

Identity Motives Underlying Possible Future Selves among Turkish Participants

By

Feyza Korkmaz Sağlam

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School of Psychology

University of Sussex

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Abstract

We are prone to maintaining and defending kinds of identity forms which make us very satisfied with ourselves. The main aim in this study was to evaluate the importance of various motivational pressures within possible future identities while Turkish people, over 18, construct their possible future selves by using models predicting the perceived happiness of multiple identity elements within the individual. Participants perceived as happier those identity elements that provided a greater sense of self-esteem, meaning, and efficacy. Individual value dimensions, contextualism, and community relations provided significant or marginal moderating effects of culture on the strength of identity motives. Meaning and distinctiveness motives appeared as more positively related to happiness among younger participants, whereas according to older participants self-esteem was more positively related to perceived happiness.

Every human being has a feeling that pushes them to figure out who they are, what they are, or what kind of a person they are going to be. We all try to imagine prospective self-images of ourselves as much as we think about our current selves. From a realistic point of view we usually notice that there are possible selves we fear as well as desired possibilities, but the thing that we usually are not aware of is what kind of power pushes us to desire or fear certain kinds of possible self-image (Sedikides & Strube, 1995; Vignoles, 2011). Research into possible future selves focuses on working out the motivational elements of identity and their working strategy, and in order to learn about these, we need to understand the identity itself.

Identity is perceived by researchers as a term that is hard to explain, and also changeable in terms of the context (Breakwell, 1986). However, the one thing that researchers agree on is that identity cannot be investigated from only one point of view because of its multi-dimensional structure; it should be considered within individual, relational, and group contexts on the basis of cognitive, affective and social interactions (Breakwell, 1986; Vignoles, Regalia, Manzi, Golledge, & Scabini, 2006; Vignoles, 2011; Vignoles, Chrysoschoou, & Breakwell, 2001). Vignoles (2011) defined the term as “the image of oneself as represented in cognition, emotion, and discourse” (p.404). To understand and explain this complicated structure, some theories have focused on explaining what kind of identity structures people tend to maintain, enhance, and develop to shape other people’s view of themselves (Vignoles, 2011; Vignoles et al., 2006). Obviously, we are prone to maintaining and defending kinds of identity forms which make us very satisfied with ourselves (Vignoles, 2011). The term *identity motives* was derived from curiosity about those forms and defined by Vignoles et al. (2006) as “pressures toward certain identity states and away from others, which guide the processes of identity construction” (p.309). Therefore, it can be said that one’s motivational pressures with regard to the ways we see ourselves constitute either current or possible identity motives (Vignoles et al., 2008).

Vignoles (2011) considers identity motives to be just like a physiological need and mentions that motives can be satisfying or frustrating as part of their positive or negative implications. In connection with this idea, people tend to desire and work to maintain and enhance identities that satisfy identity motives, but also they fear and try to escape from those that frustrate them. Another feature of identity motives mentioned by Vignoles (2011) is that if there is frustration, then identity motives will direct the process to satisfy the situation.

It can be concluded that people desire and strive for those possible future selves that satisfy their identity motives, whereas they fear and try to escape from those possible future selves that frustrate identity motives.

Therefore, questions about which motives we are using unconsciously during the identity construction process and how many motives guide identity processes have arisen, so that several theories were created to answer these questions and to investigate identity motives (Breakwell, 1986; Vignoles, 2011).

In different contexts people make self-evaluations about the fit of their behaviours, the quality of their decisions, their goals, abilities, and their social positions in certain groups or memberships by making comparisons with others around them (Sedikides & Strube, 1995; Vignoles, 2011). So, people have a large repertory of possible selves during their life span because they compare themselves with others, and determine their preference (or not) for some of those selves in certain contexts. This shows that motivational bases of identity construction have socially constructed structure (Vignoles, 2011); we cannot pursue the process of identity construction independently from social life.

Research has assumed that self-evaluation is affected by four different motives: self-enhancement motivation which refers to one's passion for increasing satisfaction with self-concept or for decreasing frustration with self-concept; self-verification motivation which refers to keeping the self consistent whether in positive or negative conditions; self-assessment motivation which refers to the aim of increasing certainty about the self-concept without caring about possible negative consequences; and finally, self-improvement motivation which refers to the desire to continually improve the self. This latter motive is distinctively concerned with future selves (Sedikides & Strube, 1995; Vignoles, 2011). Taking a broader view, it is possible to see these four motives as in some way associated with self-esteem, prompting Sedikides and Strube (1997) to claim that they are in fact motivational aspects for self-esteem.

