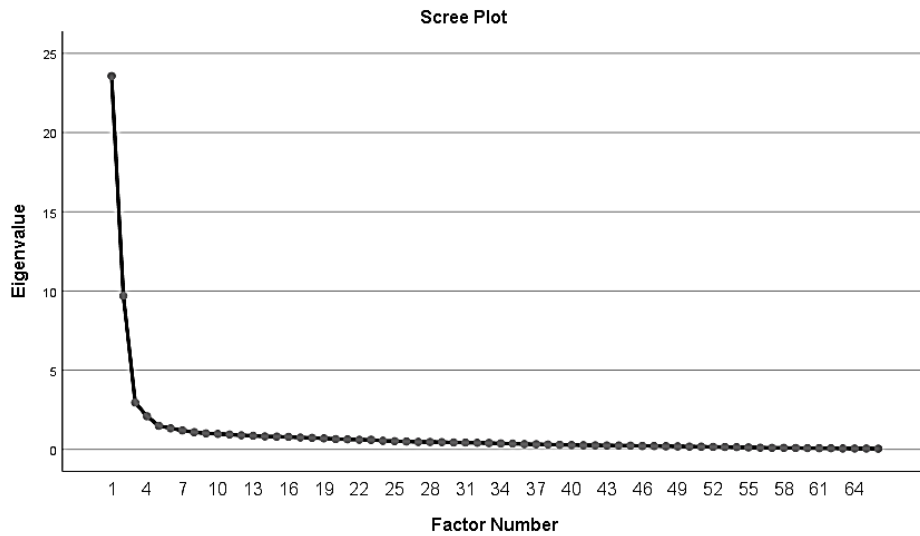


Figure 4. Determination of the number of factors using scree plot

Finally, the parallel analysis approach was used since more unbiased and quantitative decision-making thresholds are available (Horn, 1965). This approach compares the average eigenvalues in the actual dataset with the unbiased eigenvalue averages generated based on random probability. The factor number is determined based on the point where the factor eigenvalue averages in the actual dataset exceed the average eigenvalues based on unbiased data (Thompson, 2004). As seen in Table 4.3., exceedance was observed in the fourth factor, leading to determining the factor number as 4, which aligns with the researcher's plan.

Table 4.3. Parallel analysis results

Raw data Eigenvalues		Random Data Eigenvalues	
Factor	Total	Means	Percentile
1	23.57	1.91	1.98
2	9.69	1.83	1.89
3	2.96	1.78	1.83
4	2.09	1.77	1.77
5	1.49	1.68	1.72
6	1.33	1.64	1.67
7	1.20	1.60	1.64
8	1.09	1.57	1.61
9	1.01	1.53	1.57
10	.98	1.50	1.53

Factor rotation aims to maximize the loading of an item on one factor and minimize the loading of the same item on other factors (Field, 2018). This simplifies the definition and explanation of the factor structure (Huck, 2012). When factors are related, the oblique rotation technique is recommended (Tabachnick & Fidel, 2013). Therefore, the direct, oblique rotation technique was used, assuming a relationship between the factors, and a 4-factor structure was determined.

The factor analysis utilizing Maximum Likelihood and Direct oblimin rotation forced the number of factors to 4. The initial analysis, including all items, yielded an explained variance of 58.04%. Subsequently, items with factor loadings below .40 (specifically, items 2, 4, 7, 10, 20, 21, 24, 32, 51, 52) were excluded from the analysis. Upon re-analysis with 56 items, the explained variance increased to 62.64%.

The scale's overlapping item, inter-item, and item-total correlation coefficients were comprehensively assessed before finalizing. It was determined that there were no overlapping items in the factors. The inter-item correlation coefficients should not be too high ($>.90$) or too low ($<.20$) (Field, 2018; Karasar, 2010; Alpar, 2013). The item-total correlation coefficient should also be at least .20 (Çokluk et al., 2014). Consequently, following an item analysis based on item-total correlation, items with an item-total correlation coefficient below .20 (1, 3, 5, 15, 16) were removed from the scale. In addition, the inter-item total correlation matrix was examined to identify items with correlation coefficients above .90. Items with a correlation level above .90 are considered to measure the same thing, and one of these items should be removed from the scale (Field, 2018). After analysis by the researcher and an expert, six items (39, 44, 47, 50, 58, 65) were removed from the scale. Following the item analysis, 45 items remained in the final version of the scale, and the factor analysis was repeated.

The Kaiser-Meyer-Olkin (KMO) sampling adequacy test was determined as .96, and Bartlett's test of sphericity was statistically significant (Chi-Square = 16033.37, $p = .00$), with the variance explained increasing to 63.44%. Items 28 and 33 had factor loadings below .40, and item 22 was found to be overlapping, so these items were removed from the analysis, and the analysis was repeated. After the re-analysis with 42 items, the variance explained increased to 65.11% (KMO = .96; Chi-Square = 15290.47, $p = .00$). The factors loadings of the 4-dimensional scale items are given in Table 4.4. The draft scale with 42 items can be seen in Appendix 17.

Table 4.4. Rotated factor loading of the draft scale

	1	2	3	4
45.Başarılarımın alanındaki uzman kişiler tarafından takdir edilmesi beni gururlandırır.	.96			
46.Başarıya ulaşmak kendime olan saygımı ve güvenimi artırır.	.95			
42.İyi bir konumda olmakla övünmem hata yapmayacağım anlamına gelmez.	.89			
41.Başarılarım dolayısıyla insanların benimle iş birliği yapmak istemesi beni onurlandırır.	.86			
48.Başarılarımla gururlanmam onlardan yeni dersler almayacağım anlamına gelmez.	.85			
38.Emeklerimin karşılığını almak beni gururlandırır.	.83			
36.Başardıklarım dolayısıyla insanların benden fikir alması hoşuma gider.	.77			
49.İhtiyacı olan insanları desteklemek beni gururlandırır.	.74			
37.Birilerine faydalı olduğum ya da yardım ettiğim olayları hatırladığımda kendimle gurur duyarım.	.73			
34.İnsan başarılarıyla gurur duymalı ama diğerlerini aşağılamamalıdır.	.72			
43.Hiç beklemediğim anlarda elde ettiğim başarılar beni daha çok gururlandırır.	.71			
40.Takdir edilmek/övlmek beni daha çok başarmak için motive eder.	.68			
35.Kendimi gururlu hissedebileceğim ortamlarda bulunurum.	.55			
18.Her koşulda bana ayrıcalıklı davranılması gerektiğine inanırım.		.71		
11.Etrafımdaki çoğu kişi benden tavsiye almadan bir işi beceremez.		.62		
14.Fiziksel özelliklerim beni diğerlerinden üstün kılar.		.62		
8.Bazı insanlar isteseler de benim konumuma erişemezler.		.56		
12.İstemesem de girdiğim her ortamda dikkatleri üzerime çekerim.		.55		
17.Üstün yeteneklerim sayesinde üstesinden gelemeyeceğim iş yoktur.		.55		
9.Başarılı olduğumda kendimi bir başkasına karşı zafer kazanmış gibi hissederim.		.54		
13.kibrimi aşp istediğim ya da gerekli adımları atamam.		.49		
19.Kendime verdiğim değer başkalarını gölgede bırakır.		.49		
6.Bana sıradan bir insan gibi davranılması beni öfkelerendir.		.45		
62.Grubum hedeflerine ulaştığında derin bir tatmin duygusu hissederim.			-.95	
63.Grup üyelerimin başarıları çoğu zaman beni onurlandırır.			-.92	
66.Ait olduğum grubun başarılarından dolayı hürmet görmesi hoşuma gider.			-.88	
61.Desteklediğim takım başarılarıyla tanındığında gururlanırım.			-.87	
59.Başarılı bir grubun parçası olmaktan onur duyarım.			-.84	

56.Yakınlarımdan biri övüldüğünde kendime iltifat edilmişçesine mutlu olurum.	-0.84
60.Ülkemin değerlerinin övülmesi beni gururlandırır.	-0.80
64.Ülkemin zorlu koşullarda onurunu korumak için mücadele etmesi beni gururlandırır.	-0.79
53.Gururumun kaynağı yalnızca kendi başarılarımdan değil aynı zamanda grubumun başarılarından da gelir.	-0.75
57.Aile üyelerimden biri başarılı olduğunda kendim başarmışçasına gururlanırım.	-0.70
54.Grubumdaki insanlarla ilişkilerimin iyi olması benim için gurur kaynağıdır.	-0.69
55.Başarıdıklarım sayesinde ailemin yüzünü kara çıkartmadığım için mutlu hissederim.	-0.59
26.Ait olduğum grup tanınmayı ve saygıyı diğer gruplardan daha fazla hak ediyor.	-0.82
27.Ait olduğum grubun diğer gruplardan üstünlüğünü kanıtlaması için bir başarıya ihtiyacı yoktur.	-0.68
23.Diğer gruplarla karşılaştırıldığında ait olduğum grup daima daha fazla saygı hak eder.	-0.61
29.Üyesi olduğum grubun diğer grupları gölgede bırakacak kadar değerli olduğuna inanırım.	-0.60
31.Ait olduğum grupların hataları grubumun üstünlüğünü gölgelemez.	-0.58
30.Ait olduğum arkadaş grupları, her zaman en iyisidir.	-0.55
25.Ait olduğum kimliğin doğuştan getirdiği bir üstünlük vardır.	-0.55
Eigenvalue	17.26 6.18 2.25 1.65
% Variance	41.10 14.71 5.37 3.93
Total Variance	65.11

4.2.2. Factor Naming

In the scale development phase, it was planned to develop a four-dimensional scale that aligns with both the literature and Study 2 was planned. The analysis findings confirmed this four-factor structure. Factor 1, consisting of 13 items, was named individual pride. Factor 2, consisting of 10 items, was named individual hubris. Factor 3, consisting of 12 items, was named group-based pride, and Factor 4, consisting of 7 items, was named group-based hubris.

4.2.3. Reliability Estimates

Internal consistency coefficients were examined for each factor of the determined 4-factor scale. The Cronbach alpha value of the 13-item first factor was .97; the reliability coefficient of the 10-item second factor was .84; the reliability coefficient of the 12-item third factor was .97; and the reliability coefficient of the 7-item fourth factor was .89.

Table 4.5. Cronbach alpha test results

	α	Number of items
Individual pride	.97	13
Individual hubris	.84	10
Group-based pride	.97	12
Group-based hubris	.87	7

4.2.4. Inter-factor Correlations

In analyzing the correlation between the factors, it was observed that the individual pride factor had a significant positive relationship with individual hubris ($p < .01$), group-based pride ($p < .01$), and group-based hubris ($p < .01$). Individual hubris also had a significant positive relationship with group-based pride ($p < .05$) and group-based hubris ($p < .01$). Additionally, a significant positive relationship was identified between group-based pride and group-based hubris ($p < .01$). The detailed results can be found in Table 4.6.

Table 4.6. Inter-factor correlations

	1.	2.	3.	4.
1. Individual pride	1			
2. Individual hubris	.187**	1		
3. Group-based pride	.791**	.123*	1	
4. Group-based hubris	.227**	.565**	.255**	1

Note: ** $p < .01$; * $p < .05$

4.3. Discussion

When developing the scale, the items were derived from the literature as well as the findings from Studies 1 and 2. In qualitative research, the group-based dimension was only identified in relation to pride. As a result, literature was consulted to formulate items for the group-based hubris dimension. Chakrabarti (1992) suggested that collective pride can be divided into authentic and hubristic dimensions. Liu et al. (2014), who created the only existing scale focused on the collective aspect of pride, also overlooked the hubris dimension, which they considered a limitation. Additionally, there have been studies addressing both group-based pride and group-based hubris. Consequently, a 4-factor structure was established for the developed scale, and the scale items were prepared accordingly. According to the exploratory factor analysis results, the first factor represented

individual pride, the second factor represented individual hubris, the third reflected group-based pride, and the fourth indicated group-based hubris. The factor loadings ranged from .45 to .96.

Research has shown that pride and hubris should be addressed at individual and group levels. Individual pride refers to the satisfaction individuals feel about their own achievements or qualities, while group-based pride reflects the satisfaction individuals feel about the achievements or positive characteristics of the group they belong to. Similarly, individual hubris is an exaggerated perception and expression of one's own achievements or characteristics, while group-based hubris is an exaggerated perception and expression of the achievements or characteristics of the group one belongs to (Salmela & Sullivan, 2022). This finding aligns with previous literature (Sullivan, 2014; Liu et al., 2014; Williams & DeSteno, 2008).

Individuals' pride for their own successes shapes the individual pride factor. The factor loading of two items removed from the scale remained below .40. The inter-item correlation coefficients in the individual pride factor were high. However, items 39, 44, 47, and 50 were removed from the scale because the inter-item correlation coefficient was above .90. It was thought that item 38 (Receiving rewards for my efforts makes me proud) and item 39 (I am proud that I can be self-sufficient.) were understood similarly by the participants. However, item 38 was written in the context of effort, whereas item 39 was written in the context of self-sufficiency. Considering the emphasis on effort in pride, it was decided to retain item 39. Similarly, the participants viewed items 47 ("Being proud of my successes does not mean that I will not accept my mistakes ") and 48 ("Being proud of my achievements does not mean I will not learn new lessons from them. "). However, while item 47 is related to the ability to accept mistakes (modesty), item 48 emphasizes the motivation to eliminate deficiencies. Considering the motivational aspect of pride, item 47 was removed.

The highest number of items removed from the scale is due to the individual hubris factor. Items 2, 4, 7, and 10 were removed from the scale because their factor loadings were below .40. Items 1, 3, 5, 15, and 16 were removed from the scale because their item-total correlation coefficients were below .20. This indicates that these items do not contribute to the scale. It suggests that these items may not be suitable for measuring the concept we want to measure, or they may not be fully understood. For example, the expression "even though

I don't want to" in item 1 (I often feel hubristic even though I don't want to) may be challenging to understand because it includes a complex emotional state. Similarly, item 7 (Since we live in a world of mediocrities, some people inevitably stand out) consists of a social evaluation and does not directly reflect the expression of individual hubris. Since the item includes a negative evaluation of others, it may lead to a socially undesirable response. Participants may give dishonest answers due to social expectations and social desirability.

In the group-based pride dimension, it was noted that participants perceived items 58 (The success of the group I belong to is often a source of pride for me) and 59 (I am honored to be part of a successful group) similarly. Due to the focus on success and honor in item 59, it was decided to retain it. Similarly, items 62 (I feel a deep sense of satisfaction when my group achieves its goals) and 65 (I feel proud when my group achieves its goals) were perceived. Because of the emphasis on intrinsic satisfaction in item 62, item 65 was removed. Since intrinsic satisfaction is related to identification with the group, it was deemed essential for group-based pride, and thus item 62 was kept.

Lastly, item 21, which was written to assess the group-based hubris dimension ("Other identities will inevitably be humiliated in the face of the nobility of the identity I belong to."), exhibited individual hubris. The expression of identity was used to emphasize the group. However, according to social identity theory (Tajfel & Turner, 1979), identities are internalized and viewed as a part of the self. Therefore, it is possible that the participants evaluated this item individually.

This study developed a four-dimensional scale: individual pride, group-based pride, individual hubris, and group-based hubris. This scale enables the measurement of feelings of pride and hubris at individual and group levels. The research results demonstrate that the four dimensions of pride and hubris can be independently evaluated and that these emotional experiences can manifest differently in various social contexts.

4.3.1. Reliability Findings of the Scale

Upon examining the developed scale's factor structure and internal consistency coefficients, it was determined that the four-dimensional structure was reliable, and the scale exhibited high internal consistency. The high Cronbach alpha values of the individual pride ($\alpha = .97$) and group-based pride ($\alpha = .97$) subscales indicated that these dimensions could be reliably measured. Similarly, the reliability coefficients of the individual hubris ($\alpha = .84$) and

group-based hubris ($\alpha = .87$) subscales were also found to be at a good level. These results demonstrate that the developed scale is a reliable measurement tool.

4.3.2. Relations Between Factors

In examining the correlations between the factors, it was found that the individual pride factor was significantly positively related to individual hubris, group-based pride, and group-based hubris. This suggests that individual pride is connected to other emotional experiences and that these relationships may vary depending on social contexts.

Additionally, significant positive relationships were found between individual hubris and group-based pride as well as group-based hubris. This indicates that the feeling of hubris is experienced similarly at both individual and group levels and that these experiences mutually influence each other. This study has made significant progress in measuring feelings of pride and hubris using a four-dimensional scale. The developed scale allows for a more thorough assessment of these emotional experiences. The research results indicate that feelings of pride and hubris differ at individual and group levels and may vary based on social contexts. These findings are crucial for understanding the impact of pride and hubris on psychological and social processes. In the next stage, this structure was re-evaluated through confirmatory factor analysis, and its relationships with various psychological variables were examined in the context of relevant literature.

5. STUDY 4: VALIDITY-RELIABILITY OF THE PRIDE AND HUBRIS SCALE AND EXAMINATION IN THE CONTEXT OF OTHER VARIABLES

This study aims to confirm the 4-factor structure obtained from the exploratory factor analysis of the Pride and Hubris Scale developed in study 3. Accordingly, the confirmatory factor analysis was conducted to test the validity of the measurement tool's factor structure, and different models were compared for this purpose. The most suitable model was chosen based on the results of the comparison. In the context of the determined factor structure, the discriminant validity of the measurement tool was tested with the variables authentic pride, hubristic pride, pride display and status merit, the scales of which were adapted in Study 1. Accordingly, the hypotheses were determined as follows:

H1: Individual pride, individual hubris, group-based pride and group-based hubris will show a positive relationship with authentic pride and hubristic pride. However, the relationship between individual and group-based pride and authentic pride and the relationship between individual and group-based hubris and hubristic pride are expected to be higher.

H2: Individual pride, individual hubris, group-based pride and group-based hubris will show a positive relationship with pride display. However, the relationship between individual and group-based hubris and pride display is expected to be higher.

H3: Individual and group-based pride will show a positive relationship with status merit, while individual and group-based hubris will show a negative relationship.

Additionally, the relationships between individual pride, individual hubris, group-based pride, and group-based hubris, as well as cultural values and shame and their sub-dimensions, were examined for predictive validity. However, no studies in the literature address the relationship between shyness and pride. Therefore, some research questions were formulated along with the hypotheses. In this context, the following hypotheses and research questions will be examined:

H4: Individual pride will be positively associated with horizontal dimensions, whereas individual hubris will be positively associated with vertical dimensions.

H5: Group-based pride will be positively correlated with horizontal individualism and collectivism, whereas group-based hubris will be positively related to vertical individualism and collectivism.

Q1: Is there a significant relationship between individual pride and shyness and its sub-dimensions (spotlight effect, being appreciated, being criticized, self-apprehension, interaction with high status, and interaction with the opposite sex)? In addition, do these relationships exhibit certain patterns? For example, is individual pride negatively associated with self-appreciation but positively associated with interaction with high status?

Q2: Is there a significant relationship between individual hubris and shyness and its sub-dimensions (spotlight effect, being appreciated, being criticized, self-appreciation, interaction with high status, and interaction with the opposite sex)?

Q3: Is there a significant relationship between group-based pride and shyness and its sub-dimensions (spotlight effect, being appreciated, being criticized, self-appreciation, interaction with high status, and interaction with the opposite sex)?

Q4: Is there a significant relationship between group-based hubris and shyness and its sub-dimensions (spotlight effect, being appreciated, being criticized, self-appreciation, interaction with high status, and interaction with the opposite sex)?

5.1. Method

5.1.1. Participants

This study included 923 participants. The Shapiro-Wilk test was initially performed to assess whether the data were normally distributed, and found $p < .001$ for all variables, leading to reject the normality hypothesis. Then, skewness and kurtosis values were examined, and it was observed that the values were not close to 0. Outliers in the data set were identified using the standard score method, accepting values outside the range of ± 3.29 in the data converted into z-scores as outliers (Tabachnick & Fidell, 2013). In this regard, the data of 13 participants under 18 and 177 participants who marked at least two attention control items incorrectly and were determined as outliers were cleaned. Finally, Mahalanobis distance values were checked, and 202 data with p values below .001 were identified and excluded from the analysis. The final sample of the study consisted of 531 participants. 76.5% ($n=406$) of the participants were female and 23.5% ($n=125$) were male. The age range

of the participants was 18-63 years ($M=25.57$; $SD=7.38$). 2.8% ($n=15$) of the participants were literate, 40.7% ($n=206$) were primary school graduates, .4% ($n=2$) were primary school graduates, .8% ($n=4$) were secondary school graduates, 36.9% were high school graduates, 13.6% ($n=72$) college graduate, 36% ($n=191$) bachelor's degree, 7.3% ($n=39$) master's degree and 2.3% ($n=12$) doctoral degree. The participants identified themselves as moderately religious, with an average religiosity score of 6.83 ($SD=2.72$). Additionally, on a political orientation scale ranging from 1 (left) to 10 (right), the participants tended to be centrist ($M=4.71$; $SD=2.24$). Demographic information about the participants can be found in Table 5.1. and 5.2.

Table 5.1. Demographic characteristics of the participants

	N	Min.	Max.	Mean	Std. Deviation
Age	531	18	63	25,57	7.382
Income	531	2000	900000	52537.24	55952.76
Income satisfaction	531	1	10	5.60	2.223
Religiosity	531	1	10	6.83	2.719
Political orientation	531	1	10	4.71	2.241

Table 5.2. Demographic characteristics of the participants

		Female		Male		Full Sample	
		n	%	n	%	n	%
Number of participants		406	76.5	125	23.5	531	100
Education	Literate	14	3.4	1	.8	15	2.8
	Primary school	1	.2	1	.8	2	.4
	Secondary school	4	1			4	.8
	High school	156	38.4	40	32	196	36.9
	Collage graduate	52	12.8	20	16	72	13.6
	Bachelor's degree	151	37.2	40	32	191	36
	Master's degree	23	5.7	16	12.8	39	7.3
	Doctoral degree	5	1.2	7	5.6	12	2.3
	Total	406	100	125	100	531	100
Father's Education	Illiterate	4	1	2	1.6	6	1.1
	Literate	7	1.7	9	7.2	16	3
	Primary school	103	25.4	40	32	143	26.9
	Secondary school	84	20.7	14	11.2	98	18.5

	High school	111	27.3	34	27.2	145	27.3
	Collage graduate	26	6.4	3	2.4	29	5.5
	Bachelor's degree	62	15.3	19	15.2	81	15.3
	Master's degree	5	1.2	1	.8	6	1.1
	Doctoral degree	4	1	3	2.4	7	1.3
	Total	406	100	125	100	531	100
Mother's Education	Illiterate	20	4.9	11	8.8	31	5.8
	Literate	18	4.4	10	8	28	5.3
	Primary school	135	33.3	43	34.4	178	33.5
	Secondary school	87	21.4	19	15.2	106	20
	High school	95	23.4	28	22.4	123	23.2
	Collage graduate	13	3.2	2	1.6	15	2.8
	Bachelor's degree	34	8.4	10	8	44	8.3
	Master's degree	4	1	1	.8	5	.9
	Doctoral degree	-	-	1	.8	1	.2
	Total	406	100	125	100	531	100
Residential area	Village	16	3.9	8	6.4	24	4.5
	City	143	35.2	47	37.6	190	35.8
	Town	5	1.2	3	2.4	8	1.5
	Metropolis	194	47.8	47	37.6	241	45.4
	Country	47	11.6	20	16	67	12.6
	Others	1	.2	-	-	1	.2
	Total	406	100	125	100	531	100
Happiness	Very happy	8	2	10	8	18	3.4
	Happy	101	24.9	40	32	141	26.6
	Moderate	227	55.9	51	40.8	278	52.4
	Unhappy	46	11.3	16	12.8	62	11.7
	Very unhappy	24	5.9	8	6.4	32	6
	Total	406	100	125	100	531	100

5.1.2. Materials

In this study, the newly developed four-dimensional, 42-item Pride and Hubris Scale was used together with the following measures: a demographic information form, authentic and hubristic pride scale, pride display scale, status merit scale, V-H/I-C scale, and shyness scale. Since the descriptions of the AHPS, PDS, SMS, and V-H/I-C scales were included in Study

1, they are not thoroughly explained in this section. The reliability coefficient of each scale for this study is provided.