Self-esteem seems to have a crucial role in the identity and possible identity concept. Research about identity motives mostly gives priority to the self-esteem motive and many social psychological theories implicate self-esteem as the basic dimension of identity structure (Sedikides & Strube, 1995; Vignoles, 2011). The self-esteem model indicates that people desire those kinds of current and possible selves that satisfy their emotions associated with self-esteem, whereas they try to escape or avoid frustrating

identities negatively related to self-esteem (Vignoles et al., 2001, Vignoles et al., 2006). According to the self-esteem model people have a tendency to see themselves as better than others, in other words “better than average” (Vignoles et al., 2002), when they need to evaluate and compare themselves with others. In such cases self-esteem becomes an inevitable motivational dimension to support positive self evaluation (Vignoles et al., 2001; Vignoles et al., 2006). In order to maintain and improve a desired, positive, and appropriate self-concept, this motivation may be supported by its constituents, so self-enhancement, self-improvement, and self-verification may be supportive elements of self-esteem which maintain and enhance positivity of self-concept (Vignoles et al., 2006).

As previously mentioned, identity is quite a complicated phenomenon which is hard to explain. The emphasis on self-esteem in the literature cannot be sufficient explanation for such a multidimensional construct (Vignoles, 2011). To better understand this, research suggests five more motives which are as important and effective as self-esteem in relation to possible identity construction. Identity motives for continuity, distinctiveness, subjective meaning, efficacy, and belonging also have central positions in identity definition (Vignoles, 2011, Vignoles et al., 2008).

The continuity motive refers to the feeling of a kind of consistency. This is not a rough sameness, but a dynamic connection to one’s past, present, and future identities which is importantly related with possible identities (Breakwell, 1986; Vignoles, 2011; Vignoles et al., 2008; Vignoles et al., 2006). People may want to maintain in the future certain parts of their current or past identities that are desirable and preferable for them, so that they can maintain a consistent and perceived happiness (Vignoles, 2011).

The distinctiveness motive can be perceived as a power that pushes people to see themselves as different from others, and is commonly believed to be the most defining feature of identity (Vignoles, 2011; Vignoles et al., 2006; Vignoles et al., 2008). From the cultural point of view this motive is perceived as relatively prevalent among individualistic societies such as those of the West (Becker et al., 2012). Even though being different from others is claimed to be a basic and distinguishing (maybe prestigious as well) feature of individualistic cultures (Triandis, 1995), recent research has supported the view that human nature makes us see ourselves as unique and different from other individuals regardless of cultural background (Synder & Fromkin, 1980; Vignoles, Chrysochoou, & Breakwell, 2000). Moreover, the need to seek a

feeling of uniqueness and difference from others is claimed to be 'stronger' in Eastern (collectivistic) cultures than in Western (individualistic) societies, because the frustration motivation is stimulated at the same time (Brewer and Roccas, 2001). Obviously individualistic and collectivistic cultures have their own way of satisfying their need for distinctiveness by using different sub-motives of general distinctiveness. Even though the general distinctiveness motive has been analysed in the current study, it is worth mentioning that there are various ways of constructing the distinctiveness motive. *Difference* is one of three ways and refers to more personal distinctiveness such as ways of thinking, abilities, and appearance. However, *social position* refers to distinctiveness in people's position in social life in terms of relations with others. Separateness refers to the distance between the individual and society; it could be a symbolic or physical line but also includes independency and a search for more privacy (Vignoles et al., 2000). From amongst these, difference and separateness are ways for people from individualistic cultures to satisfy their need for distinctiveness, whereas social position achieves the same end mostly for people in collectivistic societies (Vignoles et al., 2000).

The belonging motive is considered by Baumeister and Leary (1995) to be a basic function that provides people with a sense of acceptance by others or members in certain groups that people belong to. The social nature of human beings pushes them to be related to others and obligated to an interdependent social life, that is why we consider belonging to be one of the effective motives of possible identity construction; if it is a natural tendency to be related to other people, then we will try to maintain and enhance the feelings of belonging during the identity construction process (Brewer & Caporael, 2006; Vignoles, 2011). Since in a lack of belongingness there would be physical or psychological disorders or pathologies as negative consequences, that is one reason to count this motive as one of the basic elements of current or possible identity construction (Baumeister & Leary, 1995).

In self-efficacy theory, Bandura (1997) emphasizes the power of one's beliefs about our potential to reach life goals. People who think positive and are confident about their capacity, aspire to reach higher goals, strive for them, and increase their chances of success. Therefore, this is related to subjective well-being and also defining self (Bandura, 1997). It can be concluded that people are happier when they believe in themselves and satisfy those same dimensions that satisfy their self-efficacy; desired

and feared possible selves are most probably affected by this relevant need (Reis, Sheldon, Gable, Roscoe, & Ryan, 2000; Vignoles, 2008).

The meaning motive as a core component of identity structure seems to have a function for finding satisfactory answers behind one's existence in life (Baumeister, 1991). The need for meaning affects one's desired and feared possible selves as much as current selves, because the aim of seeking a satisfactory meaning life provides an integrated and coherent view of identity, and so people tend to construct identities which provide them with a satisfied feeling of meaningfulness for psychological well-being and increased happiness (Hogg, 2000; Vignoles, 2008).

Vignoles et al. (2008) designed studies to examine "the motivational characteristics of people's desired and feared possible future selves," (p.1172) and in one of those studies they tested whether participants from Britain would desire possible identities that provided them with greater satisfaction of each identity motive and whether they would fear possible selves which caused frustration or lower satisfaction. This study was designed to examine the same subject but among a Turkish sample. The main aim in this study was to evaluate the importance of various motivational pressures within possible future identities while Turkish people construct their possible future selves by using models predicting the perceived happiness of multiple identity elements within the individual. The perceived happiness was treated as an outcome of identity processes and it was assumed that it can be affected by motivational pressures of identity.

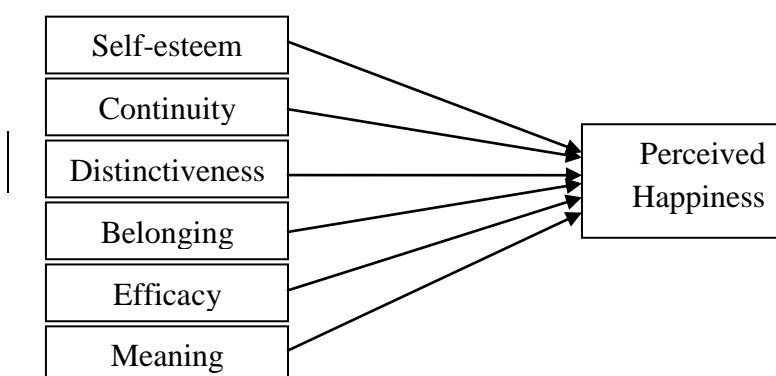


Figure 1. Conceptual model of motivational influences on perceived happiness

The first aim of the study was to find the best contribution of each motive rating to predict within-participant variance in perceived happiness, as shown in Figure 1. To test

the best contribution of each identity motive the self-esteem model and 6-motives model were compared. How significantly does the self-esteem motive predict perceived happiness? Would adding identity motives beyond self-esteem improve predictions of perceived happiness? If so, which motives should be included for an effective model of identity definition?

The second aim was to investigate whether the strengths of the identity motives are moderated by culture. Although there has been rapid change in the structure of Turkish society, it can still be perceived as a collectivistic culture, or at least not as individualistic as a European culture. To evaluate the difference between the effects of collectivistic and individualistic dimensions on predictions of perceived happiness, contextualism, values, and community relations were examined by creating models for each. The aim in doing that was to find out which motives were moderated by individual value priorities, contextualism, and community relations.

Methods

Participants

Participants from different places were approached and invited to join the study in the city of Kilis (Southeast part of Turkey) and Ankara (the capital of Turkey). Volunteers were chosen among Turkish citizens over 18 from the university campus, during the lunch time from the gardens of governmental offices, and public education centers. Volunteers were asked to participate in a study about ‘people’s thoughts, beliefs, and emotions’, and given the questionnaires with a consent form mentioning that the participation of this study was completely based on voluntariness. After completing the questionnaire, participants were thanked and given a written debriefing paper that has the full explanation of the main aims of the study and the contact details for further information.

In total, 98 people participated and responded the questionnaires. However, 10 were excluded from the study because of missing data. In the resulting sample, there were (44) men and (54) women, aged between 18 and 57 (mean of age= 27.27). Among the participants there were 73 Turkish people, 6 Arabs, 3 Zazas, 15 Kurdish people, and 1 other ethnic participant.