Pride and Hubris Scale

This newly developed scale consists of 42 items across four dimensions: individual pride (13 items), individual hubris (10 items), group-based pride (12 items), and group-based hubris (7 items). It is structured as a 5-point Likert scale, with response options ranging from "Strongly disagree" (1) to "Strongly agree" (5) (See Appendix 17).

Authentic and Hubristic Pride Scale

The AHPS is a 14-item scale developed to assess authentic pride (7 items) and hubristic pride (7 items) (Tracy & Robins, 2007a). In this study, the scale demonstrated Cronbach's alpha value of .87 for the authentic pride dimension and .85 for the hubristic pride dimension.

Pride Display Scale

This scale, developed by Holbrook et al. (2014), posits that pride can be characterized as excessive or moderate due to its external manifestations rather than being confined to a binary structure. It is a 7-point Likert-type scale (1 = never, 7 = always) comprising three items. In this study, Cronbach's alpha value of the 3-item scale was .81.

Status Merit Scale

The scale developed by Holbrook et al. (2014) to assess prestige- and dominance-oriented status is a 7-point Likert-type scale (1 = strongly disagree, 7 = strongly agree) comprising seven items. In this study, Cronbach's alpha value of the 7-item scale was .72.

V-H/I-C Scale

Singelis et al. (1995) developed this scale to assess the cultural dimensions of individualism and collectivism, incorporating both vertical (emphasizing hierarchy) and horizontal (emphasizing equality) dimensions. The scale comprises four subdimensions—Horizontal Individualism, Vertical Individualism, Horizontal Collectivism, and Vertical Collectivism—with each dimension represented by eight items, culminating in a total of 32 items. Participants respond to the items using a 5-point Likert scale ranging from 1 (Strongly disagree) to 5 (Strongly agree). The version of the scale employed in this study is based on the translation by Çukur et al. (2004), further revised according to the adaptation by Wasti and Erdil and organized within the framework of the TUBITAK project "Development of the Turkish Culture Scale (TCS) and Investigation of Intracountry Cultural Differences,"

conducted by Çukur (2019). In this study, Cronbach's alpha coefficients of the scale were .64 for Horizontal Individualism, .76 for Horizontal Collectivism, .73 for Vertical Individualism, and .67 for Vertical Collectivism.

Shyness Scale

The Shyness Scale, developed by Temel (2023), comprises 30 items and is formatted as a 5-point Likert scale ranging from "never" (1) to "all the time" (5) (see Appendix 15). The scale includes six dimensions: spotlight effect (7 items), being appreciated (5 items), being criticized (7 items), self-apprehension (4 items), interaction with high status (4 items), and interaction with the opposite sex (3 items). A total score can also be calculated.

- The spotlight effect dimension assesses shyness arising from the fear of being the center of attention.
- Self-apprehension measures the effort to regulate mental processes due to heightened anxiety.
- Being criticized evaluates the fear of receiving criticism from others.
- Being appreciated captures shyness stemming from being praised.
- Interaction with high status and interaction with the opposite sex address shyness in specific social contexts.

The internal consistency coefficient of the sub-dimensions ranges from .83 to .92, with a total internal consistency coefficient of .95. Higher scores on the scale indicate higher levels of shyness. In this study, Cronbach's alpha values were .84 for spotlight effect, .81 for being appreciated, .85 for being criticized, .71 for self-apprehension, .92 for interaction with high status, and .81 for interaction with the opposite sex. The total reliability coefficient of the scale is .96.

5.1.3. Statistical Analyses

All analyses in this study were conducted using IBM SPSS Statistics 25.0 and AMOS 23.0. Before conducting the Confirmatory Factor Analysis (CFA), normality, missing values, and extreme values tests were performed using the SPSS program. The CFA test was conducted using the AMOS program to evaluate whether the data set fits the scale's factor structure. After confirming the factor structure through the CFA process, the reliability was assessed using Cronbach's alpha internal consistency test in SPSS. Additionally, correlation

analyses were performed to examine the relationships between the developed scale and other psychological variables.

In CFA tests, absolute fit indices (absolute fit indices), the ratio of chi-square (χ^2) to degrees of freedom (df) (χ^2/df), comparative fit index (CFI), normed fit index (NFI), Tucker-Lewis index (TLI), standardized root mean square residual (SRMR) and the root-mean-square error of approximation (RMSEA) indices were used. Since a detailed explanation of the fit indices is given in Study 1, they are not provided again in this section. Additionally, a maximum of three adjustments were made when testing the models.

5.2. Results

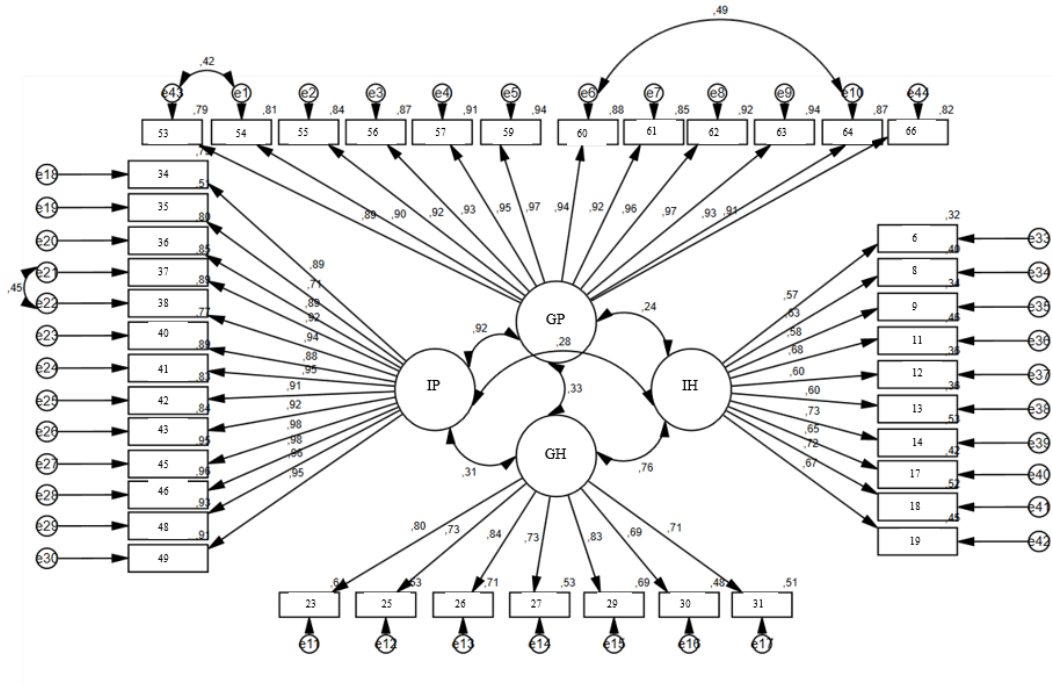
5.2.1. Confirmatory Factor Analyses

In this stage, the 4-factor structure obtained from the exploratory factor analysis of the Pride and Hubris Scale was tested for structural validity. In addition, alternative models (one factor, two factors, three factors (1-factor pride-2-factor hubris & 2-factor pride-1 factor hubris)) were also created to compare the proposed model (4 factors).

Four-Factor Model CFA

A four-factor confirmatory factor analysis was conducted to test the four-factor structure of the developed pride and hubris scale in the exploratory factor analysis. According to the results, the model fit values were acceptable, $\chi^2 = 2776.63$, $\chi^2/\text{df} = 3.41$, $p < .001$; CFI = .93, NFI = .91, TLI = .93, SRMR = .064 and RMSEA = .07. However, modification indices were examined to improve these model fit indices. Accordingly, covariance links between item 60 and item 64 were added to improve model fit ($e6 \& e10$, $r = .49$), and the model fit was re-examined. It was observed that the fit index values improved slightly, $\chi^2 = 2642.58$, $\chi^2/\text{df} = 3.25$, $p = .00$, CFI = .94, NFI = .91, TLI = .94, SRMR = .064 and RMSEA = .06. To further improve the model fit indices, modification indices were evaluated, covariance links between items 53 and 54 were added ($e1 \& e43$, $r = .42$), and the model fit was re-examined. It was observed that the fit index values improved slightly, $\chi^2 = 2548.39$, $\chi^2/\text{df} = 3.24$, $p = .00$, CFI = .94, NFI = .92, TLI = .94, SRMR = .06 and RMSEA = .06. Lastly, covariance links between items 37 and 38 were added ($e21 \& e22$, $r = .45$), and the model fit was re-examined. It was observed that the fit index values improved slightly, $\chi^2 = 2442.28$, $\text{df} = 810$, $\chi^2/\text{df} = 3.01$, $p = .00$, CFI = .95, NFI = .92, TLI = .94, SRMR = .06 and RMSEA = .06. The analysis has been concluded, as the corrections made significantly improved the model. The CFI value showed a good fit, and the other indices also showed an acceptable fit. These model

fit values confirmed the four-factor structure of the pride and hubris scale. Since the fit index of the scale was acceptable from the first stage and there was no factor loading below .50, no item was removed from the scale. The regression coefficients and standard errors from the confirmatory factor analysis performed for the 4-factor structure are presented in Table 5.3. In addition, Figure 5 shows the standardized path coefficients for the 4-factor structure.



Note: IP: Individual pride, GP: Group-based pride, IH: Individual hubris, GH: Group-based hubris

Figure 5. Standardized estimates in the modified four factor CFA for pride and hubris

Table 5.3. Unstandardized regression, standardized regression, and standard errors for the four-factor CFA model (n = 531)

Factors			β_1	β_0	S.E.
Individual pride	→	34	1	.89	
Individual pride	→	35	.79	.71	.04
Individual pride	→	36	.93	.89	.03
Individual pride	→	37	.95	.92	.03
Individual pride	→	38	.99	.94	.03
Individual pride	→	40	.95	.88	.03
Individual pride	→	41	.99	.94	.03
Individual pride	→	42	.96	.91	.03
Individual pride	→	43	.97	.92	.03
Individual pride	→	45	1.03	.98	.02

Individual pride	→	46	1.02	.98	.02
Individual pride	→	48	.99	.96	.02
Individual pride	→	49	.97	.95	.03
Group-based pride	→	53	1	.89	
Group-based pride	→	54	.98	.90	.02
Group-based pride	→	55	1.04	.92	.03
Group-based pride	→	56	1.03	.93	.03
Group-based pride	→	57	1.08	.95	.03
Group-based pride	→	59	1.07	.97	.03
Group-based pride	→	60	1.05	.94	.03
Group-based pride	→	61	1.04	.92	.03
Group-based pride	→	62	1.07	.96	.03
Group-based pride	→	63	1.05	.97	.03
Group-based pride	→	64	1.04	.93	.03
Group-based pride	→	66	.99	.91	.03
Group-based hubris	→	23	1	.80	
Group-based hubris	→	25	.97	.73	.05
Group-based hubris	→	26	1.03	.84	.05
Group-based hubris	→	27	.85	.72	.05
Group-based hubris	→	29	1.03	.83	.05
Group-based hubris	→	30	.96	.69	.06
Group-based hubris	→	31	.83	.71	.05
Individual hubris	→	6	1	.57	
Individual hubris	→	8	.95	.63	.08
Individual hubris	→	9	1.03	.58	.10
Individual hubris	→	11	.96	.68	.08
Individual hubris	→	12	1.07	.60	.10
Individual hubris	→	13	.88	.60	.08
Individual hubris	→	14	.96	.73	.08
Individual hubris	→	17	.87	.65	.07
Individual hubris	→	18	.84	.72	.07
Individual hubris	→	19	1.01	.67	.09

Note: *** $p < .001$

Alternative Models

a- One-Factor Model CFA

A one-factor confirmatory factor analysis was conducted to test the factor structure of the pride and hubris scale. When the model fit was examined, it was seen that the χ^2/df value was not suitable for model fit, $\chi^2=8939.43$, $df=819$, $\chi^2/df=10.91$, $p < .001$; CFI = .73,

NFI=.71, TLI=.71, SRMR=.15 and RMSEA =.14. Additionally, the analysis of the item loadings revealed that 15 items had values below 0.30. These model fit values showed that the pride and hubris scale could not be grouped under a single factor. Figure 6 shows the standardized path coefficients for the single-factor structure.

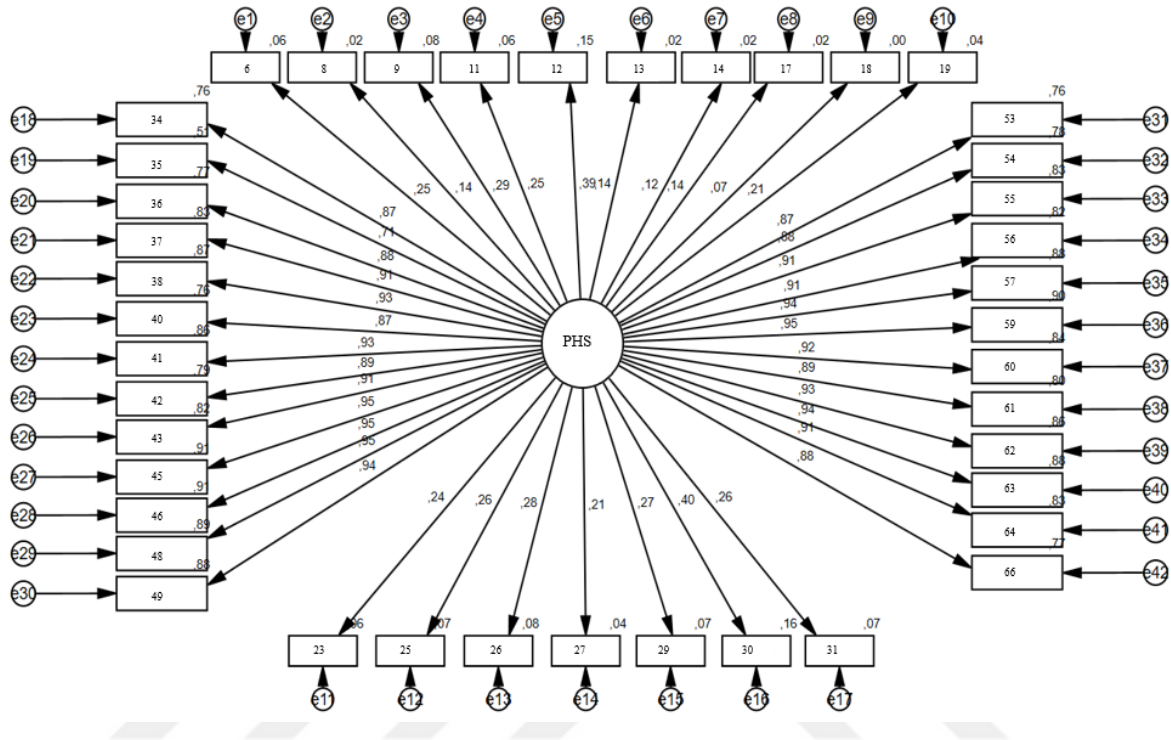


Figure 6. Standardized estimates in the modified one factor CFA for pride and hubris scale (PHS)

b- Two-Factor Model CFA

To test the dual structure of the scale, two-factor (pride and hubris) confirmatory factor analysis was conducted: one factor included individual and group-based pride items, and the other included individual and group-based hubris items. When the model fit was examined, it was seen that the χ^2/df value was not suitable for model fit, $\chi^2=5711.17$, $\chi^2/df=6.98$, $p < .001$; CFI=.84, NFI=.81, TLI=.84, SRMR=.07 and RMSEA=.11. Modification indices were evaluated to correct these model fit problems. Accordingly, covariance links between items 45 and 46 were added (e27&e28, $r=.72$), and the model fit was re-examined. It was observed that the χ^2/df value improved slightly, $\chi^2=5376.53$, $\chi^2/df=6.58$, $p = .00$, CFI=.85, NFI=.83, TLI=.84, SRMR=.07 and RMSEA=.10. Since the model fit did not show an acceptable fit, the covariance links between items 37 and 38 in the modification index (e21 & e22, $r=.59$) were added and the model fit was re-examined. It was observed that the χ^2/df

value improved slightly in the model, $\chi^2 = 5150.16$, $\chi^2 / df = 6.31$, $p = .00$, CFI = .85, NFI = .83, TLI = .85, SRMR = .07 and RMSEA = .10. Lastly, the covariance links between items 60 and 64 (e6 & e10, $r = .58$) were added and the model fit was re-examined. It was observed that all values in the model improved slightly, $\chi^2 = 4948.01$, $df = 815$, $\chi^2 / df = 6.07$, $p = .00$, CFI = .86, NFI = .84, TLI = .85, SRMR = .07 and RMSEA = .10. The model fit values indicate that the two-factor structure of the pride and hubris scale could not be confirmed. Figure 7 illustrates the standardized path coefficients for the 2-factor structure.

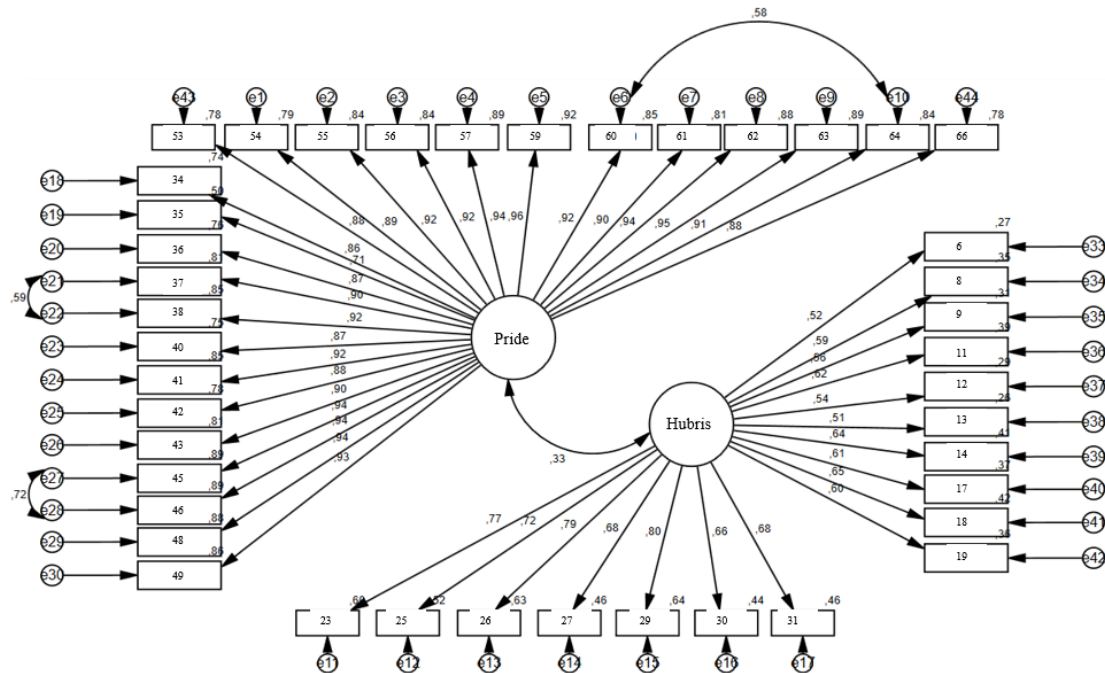


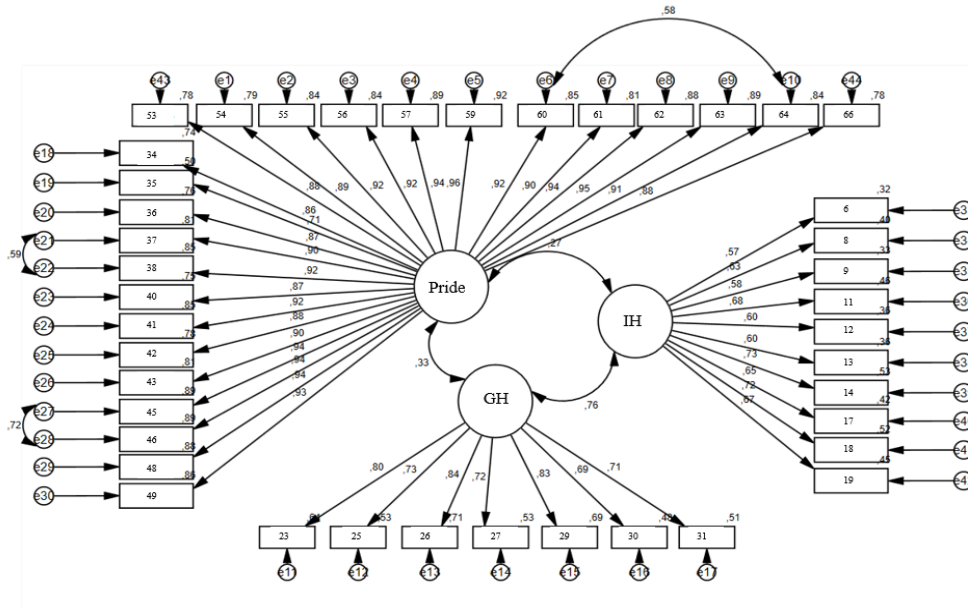
Figure 7. Standardized estimates in the modified two factor CFA for pride and hubris

c- Three-Factor CFA

Two separate confirmatory factor analyses were performed to assess the three-factor structure of the pride and hubris scale that was developed. The initial analysis involved a three-factor confirmatory factor analysis with one factor comprising individual and group-based pride items and two factors comprising individual and group-based hubris items. In the second model, individual and group-based hubris were combined as one factor, while individual and group-based pride were kept separate.

One-Factor Pride and Two-Factors Hubris Model

According to the results, it was seen that the χ^2/df value was not suitable for model fit, $\chi^2=5287.89$, $\chi^2/df=6.48$, $p < .001$; CFI =.85, NFI=.83, TLI=.84, SRMR=.07 and RMSEA =.10. Modification indices were evaluated to correct these model fit problems. In line with the suggestions given by the model, covariance links between items 45 and 46 were added ($e_{27}\&e_{28}$, $r=.72$), and the model fit was re-examined. It was observed that the χ^2/df value improved slightly, $\chi^2 = 4952.97$, $\chi^2/df = 6.08$, $p = .00$, CFI = .86, NFI = .84, TLI = .85, SRMR = .07 and RMSEA = .10. Since the model fit values were not at an acceptable level, the model was re-analyzed in line with the suggestions given by the model. In this direction, covariance links between items 37 and 38 were added ($e_{21}\&e_{22}$, $r=.59$) and the model fit was re-examined. It was observed that the model fit values improved slightly, $\chi^2=4726.42$, $\chi^2/df= 5.80$, $p = .00$, CFI = .87, NFI=.85, TLI=.86, SRMR=.07 and RMSEA =.10. Lastly, the covariance links between items 60 and 64 were added ($e_6\&e_{10}$, $r=.58$), and the model fit was re-examined. It was observed that the model fit values improved slightly but not to an acceptable level, $\chi^2 = 4524.42$, $df=813$, $\chi^2/df = 5.56$, $p = .00$, CFI = .88, NFI = .85, TLI = .87, SRMR = .07 and RMSEA = .09. The model fit values indicate that the one-factor pride and two-factor hubris structure of the pride and hubris scale could not be confirmed. Figure 8 illustrates the standardized path coefficients for the three-factor structure.

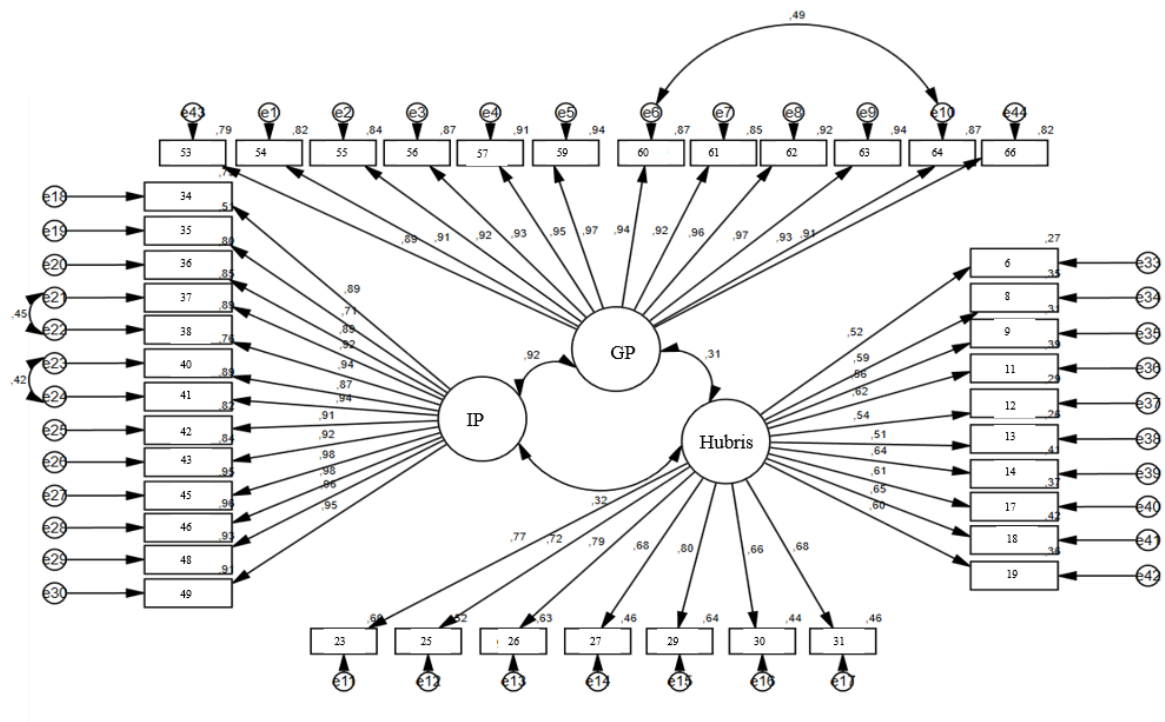


Note: IH: Individual Hubris, GH: Group-based Hubris

Figure 8. Standardized estimates in the modified three factor CFA for one factor pride and two factor hubris

One-Factor Hubris and Two-Factors Pride Model

According to the results, the model fit was acceptable, $\chi^2=3209.22$, $\chi^2/df=3.93$, $p < .001$; CFI =.92, NFI=.90, TLI=.92, SRMR=.07 and RMSEA =.07. Modification indices were evaluated to improve these model fit indices. In line with the suggestions given by the model, the covariance links between items 60 and 64 were added (e6&e10, $r=.49$) and the model fit was re-examined. It was observed that the fit index values improved slightly, $\chi^2 = 3.77$, $\chi^2/df = 3.77$, $p = .00$, CFI = .92, NFI = .90, TLI = .92, SRMR = .07 and RMSEA = .07. In line with the suggestions given by the model, the covariance links between items 37 and 38 were added (e21&e22, $r=.45$) and the model fit was re-examined. It was observed that the fit index values improved slightly, $\chi^2 = 2969.06$, $\chi^2/df = 3.65$, $p = .00$, CFI = .93, NFI = .90, TLI = .92, SRMR = .07 and RMSEA = .07. Lastly, the covariance links between items 40 and 41 were added (e23&e24, $r=.42$) and the model fit was re-examined. It was observed that the fit index values improved slightly, $\chi^2=2874.01$, $df=813$, $\chi^2/df= 3.53$, $p = .00$, CFI = .93, NFI=.91, TLI=.93, SRMR=.07 and RMSEA =.07. The model demonstrated some improvement following the corrections; however, further analysis was not undertaken as the level of improvement did not meet the threshold for significance. The model fit values confirmed the two-factor pride and one-factor hubris structure of the pride and hubris scale. Table 5.7. displays the unstandardized regression coefficients and standard errors from the confirmatory factor analysis for the 3-factor structure. Additionally, Figure 9 presents the standardized path coefficients for the 3-factor structure.



Note: IP: Individual Pride, GP: Group-based Pride

Figure 9. Standardized estimates in the modified three factor CFA for two factor pride and one factor hubris

Table 5.4. Unstandardized regression, standardized regression, and standard errors for the three factor CFA model (n = 531)

Factors			β_1	β_0	S.E.
Hubris	→	23	1.45	.77	.12
Hubris	→	25	1.44	.72	.12
Hubris	→	26	1.45	.79	.12
Hubris	→	27	1.2	.68	.11
Hubris	→	29	1.49	.8	.12
Hubris	→	30	1.37	.66	.12
Hubris	→	31	1.18	.68	.10
Hubris	→	19	1	.6	.09
Hubris	→	18	.83	.65	.08
Hubris	→	17	.89	.61	.08
Hubris	→	14	.92	.64	.08
Hubris	→	13	.83	.51	.09
Hubris	→	12	1.04	.53	.11
Hubris	→	11	.97	.62	.09
Hubris	→	9	1.09	.56	.11
Hubris	→	8	.97	.59	.09

Hubris	→	6	1	.52	
Individual pride	→	34	1	.89	
Individual pride	→	35	.78	.71	.04
Individual pride	→	36	.93	.89	.03
Individual pride	→	37	.95	.92	.03
Individual pride	→	38	1	.94	.03
Individual pride	→	40	.94	<u>.87</u>	.03
Individual pride	→	41	.99	.94	.03
Individual pride	→	42	.96	.91	.03
Individual pride	→	43	.97	.91	.03
Individual pride	→	45	.03	.98	.02
Individual pride	→	46	.02	.98	.02
Individual pride	→	48	.99	.96	.02
Individual pride	→	49	.97	.95	.02
Group-based pride	→	53	1	.89	
Group-based pride	→	54	.98	.90	.03
Group-based pride	→	55	1.03	.92	.03
Group-based pride	→	56	1.02	.93	.03
Group-based pride	→	57	1.07	.95	.03
Group-based pride	→	59	1.07	.97	.03
Group-based pride	→	60	1.04	.93	.03
Group-based pride	→	61	1.03	.92	.03
Group-based pride	→	62	1.06	.96	.03
Group-based pride	→	63	1.05	.97	.03
Group-based pride	→	64	1.04	.93	.03
Group-based pride	→	66	.99	.91	.03

Note: *** $p < .001$

Comparison of Models

Five different models were tested to confirm the factor structure of the 42-item Pride and Hubris Scale. The proposed four-factor model aligned with the exploratory factor analysis, while the three-factor model, which included individual pride, group-based pride, and hubris dimensions, showed acceptable fit indices. The significant three-factor model was consistent with the qualitative findings of Study 2, making it challenging to decide. The final decision on model selection considered theoretical validity, model fit, practical use, and cultural fit.

Besides, the Akaike Information Criterion (AIC) was examined for five different model comparisons with alternative models. The AIC, introduced by Akaike in 1973, is a

widely used method for comparing the adequacy of multiple models (Wagenmakers & Farrell, 2004). The model with the lowest AIC value is preferred. In this analysis, the AIC values for the various models were as follows: AIC = 2628.28 for the 4-factor structure, AIC = 9107.43 for the 1-factor structure, AIC = 5124.01 for the 2-factor structure (pride and hubris), AIC = 4704.42 for the 3-factor structure (1-factor pride and 2-factors hubris), and AIC = 3054.00 for the 3-factor structure (2 factors pride and 1-factor hubris). As a result, the 4-factor structure—which includes individual pride, individual hubris, group-based pride, and group-based hubris—provides the best fit due to its lowest AIC value (2628.28). To determine whether the AIC difference is significant, the relative performance of the two models is typically assessed. However, AIC itself does not have a p-value or classical significance test. Instead, evaluation is based on the delta Δ AIC (the AIC difference) and model weights. In this case, the delta Δ AIC is 425.72, which is greater than 10. Although the 2-factor pride and 1-factor hubris model is the closest to the 4-factor model in terms of AIC value, the difference between them is significant. Therefore, the 4-factor model is clearly the best choice. The four-factor model may allow for more theoretical distinctions and specific analyses. Furthermore, some sources suggest that the differences between individual and group-based hubris are theoretically important (Stipek, 1998; Sullivan, 2014; Liu et al., 2014; Liu et al., 2021). For these reasons, the four-factor model was chosen. The fit indices of all models are provided in Table 5.8.

Table 5.5. Comparison of goodness of fit index

	χ^2	df	χ^2 /df	CFI	NFI	TLI	SRMR	RMSEA
One-factor model	8939.43	819	10.91	.73	.71	.71	.15	.137
Two-factor model	4948.01	815	6.071	.86	.84	.85	.07	.10
Three-factor model (Pride-Individual hubris- Group-based hubris)	4524.42	813	5.565	.88	.85	.87	.07	.09
Three-factor model (Individual pride- Group-based pride-Hubris)	2874.01	813	3.535	.93	.91	.93	.07	.07
Four-factor model	2442.28	810	3.015	.95	.92	.94	.06	.06

Henceforth, all analyses will be conducted based on the 4-factor model. The 42-item scale will be renumbered according to the initial version presented to the participants, and all subsequent analyses will adhere to this sequence. The finalized versions of the scale in Turkish (see Appendix 18) and English (see Appendix 19) are provided in the appendices.

5.2.2. Reliability Results

The internal consistency coefficients for each factor of the 4-factor scale were analyzed. The Cronbach's alpha value of the first factor, which consists of 13 items, was .98. The second factor's reliability coefficient, consisting of 10 items, was .87. The reliability coefficient of the third factor, consisting of 12 items, was .98, and the reliability coefficient of the fourth factor, consisting of 7 items, was .98. The item-total correlations of the scale are presented in Table 5.10.

Table 5.6. Cronbach alpha test results

	α	Number of items
Individual pride	.98	13
Individual hubris	.87	10
Group-based pride	.98	12
Group-based hubris	.90	7

Table 5.7. The item-total correlations of the pride and hubris scale

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
6	134.65	1054.52	.38	.97
8	135.00	1063.29	.31	.97
9	134.64	1050.96	.43	.97
11	134.81	1058.73	.41	.97
12	134.31	1045.80	.50	.97
13	135.00	1065.41	.28	.97
14	135.09	1065.63	.32	.97
17	135.10	1065.23	.32	.97
18	135.29	1069.86	.27	.97
19	134.98	1059.19	.37	.97
23	134.85	1051.36	.44	.97
25	134.76	1049.26	.44	.97
26	134.82	1049.93	.47	.97
27	134.91	1056.89	.38	.97
29	134.83	1049.32	.47	.97
30	134.39	1040.06	.54	.97
31	134.86	1054.61	.43	.97
34	132.73	1016.70	.81	.97
35	133.45	1023.52	.75	.97
36	132.95	1019.02	.84	.97
37	132.86	1017.47	.87	.97
38	132.74	1015.94	.87	.97

40	132.98	1017.68	.83	.97
41	132.85	1016.01	.87	.97
42	132.91	1019.26	.82	.97
43	132.87	1016.95	.86	.97
45	132.68	1015.61	.88	.97
46	132.68	1015.85	.88	.97
48	132.76	1018.18	.86	.97
49	132.76	1018.86	.86	.97
53	133.06	1021.41	.80	.97
54	133.02	1022.86	.81	.97
55	132.85	1016.41	.86	.97
56	132.95	1020.28	.83	.97
57	132.76	1016.17	.86	.97
59	132.82	1017.01	.88	.97
60	132.80	1016.92	.86	.97
61	132.93	1017.74	.85	.97
62	132.89	1017.19	.87	.97
63	132.87	1019.24	.86	.97
64	132.83	1017.66	.85	.97
66	132.94	1021.33	.82	.97

5.2.3. Inter-factor Correlations

Upon examining the correlation between the factors, it was observed that individual pride had a significant positive relationship with individual hubris ($r=.32$, $p<.01$), group-based pride ($r=.90$, $p<.01$), and group-based hubris ($r=.34$, $p<.01$). Additionally, individual hubris demonstrated a significant positive relationship with group-based pride ($r=.26$, $p<.01$) and group-based hubris ($r=.68$, $p<.01$). Finally, a significant positive relationship was found between group-based pride and group-based hubris ($r=.33$, $p<.01$). The results are presented in Table 5.11.

Table 5.8. Inter-factor correlations

	1.	2.	3.	4.
1. Individual pride	1			
2. Individual hubris	.32**	1		
3. Group-based pride	.90**	.26*	1	
4. Group-based hubris	.34**	.68**	.33**	1

Note: ** $p<.01$; * $p<.05$

5.2.4. Convergent Validity

To test the convergent validity of the pride and hubris scale, the relationship between individual pride, individual hubris, group-based pride and group-based hubris, and authentic pride, hubristic pride, pride display, and status merit was examined. According to the results, individual pride was positively correlated with authentic pride ($r=.22$, $p<.01$), pride display ($r=.18$, $p<.01$) and status merit ($r=.15$, $p<.01$), while no significant relationship was found with hubristic pride ($r=-.08$, $p>.05$). These results partially supported Hypothesis 1 (H1).

Individual hubris was positively correlated with authentic pride ($r=.23$, $p<.01$), hubristic pride ($r=.39$, $p<.01$), pride display ($r=.27$, $p<.01$) and status merit ($r=.17$, $p<.01$). Group-based pride was positively correlated with authentic pride ($r=.22$, $p<.01$), pride display ($r=.17$, $p<.01$) and status merit ($r=.20$, $p<.01$), whereas no significant relationship was found with hubristic pride ($r=-.07$, $p>.05$). Finally, group-based hubris was positively correlated with authentic pride ($r=.21$, $p<.01$), hubristic pride ($r=.26$, $p<.01$), pride display ($r=.26$, $p<.01$) and status merit ($r=.22$, $p<.01$). These results supported Hypothesis 2 (H2) and Hypothesis 3 (H3). Results are given in Table 5.12.

Table 5.9. Correlation results between variables

	M	SD	1.	2.	3.	4.	5.	6.	7.	8.
1. Individual pride	3.74	1.01	1							
2. Individual hubris	2.04	.66	.32**	1						
3. Group-based pride	4.03	1.11	.90**	.26**	1					
4. Group-based hubris	2.15	.88	.34**	.68**	.33**	1				
5. Authentic pride	3.37	.71	.22**	.23**	.22**	.21**	1			
6. Hubristic pride	1.86	.69	-.08	.39**	-.07	.26**	.30**	1		
7. Pride display	3.30	1.54	.18**	.27**	.17**	.26**	.24**	.37**	1	
8. Status merit	5.29	.94	.15**	.17**	.20**	.22**	.55**	.01	.22**	1

Note: ** $p<.01$; * $p<.05$

5.2.5. Pride and Shyness

The relationship between the dimensions of pride and hubris and shyness and its dimensions was tested. Individual pride showed positive correlations with shyness ($r=.09$, $p<.05$), spotlight effect ($r=.10$, $p<.05$), being criticized ($r=.11$, $p<.05$), and interaction with high status ($r=.14$, $p<.01$), but not with being appreciated, self-apprehension, and interaction with the opposite sex ($p>.05$). Individual hubris did not show significant correlations with shyness or any other dimensions ($p>.05$). Group-based pride was positively correlated with

the spotlight effect ($r=.09$, $p<.05$), being criticized ($r=.09$, $p<.05$), and interaction with high status ($r=.13$, $p<.01$), but not with shyness, being appreciated, self-apprehension, and interaction with the opposite sex ($p>.05$). Group-based hubris was not related to shyness or any of the other dimensions ($p>.05$). The results are presented in Table 5.13.



Table 5.10. Correlation results between individual pride, group-based pride, individual hubris, group-based hubris and shyness

	M	SD	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
1. Individual pride	3.74	1.01	1										
2. Individual hubris	2.04	.66	.32**	1									
3. Group-based pride	4.03	1.11	.90**	.26**	1								
4. Group-based hubris	2.15	.88	.34**	.68**	.33**	1							
5. Shyness	2.50	.83	.09*	-.03	.07	-.01	1						
6. Spotlight effect	2.60	.83	.10*	-.05	.09*	-.04	.93**	1					
7. Being appreciated	2.46	.91	.08	-.04	.06	-.01	.94**	.87**	1				
8. Being criticized	2.30	.46	.11*	-.04	.09*	-.01	.93**	.87**	.86**	1			
9. Self-apprehension	2.38	.90	.04	.02	.04	.03	.87**	.74**	.79**	.78**	1		
10. Interaction with high status	2.62	1.09	.14**	-.01	.13**	.01	.81**	.68**	.74**	.68**	.63**	1	
11. Interaction with the opposite sex	2.39	1.06	.03	.01	.01	.05	.82**	.70**	.70**	.76**	.72**	.61**	1

Note: ** $p < .01$; * $p < .05$

5.2.6. Pride and Demographic Variables

The relationship between the dimensions of pride and hubris and demographic variables was tested. Individual pride showed a negative correlation with age ($r = -.13$, $p < .01$) and religiosity ($r = -.10$, $p < .05$) but not with political orientation ($p > .05$). Individual hubris was negatively correlated with age ($r = -.11$, $p < .01$), but not with religiosity and political orientation ($p > .05$). Group-based pride was negatively correlated with age ($r = -.12$, $p < .01$), but not with religiosity and political orientation ($p > .05$). Lastly, group-based hubris was negatively correlated with age ($r = -.11$, $p < .01$) and positively correlated with religiosity ($r = .18$, $p < .01$). No significant relationship was found with political orientation ($p > .05$).

Table 5.11. Correlation results between individual pride, group-based pride, individual hubris, group-based hubris and demographics

	M	SD	1.	2.	3.	4.	5.	6.	7.
1. Individual pride	3.74	1.02	1						
2. Individual hubris	2.04	.66	.32**	1					
3. Group-based pride	4.04	1.11	.90**	.26**	1				
4. Group-based hubris	2.16	.88	.34**	.68**	.33**	1			
5. Age	25.57	7.38	-.13**	-.11**	-.12**	-.11**	1		
6. Religiosity	6.83	2.72	-.10*	.06	-.03	.18**	-.05	1	
7. Political Orientation	4.71	2.24	-.08	.02	-.03	.06	.17**	.47**	1

Note: ** $p < .01$; * $p < .05$

5.2.7. Pride, Hubris and Cultural Dimensions

A correlation analysis was performed to assess the link between pride and hubris scale and cultural dimensions. The results indicated that individual pride had a significant positive correlation with horizontal individualism ($r = .11$, $p < .05$) and horizontal collectivism ($r = .16$, $p < .01$), but no significant correlation with vertical individualism and vertical collectivism ($p > .05$). Individual hubris was positively correlated with horizontal individualism ($r = .23$, $p < .01$), vertical individualism ($r = .36$, $p < .01$), and vertical collectivism ($r = .13$, $p < .01$), but not with horizontal collectivism ($p > .05$). Group-based pride showed a positive correlation with horizontal individualism ($r = .11$, $p < .05$) and horizontal collectivism ($r = .21$, $p < .01$), but not with vertical individualism and vertical collectivism ($p > .05$). Lastly, group-based hubris

exhibited a positive correlation with horizontal individualism ($r=.20$, $p<.01$), vertical individualism ($r=.31$, $p<.01$), and vertical collectivism ($r=.17$, $p<.01$), but not with horizontal collectivism ($p>.05$). The results indicated that, similar to the findings of Study 1, individual pride and group pride displayed a horizontal-vertical distinction. In examining the relationship between the developed scale and cultural dimensions, it is observed that individual pride is positively associated with horizontal individualism and horizontal collectivism, while individual hubris is positively associated with horizontal and vertical individualism and vertical collectivism, supporting hypothesis 4 (H4). Findings regarding the results of the analysis are given in Table 5.15.

Table 5.12. Correlation results between individual pride, group-based pride, individual hubris, group-based hubris and cultural dimensions

	M	SD	1.	2.	3.	4.	5.	6.	7.	8.
1. Individual pride	3.74	1.01	1							
2. Individual hubris	2.04	.66	.32**	1						
3. Group-based pride	4.03	1.11	.90**	.26**	1					
4. Group-based hubris	2.15	.88	.34**	.68**	.33**	1				
5. Horizontal individualism	3.71	.56	.11*	.23**	.11*	.20**	1			
6. Horizontal collectivism	3.85	.60	.16**	-.01	.21**	.08	.40**	1		
7. Vertical individualism	3.02	.67	.02	.36**	.02	.31**	.39**	.18**	1	
8. Vertical collectivism	3.48	.60	.03	.13**	.07	.17**	.29**	.51**	.38**	1

Note: ** $p<.01$; * $p<.05$

5.2.8. Multiple Regression analysis

A series of multiple regression analyses were conducted to determine whether individual pride, individual hubris, group-based pride, and group-based hubris are affected by demographic variables, cultural dimensions, and shyness. First, the analysis tested the influence of demographic variables, including age, political orientation, and religiosity, on individual and group pride and hubris. Gender was excluded from the analysis due to its non-normal distribution. Second, the analysis examined the predictive effect of horizontal and vertical individualism and horizontal and vertical collectivism dimensions. Thirdly, regression analysis was conducted with shyness and its sub-dimensions. Finally, four

hierarchical regression analyses were performed, including demographic variables, Hofstede's cultural dimensions, and shyness. Additional statistical analyses addressed multicollinearity due to the correlation between variables. The multicollinearity condition was examined using tolerance and variance inflation factor (VIF) values. In regression analysis, the tolerance value is expected to be greater than .10, and the variance increase factor (VIF) is expected to be less than 10 (Field, 2018). In all data sets, VIF values are less than 10, and tolerance values are greater than .10. Additionally, Durbin-Watson values were examined for autocorrelation. All values were between 1 and 3 (Field, 2018), indicating no autocorrelation among the residuals.

Results of the Demographic Variables as Predictors

The results of the multiple regression analysis, which tested whether individual pride could be predicted significantly by demographic variables, showed that the model was a significant predictor ($F_{(3,527)} = 5.17, p < .01$). According to the model, demographic variables explain 3% of the variance of individual pride. In the model, age ($p < .01$) predicted individual pride in a negative and significant way, while religiosity ($p > .05$) and political orientation ($p > .05$) did not make a significant contribution to the model. These results show that age has a significant effect on individual pride, but religiosity and political orientation do not have a significant effect on this variable.