Questionnaire

Generation of possible future selves. Participants were asked to specify freely up to 8 possible future selves, using the Turkish translation of following statement (adopted from Hooker, Fiese, Jenkins, Morfei, & Schwagler, 1996):

We all think about our futures sometimes; about the kinds of experiences that are in store for us and the kinds of people we might possibly become. In the lines below, please write down 8 *possible future selves*, which are *things you might become at a future stage in your life*, perhaps in 5 to 10 years’ time.

These might be things you hope to become in the future, or things you fear or don’t want to happen. Some may seem quite likely, whereas others may seem quite unlikely, but still possible. Write your answers in the order they occur to you. Don’t worry about logic or “importance.” Go along fairly fast.

Ratings of possible future selves. After specifying 8 possible selves, participants rated each of those on 12 separate dimensions. Each dimension was presented as a question at

the top of a new page, with a block of 11-point scales positioned underneath to line up with the possible identity aspects. Three questions were included to tap the cognitive, affective, and enactment dimensions of identity construction. The first question of them measured the perceived centrality of each possible identity aspect within participants' subjective identity structures ("How important would be each of these things in defining who you are?"). The second question measured positive affect in relation to each identity aspect ("How happy or unhappy would you feel about each of these things?"). The third question measured the feeling of enactment in relation to each identity aspect ("How would you show in your daily life you were each of those things?").

Portrait value questionnaire. In this study, full version of PVQ was used. This questionnaire was created by Schwartz (2007) and all of the 57 descriptions were responded by the participants. Participants rated how much each description is or is not like them. The 6-point response scale ranges from 1 (very much like me) to 6 (not like me at all).

To create conservation versus openness to change higher bipolar value dimension, conservation items were reverse-coded (24 items: $\alpha = .433$). Sample items for this dimension were as follows: "It is important to him to develop his own understanding of things," and "It is important to him never to violate rules or regulations" (reversed).

To create self-enhancement versus self-transcendence higher bipolar value dimension, self-enhancement items were reverse-coded (24 items: $\alpha = .755$). Sample items for this dimension were as follows: "It is important to him to have the money to do whatever he wants," (reversed) and "It is important to him that people he knows have full confidence in him."

As the third higher dimension, to create personal focus versus social focus bipolar value dimension, personal focus items reverse-coded (24 items: $\alpha = .609$). Samples were as follows: "It is important to him always to look for different things to do," (reversed) and "It is important to him to protect the weak and vulnerable people in society."

Finally, to create self-protection versus growth higher bipolar value dimension self-protection items were reverse-coded (24 items: $\alpha = .396$). Samples were as follows: "It is important to him that no one should ever shame him," (reversed) and "It is important to him to care for nature."

Contextualism. This questionnaire was developed by Owe et al. (2012) to measure how important contextual or social attributions in terms of defining individuals. This scale composes of six items, for instance, “To understand a person well, it is essential to know about his/her family” and “One can understand a person well without knowing about the place he/she comes from” (reversed). Participants rated their level of agreement with each statement’s Turkish version from 1 (completely disagree) to 6 (completely agree) ($\alpha = .605$).

Community Relations. Participants were also asked to rate their agreement about community relations on a 6-point scale from 1 (completely disagree) to 6 (completely agree). They were asked to respond for example, “I know a lot of people personally in my neighbourhood,” “I join several social activities with people from my neighbourhood,” and “Many people in my neighbourhood do not know even my name” (reversed) ($\alpha = .719$).

Demographic information. Participants were asked to indicate their age, gender, nationality, country of birth, income, ethnicity, religion, the age when they started and finished school, where to live, the name of the place where they live, language they use in family, how often they use Turkish.

Procedure

Participants asked to evaluate each of possible identity element for its perceived happiness which is dependent variable in this study. Beside dependent variable, participants rated each of their possible future self for its relation with feelings of self-esteem, continuity, distinctiveness, belonging, efficacy, and meaning which are independent variables in this study. After rating possible selves, participants responded rest of the questionnaires.

Results

The nature of the data shows a nested structure, therefore the multilevel regression analyses were used to answer research questions (Hox, 2002). As the same with Vignoles et al. (2006), the possible selves were treated as the primary unit of analyses, and the participants were secondary unit. All analyses were conducted with HLM 6.04 (Raudenbush, Bryk, & Congdon, 2007) using full maximum likelihood estimation with convergence criterion of 0.000001. In the current analyses, Level 1 predictors were group mean centred and Level 2 predictors were grand mean centred. Table 1 shows zero-order correlations between ratings of possible identity elements for perceived happiness and for satisfaction of each hypothesized motive. According to the Table 1, there are strong positive correlations between perceived happiness and identity motives. As can be noticed from the Table, when compared to the other identity motives distinctiveness motive particularly showed a weaker correlation with perceived happiness.