The results of the multiple regression analysis testing whether individual hubris can be predicted significantly by demographic variables showed that the model was significant ($F_{(3, 527)} = 2.74, p < .05$). According to the model, demographic variables explain 1% of the variance of individual hubris. While age ($p < .01$) predicted individual hubris in a negative and significant way, religiosity ($p > .05$) and political orientation ($p > .05$) did not contribute significantly to the model. These results show that age has a significant effect on individual hubris, but religiosity and political orientation do not have a significant effect on this variable.

The results of the multiple regression analysis testing whether group-based pride could be significantly predicted by demographic variables showed that the model was significant ($F_{(3, 527)} = 2.91, p > .05$). Similar to individual pride and hubris, only age ($p < .01$) made a significant contribution to the model. Religiosity ($p > .05$) and political orientation ($p > .05$) had no significant effect on the model.

Finally, the results of the multiple regression analysis testing whether group-based hubris could be significantly predicted by demographic variables showed that the model was significant ($F_{(3, 527)} = 8.09, p < .001$). According to the model, demographic variables explain 4% of the variance of group-based hubris. Age ($p < .05$) and religiosity ($p < .001$) are significant predictors of group-based hubris. However, political orientation did not contribute significantly to the model ($p > .05$). These results indicate that age and religiosity have a significant effect on group-based hubris, but political orientation does not have a significant effect on this variable.

Table 5.13. Predicting Individual Pride, Individual Hubris, Group-based Pride, and Group-based Hubris from Demographic Variables

	Individual Pride			Individual Hubris			Group-based Pride			Group-based Hubris		
	B	SE	β	B	SE	β	B	SE	β	B	SE	β
Age	-.02	.01	-.14**	-.01	.00	-.11*	-.02	.01	-.12**	-.01	.00	-.10*
Religiosity	-.04	.02	-.09	.01	.01	.04	-.02	.02	-.04	.06	.02	.18***
Political orientation	-.01	.02	-.02	.00	.01	.01	.00	.02	.01	.00	.02	.00
R ²		.03**			.01*			.02*			.04***	

Note: B: Unstandardized Regression Coefficient; SE: Standard Error; β : Standardized Regression Coefficient; R²: Explained Variance; *** $p < .001$, ** $p < .01$, * $p < .05$

Results of the Cultural Dimensions as Predictors

The results of a multiple regression analysis testing whether individual pride can be predicted by horizontal individualism, vertical individualism, horizontal collectivism, and vertical collectivism variables showed that the model was significant ($F_{(4, 526)} = 4.40, p < .01$). According to the model, cultural dimensions explain 3% of the variance of individual pride. The analysis revealed that only horizontal collectivism ($p < .01$) predicted individual pride positively. However, horizontal individualism, vertical individualism, and vertical collectivism did not contribute significantly to the model ($p > .05$). These results indicate that cultural dimensions affect individual pride only in the context of horizontal collectivism, but they do not have a significant effect on this variable in the context of horizontal individualism and vertical dimensions.

The results of the multiple regression analysis testing whether individual hubris could be significantly predicted by horizontal individualism, vertical individualism, horizontal

collectivism, and vertical collectivism variables showed that the model was significant ($F_{(4, 526)} = 24.61, p < .001$). According to the model, cultural dimensions explain 16% of the individual hubris variance. Vertical individualism ($p < .001$), horizontal individualism ($p < .01$), and horizontal collectivism ($p < .01$) are significant predictors of individual hubris. However, vertical collectivism did not significantly contribute to the model ($p > .05$). While horizontal individualism and vertical individualism positively affected individual hubris, horizontal collectivism negatively affected it. These results suggest that cultural dimensions positively affect individual hubris in the context of individualism.

The results of the multiple regression analysis testing, whether group-based pride could be significantly predicted by horizontal individualism, vertical individualism, horizontal collectivism, and vertical collectivism variables, showed that the model was significant ($F_{(4, 526)} = 6.65, p < .001$). According to the model, cultural dimensions explain 5% of the group-based pride variance. Only horizontal collectivism ($p < .001$) positively contributed significantly to the model, as seen in Table 5.17. Horizontal individualism ($p > .05$), vertical individualism ($p > .05$), and vertical collectivism ($p > .05$) did not contribute significantly to the model.

Finally, the results of the multiple regression analysis, which tested whether group-based hubris could be significantly predicted by horizontal individualism, vertical individualism, horizontal collectivism, and vertical collectivism variables, showed that the model was significant ($F_{(4, 526)} = 15.42, p < .001$), indicating that cultural dimensions explain 10% of the group-based hubris variance. Vertical individualism ($p < .001$) predicted group-based hubris positively, while horizontal individualism ($p = .05$) partially predicted group hubris. However, horizontal collectivism and vertical collectivism did not contribute significantly to the model ($p > .05$). These results suggest that cultural dimensions have an effect on group-based hubris in the context of individualism-collectivism dimensions, but they do not have a significant impact on this variable in the context of horizontal-vertical dimensions.

Table 5.14. Predicting individual pride, individual hubris, group-based pride, and group-based hubris from cultural dimensions

	Individual Pride			Individual Hubris			Group-based Pride			Group-based Hubris		
	B	SE	β	B	SE	β	B	SE	β	B	SE	β
Horizontal Individualism	.12	.09	.06	.19	.05	.16**	.07	.10	.04	.15	.08	.09
Horizontal Collectivism	.28	.09	.17**	-.17	.05	-.15**	.41	.10	.23***	-.05	.07	-.04
Vertical Individualism	-.01	.07	.00	.31	.04	.31***	-.02	.08	-.01	.33	.06	.25***
Vertical Collectivism	-.12	.09	-.07	.04	.05	.04	-.09	.10	-.04	.09	.07	.06
R ²	.03**			.16***			.05***			.10***		

Note: B: Unstandardized Regression Coefficient; SE: Standard Error; β : Standardized Regression Coefficient; R²: Explained Variance; *** $p < .001$, ** $p < .01$, * $p < .05$

Results of the Shyness as Predictor

Two regression analyses were conducted to test whether shyness and its sub-dimensions could significantly predict individual pride. The predictive effect of general shyness tendency was examined in the first analysis, and in the second analysis, each sub-dimension's effect was examined separately. The results of the regression analysis in which shyness was predictive showed that the model was significant ($F_{(4, 501)} = 4.36$, $p < .05$). According to the model, shyness explains 1% of the variance of individual pride. The regression analysis in which spotlight effect, being appreciated, being criticized, self-apprehension, interaction with high status, and interaction with the opposite sex were predictors also showed that the model was significant ($F_{(5, 524)} = 3.36$, $p < .01$). According to the model, shyness dimensions explained 4% of the variance of individual pride. Table 5.18 shows that only the shyness felt due to interaction with high status ($p < .01$) was a positive significant predictor of individual pride. Spotlight effect, being appreciated, being criticized, self-apprehension and interaction with the opposite sex did not contribute significantly to the model ($p > .05$).

The results of the regression analysis, where shyness was considered a predictor of individual hubris, indicated that the model was not significant ($F_{(1, 529)} = .41$, $p > .05$). Similarly, the regression analysis using spotlight effect, being appreciated, being criticized, self-apprehension, interaction with high status, and interaction with the opposite sex as

predictors also showed that the model was not significant ($F_{(6, 524)} = 1.14, p > .05$). In summary, shyness and its dimensions did not have a predictive effect on individual hubris.

The results of the regression analysis indicated that shyness was not a significant predictor of group-based pride ($F_{(1, 529)} = 2.97, p > .05$). However, when spotlight effect, being appreciated, being criticized, self-apprehension, interaction with high status, and interaction with the opposite sex were considered as predictors, the model was found to be significant ($F_{(6, 524)} = 3.02, p > .05$). Specifically, interaction with high status ($p < .01$) had a positive predictive effect on group-based pride, while interaction with the opposite sex ($p < .05$) had a negative predictive effect. The Spotlight effect, being appreciated, being criticized, and self-apprehension did not significantly predict group-based pride. ($p > .05$).

The results of the regression analysis indicated that shyness was not a significant predictor of group-based hubris ($F_{(1, 529)} = .001, p > .05$). Additionally, another regression analysis including predictors such as the spotlight effect, feeling appreciated, feeling criticized, self-apprehension, interaction with high-status individuals, and interaction with the opposite sex also showed that the model was not a significant ($F_{(6, 524)} = 1.47, p > .05$). In summary, shyness and its related dimensions did not have a predictive effect on group-based hubris.

Table 5.15. Predicting individual pride, individual hubris, group-based pride, and group-based hubris from shyness

	Individual Pride			Individual Hubris			Group-based Pride			Group-based Hubris		
	B	SE	β	B	SE	β	B	SE	β	B	SE	β
Shyness	.11	.05	.09*	-.02	.03	-.03	.10	.06	.07	.00	.05	.00
R ²		.01*			.001			.01			.00	
Spotlight effect	.10	.12	.08	.09	.08	-.11	.11	.14	.08	-.22	.11	-.21
Being appreciated	-.17	.12	-.16	-.03	.08	-.04	-.19	.13	-.16	.05	.10	.05
Being criticized	.44	.23	.20	-.11	.15	-.08	.35	.25	.14	-.04	.20	-.02
Self-apprehension	-.09	.09	-.08	.10	.06	.13	-.04	.10	-.04	.08	.08	.08
Interaction with high status	.17	.06	.19**	.02	.04	.04	.20	.07	.20**	.00	.05	.00
Interaction with opposite sex	-.12	.07	-.12	.03	.04	.05	-.15	.07	-.14	.10	.06	.12
R ²		.04**			.01			.03**			.02	

Note: B: Unstandardized Regression Coefficient; SE: Standard Error; β : Standardized Regression Coefficient; R²: Explained Variance; *** $p < .001$, ** $p < .01$, * $p < .05$

5.3. Discussion

The confirmatory factor analysis results indicated that the scale comprised four factors. However, we explored alternative approaches to find the best model, including one-factor, two-factor, and a three-factor model with different combinations of pride and hubris. The closest finding to the 4-factor model was the 2-factor pride-1-factor hubris model. In the qualitative analysis of study 2, we identified individual and group-based dimensions of pride, but no group-based dimension of hubris was found. Group-based emotions are the feelings that individuals experience due to their membership in a group to which they feel they belong (Smith et al., 2007). According to social identity theory, the identity that individuals form through group belonging helps to develop positive self-esteem (Tajfel & Turner, 1979). The self-esteem hypothesis suggests that having a positive social identity enhances one's self-worth. Individuals gauge the value of their group or social status through social comparison and determine whether their social identity is positive or negative. However, individuals strive to maintain a positive social identity. Therefore, it is not surprising that a negative emotion like hubris is not associated with group membership, as individuals may prefer to view others (out-group) negatively rather than attributing superiority to their own group as group-based hubris. Furthermore, compared to individualistic cultures, members of collectivistic cultures are more open to experiencing positive and otherizing emotions (Kitayama et al., 2000).

The scale's 4-factor structure, which aligns with existing literature, includes individual pride, group-based pride, individual hubris, and group-based hubris dimensions. In the confirmatory factor analysis, none of the items were removed from the scale, resulting in a final version comprising 42 items (13 for individual pride, 10 for individual hubris, 7 for group-based hubris, and 12 for group-based pride). In addition, Cronbach's alpha values of the scale indicate reliability: individual pride was .98, individual hubris was .87, group-based pride was .98, and group-based hubris was .90.

5.3.1. Convergent Validity

The scale's convergent validity was assessed using AHPS, PDS, and SMS. The significant relationships between the factors of the pride and hubris scale and authentic pride, hubristic pride, pride display, and status merit support its convergent validity.

5.3.2. Authentic and Hubristic Pride Scale

After evaluating the relationship between the scale dimensions and authentic and hubristic pride, it was discovered that individual pride was linked to authentic pride but not to hubristic pride. Similarly, group-based pride was related to authentic but not hubristic pride. However, individual hubris was positively associated with both authentic and hubristic pride, with a stronger relationship for hubristic pride. Group-based hubris also exhibited a positive relationship with both authentic and hubristic pride, with a stronger association for hubristic pride. The findings suggested that individual and group-based pride were unrelated to hubristic pride, while individual and group-based hubris were associated with authentic pride. This may be explained by cultural influences. In Study 2, this could also be attributed to the fact that hubris was described as a display of excessive pride. Generally, hubris includes pride, whereas pride does not necessarily include signs of hubris.

Authentic pride is a positive emotion acknowledging an individual's accomplishments, abilities, and values (Tracy & Robins, 2007). This type of pride fosters self-confidence and a propensity to form positive relationships with others at the individual or group level. On the other hand, hubristic pride is a more narcissistic and arrogant emotion, often linked to disdain for others and an inflated sense of self-worth (Tracy & Robins, 2007). As a result, individuals and groups may avoid associating with hubristic pride. For instance, in some cultures, authentic pride is viewed more favorably regarding social unity and acceptance, while hubristic pride is seen more negatively (Rodriguez Mosquera et al., 2000). Therefore, individuals and groups may emphasize authentic pride for social acceptance and unity.

Authentic pride involves acknowledging achievements and abilities and having inner satisfaction in these accomplishments. On the other hand, hubris entails over-exaggerating achievements and believing one is superior to others (Tracy & Robins, 2007). Therefore, authentic pride may be related to hubris in some cases, but hubristic pride is more directly associated with hubris due to the shared tendencies of excessive self-admiration and contempt for others (Tracy & Robins, 2007). Both individual and group-based hubris can result from individuals or groups viewing themselves as superior to others. Hubristic pride may be more noticeable in such social comparisons, as it is based on feeling superior and important compared to others. This could be a reason why individual and group-level hubris is strongly linked to hubristic pride.

5.3.3. Pride Display Scale

All scale dimensions were found to have a positive relationship with pride display, especially for individual and group-based hubris. Holbrook et al.'s (2014) study also revealed that pride display was linked to authentic and hubristic pride, with hubristic pride showing a stronger relationship. Additionally, the findings of Study 2 indicated that pride display can be perceived as hubris, which is consistent with existing literature and previous study findings. "Pride display" refers to showcasing individual or group achievements and talents, and individual and group-based hubris can enhance such displays. This is because a perceived sense of superiority requires a continual emphasis on achievements and abilities. Therefore, individuals and groups may tend to glorify themselves by showcasing their accomplishments more.

In summary, "Pride display" can be an important tool to reinforce this sense of superiority (Williams & DeSteno, 2008). As a result, individual and group-based hubris may exhibit a stronger association with pride display. Similarly, hubristic individuals and groups may seek to bolster and enhance their self-esteem by consistently showcasing themselves and their achievements to others. These psychological mechanisms encourage the expression of pride; therefore, hubris may have a stronger relationship with the pride display (Leary et al., 1995).

When people share their emotions, they often consider social and personal norms and any constraints that may apply in a particular interaction. For example, someone may choose not to express an emotion if they believe it goes against social norms or if they think sharing it could negatively affect themselves, the person they're sharing with, or their relationship. In other words, people don't always communicate all of their emotions or express them precisely as they feel them. Verbal expression of emotions is influenced by cultural and situational rules of display and feeling and is a selective process based on this knowledge and commitment (Ekman, 1971).

Pride, a feeling of satisfaction, can be seen as a self-centered, competitive emotion, suggesting arrogance or excessive self-esteem (Lazarus, 1991). Pride assumes that we all understand and use this emotion in everyday life, attributing our success or possessions to inherent, unchanging factors such as talent or effort (Weiner, 1985; Forgas, 1992). Therefore, it may be wise to share our pride with others only if we believe they also recognize our achievements or possessions. Individuals who experience personal or group-based pride may

prefer to be more moderate and careful when expressing it. Sharing feelings of pride, self-satisfaction, or triumph, or boasting about our accomplishments or possessions can lead to negative reactions from others, such as hostility, feelings of humiliation, or jealousy. Therefore, it's not common for people to openly express pride or similar showy emotions unless they are socially and emotionally adept. Instead, they may adopt a more subdued attitude and only communicate emotions like joy, happiness, or surprise at their success, which are typically associated with the experience of "success." Alternatively, they may downplay the intensity of their pride or other showy emotions by saying things like "I was very lucky, that's all!" or "I did what I had to do; I don't think I should be proud!" (Zammuner, 1996).

5.3.4. Status Merit Scale

All dimensions of the scale indicated a positive correlation with status merit. However, surprisingly, this correlation was stronger for group-based pride and hubris. Previous research has shown that status merit is positively linked to authentic pride and negatively linked to hubristic pride (Holbrook et al., 2014b). Authentic pride is associated with the belief that people deserve their social status, while hubristic pride increases the risk of social rejection and negative evaluation of status. Authentic pride can enhance an individual's social status, whereas hubristic pride can diminish it (Holbrook et al., 2014b). However, contrary to existing literature, the results of this study reveal that hubris is positively associated with status merit at both individual and group levels.

Status is a concept related to an individual's position in the social group and how others perceive them. Social status is essential for an individual's reputation and acceptance within the group (Holbrook et al., 2014b). Pride plays a fundamental emotional role in status-seeking, attainment, and signaling processes (Cheng et al., 2010; Cheng & Tracy, 2013). The social function of pride is demonstrating high status, which benefits exhibitors and observers (Martens et al., 2012). While exhibitors gain respect from others, observers gain valuable information about the distribution of resources. However, according to the system justification theory, individuals believe the existing social order should be accepted and approved simply because it exists (Jost & Banaji, 1994). Through system justification, individuals reconcile the contradictions they experience in social issues, internalize inequalities, and accept even disadvantageous situations (Jost & Hunyady, 2002). Therefore, in Turkey, which ranks 102nd among 167 countries in the Economic Intelligence Unit 2023 Democracy Index, the status system may be evaluated independently of pride and hubris

through legitimization. In other words, it is sufficient for individuals to have a status rather than how they obtained that status (merited or dominance) or display their status (prestige-oriented vs. dominance-oriented).

In addition, in collective cultures or among individuals with interdependent self-construal, group harmony, cooperation, and collective achievements are valued more than individual accomplishments (Triandis, 1995). In these cultures, people's status is determined by their group membership and the group's achievements. Within this context, individuals may gain higher status by glorifying themselves and their group, as it enhances the overall status of the group. According to social identity theory (Tajfel & Turner, 1979), individuals derive their self-worth from the achievements and status of their groups. This may explain why group-based pride and hubris are strongly associated with status value. In this context, group members may use group-based pride and hubris as a strategy to enhance their group's prestige and status.

5.3.5. Discriminant Validity

The shyness scale was utilized to assess the discriminant validity of the scale. The results indicated that only individual pride positively correlated with shyness, although this relationship was relatively weak. Group pride individual and group-based hubris did not show a relationship with shyness. In the regression analysis examining whether pride and hubris dimensions were predicted by shyness, only individual pride was positively predicted by shyness. Shyness encompasses a range of unpleasant and disruptive emotions and thoughts that hinder individuals from achieving their interpersonal and professional objectives (Henderson et al., 2010). This definition may be linked to the fact that most studies on shyness have been conducted in Western countries, where competence is primarily defined by an individual's assertiveness and self-interest expression (Sternberg & Grigorenko, 2004). In such a culture, individuals are positively regarded as competitive and self-reliant, prioritizing individual goals (Keller, 2012). Behaving contrary to this is generally seen as an issue. For instance, studies by Pines and Zimbardo (1978) revealed that Americans perceive shyness as social inadequacy. However, unassertive and unassuming behavior can sometimes be positively perceived in societies that highly value group cohesion over individual goals.

Some cross-cultural studies have shown that timidity may be a functional construct that helps maintain social cohesion (Xu et al., 2007). Chen et al. (1992) also reported a

similar finding, suggesting that shyness or inhibition indicates self-control and maturity in Chinese culture. The concept of shyness as both a positive and negative construct has also been evident in classic studies in Western culture. For instance, Zimbardo (1974) stated that shyness is not always negative; sometimes, it is considered an endearing trait by others. Zimbardo (1974) explained, "Shyness means different things to different people; for some, it means the reserved demeanor of an introvert; for others, it means modesty" (p. 1). This point is critical in the low but positive relationship between individual pride and shyness. Pride is a positive emotion one feels because of one's achievements, but it does not involve competition or an emphasis on superiority. Even studies suggest that pride may be related to humility (Izard, 1977; Brady, 2020).

Studies that reveal the positive aspect of shyness have found that research on parenting styles in China shows that mothers perceive traits such as not exaggerating their children's well-being, avoiding potential conflicts, and suppressing their desires to conform to norms as endearing attitudes. Therefore, certain aspects of shyness (regulated shyness) include behaviors that parents positively evaluate as they promote harmony among individuals in society (Xu et al., 2014). Positive shyness can be explained by modesty, elegance, and "conforming to norms." In a study conducted in Turkey, shyness is also viewed positively, being defined as decency or composure. Therefore, contrary to the general assumption that shyness is a negative self-conscious emotion, shyness can also be a positive self-conscious emotion, such as pride (Temel, 2023). Also, in study 2 of this thesis, pride was defined as being respected and acting in line with values.

When examining the relationship between the scale factors and the different aspects of shyness, it was discovered that individual and group-based pride were weakly correlated with the spotlight effect, being criticized, and interaction with high status. However, when conducting a regression analysis to determine if the sub-dimensions of shyness could predict pride and hubris dimensions, the only interaction with high status was found to have a positive impact on both individual and group-based pride. This finding suggests that pride and hubris at individual and group levels are differentiated in spotlight effect, being criticized, and interaction with high status, but interaction with high status is particularly critical.

Pride is an emotion based on the feeling that accomplishments are deserved and are therefore associated with a prestige-oriented status rather than superiority or dominance.

Authentic pride is related to prestige-based status, whereas hubristic pride is associated with dominance-based status (Cheng, Tracy, & Henrich, 2010). Authentic pride contributes to maintaining prestige-based status by increasing individuals' capacity to develop constructive strategies such as trust, agreeableness, openness, and achievement that will enable them to be respected by others (Cheng et al., 2010). Interaction with high-status individuals has been defined as situations in which individuals prefer to remain passive toward or avoid people in a higher position than them (Temel, 2023). Avoiding high-status individuals may enable the individual to understand better their own limitations and areas that need to be improved, which may increase the sense of humility and self-awareness and contribute to the individual experiencing their pride in an understated and realistic framework, thereby reinforcing their dignity.

Similarly, avoiding high-status individuals may lead to a more pronounced hierarchy within the group. By following the guidance of group leaders or high-status individuals, group members can effectively manage the group's internal dynamics, contributing to the group's success and increasing group pride. Additionally, the fear of high-status individuals can create stronger solidarity among group members. As individuals feel more secure within the group, the cohesiveness between group members may increase, strengthening group pride. By supporting each other, group members can further emphasize the importance of in-group achievements.

The spotlight effect refers to the tendency of individuals to avoid being the center of attention and to hide or stay away from the environment to prevent being noticed (Temel, 2023). The positive relation of the spotlight effect with individual and group-based pride can be attributed to the fact that authentic pride displays are often modest, sincere, and constructive (Holbrook et al., 2014). This finding can also be explained by refraining from boasting or exaggerating one's achievements, a virtue in collective cultures. In Temel's (2023) thesis study, shyness in Turkey was linked to the theme of "modesty/deportment" and "conformity to norms." In other words, the desire to adhere to norms makes it more likely for individuals to feel shy or to exhibit shyness out of respect for others.

Being criticized dimension is defined as individuals' inability to express themselves or remaining passive due to the presence of others and fear of being criticized (Temel, 2023). This fear can lead to a tendency to interpret others' emotional expressions negatively, as they may not have fully developed their ability to recognize different emotional states.

Additionally, individuals who fear criticism may exhibit shy personalities, have difficulty expressing themselves, and prefer to be alone rather than socialize with others. In this context, the fear of criticism and resulting shyness can potentially weaken individual and group-based pride. While there is a weak positive relationship, further investigation of this connection in different cultural contexts is warranted.

5.3.6. Demographic Variables

When the relationship between the dimensions of pride and hubris and demographic variables was analyzed, it was observed that all dimensions had a negative relationship with age. Examining the connection between pride, hubris, and demographic factors, it was found that all aspects were negatively related to age. While religiosity was negatively associated with individual pride, it showed a positive significant relationship with group-based hubris. Political orientation was not associated with any dimension. In a simple linear regression analysis with demographic factors as predictors, age significantly impacted all types of pride negatively, while religiosity predicted group-based hubris positively. Political orientation did not predict any specific sub-dimension.

As people grow older, their values and priorities tend to change. While young individuals may prioritize achievement and status, older individuals often prioritize relationships, health, and inner peace more. This shift in priorities may reduce feelings of pride and hubris and lead to a greater focus on inner fulfillment (Heckhausen et al., 2010). However, it's important to note that these findings are based on the average age of the research sample, suggesting that further discussion is needed within a younger demographic. Currently, there is a lack of research on the relationship between demographic variables and feelings of pride and hubris, indicating a need for more in-depth exploration of this issue. Group-based hubris is more related to values in which the in-group is emphasized, valorized, and glorified. Religiosity can be a factor that strengthens individuals' social identities and sense of belonging. Religious groups often create a strong sense of collective identity and connectedness. Although hubris and religiosity are portrayed as negatively related in the literature, due to the increasing Islamism in Turkey in recent years, a definition of group belonging is made through "religious brotherhood." Hadiths such as "Love of homeland is faith" also emphasize loyalty to the in-group through religion. Therefore, exalting the value of the in-group reflects what should be, not a sense of hubris, especially in collectivist societies.

5.3.7. Cultural Dimensions

In examining the relationship between the developed scale and cultural dimensions, it is observed that individual pride is positively associated with horizontal individualism and horizontal collectivism, while individual hubris is positively associated with horizontal and vertical individualism and vertical collectivism. The results suggest that cultural contexts emphasizing collective harmony may enhance pride, while cultures that promote individual achievement may increase hubris. These findings once again illustrate how cultural values influence emotional and behavioral patterns (Kitayama et al., 1995; Schwartz, 1994). The important finding here is that the cultural distinction between pride and hubris is clearly evident. Pride is associated with horizontal cultural dimensions, while hubris is associated with individualism and vertical dimensions. This distinction also applies to group-based pride and hubris, also supporting hypothesis 5 (H5). Group-based pride is linked to horizontal individualism and collectivism, whereas group-based hubris is positively related to vertical individualism, horizontal individualism, and vertical collectivism. It's important to note that pride is characterized by a more egalitarian and sharing structure beyond ego, while both the ego structure and the emphasis on superiority have almost the same effect on hubris.

The research examined how cultural dimensions relate to pride and hubris at individual and group levels. The findings showed that horizontal collectivism was positively associated with individual and group-based pride, while vertical individualism was positively related to group-based hubris. Horizontal and vertical individualism were positively associated with individual hubris, and horizontal collectivism was negatively related to individual hubris. These results suggest that pride is more likely to be linked with egalitarian and sharing attitudes, while hubris is more likely to be connected with hierarchical and superiority-based attitudes. The lack of a relationship between horizontal individualism and individual pride could be due to the sample population's strong collective values or the influence of these values on emotional expression.

In summary, this study established the validity and reliability of the newly developed Pride and Hubris Scale. Analyzing the relationship between cultural dimensions and the constructs of pride and hubris revealed that individual and group-based pride correlate with horizontal individualism and collectivism. Conversely, individual and group-based hubris are associated with both vertical individualism and collectivism, as well as horizontal individualism. These findings suggest that pride, at both individual and group levels, is

linked to more egalitarian and collaborative values, while hubris is associated with hierarchical and superiority-focused attitudes. Furthermore, the examination of the relationship between hubris and individualism underscores the egocentric nature of hubris. Lastly, shyness emerged as a critical factor in differentiating between the experiences of hubris and pride. Individual and group-based hubris did not demonstrate a relationship with shyness or its sub-dimensions; however, individual and group-based pride were found to be connected to various aspects of shyness, including the spotlight effect, interaction with individuals of higher status, and concerns about potential criticism.



6. OVERALL CONCLUSION AND RECOMMENDATIONS

This research consists of four studies aimed at understanding pride and hubris within Turkish culture and developing a measurement tool. It claims to be the first of its kind in Turkish literature and culture. The first study involved the cultural adoption of existing measurement tools about pride and hubris. The Authentic and Hubristic Pride Scale, the Pride Display Scale, and the Status Merit Scale were adapted, as they are the most frequently used in literature. Additionally, scales related to pride and hubris that currently lack a measurement tool in Turkey were introduced to Turkish literature. In this respect, it was found that the current measurement tools seem to be valid and reliable as they offer structure and reliability in Turkish culture. Given the importance of equivalence of measurement instruments used in comparative studies across cultures, these scales are inadequate for measuring pride and hubris in collectivist cultures. The concept of "measurement equivalence" focuses on determining whether the instruments used to measure the same concepts in different cultures represent the construct being measured in the same way. In particular, the same concept (e.g., "happiness" or "loyalty") may have different meanings in different cultures, and construct bias may mislead cross-cultural comparisons (Kankaraš & Moors, 2010). For example, the difficulties experienced in translating each of the scale items into Turkish, the fact that almost every word means pride and hubris, and the nuanced differences in English are not as pronounced in Turkish may affect the validity of the scale in terms of both construct differences and construct bias. Ensuring both linguistic accuracy and cultural appropriateness in a scale translation is quite challenging (Van de Vijver, 1998). For example, the item "smug" in the scale was used as "havalı" in the translation process. However, when the data were analyzed, it was seen that the expression "hava atan" would be more appropriate. Even though measures are implemented to minimize bias—such as collaborating with experts familiar with the local culture and involving bilingual participants—a lack of clarity in defining the conceptual domain of a construct can result in significant problems related to poor construct definition. This can create confusion regarding the meaning of the construct, including what it includes and excludes. It can also obscure the similarities and differences between this construct and others in the field, potentially resulting in overlooked or distorted indicators and invalid conclusions about relationships with other constructs (Morgado et al., 2017).

The study's second phase used a mixed method (explanatory sequential design) to gain a deeper understanding of pride and hubris in Turkish culture and to test how these emotions are evaluated. In the qualitative phase of the study, participants were asked to recall an event in which they felt pride or hubris, define these emotions, and discuss how they are displayed and perceived in Turkish culture. On the other hand, the quantitative part tested how participants evaluated pride and hubris using various emotion appraisal dimensions proposed by Scherer (2002). In the qualitative findings of the mixed method, although the results were consistent with the existing literature, it was observed that pride differed from the literature in terms of being divided into two dimensions: individual and group-based pride. Although there were differences in the definitions of pride and hubris, and pride was described as a positive emotion, it was seen that pride could be perceived as hubris in the displaying process. Therefore, Holbrook et al. (2014a) claim that hubristic pride is not a distinct dimension of pride but reflects the excessive expression and display of pride was supported. Thus, it is thought that the existing similarities and distinctions between pride and hubris should be redrawn, and their adaptive and social effects should be reconsidered. For example, the claim that pride is associated with internal, unstable, and effort attributions is aligned with the literature. However, the participants did not associate hubris with generalized, fixed, and ability attributions. In fact, a substantial number of participants defined the source of hubris as others. Upon evaluating the findings from the quantitative part of the study, it was concluded that pride is a positive, moral, and socially acceptable emotion everyone desires to experience. In contrast, hubris is viewed as a negative, immoral, and socially unacceptable emotion that should be avoided as soon as it is recognized.

In the third study of the thesis, a four-dimensional scale was developed to measure pride and hubris at both individual and group levels. The scale was developed based on the existing literature and the findings of the first and second studies. Although the qualitative research in the second study did not find a group level of hubris, the scale items were written based on the discussions on group-based hubris in the literature. Initially, a pool of 66 scale items was created, including 19 items for individual pride, 19 for individual hubris, 14 for group-based pride, and 14 for group-based hubris. In the results of the exploratory factor analysis, the four-dimensional structure of the scale was reached, and 22 items were removed from the scale. The final version of the scale consists of 42 items, with 13 for individual pride, 10 for individual hubris, 12 for group-based pride, and 7 for group-based hubris.

In the fourth study, the four-dimensional structure was confirmed in the confirmatory factor analysis, and no additional items were removed. The scale showed high internal consistency, indicating its reliability. Furthermore, the relationship with shyness was examined for the discriminant validity of the scale, and it was seen that the feelings of pride and hubris were distinguished, especially in interaction with high-status shyness. In this context, pride was predicted by shyness felt in a hierarchical relationship, being criticized, and the spotlight effect. In parallel with this finding, it was determined that although shyness was predicted to have a negative effect on hubris, no significant effect emerged. It is thought that this may be because pride and hubris were considered as states in this study. Some approaches consider shyness as a continuous and distinct feature of personality or temperament in addition to situational characteristics. Therefore, it should be tested and discussed how the findings would yield when pride and hubris are evaluated as traits, for example, a proud personality (being virtuous, respected). Finally, the relationship between scale and cultural dimensions shows that pride is related to a more egalitarian and sharing structure (horizontal individualism, horizontal collectivism) rather than self-construal (individualism-collectivism). On the other hand, hubris is associated with both self-construal and superiority and hierarchy emphasis (horizontal individualism, vertical individualism, and vertical collectivism). Therefore, it is believed that conducting tests to distinguish between pride and hubris using variables such as self-construal, social dominance orientation, and authoritarian personality will yield more comprehensive results.

In conclusion, this study offers strong evidence supporting the reliability and validity of the Pride and Hubris Scale. It provides a valuable tool for researchers and practitioners interested in understanding the complexities of pride and hubris dynamics. While the existing Authentic Pride and Hubristic Pride Scale is a valid and reliable measurement tool, it falls short when applied at the group level. Future research is expected to benefit from the newly developed Pride and Hubris Scale, which will more effectively distinguish between pride and hubris, particularly in group contexts. The findings emphasize the significance of using multidimensional assessments to capture complex emotional constructs and set the stage for further exploration of the cultural and psychological factors influencing pride and hubris.

This thesis has limitations as well as significance. The majority of the study data comes from university students. This situation may raise questions about how applicable the developed measurement tool is to the general population. In particular, the qualitative

research findings predominantly focus on factors related to pride derived from academic achievements, such as passing exams and succeeding in classes. However, conducting studies on different sample groups is believed to yield more diverse insights. For instance, a study involving parents could reveal other sources of pride, such as being proud of their children's accomplishments or being proud of being a good parent.

Another important issue to discuss and research is the relationship between collective narcissism and group-based hubris. Collective narcissism refers to a social identity characterized by the belief that one's in-group is perfect and privileged. In contrast, group-based hubris is the sense of superiority individuals feel regarding their group's achievements. Understanding the relationship between these two concepts is crucial for analyzing how individuals perceive and evaluate their identity processes.

Additionally, there is a very limited study concerning national pride within the broader theme of group pride. The inclusion of national pride in group-based pride has sparked discussions among researchers. There is debate on whether national pride should be considered separately. Therefore, studies need to examine whether national pride can be assessed based on group pride, as this would provide valuable insights into the field. It is also crucial to explore organizational pride as a distinct type of pride and determine whether it should be categorized as group-based. Therefore, future studies should encompass diverse sample groups, investigate different types of pride in various contexts, and address these critical considerations.

Another critical point is that pride is closely linked to happiness. In the qualitative study, happiness was the third most frequently mentioned code in the definition of pride. Studies show the relationship between pride and happiness, but the most fundamental point distinguishing pride from happiness is that it is based on self-consciousness. There may be events where individuals are happy but not proud, and vice versa. Additionally, it's still unclear whether happiness equals pride or if happiness is one of the factors that leads to pride. Therefore, studies examining relationships and comparing pride to happiness will help clarify this confusion.

The study's results once again highlight the various influences of demographic, psychological, and cultural factors on pride and hubris, as well as the importance of considering contextual effects in psychological assessments. Researchers can develop interventions that promote healthy pride and reduce hubris by exploring the mechanisms

underlying these relationships. For instance, pride and hubris have both adaptive and destructive properties in social and political relations. Therefore, as we reassess increasing national and international conflicts in recent days, understanding how different types of pride and hubris affect this environment, or how they are affected by these environments, can be a significant area for further research.

This study holds significant importance as it introduces three scales to the Turkish literature and develops a new, comprehensive measurement tool focused on the emotions of pride and hubris. The Pride and Hubris Scale, comprising 42 items and organized into four dimensions, provides a valuable instrument for evaluating pride and hubris in both individual and group contexts. While this research aims to enhance the psychological and cultural understanding of pride and hubris, it also serves as a foundation for further exploration in this field. Future research endeavors should investigate the factors that influence pride and hubris, as well as any associated variables. Additionally, assessing the scale's applicability across diverse cultural contexts will contribute to its generalizability. Longitudinal studies may also offer insights into how these constructs evolve over time, particularly in response to significant life events.

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APPENDICES

Appendix 1 - Informed Consent

Değerli katılımcı,

Bu araştırma bireylerin, duyguları, düşünceleri ve davranışları hakkındadır. Araştırma Yıldırım Beyazıt Üniversitesi Psikoloji Bölümü doktora öğrencisi Şeyma Sevgican tarafından Prof. Dr. Cem Şafak Çukur danışmanlığında yürütülmektedir. Araştırma soruları içerisinde *insan ilişkilerinde duygular* hakkında sorular yer almaktadır. Anketi doldurmak, yaklaşık 10-15 dakika sürmektedir. Lütfen, bütün soruları elinizden geldiğince yanıtlamaya çalışınız. Sorulara eksiksiz cevap vermeniz oldukça önemlidir.

Bu araştırma, sizin bilginizi test etmemektedir. Bundan dolayı, hiçbir sorunun doğru veya yanlış cevabı söz konusu değildir. Araştırmanın değerli ve güvenilir olabilmesi için, en önemli şey soruları yanıtlarken *dürüst* olmaktır. Sizin yanıtlayacağınız her soru, araştırmanın değerini artıracaktır. Bu anketin sonuçları, bireysel değerlendirme içermediği için kimliğinizi açığa çıkaracak yönde (ad, soyadı, okul adı, öğrenci numarası vb.) hiçbir soru mevcut değildir ve verdiğiniz bilgiler başkalarıyla paylaşılmayacaktır. LÜTFEN, YALNIZCA NE HİSSETTİĞİNİZİ, DAVRANIŞLARINIZI VE DURUMUNUZU ÖĞRENMEYİ AMAÇLAYAN BU SORULARA BÜTÜN SAMİMİYETİNİZLE CEVAP VERMEYE ÇALIŞIN. Araştırmaya katılmak gönüllülük esasına dayanmaktadır. Dilediğiniz zaman anketi sonlandırabilirsiniz. Araştırma ile ilgili herhangi bir sorunuz olur ise aşağıdaki e-posta adresinden bize ulaşabilirsiniz.

Appendix 2 - Demographic Information Form

1) Cinsiyetiniz? ☐ Kadın ☐ Erkek

2) Doğum yılınız? _____

3) Eğitim durumunuz nedir?

- | | | |
|---|--|---|
| ☐ 1-Okur-yazar değil | ☐ 2-Okur-yazar | ☐ 3-İlkokul mezunu |
| ☐ 4-Ortaokul mezunu | ☐ 5-Lise mezunu | ☐ 6-Yüksekokul mezunu (2 |
| ☐ yıllık) | ☐ | ☐ |
| 7-Üniversite mezunu | 8-Yüksek lisans derecesi | 9-Doktora derecesi |

Öğrenci iseniz,

a- Eğitim gördüğünüz üniversiteyi belirtiniz:

b- Okuduğunuz bölümü belirtiniz:

c- Okuduğunuz sınıfı belirtiniz:

4) Babanızın eğitim durumu nedir?

- | | | |
|---|--|---|
| ☐ 1-Okur-yazar değil | ☐ 2-Okur-yazar | ☐ 3-İlkokul mezunu |
| ☐ 4-Ortaokul mezunu | ☐ 5-Lise mezunu | ☐ 6-Yüksekokul |
| ☐ mezunu (2 yıllık) | ☐ | ☐ |
| 7-Üniversite mezunu | 8-Yüksek lisans derecesi | 9-Doktora |
| derecesi | | |

5) Annenizin eğitim durumu nedir?

- | | | |
|---|--|---|
| ☐ 1-Okur-yazar değil | ☐ 2-Okur-yazar | ☐ 3-İlkokul mezunu |
| ☐ 4-Ortaokul mezunu | ☐ 5-Lise mezunu | ☐ 6-Yüksekokul |
| ☐ mezunu (2 yıllık) | ☐ | ☐ |
| 7-Üniversite mezunu | 8-Yüksek lisans derecesi | 9-Doktora |
| derecesi | | |

6) Tüm gelirlerinizi düşündüğünüz zaman birlikte yaşadığınız ailenizin ortalama aylık geliri nedir?

_____ (TL)

7) Hanenizin maddi durumunu ne kadar tatmin edici buluyorsunuz? (Seçtiğiniz rakamı yuvarlak içine alınız)

1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	----

Hiç tatmin
Son derece
edici değil
tatmin edici

8) Şuan yaşadığınız evde siz dâhil kaç kişi var? _____

9) Yaşamınızın büyük bölümünü nasıl bir yerde geçirdiniz?^[1]_[SEP]

- ☐ 1-Köy ☐ 2-Şehir ☐ 3-Kasaba ☐ 4-Büyükşehir ☐ 5-İlçe ☐ 6-
Diğer :.....

10) Bugünlerde genel olarak mutlu olup olmadığınızı söyler misiniz?^[1]_[SEP]

- ☐ 1-Çok mutluyum
☐ 2-Mutluyum
☐ 3-Orta
☐ 4-Pek mutlu değilim
☐ 5-Hiç mutlu değilim

11) Din hayatınızda ne kadar önem teşkil ediyor?(Seçtiğiniz rakamı yuvarlak içine alınız)

1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	----

Hiç önemli
değil

Kesinlikle
çok önemli

12) Siyasi konularda “sol”dan ve “sağ”dan bahsedildiğini sık sık duyuyoruz. Aşağıda 10 puanlık bir sol-sağ cetveli var. Burada “1” en solu, “10” ise en sağ gösteriyor. Sizin kendi görüşleriniz bu cetvelin neresinde yer alır? (Seçtiğiniz rakamı yuvarlak içine alınız)

1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	----

Sol

Sağ

Appendix 3 - Authentic and Hubristic Pride Scale-Tr

Aşağıda, farklı hisleri ve duyguları yansıtan kelime veya ifadeler bulunmaktadır. Her bir maddeyi okuyun ve ardından aşağıda verilen sınıflandırmayı (derecelendirmeyi) kullanarak genellikle (ortalama olarak) nasıl hissettiğinizi belirtiniz.

hedeflerine ulaşan	1 hiçbir zaman	2 bazen	3 ara sıra	4 sıklıkla	5 Her zaman
Başaran biri gibi	1 hiçbir zaman	2 bazen	3 ara sıra	4 sıklıkla	5 Her zaman
Kibirli	1 hiçbir zaman	2 bazen	3 ara sıra	4 sıklıkla	5 Her zaman
Kendini beğenmiş	1 hiçbir zaman	2 bazen	3 ara sıra	4 sıklıkla	5 Her zaman
Özgüvenli	1 hiçbir zaman	2 bazen	3 ara sıra	4 sıklıkla	5 Her zaman
Bencil (ben merkezli)	1 hiçbir zaman	2 bazen	3 ara sıra	4 sıklıkla	5 Her zaman
Tatminkar	1 hiçbir zaman	2 bazen	3 ara sıra	4 sıklıkla	5 Her zaman
Şatafatlı (Gösterişli)	1 hiçbir zaman	2 bazen	3 ara sıra	4 sıklıkla	5 Her zaman
Üretken (etkin)	1 hiçbir zaman	2 bazen	3 ara sıra	4 sıklıkla	5 Her zaman
Değerli biri gibi	1 hiçbir zaman	2 bazen	3 ara sıra	4 sıklıkla	5 Her zaman
Havalı	1 hiçbir zaman	2 bazen	3 ara sıra	4 sıklıkla	5 Her zaman
Üstünlük taslayan	1 hiçbir zaman	2 bazen	3 ara sıra	4 sıklıkla	5 Her zaman
Burnu havada	1 hiçbir zaman	2 bazen	3 ara sıra	4 sıklıkla	5 Her zaman
Başarılı	1 hiçbir zaman	2 bazen	3 ara sıra	4 sıklıkla	5 Her zaman

Appendix 4 - Authentic and Hubristic Pride Scale

Below are a number of words and phrases that describe different feelings and emotions. Read each item and then indicate the extent to which you generally feel this way (i.e., how you feel on average) using the scale shown below:

Accomplished	1 not at all	2 Somewhat	3 Moderately	4 very much	5 Extremely
Like I am Achieving	1 not at all	2 somewhat	3 moderately	4 very much	5 extremely
Arrogant	1 not at all	2 somewhat	3 moderately	4 very much	5 extremely
Conceited	1 not at all	2 somewhat	3 moderately	4 very much	5 extremely
Confident	1 not at all	2 somewhat	3 moderately	4 very much	5 extremely
Egotistical	1 not at all	2 somewhat	3 moderately	4 very much	5 extremely
Fulfilled	1 not at all	2 somewhat	3 moderately	4 very much	5 extremely
Pompous	1 not at all	2 somewhat	3 moderately	4 very much	5 extremely
Productive	1 not at all	2 somewhat	3 moderately	4 very much	5 extremely
Like I have self-worth	1 not at all	2 somewhat	3 moderately	4 very much	5 extremely
Smug	1 not at all	2 somewhat	3 moderately	4 very much	5 extremely
Snobbish	1 not at all	2 somewhat	3 moderately	4 very much	5 extremely
Stuck-up	1 not at all	2 somewhat	3 moderately	4 very much	5 extremely
Successful	1 not at all	2 somewhat	3 moderately	4 very much	5 extremely

Appendix 5 - Pride Display Scale-Tr

Lütfen aşağıdaki cümleleri okuyarak kendinizle ilgili duygu ve düşüncelerinizi nispeten doğru yansıtan ifadeyi işaretleyiniz. Herhangi ifadenin sizi tam olarak yansıtmadığını düşünebilirsiniz. Yine de size daha yakın olan hangisiyse onu seçiniz.

1-hiçbir zaman 7-her zaman

Başarılı olduğun zaman:

- 1- Gururum yürüyüşüme yansır (kasıntılı/fiyakalı vb.)
- 2- Gururum yüzüme yansır (sırıltma vb.)
- 3- Sohbetlerde başarılarıma değinmeden edemem.



Appendix 6 - Pride Display Scale

Please read the sentences below and mark the statement that accurately reflects your feelings and thoughts about yourself. You may feel that any statement does not fully reflect you. However, choose whichever is closest to you.

1-not at all

7-extremely

- 1- When you succeed in life, to what extent do you find yourself walking in a proud way (i.e. swaggering)?
- 2- When you succeed in life, to what extent do you find yourself wearing a proud facial expression (i.e. smirking)?
- 3- When you succeed in life, to what extent do you find yourself bringing up your success in conversation?



Appendix 7 - Status Merit Scale-Tr

Lütfen aşağıdaki cümleleri okuyarak kendinizle ilgili duygu ve düşüncelerinizi nispeten doğru yansıtan ifadeyi işaretleyiniz. Herhangi ifadenin sizi tam olarak yansıtmadığını düşünebilirsiniz. Yine de size daha yakın olan hangisiyse onu seçiniz.

1-kesinlikle katılmıyorum 7-kesinlikle katılıyorum

1. Çok önemli biri gibi davranırım ama aslında değilim (sahteyim). ®
2. Aslında yetenekli biri değilim. ®
3. İnsanların düşündüğü gibi başarılarımın benden kaynaklandığını içimde kabullenemiyorum. ®
4. Toplumdaki yerimi gerçekten çok çalışarak hak ettim.
5. Hak ettiğim gibi, arkadaşlarım veya çalışma arkadaşlarım beni başarılı görür.
6. Sosyal statüm benim gerçek yeteneğimi yansıtır.
7. Hayatta başardıklarım için takdiri gerçekten hak ediyorum.



Appendix 8- Status Merit Scale

Please read the sentences below and mark the statement that accurately reflects your feelings and thoughts about yourself. You may feel that any statement does not fully reflect you. However, choose whichever is closest to you.

1-not at all

7-extremely

- 1- I act like a big deal, but I am really a phony. (R)
- 2- I am not especially talented. (R)
- 3- Deep down, I don't feel responsible for the success people give me credit for.(R)
- 4- I've genuinely earned my place in society through hard work.
- 5- When I think about friends or coworkers who view me as successful, I feel I deserve it.
- 6- My social status reflects my true ability.
- 7- I truly deserve credit for my success in life.



Appendix 9 - Narcissistic Personality Inventory

Aşağıdaki cümle çiftlerini okuyun ve kendinizle ilgili duygu ve düşüncelerinizi nispeten doğru yansıtan ifadenin yanına çarpı (x) koyun. Herhangi ifadenin sizi tam olarak yansıtmadığını düşünebilirsiniz. Yine de size daha yakın olan hangisiyse onu işaretleyin.	
1	☐ İlgi merkezi olmak hakikaten de çok hoşuma gider. ☐ İlgi merkezi olmak beni rahatsız eder.
2	☐ Çoğu insandan ne daha iyi ne daha kötüyüm. ☐ Özel biri olduğumu düşünüyorum.
3	☐ Hikâyelerimi dinlemek herkesin hoşuna gider. ☐ Bazen güzel hikâyeler anlatırım.
4	☐ Layık olduğum saygıyı çoğunlukla görüyorum. ☐ Hak ettiğim saygıyı görme konusunda ısrar ederim.
5	☐ Emirlere uymaktan rahatsızlık duymam. ☐ İnsanlar üzerinde otorite sahibi olmak hoşuma gider.
6	☐ Önemli bir insan olacağım. ☐ Başarılı olacağımı umuyorum.
7	☐ İnsanlar bazen söylediklerime inanıyorlar. ☐ Her insanı istediğim her şeye inandırabilirim.
8	☐ Başka insanlardan çok şey beklerim. ☐ Başka insanlar için bir şeyler yapmak hoşuma gider.
9	☐ İlgi merkezi olmak hoşuma gider. ☐ Kalabalığa karışmayı tercih ederim.
10	☐ Ben de herkes gibi biriyim. ☐ Sıra dışı bir insanım.
11	☐ Ne yaptığımı her zaman bilen biriyimdir. ☐ Bazen ne yaptığımdan emin olamıyorum.
12	☐ Kendimi insanları manipüle ederken yakaladığımda bundan hoşlanmıyorum. ☐ İnsanları manipüle etmek bana kolay gelir.
13	☐ Otorite olmanın benim için pek de anlamı yoktur. ☐ İnsanlar otoritemi hep tanır gibi görünürler.
14	☐ İyi olduğumu biliyorum, çünkü herkes bana devamlı bunu söylüyor. ☐ İnsanlar bana iltifat ettiklerinde bazen utanıyorum.
15	☐ Gösterişçi olmamaya çalışırım. ☐ İmkân bulursam gösteriş yapma eğiliminde olurum.
16	☐ Başka insanlardan daha kabiliyetliyim. ☐ Başka insanlardan öğrenebileceğim çok şey var.

Appendix 10 - Portrait Values Questionnaire-Short Form

1- Yeni fikirler bulmak ve yaratıcı olmak onun için önemlidir. İşleri kendine özgü yollarla yapmayı sever.

- 1- Bu kişi bana çok benziyor
- 2- Bu kişi bana benziyor
- 3- Bu kişi bana az benziyor
- 4- Bu kişi bana çok az benziyor
- 5- Bu kişi bana benzemiyor
- 6- Bu kişi bana hiç benzemiyor

2- Onun için zengin olmak önemlidir. Çok paraya ve pahalı şeylere sahip olmak ister.

- 1- Bu kişi bana çok benziyor
- 2- Bu kişi bana benziyor
- 3- Bu kişi bana az benziyor
- 4- Bu kişi bana çok az benziyor
- 5- Bu kişi bana benzemiyor
- 6- Bu kişi bana hiç benzemiyor

3- Dünyadaki herkese eşit davranılmasının önemli olduğunu düşünür. Herkesin hayatta eşit fırsatlara sahip olması gerektiğine inanır.

- 1- Bu kişi bana çok benziyor
- 2- Bu kişi bana benziyor
- 3- Bu kişi bana az benziyor
- 4- Bu kişi bana çok az benziyor
- 5- Bu kişi bana benzemiyor
- 6- Bu kişi bana hiç benzemiyor

4- Onun için yeteneklerini göstermek önemlidir. İnsanların, onun yaptıklarına hayran olmasını ister.

- 1- Bu kişi bana çok benziyor
- 2- Bu kişi bana benziyor
- 3- Bu kişi bana az benziyor
- 4- Bu kişi bana çok az benziyor
- 5- Bu kişi bana benzemiyor
- 6- Bu kişi bana hiç benzemiyor

5- Onun için güvenli bir çevrede yaşamak önemlidir. Güvenliğini tehlikeye atacak her şeyden kaçınır.

- 1- Bu kişi bana çok benziyor
- 2- Bu kişi bana benziyor
- 3- Bu kişi bana az benziyor
- 4- Bu kişi bana çok az benziyor
- 5- Bu kişi bana benzemiyor
- 6- Bu kişi bana hiç benzemiyor

6- Sürprizlerden hoşlanır ve her zaman yapacak yeni şeyler arar. Hayatta birçok farklı şey yapmanın önemli olduğunu düşünür.

- 1- Bu kişi bana çok benziyor

- 2- Bu kiři bana benziyor
- 3- Bu kiři bana az benziyor
- 4- Bu kiři bana ok az benziyor
- 5- Bu kiři bana benzemiyor
- 6- Bu kiři bana hi benzemiyor

7- İnsanların, söylenenleri yapması gerektiğine inanır. İnsanların, kimse izlemezken bile, kurallara uyması gerektiğini düşünür.

- 1- Bu kiři bana ok benziyor
- 2- Bu kiři bana benziyor
- 3- Bu kiři bana az benziyor
- 4- Bu kiři bana ok az benziyor
- 5- Bu kiři bana benzemiyor
- 6- Bu kiři bana hi benzemiyor

8- Kendisinden farklı insanları dinlemek onun için önemlidir. Onların düşüncelerine katılmadığı zamanlarda bile, onları anlamak ister.

- 1- Bu kiři bana ok benziyor
- 2- Bu kiři bana benziyor
- 3- Bu kiři bana az benziyor
- 4- Bu kiři bana ok az benziyor
- 5- Bu kiři bana benzemiyor
- 6- Bu kiři bana hi benzemiyor

9- Onun için alakgönüllü ve mütevazî olmak önemlidir. Dikkati kendisine çekmemeye alışır.

- 1- Bu kiři bana ok benziyor
- 2- Bu kiři bana benziyor
- 3- Bu kiři bana az benziyor
- 4- Bu kiři bana ok az benziyor
- 5- Bu kiři bana benzemiyor
- 6- Bu kiři bana hi benzemiyor

10- İyi vakit geçirmek onun için önemlidir. Kendisine iyi davranmayı sever.

- 1- Bu kiři bana ok benziyor
- 2- Bu kiři bana benziyor
- 3- Bu kiři bana az benziyor
- 4- Bu kiři bana ok az benziyor
- 5- Bu kiři bana benzemiyor
- 6- Bu kiři bana hi benzemiyor

11- Onun için, yaptıklarıyla ilgili olarak kendi kararlarını almak önemlidir. Özgür olmaktan ve başkalarına bağımlı olmamaktan hoşlanır.

- 1- Bu kiři bana ok benziyor
- 2- Bu kiři bana benziyor
- 3- Bu kiři bana az benziyor
- 4- Bu kiři bana ok az benziyor
- 5- Bu kiři bana benzemiyor
- 6- Bu kiři bana hi benzemiyor

12- Onun için çevresindeki insanlara yardım etmek çok önemlidir. Onların refahını sağlamak için aktif olarak çaba göstermek ister.

- 1- Bu kişi bana çok benziyor
- 2- Bu kişi bana benziyor
- 3- Bu kişi bana az benziyor
- 4- Bu kişi bana çok az benziyor
- 5- Bu kişi bana benzemiyor
- 6- Bu kişi bana hiç benzemiyor

13- Onun için çok başarılı olmak önemlidir. İnsanların onun başarılarını farkına varacağını umar.

- 1- Bu kişi bana çok benziyor
- 2- Bu kişi bana benziyor
- 3- Bu kişi bana az benziyor
- 4- Bu kişi bana çok az benziyor
- 5- Bu kişi bana benzemiyor
- 6- Bu kişi bana hiç benzemiyor

14-Hükümetin her türlü tehlikeye karşı onun güvenliğini sağlaması, onun için önemlidir. Devletin, vatandaşlarını savunabilecek şekilde güçlü olmasını ister.

- 1- Bu kişi bana çok benziyor
- 2- Bu kişi bana benziyor
- 3- Bu kişi bana az benziyor
- 4- Bu kişi bana çok az benziyor
- 5- Bu kişi bana benzemiyor
- 6- Bu kişi bana hiç benzemiyor

15- O, macera arar ve risk almayı sever. Heyecan verici bir yaşam sürmek ister.

- 1- Bu kişi bana çok benziyor
- 2- Bu kişi bana benziyor
- 3- Bu kişi bana az benziyor
- 4- Bu kişi bana çok az benziyor
- 5- Bu kişi bana benzemiyor
- 6- Bu kişi bana hiç benzemiyor

16- Onun için, her zaman uygun şekilde davranmak önemlidir. İnsanların yanlış olduğunu düşüneceği şeyleri yapmaktan çekinir.

- 1- Bu kişi bana çok benziyor
- 2- Bu kişi bana benziyor
- 3- Bu kişi bana az benziyor
- 4- Bu kişi bana çok az benziyor
- 5- Bu kişi bana benzemiyor
- 6- Bu kişi bana hiç benzemiyor

17- Onun için başkalarından saygı görmek önemlidir. İnsanların, onun söylediklerini yapmalarını ister.

- 1- Bu kişi bana çok benziyor
- 2- Bu kişi bana benziyor
- 3- Bu kişi bana az benziyor
- 4- Bu kişi bana çok az benziyor

- 5- Bu kiři bana benzemiyor
- 6- Bu kiři bana hię benzemiyor

18-Onun ięin arkadařlarına sadık olmak nemlidir. Kendisini, yakınlarına adamak ister.

- 1- Bu kiři bana ok benziyor
- 2- Bu kiři bana benziyor
- 3- Bu kiři bana az benziyor
- 4- Bu kiři bana ok az benziyor
- 5- Bu kiři bana benzemiyor
- 6- Bu kiři bana hię benzemiyor

19-İnsanların kesinlikle doęaya zen gstermeleri gerektięini dřnr. Doęayı ve evreyi gzetmek onun ięin nemlidir.

- 1- Bu kiři bana ok benziyor
- 2- Bu kiři bana benziyor
- 3- Bu kiři bana az benziyor
- 4- Bu kiři bana ok az benziyor
- 5- Bu kiři bana benzemiyor
- 6- Bu kiři bana hię benzemiyor

20- Onun ięin gelenekler nemlidir. Ailesinden ve dininden gelen adetleri (gelenek ve grenekleri) takip etmeye alıřır.

- 1- Bu kiři bana ok benziyor
- 2- Bu kiři bana benziyor
- 3- Bu kiři bana az benziyor
- 4- Bu kiři bana ok az benziyor
- 5- Bu kiři bana benzemiyor
- 6- Bu kiři bana hię benzemiyor

21- Eęlenmek ięin her fırsatı yakalamaya alıřır. Kendisine zevk verecek řeyleri yapmak onun ięin nemlidir.

- 1- Bu kiři bana ok benziyor
- 2- Bu kiři bana benziyor
- 3- Bu kiři bana az benziyor
- 4- Bu kiři bana ok az benziyor
- 5- Bu kiři bana benzemiyor
- 6- Bu kiři bana hię benzemiyor

Appendix 11 - V-H/I-C Scale		1- Hiç katılmıyorum	2	3	4	5- Kesinlikle katılıyorum
	Lütfen aşağıdaki bir grup cümleyi, yanda yer alan ölçüğü kullanarak cevaplayınız. Biz sizin aşağıda verilen ifadelere hangi oranda katılıp katılmadığınızı öğrenmek istiyoruz. Görüşünüze uygun düşen numarayı her ifadenin hizasındaki kısımda işaretleyerek (X işareti ile) doldurunuz.					
1	İnsanlarla açık ve dosdoğru konuşmayı tercih ederim.					
2	Mutluluğum çevremdeki insanların mutluluğu ile çok yakından ilgilidir					
3	Ailemi memnun edecek şeyleri nefret etsem de yaparım.					
4	Kazanmak her şeydir.					
5	İnsan, hayatını başkalarından bağımsız olarak yaşamalıdır.					
6	Yaşadıklarım kendi yaptıklarımın kaynaklanır.					
7	Yakın çevrem için kişisel çıkarlarımdan fedakârlık ederim.					
8	Bir şeyi başka insanların benden daha iyi yapması beni rahatsız eder.					
9	Yakın çevremdekilerin birbiriyle uyumunu sağlamak benim için çok önemlidir					
10	İşimi başkalarından daha iyi yapmak benim için önemlidir.					
11	Komşularımla ufak tefek şeyleri paylaşmak hoşuma gider.					
12	Başkalarıyla rekabet edebileceğim ortamlarda çalışmak hoşuma gider.					
13	Yaşlanan anne ve babamız evde bizimle birlikte yaşamalıdır.					
14	İş arkadaşlarımla iyi durumda olması benim için önemlidir.					
15	Birçok yönden çevremdeki insanlardan farklı ve eşsiz (özel) olmaktan hoşlanırım.					
16	Eğer bir akrabam maddi zorluk içerisindeyse elimden geldiği ölçüde yardım ederim.					
17	Çocuklar, eğer aile büyüklerinden birisi önemli bir ödül kazanmışsa bununla gurur duymalıdır.					
18	Genellikle yalnızca kendi işimle uğraşırım.					
19	Rekabet doğanın kanunudur.					
20	İs arkadaşlarımdan biri ödül kazansa gurur duyarım.					
21	Ben özel (eşsiz) bir bireyim.					
22	Başkalarıyla birlikte zaman geçirmek benim için keyiflidir.					
23	Başka bir kişi bir şeyi benden daha iyi yaptığı zaman gergin ve kamçılanmış hissedirim.					
24	Ailem onaylamazsa çok hoşuma giden bir şeyden vazgeçerim.					

25	Özel hayatıma karışılmamasını isterim.					
26	Rekabet olmadan iyi bir toplum inşa edilemez.					
27	Çocuklara vazifenin eğlenceden önce geldiği öğretilmelidir.					
28	Başkalarıyla iş birliği yaptığım zaman kendimi iyi hissederim.					
29	Yakın çevremle fikir ayrılığına düşmekten hiç hoşlanmam.					
30	Bazı insanlar galip gelmenin önemli olduğunu vurgularlar, ben onlardan biri değilim.					
31	Önemli karar almadan önce (şehir değiştirmek gibi), aile bireyleri ve arkadaşlarımın çoğuna danışırım.					
32	Eğer başarılı oluyorsam bu benim yeteneklerim sayesinde.					



Appendix 12- Request for Scale Translation

Authentic-Hubristic Pride Scale

Gelen Kutusu xx🖨🔗

**Seyma Sevgican** <Alici: jltracy >

23 Şub 2022 Çar 16:21

☆ ↩ ⋮

Dear Prof. Tracy,

My name is Şeyma Sevgican. I am a Ph.D. candidate of Social Psychology studying at Ankara Yıldırım Beyazıt University in Turkey. This year, I will write my thesis about pride as a self-conscious emotions. However, there is no study which is used pride scale in my country. Therefore, I have to make an adaptation study or develop a new scale.

I would like to ask you if I can make an adaption of your Authentic-Hubristic Pride Scale into Turkish culture?

Besides, I would like to ask you for any suggestion, a resource, or a roadmap to my thesis.

I am looking forward to seeing your reply.

Best regards

Şeyma

**Tracy, Jessica** <Alici: ben >

26 Şub 2022 Cmt 05:37

★ ↩ ⋮

 İngilizce >  Türkçe  İletiyi çevir

[İngilizce için kapat x](#)

yes, you are welcome to create a Turkish version! Good luck!

Best,

Jess

Jessica L. Tracy

Pride Display Scale

Gelen Kutusu xx🖨🔗

**Seyma Sevgican** <Alici: cholbrook >

14 Mar 2022 Pzt 15:34

☆ ↩ ⋮

Dear Prof. Holbrook,

My name is Şeyma Sevgican. I am a Ph.D. candidate of Social Psychology studying at Ankara Yıldırım Beyazıt University in Turkey. This year, I will write my thesis about pride as a self-conscious emotions. However, there is no study which is used pride scale in my country. Therefore, I have to make an adaptation study or develop a new scale.

I would like to ask you if I can make an adaption of your Pride Display Scale and Status Merit Scale into Turkish culture?

I am looking forward to seeing your reply.

Best regards

Şeyma

**Colin Holbrook** <Alici: ben >

14 Mar 2022 Pzt 21:44

☆ ↩ ⋮

 İngilizce >  Türkçe  İletiyi çevir

[İngilizce için kapat x](#)

Hi Seyma,

Thanks for getting in touch. Please feel free to adapt these scales. Best of luck with your research!

Colin

Appendix 13 - Qualitative Research Questionnaire

Pride

Değerli katılımcı,

Bu anket sürecinde size 3 farklı bölümde çeşitli sorular yöneltilecektir. Anketin ilk kısmında sizden GURUR hissettiğiniz bir olayı hatırlamanız istenecektir. LÜTFEN seçeceğiniz olay, sizin için oldukça önemli ve net bir şekilde hatırlayabildiğiniz bir olay olsun. Olayı hatırlamak için acele etmeyin, gurur hissetmenize neden olan olası olaylar içerisinde sizin için en önemli olanını seçin.

Anketin ikinci bölümünde size yazdığınız olay ile ilgili farklı sorular yönetilecektir. Bu soruları duygular hakkında hiçbir şey bilmeyen fakat çok zeki bir robotla konuşuyormuşçasına cevaplayınız.

Bu kısım bittikten sonra, size ilişkileriniz hakkındaki bazı sorulara da cevap vermenizi istiyoruz. Çalışmada kimliğinizi açığa çıkaracak yönde hiçbir bilgi alınmayacağıın kendinizi güvende hissedebilirsiniz. Bu çalışmaya gösterdiğiniz ilgi için teşekkür ederiz.

Part 1

- 1- ŞİMDİ sizden geçmişte GURUR hissettiğiniz bir olayı ya da durumu düşünmenizi istiyoruz. Oldukça GURUR hissettiğiniz bir durumu düşünün. Size GURUR hissettiren bu olayı zihninizde resimleştirmeye çalışınız. Geçmişteki GURUR hissettiğiniz bu durum ya da olayın neye benzediğini; bu olayda neler olduğunu ve sizin için ne gibi sonuçlar getirdiğini hatırlamaya çalışınız. Daha sonra size GURUR hissettiren bu olayı aşağıda bırakılan boşluğa kısa cümleler halinde tanımlayınız.

- 2- Gurur ve gurur duymak sizin için ne anlama geliyor? Sizin bireysel tanımınız nasıl olurdu?

- 3- Gurur hisseden bir kişinin bu deneyimini paylaşması ve/veya dışa yansıtması sizce etraftaki diğer insanlar tarafından nasıl değerlendirilir?

Hubris

Değerli katılımcı,

Bu anket sürecinde size 3 farklı bölümde çeşitli sorular yöneltilecektir. Anketin ilk kısmında sizden KİBİR hissettiğiniz bir olayı hatırlamanız istenecektir. LÜTFEN seçeceğiniz olay, sizin için oldukça önemli ve net bir şekilde hatırlayabildiğiniz bir olay olsun. Olayı hatırlamak için acele etmeyin, kibir hissetmenize neden olan olası olaylar içerisinde sizin için en önemli olanını seçin.

Anketin ikinci bölümünde size yazdığınız olay ile ilgili farklı sorular yönetilecektir. Bu soruları duygular hakkında hiçbir şey bilmeyen fakat çok zeki bir robotla konuşuyormuşçasına cevaplayınız.

Bu kısım bittikten sonra, size ilişkileriniz hakkındaki bazı sorulara da cevap vermenizi istiyoruz. Çalışmada kimliğinizi açığa çıkaracak yönde hiçbir bilgi alınmayacağıın kendinizi güvende hissedebilirsiniz. Bu çalışmaya gösterdiğiniz ilgi için teşekkür ederiz.



Part 1

- 1- ŞİMDİ sizden geçmişte KİBİR hissettiğiniz bir olayı ya da durumu düşünmenizi istiyoruz. Oldukça KİBİR hissettiğiniz bir durumu düşünün. Size KİBİR hissettiren bu olayı zihninizde resimleştirmeye çalışınız. Geçmişteki KİBİR hissettiğiniz bu durum ya da olayın neye benzediğini; bu olayda neler olduğunu ve sizin için ne gibi sonuçlar getirdiğini hatırlamaya çalışınız. Daha sonra size KİBİR hissettiren bu olayı aşağıda bırakılan boşluğa kısa cümleler halinde tanımlayınız.

- 2- Kibir ve kibirlenmek sizin için ne anlama geliyor? Sizin bireysel tanımınız nasıl olurdu?

- 3- Kibir hisseden bir kişinin bu deneyimini paylaşması ve/veya dışa yansıtması sizce etraftaki diğer insanlar tarafından nasıl değerlendirilir?

Appendix 14 - Geneva Appraisal Questionnaire

1. Size gurur hissettiren bu olay ne zaman oldu? (Sadece birini işaretleyiniz)
 1. Saatler önce ()
 2. Günler önce ()
 3. Haftalar önce ()
 4. Aylar önce ()
 5. Yıllar önce ()
 6. Çok uzun zaman önce ()
2. Size gurur hissettiren bu olayı yaşadığınızda neredeydiniz? (Sadece birini işaretleyiniz)
 1. Evinizde ()
 2. Arkadaşlarınızın ya da tanıdıklarınızın evinde ()
 3. İşyerinde (okulda) ()
 4. Bir yabancınn evinde ya da bir resmi kurumda ()
 5. Ulaşım araçlarında (motosiklette, arabada, otobüs, vd.) ()
 6. Bir caddede yada açık alanda ()
 7. Doğada ()
3. Size gurur hissettiren bu olayı yaşadığınızda kiminleydiniz?
 1. Hiç kimse yoktu, yalnızdınız ()
 2. Eşiniz, dostunuz yada arkadaşınızla ()
 3. Başka bir kişi ile birlikte (tanıdık yada okul arkadaşı) ()
 4. Birkaç arkadaş ya da tanıdıkla ()
 5. Kim olduğunu bilmediğiniz bir ya da birkaç kişi ()
 6. Kalabalık bir ortamda ()
4. Genelde bu tip bir olayı nasıl değerlendirirsiniz (yaşadığınız olaydan genellemeye varırsak); size gurur hissettiren bu durumu hangi ölçüde hoş ya da hoş olmayan bir olay olarak değerlendirirsiniz? Lütfen aşağıdaki ölçeği kullanarak size uygun rakamı daire içine alınız.

0	1	2	3	4	5	6
Hiç hoş değil Oldukça hoş						

☐

Duruma uygulanmaz

Siz bu duygusal deneyimi yaşarken, düşündünüz ki.....

5. Bu olay hiç beklenmeden ve aniden ortaya çıktı.

0	1	2	3	4	5	6
Hiç değil Tamamen Orta düzeyde						

☐

Duruma uygulanmaz

6. Olayın gerçekleşmesini önceden tahmin edebildiniz.

0	1	2	3	4	5	6
Hiç değil Tamamen Orta düzeyde						

☐

Duruma uygulanmaz

7. Bu tür olaylara alışkınsınız.

0	1	2	3	4	5	6
Hiç değil		Orta düzeyde				
Tamamen						

☐

Duruma uygulanmaz

8. Olayın sizin için çok önemli sonuçları oldu.

0	1	2	3	4	5	6
Hiç değil		Orta düzeyde				
Tamamen						

☐

Duruma uygulanmaz

9. Olayı meydana getiren davranışlar sizin için ahlaki ve etik açıdan kabul edilebilir.

0	1	2	3	4	5	6
Hiç değil		Orta düzeyde				
Tamamen						

☐

Duruma uygulanmaz

10. Olayı meydana getiren davranışlar yasaları ya da sosyal normları çiğnedi.

0	1	2	3	4	5	6
Hiç değil		Orta düzeyde				
Tamamen						

☐

Duruma uygulanmaz

Tüm bu olay sürecinde, aşağıda verilen faktörlerin hangi düzeyde bu olaya yol açtığını düşünüyorsunuz? (Lütfen her birini değerlendirin)

11. Şans, özel bir durum veya doğa üstü güçler

0	1	2	3	4	5	6
Hiç değil		Orta düzeyde				
Tamamen						

☐

Duruma uygulanmaz

12. Kendi yaptığınız davranış(lar)

0	1	2	3	4	5	6
Hiç değil		Orta düzeyde				
Tamamen						

☐

Duruma uygulanmaz

13. Eğer kendi davranışınızdan kaynaklandıysa, buna bilerek mi neden oldunuz?

0	1	2	3	4	5	6
Hiç değil		Orta düzeyde				
Tamamen						

☐

Duruma uygulanmaz

14. Eğer kendi davranışınızdan kaynaklandıysa, bu sizin kendinizle ilgili imajınıza uyuyor mu?

0	1	2	3	4	5	6
Hiç değil		Orta düzeyde				
Tamamen						

☐

Duruma uygulanmaz

15. Başka birinin (veya birilerinin) davranışından

0	1	2	3	4	5	6
Hiç değil			Orta düzeyde			
Tamamen						

☐

Duruma uygulanmaz

16. Eğer başka birinden kaynaklandıysa, bu kişi (veya kişiler) buna bilerek mi neden oldu?

0	1	2	3	4	5	6
Hiç değil			Orta düzeyde			
Tamamen						

☐

Duruma uygulanmaz

17. Olayın sonucunu hissettiniz veya tamamen tahminleriniz yönünde oluştu.

0	1	2	3	4	5	6
Hiç değil			Orta düzeyde			
Tamamen						

☐

Duruma uygulanmaz

18. Olayın sonucu beklediğiniz zaman ve beklediğiniz şekilde oldu.

0	1	2	3	4	5	6
Hiç değil			Orta düzeyde			
Tamamen						

☐

Duruma uygulanmaz

19. Olayın sonucunu önceden tahmin edilebileceğinizi veya yüksek ihtimalle, kısa zaman sonra çıkabileceğini düşündünüz.

0	1	2	3	4	5	6
Hiç değil			Orta düzeyde			
Tamamen						

☐

Duruma uygulanmaz

20. Tahmin edilmesi fazla beklenmezdi fakat uzak ve belirsiz bir zamanda ortaya çıkabilirdi

0	1	2	3	4	5	6
Hiç değil			Orta düzeyde			
Tamamen						

☐

Duruma uygulanmaz

21. Sizin için istenilen, olumlu sonucu doğurdu mu? (Amacınıza ulaşmanıza yardım etti, zevk verdi veya olumsuz bir durumu mu sonlandırdı?)

0	1	2	3	4	5	6
Hiç değil			Orta düzeyde			
Tamamen						

☐

Duruma uygulanmaz

22. Sizin için istenmeyen olumsuz bir sonuç getirdi mi? (Amacınıza ulaşmayı engelledi veya olumlu sonuçlara ve ihtiyacınızı engelledi mi, fiziksel olarak zarar verdi mi?)

0	1	2	3	4	5	6
Hiç değil			Orta düzeyde			
Tamamen						

☐

Duruma uygulanmaz

23. Bu olayın sonuçları adaletsizlik ya da eşitsizlik yarattı mı veya yaratacak mı?

0	1	2	3	4	5	6
Hiç değil			Orta düzeyde			
Tamamen						

☐ Duruma uygulanmaz

24. Gerekli çaba sarf edilseydi, bu olay hala veya geçmişte değiştirilebilir veya engellenebilir mi?

0	1	2	3	4	5	6
Hiç değil			Orta düzeyde			
Tamamen						

☐ Duruma uygulanmaz

Siz duygusal deneyimi yaşadığınız tüm süreçte,

25. Bu olayın meydana gelmesinde kimsenin (sizin veya diğerlerinin, özel koşullar) kontrolü var mıydı?

0	1	2	3	4	5	6
Hiç değil			Orta düzeyde			
Tamamen						

☐ Duruma uygulanmaz

26. Olayın oluştuğu özel koşullar dışında, kimsenin kontrolü var mıydı?

0	1	2	3	4	5	6
Hiç değil			Orta düzeyde			
Tamamen						

☐ Duruma uygulanmaz

27. Olay üzerinde sizin ne kadar kontrolünüz vardı?

0	1	2	3	4	5	6
Hiç değil			Orta düzeyde			
Tamamen						

☐ Duruma uygulanmaz

28. Olay üzerinde diğerlerinin ne kadar kontrolü vardı?

0	1	2	3	4	5	6
Hiç değil			Orta düzeyde			
Tamamen						

☐ Duruma uygulanmaz

29. Bu olayla baş edeceğiniz veya edemeyeceğiniz konusunda ne kadar emindiniz?

0	1	2	3	4	5	6
Hiç değil			Orta düzeyde			
Tamamen						

☐ Duruma uygulanmaz

Şimdiye kadar olayın sonuçlarını değerlendirdiniz. Bu olayın sonuçları ve nedenleri konusunda oldukça bilgi sahibi oldunuz. Bu bağlamda, aşağıdaki sorulara cevap vermenizi istiyoruz.

30. Olay hemen harekete geçilmesi gereken acil bir durumdu.

0	1	2	3	4	5	6
Hiç değil	Orta düzeyde					Tamamen

☐

Duruma uygulanmaz

31. Olayın sonuçlarından kaçınabilir veya kendi avantajınıza değiştirebilirdiniz (kendi gücünüz veya diğerlerinin yardımıyla).

0	1	2	3	4	5	6
Hiç değil	Orta düzeyde					Tamamen

☐

Duruma uygulanmaz

32. Olayı değiştiremediğiniz durumda, bu olayla yaşamaya alıştınız veya uyum sağladınız.

0	1	2	3	4	5	6
Hiç değil	Orta düzeyde					Tamamen

☐

Duruma uygulanmaz

33. Bu olay benlik değerinizi (kendinize olan saygı, sevgi, vb.) düşürdü.

0	1	2	3	4	5	6
Hiç değil	Orta düzeyde					Tamamen

☐

Duruma uygulanmaz

34. Size gurur hissettiren bu olay kendi benlik değerinizi arttırdı.

0	1	2	3	4	5	6
Hiç değil	Orta düzeyde					Tamamen

☐

Duruma uygulanmaz

35. Size gurur hissettiren bu olay çevrenizdeki insanların benlik değerini düşürdü.

0	1	2	3	4	5	6
Hiç değil	Orta düzeyde					Tamamen

☐

Duruma uygulanmaz

36. Size gurur hissettiren bu olay çevrenizdeki insanların benlik değerini arttırdı.

0	1	2	3	4	5	6
Hiç değil	Orta düzeyde					Tamamen

☐

Duruma uygulanmaz

Aynı olaya geri dönersek, sizce

37. Yukarıda tarif ettiğiniz duygusal deneyiminiz, hissettikleriniz ne kadar yoğundu?

0	1	2	3	4	5	6
Zayıf	Orta düzeyde					Kuvvetli

☐

Duruma uygulanmaz

38. Bu duygusal deneyim hatırladığınız kadarıyla ne kadar sürdü?

- 1.Saniyeler ()
- 2.Dakikalar ()
- 3.Saatler ()
- 4.Günler ()
- 5.Haftalar ()

Aynı duygusal deneyiminize geri dönersek.

39. Hangi ölçüde bu duygusal deneyimi kısaltmak için bu duygusal deneyimin yoğunluğunu azaltmaya çalıştınız?

0	1	2	3	4	5	6
Hiç değil			Orta düzeyde			
Tamamen						

☐

Duruma uygulanmaz

40. Bu durum karşısında hissettiklerinizi anlamak veya uğraşmak için hangi ölçüde kendinizi vermeniz gerekti?

0	1	2	3	4	5	6
Hiç değil			Orta düzeyde			
Tamamen						

☐

Duruma uygulanmaz

41. Hangi ölçüde yaşadığınız duyguyu başkalarından gizlemek için hissettiklerinizi bastırmaya veya değiştirmeye çalıştınız?

0	1	2	3	4	5	6
Hiç değil			Orta düzeyde			
Tamamen						

☐

Duruma uygulanmaz

42. Bu olaya katlanmakta oldukça güçlük çektiniz.

0	1	2	3	4	5	6
Hiç değil			Orta düzeyde			
Tamamen						

☐

Duruma uygulanmaz

43. Bu olay karşınızda hissettiğiniz duygunun hangi oranda bu duruma uygun düştüğünü düşündünüz?

0	1	2	3	4	5	6
Hiç değil			Orta düzeyde			
Tamamen						

☐

Duruma uygulanmaz

44. Bu durum karşısında hissettikleriniz diğerleri tarafından hangi oranda uygun görülürdü?

0	1	2	3	4	5	6
Hiç değil			Orta düzeyde			
Tamamen						

☐

Duruma uygulanmaz

45. Sizce diğer kişiler benzer bir olay yaşasaydı, hangi ölçüde sizin gibi benzer duygular yaşardı?

0	1	2	3	4	5	6
Hiç değil		Orta düzeyde				
Tamamen						

☐

Duruma uygulanmaz

46. Sizce çevrenizdeki kişiler bu olayda ortaya çıkan duyguları hangi oranda başkalarından saklamaya çalışırdı?

0	1	2	3	4	5	6
Hiç değil		Orta düzeyde				
Tamamen						

☐

Duruma uygulanmaz

47. Bu duyguyu günlük yaşantınızda ne kadar sık yaşarsınız?

0	1	2	3	4	5	6
Hiç değil		Orta düzeyde				
Tamamen						

☐

Duruma uygulanmaz

Appendix 15 – Shyness Scale

	Shyness Scale İnsanlar farklı durumlarda farklı davranışlar sergileyebilmektedir. Aşağıda çeşitli durumlar karşısında verilmesi muhtemel çeşitli tepkilerle ilişkili ifadeler yer almaktadır. Lütfen bu ifadeleri dikkatlice okuyunuz ve bu tepkilerin sizi yansıtmaya derecesini “1=Hiçbir Zaman” ve 5=Her Zaman” arasında değişen seçeneklerden size en uygun olanını işaretleyerek belirtiniz.	<i>Hiçbir Zaman</i>	<i>Nadiren</i>	<i>Bazen</i>	<i>Sıklıkla</i>	<i>Her Zaman</i>
1.	İnsanların yoğun olduğu ortamlara girmekten kaçınırım.	1	2	3	4	5
2.	Toplulukta göz önünde olmaktan kaçınırım.	1	2	3	4	5
3.	Sosyal ortamlarda hakkımda olumsuz bir şey söylendiğinde ortamı terk etmek isterim.	1	2	3	4	5
4.	Kalabalık ortamlarda bir kişi beni eleştirdiğinde yerin dibine girmiş gibi hissederim.	1	2	3	4	5
5.	İnsanların önünde takdir edildiğimde mahcup olurum.	1	2	3	4	5
6.	Kalabalık ortamlarda eleştirilmekten çekinirim.	1	2	3	4	5
7.	Kalabalık ortamlarda dikkat çekmemek için sessiz kalırım.	1	2	3	4	5
8.	Yabancı bir ortamda takdir edildiğimde mahcup olurum.	1	2	3	4	5
9.	Yabancı bir ortama girdiğimde dikkat çekmemek için sessiz kalırım.	1	2	3	4	5
10.	Yeni bir ortama girdiğimde fikirlerimi söylemeden önce tekrar tekrar düşünürüm.	1	2	3	4	5
11.	Bilmediğim/tanımadığım biri hakkımda olumsuz bir şey söylediğinde yanından ayrılmak isterim.	1	2	3	4	5
12.	Bilmediğim/tanımadığım kişiler tarafından takdir edildiğimde mahcup olurum.	1	2	3	4	5
13.	Bilmediğim/tanımadığım kişilerin bulunduğu ortama girmekten kaçınırım.	1	2	3	4	5
14.	Bilmediğim/tanımadığım kişiler beni eleştirdiğinde yerin dibine girmiş gibi hissederim.	1	2	3	4	5
15.	Bilmediğim/tanımadığım kişilerin yanında hal ve hareketlerime dikkat kesilirim.	1	2	3	4	5
16.	Karşı cinsten kişilerle konuşurken yüzümün kızardığını hissederim.	1	2	3	4	5
17.	Karşı cinsten kişilerin yanında eleştirildiğimde ortamı terk etmek isterim.	1	2	3	4	5
18.	Karşı cinsten kişilerin ortamında dikkat çekmemek için sessiz kalırım.	1	2	3	4	5
19.	Karşı cinsten kişilerle konuşurken tedirgin olurum.	1	2	3	4	5
20.	Karşı cinsten kişilerin yanında hal ve hareketlerime dikkat kesilirim.	1	2	3	4	5
21.	Karşı cinsten kişiler tarafından takdir edildiğimde mahcup olurum.	1	2	3	4	5
22.	Karşı cinsten bir kişi beni eleştirdiğinde yerin dibine girmiş gibi hissederim.	1	2	3	4	5
23.	Karşı cinsten kişilerle konuşurken elim ayağım birbirine dolanır.	1	2	3	4	5

24.	Karşı cinsten kişilerle konuşurken fikirlerimi söylemeden önce tekrar tekrar düşünürüm.	1	2	3	4	5
25.	Aile büyükleri tarafından takdir edildiğimde mahcup olurum.	1	2	3	4	5
26.	Üst konumdaki kişilerle konuşurken tedirgin olurum.	1	2	3	4	5
27.	Yüksek konumdaki kişiler beni eleştirdiğinde yüzüm kızarır.	1	2	3	4	5
28.	Yüksek statüdeki kişilerle konuşurken elim ayağım birbirine dolanır.	1	2	3	4	5
29.	Yüksek statüdeki bir kişi beni eleştirdiğinde yerin dibine girmiş gibi hissedirim.	1	2	3	4	5
30.	Üst konumdaki kişiler tarafından takdir edildiğimde mahcup olurum.	1	2	3	4	5



Appendix 16 - 66 Items Draft Scale

İnsanlar bazı durumlarda farklı tepkiler göstermektedir. Aşağıda çeşitli durumlarda açığa çıkan hislere ilişkin ifadeler yer almaktadır. Lütfen her bir ifadeyi dikkatlice okuyarak bu ifadelere ne derece katıldığınıza ilişkin görüşünüzü "1 - Kesinlikle katılmıyorum"dan "5 - Kesinlikle katılıyorum"a doğru uzanan ölçek üzerinde belirtiniz.	Kesinlikle Katılmıyorum	Katılmıyorum	Ne katılmıyorum ne katılıyorum	Katılıyorum	Kesinlikle katılıyorum
1.İstemediğim halde kendimi sıklıkla kibirli hissederim.	1	2	3	4	5
2.Yaptıklarımın bağımsız olarak ben başarılıyım.	1	2	3	4	5
3.Diğer insanlar o kadar beceriksiz ki; kibirli olmamak elde değil.	1	2	3	4	5
4.Başarılı olduğum birçok alan olmasına rağmen kendimi diğerlerinden üstün görmüyorum.	1	2	3	4	5
5.Başarılarımdan sonra ister istemez diğer insanlara bakışım değişir.	1	2	3	4	5
6.Bana sıradan bir insan gibi davranılması beni öfkeliendirir.	1	2	3	4	5
7.Vasatlar dünyasında yaşadığımız için ister istemez bazı insanlar öne çıkıyor.	1	2	3	4	5
8.Bazı insanlar isteseler de benim konumuma erişemezler.	1	2	3	4	5
9.Başarılı olduğumda kendimi bir başkasına karşı zafer kazanmış gibi hissederim.	1	2	3	4	5
10.İnsanlar benimle konuşurken çizgiyi aşma cesaretini gösteremezler.	1	2	3	4	5
11.Etrafımdaki çoğu kişi benden tavsiye almadan bir işi beceremez.	1	2	3	4	5
12.İstemesem de girdiğim her ortamda dikkatleri üzerime çekerim.	1	2	3	4	5
13.Bazen kibrimi aşıp istediğim ya da gerekli adımları atamam.	1	2	3	4	5
14.Fiziksel özelliklerim beni diğerlerinden üstün kılar.	1	2	3	4	5
15.Karşımdaki kişinin nitelikleri her koşulda benim niteliklerimden daha değersizdir.	1	2	3	4	5
16.Kusursuz olduğum için hata yaptığımı çoğu zaman farkına varmam.	1	2	3	4	5
17.Üstün yeteneklerim sayesinde üstesinden gelemeyeceğim iş yoktur.	1	2	3	4	5
18.Her koşulda bana ayrıcalıklı davranılması gerektiğine inanırım.	1	2	3	4	5
19.Kendime verdiğim değer başkalarını gölgede bırakır.	1	2	3	4	5
20.Ait olduğum grupların duruşu diğer grupların duruşlarından her daim daha onurludur.	1	2	3	4	5
21.Ait olduğum kimliğin asaleti karşısında diğer kimliklerin aşağılanması kaçınılmazdır.	1	2	3	4	5
22.Ne yaparlarsa yapsınlar diğer gruplar hiçbir koşulda ait olduğum gruba ulaşamaz.	1	2	3	4	5
23.Diğer gruplarla karşılaştırıldığında ait olduğum grup daima daha fazla saygıyı hak eder.	1	2	3	4	5
24.Ülkem zarar görse de ülkemizin imajını korumamız gerekir.	1	2	3	4	5
25.Ait olduğum kimliğin doğuştan getirdiği bir üstünlük vardır.	1	2	3	4	5
26.Ait olduğum grup tanınmayı ve saygıyı diğer gruplardan daha fazla hak ediyor.	1	2	3	4	5

27.Ait olduğum grubun diğer gruplardan üstünlüğünü kanıtlaması için bir başarıya ihtiyacı yoktur.	1	2	3	4	5
28.Yakınlarıma sıradan insan gibi bir muamelede bulunulması beni öfkelenendir.	1	2	3	4	5
29.Üyesi olduğum grubun diğer grupları gölgede bırakacak kadar değerli olduğuna inanırım.	1	2	3	4	5
30.Ait olduğum arkadaş grupları, her zaman en iyisidir.	1	2	3	4	5
31.Ait olduğum grupların hataları grubumun üstünlüğünü gölgelemez.	1	2	3	4	5
32.Kadın olmak/Erkek olmak beni üstün biri yapar.	1	2	3	4	5
33.İtibardan tasarruf olmaz.	1	2	3	4	5
34.İnsan başarılarıyla gurur duymalı ama diğerlerini aşağılamamalıdır.	1	2	3	4	5
35.Kendimi gururlu hissedebileceğim ortamlarda bulunurum.	1	2	3	4	5
36.Başardıklarım dolayısıyla insanların benden fikir alması hoşuma gider.	1	2	3	4	5
37.Birilerine faydalı olduğum ya da yardım ettiğim olayları hatırladığımda kendimle gurur duyarım.	1	2	3	4	5
38.Emeklerimin karşılığını almak beni gururlandırır.	1	2	3	4	5
39.Kendi kendime yetebildiğim için gururlanırım.	1	2	3	4	5
40.Takdir edilmek/övülmek beni daha çok başarmak için motive eder.	1	2	3	4	5
41.Başarılarım dolayısıyla insanların benimle iş birliği yapmak istemesi beni onurlandırır.	1	2	3	4	5
42.İyi bir konumda olmakla övünmem hata yapmayacağım anlamına gelmez.	1	2	3	4	5
43.Hiç beklemediğim anlarda elde ettiğim başarılar beni daha çok gururlandırır.	1	2	3	4	5
44.Sıfırdan başladığım bir işte yeterince başarılı olmak beni gururlandırır.	1	2	3	4	5
45.Başarılarımın alanındaki uzman kişiler tarafından takdir edilmesi beni gururlandırır.	1	2	3	4	5
46.Başarıya ulaşmak kendime olan saygımı ve güvenimi artırır.	1	2	3	4	5
47.Başarılarımla gururlanmam hatalarımı kabul etmeyeceğim anlamına gelmez.	1	2	3	4	5
48.Başarılarımla gururlanmam onlardan yeni dersler almayacağım anlamına gelmez.	1	2	3	4	5
49.İhtiyacı olan insanları desteklemek beni gururlandırır.	1	2	3	4	5
50.İstikrarlı olarak başarmak beni gururlandırır.	1	2	3	4	5
51.Başarılarımdan dolayı bana hürmet edilmesi hoşuma gider.	1	2	3	4	5
52.Liyakatsizliğe göz yummamak kendime olan saygımı artırır.	1	2	3	4	5
53.Gururumun kaynağı yalnızca kendi başarılarımdan değil aynı zamanda grubumun başarılarından da gelir.	1	2	3	4	5
54.Grubumdaki insanlarla ilişkilerimin iyi olması benim için gurur kaynağıdır.	1	2	3	4	5
55.Başardıklarım sayesinde ailemin yüzünü kara çıkartmadığım için mutlu hissedirim.	1	2	3	4	5
56.Yakınlarımdan biri övüldüğünde kendime iltifat edilmişçesine mutlu olurum.	1	2	3	4	5
57.Aile üyelerimden biri başarılı olduğunda kendim başarmışçasına gururlanırım.	1	2	3	4	5
58.Ait olduğum grubun başarısı çoğu zaman benim için gurur kaynağıdır.	1	2	3	4	5
59..Başarılı bir grubun parçası olmaktan onur duyarım.	1	2	3	4	5

60.Ülkemin değerlerinin övülmesi beni gururlandırır.	1	2	3	4	5
61.Desteklediğim takım başarılarıyla tanındığında gururlanırım.	1	2	3	4	5
62.Grubum hedeflerine ulaştığında derin bir tatmin duygusu hissederim.	1	2	3	4	5
63.Grup üyelerimin başarıları çoğu zaman beni onurlandırır.	1	2	3	4	5
64.Ülkemin zorlu koşullarda onurunu korumak için mücadele etmesi beni gururlandırır.	1	2	3	4	5
65.Gurubum hedeflerine ulaştığında gururlanırım.	1	2	3	4	5
66.Ait olduğum grubun başarılarından dolayı hürmet görmesi hoşuma gider.	1	2	3	4	5

66 Items Draft Scale

People react differently in various situations. Below are statements about the feelings that arise in different situations. Please carefully read each statement and indicate the extent to which you agree with each statement on a scale ranging from "1 - Strongly disagree" to "5 - Strongly agree."	Strongly disagree	Disagree	Neither agree nor disagree	I agree.	Strongly agree
1. I often feel hubristic even if I don't want to.	1	2	3	4	5
2. I am successful no matter what I do.	1	2	3	4	5
3. Other people are so incompetent that it is hard not to be hubristic.	1	2	3	4	5
4. Even though I am successful in many areas, I do not consider myself superior to others.	1	2	3	4	5
5. My view of other people inevitably changes after my achievements.	1	2	3	4	5
6. I get angry when treated like an ordinary person.	1	2	3	4	5
7. Since we live in a world of mediocrity, some people inevitably stand out.	1	2	3	4	5
8. Some people cannot reach my position even if they want to.	1	2	3	4	5
9. When I am successful, I feel like I have won a victory over someone else.	1	2	3	4	5
10. People can not dare to cross the line when talking to me.	1	2	3	4	5
11. Most people around me can't do anything without my advice.	1	2	3	4	5
12. Even if I don't want to, I attract attention in every environment I enter.	1	2	3	4	5
13. Sometimes, I cannot take the steps I want or necessity since I cannot overcome my hubris.	1	2	3	4	5
14. My physical characteristics make me superior to others.	1	2	3	4	5
15. The qualities of the other person are, in any case, less valuable than my qualities.	1	2	3	4	5
16. I often do not realize when I make mistakes because I am perfect.	1	2	3	4	5
17. There is no task that I cannot overcome thanks to my superior skills.	1	2	3	4	5

18. I believe I should be treated preferentially under all circumstances.	1	2	3	4	5
19. The value I place on myself overshadows others.	1	2	3	4	5
20. The stance of the groups I belong to is always more honorable than the stance of other groups.	1	2	3	4	5
21. It is inevitable that other identities will be humiliated in the face of the nobility of the identity I belong to.	1	2	3	4	5
22. No matter what they do, under no circumstances can other groups reach the group to which I belong.	1	2	3	4	5
23. The group I belong to always deserves more respect compared to other groups.	1	2	3	4	5
24. We need to protect the image of our country even if it suffers.	1	2	3	4	5
25. The identity to which I belong has an innate superiority.	1	2	3	4	5
26. The group I belong to deserves more recognition and respect than others.	1	2	3	4	5
27. The group I belong to does not need an achievement to prove its superiority over other groups.	1	2	3	4	5
28. It makes me angry when my relatives are treated as ordinary people.	1	2	3	4	5
29. I believe that the group I belong to is valuable enough to overshadow other groups.	1	2	3	4	5
30. The groups of friends I belong to are always the best.	1	2	3	4	5
31. The mistakes of the groups to which I belong do not overshadow the superiority of my group.	1	2	3	4	5
32. Being a woman/being a man makes me superior.	1	2	3	4	5
33. Reputation cannot be compromised.	1	2	3	4	5
34. People should be proud of their achievements but not humiliate others.	1	2	3	4	5
35. I am in environments where I can feel proud.	1	2	3	4	5
36. I like when people take my ideas because of my achievements.	1	2	3	4	5
37. I am proud of myself when I recall occasions when I have been useful or helpful to someone.	1	2	3	4	5
38. I am proud to be rewarded for my efforts.	1	2	3	4	5
39. I am proud that I am self-sufficient.	1	2	3	4	5
40. Being appreciated/praised motivates me to achieve more.	1	2	3	4	5
41. I am honored when people want to cooperate with me because of my achievements.	1	2	3	4	5
42. Bragging about being in a good position does not mean I will not make mistakes.	1	2	3	4	5
43. I am more proud of the achievements I accomplish in unexpected moments.	1	2	3	4	5
44. It makes me proud to have succeeded in a job I started from scratch.	1	2	3	4	5
45. I feel proud when experts in the field appreciate my achievements.	1	2	3	4	5
46. Accomplishing increases my self-esteem and confidence.	1	2	3	4	5
47. Being proud of my achievements does not mean I will not admit my mistakes.	1	2	3	4	5
48. Being proud of my achievements does not mean I will not learn new lessons from them.	1	2	3	4	5
49. Supporting people in need makes me proud.	1	2	3	4	5
50. Achieving consistently makes me proud.	1	2	3	4	5
51. I like to be respected for my achievements.	1	2	3	4	5

52. Not overlooking the lack of merit increases my self-esteem.	1	2	3	4	5
53. The source of my pride comes not only from my achievements but also from the achievements of my group.	1	2	3	4	5
54. Having good relationships with the people in my group is a source of pride for me.	1	2	3	4	5
55. I feel happy that I have not let my family down thanks to my achievements.	1	2	3	4	5
56. When someone close to me is praised, I feel happy, as if I am being complimented.	1	2	3	4	5
57. When one of my family members succeeds, I feel proud, as if I succeeded.	1	2	3	4	5
58. The success of the group I belong to is often a source of pride for me.	1	2	3	4	5
59. I am honored to be part of a successful group.	1	2	3	4	5
60. Praising the values of my country makes me proud.	1	2	3	4	5
61. I feel proud when the team I support is known for its achievements.	1	2	3	4	5
62. I feel deeply satisfied when my group achieves its goals.	1	2	3	4	5
63. I am often honored by the achievements of my group members.	1	2	3	4	5
64. I am proud that my country struggles to maintain its honor under challenging conditions.	1	2	3	4	5
65. I feel proud when my group achieve its objectives.	1	2	3	4	5
66. I like it when the group I belong to is respected for its achievements.	1	2	3	4	5

Appendix 17- 42 Items Draft Scale

İnsanlar bazı durumlarda farklı tepkiler göstermektedir. Aşağıda çeşitli durumlarda açığa çıkan hislere ilişkin ifadeler yer almaktadır. Lütfen her bir ifadeyi dikkatlice okuyarak bu ifadelere ne derece katıldığınıza ilişkin görüşünüzü "1 - Kesinlikle katılmıyorum"dan "5 – Kesinlikle katılıyorum"a doğru uzanan ölçek üzerinde belirtiniz.	Kesinlikle Katılmıyorum	Katılmıyorum	Ne katılmıyorum ne katılmıyorum	Katılıyorum	Kesinlikle katılıyorum
45.Başarılarımın alanındaki uzman kişiler tarafından takdir edilmesi beni gururlandırır.	1	2	3	4	5
46.Başarıya ulaşmak kendime olan saygımı ve güvenimi artırır.	1	2	3	4	5
42.İyi bir konumda olmakla övünmem hata yapmayacağım anlamına gelmez.	1	2	3	4	5
41.Başarılarım dolayısıyla insanların benimle iş birliği yapmak istemesi beni onurlandırır.	1	2	3	4	5
48.Başarılarım ile gururlanmam onlardan yeni dersler almayacağım anlamına gelmez.	1	2	3	4	5
38.Emeklerimin karşılığını almak beni gururlandırır.	1	2	3	4	5
36.Başardıklarım dolayısıyla insanların benden fikir alması hoşuma gider.	1	2	3	4	5
49.İhtiyacı olan insanları desteklemek beni gururlandırır.	1	2	3	4	5
37.Birilerine faydalı olduğum ya da yardım ettiğim olayları hatırladığımda kendimle gurur duyarım.	1	2	3	4	5
34.İnsan başarılarıyla gurur duymalı ama diğerlerini aşağılamamalıdır.	1	2	3	4	5
43.Hiç beklemediğim anlarda elde ettiğim başarılar beni daha çok gururlandırır.	1	2	3	4	5
40.Takdir edilmek/övlmek beni daha çok başarmak için motive eder.	1	2	3	4	5
35.Kendimi gururlu hissedebileceğim ortamlarda bulunurum.	1	2	3	4	5
18.Her koşulda bana ayrıcalıklı davranılması gerektiğine inanırım.	1	2	3	4	5
11.Etrafımdaki çoğu kişi benden tavsiye almadan bir işi beceremez.	1	2	3	4	5
14.Fiziksel özelliklerim beni diğerlerinden üstün kılar.	1	2	3	4	5
8.Bazı insanlar isteseler de benim konumuma erişemezler.	1	2	3	4	5
12.İstemesem de girdiğim her ortamda dikkatleri üzerime çekerim.	1	2	3	4	5
17.Üstün yeteneklerim sayesinde üstesinden gelemeyeceğim iş yoktur.	1	2	3	4	5
9.Başarılı olduğumda kendimi bir başkasına karşı zafer kazanmış gibi hissedirim.	1	2	3	4	5
13.kibrimi aşıp istediğim ya da gerekli adımları atamam.	1	2	3	4	5
19.Kendime verdiğim değer başkalarını gölgede bırakır.	1	2	3	4	5
6.Bana sıradan bir insan gibi davranılması beni öfkelenendirir.	1	2	3	4	5
62.Grubum hedeflerine ulaştığında derin bir tatmin duygusu hissedirim.	1	2	3	4	5
63.Grup üyelerimin başarıları çoğu zaman beni onurlandırır.	1	2	3	4	5
66.Ait olduğum grubun başarılarından dolayı hürmet görmesi hoşuma gider.	1	2	3	4	5

61.Desteklediğim takım başarılarıyla tanındığında gururlanırım.	1	2	3	4	5
59.Başarılı bir grubun parçası olmaktan onur duyarım.	1	2	3	4	5
56.Yakınlarımdan biri övüldüğünde kendime iltifat edilmişçesine mutlu olurum.	1	2	3	4	5
60.Ülkemin değerlerinin övülmesi beni gururlandırır.	1	2	3	4	5
64.Ülkemin zorlu koşullarda onurunu korumak için mücadele etmesi beni gururlandırır.	1	2	3	4	5
53.Gururumun kaynağı yalnızca kendi başarılarımdan değil aynı zamanda grubumun başarılarından da gelir.	1	2	3	4	5
57.Aile üyelerimden biri başarılı olduğunda kendim başarmışçasına gururlanırım.	1	2	3	4	5
54.Grubumdaki insanlarla ilişkilerimin iyi olması benim için gurur kaynağıdır.	1	2	3	4	5
55.Başardıklarım sayesinde ailemin yüzünü kara çıkartmadığım için mutlu hissederim.	1	2	3	4	5
26.Ait olduğum grup tanınmayı ve saygıyı diğer gruplardan daha fazla hak ediyor.	1	2	3	4	5
27.Ait olduğum grubun diğer gruplardan üstünlüğünü kanıtlaması için bir başarıya ihtiyacı yoktur.	1	2	3	4	5
23.Diğer gruplarla karşılaştırıldığında ait olduğum grup daima daha fazla saygıyı hak eder.	1	2	3	4	5
29.Üyesi olduğum grubun diğer grupları gölgede bırakacak kadar değerli olduğuna inanırım.	1	2	3	4	5
31.Ait olduğum grupların hataları grubumun üstünlüğünü gölgelemez.	1	2	3	4	5
30.Ait olduğum arkadaş grupları, her zaman en iyisidir.	1	2	3	4	5
25.Ait olduğum kimliğin doğuştan getirdiği bir üstünlük vardır.	1	2	3	4	5

Appendix 18- Pride and Hubris Scale-Final Form- Turkish

İnsanlar bazı durumlarda farklı tepkiler göstermektedir. Aşağıda çeşitli durumlarda açığa çıkan hislere ilişkin ifadeler yer almaktadır. Lütfen her bir ifadeyi dikkatlice okuyarak bu ifadelere ne derece katıldığınıza ilişkin görüşünüzü "1 - Kesinlikle katılmıyorum"dan "5 – Kesinlikle katılıyorum"a doğru uzanan ölçek üzerinde belirtiniz.	Kesinlikle Katılmıyorum	Katılmıyorum	Ne katılmıyorum ne katılmıyorum	Katılıyorum	Kesinlikle katılıyorum
1.Bana sıradan bir insan gibi davranılması beni öfkelerendirir.	1	2	3	4	5
2.Bazı insanlar isteseler de benim konumuma erişemezler.	1	2	3	4	5
3.Başarılı olduğumda kendimi bir başkasına karşı zafer kazanmış gibi hissederim.	1	2	3	4	5
4.Etrafımdaki çoğu kişi benden tavsiye almadan bir işi beceremez.	1	2	3	4	5
5.İstemesem de girdiğim her ortamda dikkatleri üzerime çekerim.	1	2	3	4	5
6.Bazen kibrimi aşıp istediğim ya da gerekli adımları atamam.	1	2	3	4	5
7.Fiziksel özelliklerim beni diğerlerinden üstün kılar.	1	2	3	4	5
8.Üstün yeteneklerim sayesinde üstesinden gelemeyeceğim iş yoktur.	1	2	3	4	5
9.Her koşulda bana ayrıcalıklı davranılması gerektiğine inanırım.	1	2	3	4	5
10.Kendime verdiğim değer başkalarını gölgede bırakır.	1	2	3	4	5
11.Diğer gruplarla karşılaştırıldığında ait olduğum grup daima daha fazla saygıyı hak eder.	1	2	3	4	5
12.Ait olduğum kimliğin doğuştan getirdiği bir üstünlük vardır.	1	2	3	4	5
13.Ait olduğum grup tanınmayı ve saygıyı diğer gruplardan daha fazla hak ediyor.	1	2	3	4	5
14.Ait olduğum grubun diğer gruplardan üstünlüğünü kanıtlaması için bir başarıya ihtiyacı yoktur.	1	2	3	4	5
15.Üyesi olduğum grubun diğer grupları gölgede bırakacak kadar değerli olduğuna inanırım.	1	2	3	4	5
16.Ait olduğum arkadaş grupları, her zaman en iyisidir.	1	2	3	4	5
17.Ait olduğum grupların hataları grubumun üstünlüğünü gölgelemez.	1	2	3	4	5
18.İnsan başarılarıyla gurur duymalı ama diğerlerini aşağılamamalıdır.	1	2	3	4	5
19.Kendimi gururlu hissedebileceğim ortamlarda bulunurum.	1	2	3	4	5
20.Başardıklarım dolayısıyla insanların benden fikir alması hoşuma gider.	1	2	3	4	5
21.Birilerine faydalı olduğum ya da yardım ettiğim olayları hatırladığımda kendimle gurur duyarım.	1	2	3	4	5
22.Emeklerimin karşılığını almak beni gururlandırır.	1	2	3	4	5
23.Takdir edilmek/övmek beni daha çok başarmak için motive eder.	1	2	3	4	5
24.Başarılarım dolayısıyla insanların benimle iş birliği yapmak istemesi beni onurlandırır.	1	2	3	4	5
25.İyi bir konumda olmakla övünmem hata yapmayacağım anlamına gelmez.	1	2	3	4	5
26.Hiç beklemediğim anlarda elde ettiğim başarılar beni daha çok gururlandırır.	1	2	3	4	5

27.Başarılarımın alanındaki uzman kişiler tarafından takdir edilmesi beni gururlandırır.	1	2	3	4	5
28.Başarıya ulaşmak kendime olan saygımı ve güvenimi artırır.	1	2	3	4	5
29.Başarılarımla gururlanmam onlardan yeni dersler almayacağım anlamına gelmez.	1	2	3	4	5
30.İhtiyacı olan insanları desteklemek beni gururlandırır.	1	2	3	4	5
31.Gururumun kaynağı yalnızca kendi başarılarımdan değil aynı zamanda grubumun başarılarından da gelir.	1	2	3	4	5
32.Grubumdaki insanlarla ilişkilerimin iyi olması benim için gurur kaynağıdır.	1	2	3	4	5
33.Başardıklarım sayesinde ailemin yüzünü kara çıkartmadığım için mutlu hissedirim.	1	2	3	4	5
34.Yakınlarımdan biri övüldüğünde kendime iltifat edilmişçesine mutlu olurum.	1	2	3	4	5
35.Aile üyelerimden biri başarılı olduğunda kendim başarmışçasına gururlanırım.	1	2	3	4	5
36..Başarılı bir grubun parçası olmaktan onur duyarım.	1	2	3	4	5
37.Ülkemin değerlerinin övülmesi beni gururlandırır.	1	2	3	4	5
38.Desteklediğim takım başarılarıyla tanındığında gururlanırım.	1	2	3	4	5
39.Grubum hedeflerine ulaştığında derin bir tatmin duygusu hissedirim.	1	2	3	4	5
40.Grup üyelerimin başarıları çoğu zaman beni onurlandırır.	1	2	3	4	5
41.Ülkemin zorlu koşullarda onurunu korumak için mücadele etmesi beni gururlandırır.	1	2	3	4	5
42.Ait olduğum grubun başarılarından dolayı hürmet görmesi hoşuma gider.	1	2	3	4	5

Appendix-19- Pride and Hubris Scale-Final Form-English

People react differently in various situations. Below are statements about the feelings that arise in different situations. Please carefully read each statement and indicate the extent to which you agree with each statement on a scale ranging from "1 - Strongly disagree" to "5 - Strongly agree.	Strongly disagree	Disagree	Neither agree nor disagree	I agree.	Strongly agree
1. I get angry when treated like an ordinary person.	1	2	3	4	5
2. Some people cannot reach my position even if they want to.	1	2	3	4	5
3. When I am successful, I feel like I have won a victory over someone else.	1	2	3	4	5
4. Most people around me can't do anything without my advice.	1	2	3	4	5
5. Even if I don't want to, I attract attention in every environment I enter.	1	2	3	4	5
6. Sometimes, I cannot take the steps I want or necessity since I cannot overcome my hubris.	1	2	3	4	5
7. My physical characteristics make me superior to others.	1	2	3	4	5
8. There is no task that I cannot overcome thanks to my superior skills.	1	2	3	4	5
9. I believe I should be treated preferentially under all circumstances.	1	2	3	4	5
10. The value I place on myself overshadows others.	1	2	3	4	5
11. The group I belong to always deserves more respect compared to other groups.	1	2	3	4	5
12. The identity to which I belong has an innate superiority.	1	2	3	4	5
13. The group I belong to deserves more recognition and respect than others.	1	2	3	4	5
14. The group I belong to does not need an achievement to prove its superiority over other groups.	1	2	3	4	5
15. I believe that the group I belong to is valuable enough to overshadow other groups.	1	2	3	4	5
16. The groups of friends I belong to are always the best.	1	2	3	4	5
17. The mistakes of the groups to which I belong do not overshadow the superiority of my group.	1	2	3	4	5
18. People should be proud of their achievements but not humiliate others.	1	2	3	4	5
19. I am in environments where I can feel proud.	1	2	3	4	5
20. I like when people take my ideas because of my achievements.	1	2	3	4	5
21. I am proud of myself when I recall occasions when I have been useful or helpful to someone.	1	2	3	4	5
22. I am proud to be rewarded for my efforts.	1	2	3	4	5
23. Being appreciated/praised motivates me to achieve more.	1	2	3	4	5
24. I am honored when people want to cooperate with me because of my achievements.	1	2	3	4	5
25. Bragging about being in a good position does not mean I will not make mistakes.	1	2	3	4	5

26. I am more proud of the achievements I accomplish in unexpected moments.	1	2	3	4	5
27. I feel proud when experts in the field appreciate my achievements.	1	2	3	4	5
28. Accomplishing increases my self-esteem and confidence.	1	2	3	4	5
29. Being proud of my achievements does not mean I will not admit my mistakes.	1	2	3	4	5
30. Supporting people in need makes me proud.	1	2	3	4	5
31. The source of my pride comes not only from my achievements but also from the achievements of my group.	1	2	3	4	5
32. Having good relationships with the people in my group is a source of pride for me.	1	2	3	4	5
33. I feel happy that I have not let my family down thanks to my achievements.	1	2	3	4	5
34. When someone close to me is praised, I feel happy, as if I am being complimented.	1	2	3	4	5
35. When one of my family members succeeds, I feel proud, as if I succeeded myself.	1	2	3	4	5
36. I am honored to be part of a successful group.	1	2	3	4	5
37. Praising the values of my country makes me proud.	1	2	3	4	5
38. I feel proud when the team I support is recognized for its achievements.	1	2	3	4	5
39. I feel deeply satisfied when my group achieves its goals.	1	2	3	4	5
40. I am often honored by the achievements of my group members.	1	2	3	4	5
41. I am proud that my country struggles to maintain its honor under challenging conditions.	1	2	3	4	5
42. I like it when the group I belong to is respected for its achievements.	1	2	3	4	5

Appendix-20- Ethics Committee Aproval



ANKARA YILDIRIM BEYAZIT ÜNİVERSİTESİ (AYBÜ) SOSYAL VE BEŞERİ BİLİMLER ETİK KURULU PROJE ONAY BELGESİ



Ankara Yıldırım Beyazıt Üniversitesi Lisansüstü Eğitim Enstitüsü Psikoloji Bölümü öğrencilerinden Şeyma Sevgican'ın, **Understanding Pride in Turkish Context: Dimensions and its Outcomes** adlı araştırması değerlendirilmiştir. (Bu kısım başvuru sahibi tarafından doldurulmalıdır)

Proje etik açısından uygun bulunmuştur.

Proje etik açısından geliştirilmesi gerekmektedir.

Proje etik açısından uygun bulunmamıştır.



AYBÜ SOSYAL VE BEŞERİ BİLİMLER ETİK KURULU KARARI (Etik Kurul tarafından doldurulacaktır)	
Araştırma kodu (Yıl – Araştırma sıra no)	2024-375
Başvuru formunun Etik Kurula ulaştığı tarih	05.04.2024
Etik Kurul Karar toplantı tarihi ve karar no	24.04.2024 / 04-375
Yer	Ankara Yıldırım Beyazıt Üniversitesi, Esenboğa Külliyesi
Katılımcılar	Formda imzası bulunan üyelerimiz toplantıya katılmıştır.

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