Table 1

Zero-Order Correlations between Ratings of Identity elements (n = 764) for Perceived

Variable	1	2	3	4	5	6	7
1. Perceived happiness	–						
2. Self-esteem	.55	–					
3. Continuity	.40	.58	–				
4. Distinctiveness	.33	.51	.44	–			
5. Belonging	.46	.59	.49	.43	–		
6. Efficacy	.50	.71	.57	.51	.54	–	
7. Meaning	.52	.61	.55	.45	.61	.59	–

Happiness and for satisfaction of Each Hypothesized Motive

Note. All correlations are significant at the 0.01 level (2 tailed)

As a baseline for comparison, a null model was computed predicting perceived happiness by using random intercept only. Table 2 indicates summarized parameter estimates. An intra-class correlation (ρ) of 0.37 was obtained using these variance components. Thus, 37% of the variance of happiness scores was found to be at the group level, and 63% of the variance in happiness scores at the individual level. Obviously, there is more variation that needs to be explained within participants than between participants.

Modelled variance within participants was estimated as R^2_w :

In this formula σ_0^2 was the Level 1 residual variance of the null model and σ_1^2 was the Level 1 residual variance of the model being evaluated (Hox, 2002).

In order to explain within participant variance, self-esteem motive was added as the Level 1 predictor for the first step.

To test the self-esteem model, a fixed parameter for self-esteem was added to the null model as Level 1 variable, and gender and age were added as Level 2 variables. As can be seen from the Table 2, the self-esteem model provided a highly significant reduction in deviance compared with the null model, $\chi^2(5) = 141.08$, $p < .00001$. Adding self-esteem motive into the model yielded in a better fit. R^2_w was calculated at 22.44%.

Table 2

Summary of Multilevel Regression Models Predicting Perceived Happiness of Identity Elements (Level 1: $n = 643$) Nested Within Participants (Level 2: $n = 88$) With Random Intercept and Fixed Slopes for Motive Ratings

Parameter	Null model		Self-esteem model			6-motive model		
	B	SE	B	SE	p	B	SE	p
Fixed parameters								
Intercept	8.19	.21	8.19	.21		8.19	.21	
Self-esteem			0.52	.04	<.00001	0.30	.06	<.00001
Continuity						0.05	.05	.37
Distinctiveness						-0.01	.05	.84
Belonging						0.04	.05	.40
Efficacy						0.12	.05	<.05
Meaning						0.17	.05	<.01
Deviance	3051.7245		2910.644			2850.366		
Residual variance								
Level 2 (τ^2)	3.17		3.34			3.40		
Level 1 (σ^2)	5.39		4.18			3.75		

Next, in order to see whether the model could be improved by adding further motives as Level 1 variables, another model was established including all six identity motives, age and gender were also added as level 2 variables. Parameter estimates summarized in Table 2. A highly significant reduction was calculated compared with the null model, $\chi^2(20) = 201.36$, $p < .00001$, and compared with the self-esteem model $\Delta\chi^2(15) = 60.28$, $p < .00001$. R^2_w was calculated at 30.43% which is a considerable improvement over the self-esteem model. As can be seen from the table, meaning ($B = 0.17$, $p < .05$), self-esteem ($B = 0.30$, $p < .001$), and efficacy ($B = 0.12$, $p < .05$) motives significantly predict perceived happiness.

To find the best contribution of six motives, one predictor was omitted from the 6-motive model each time, but five others always were kept in the model to compare the effect of omitting motive. Therefore, six further models have been established and compared with the null model. By making comparisons among the fit of those models, it was aimed to find the best contribution of identity motives as predictors of perceived happiness. Each model provided a better fit compared to the null model. However, the fit of the models without self-esteem and meaning motives increased less than other models as the decrease in deviance statistics for these models is lower. The results are as follows; omitting self-esteem motive $\chi^2(17) = 174.02$, $p < .00001$; omitting meaning motive $\chi^2(17) = 180.23$, $p < .00001$. When compared to all other motives, the models omitting self-esteem and belonging motives improved the fit of each model less than other omitted models. That means self-esteem and meaning are more essential motives than others in predicting perceived happiness according to the omitting models. Moreover, parameters in Table 2 indicate that self-esteem, meaning, and efficacy all look important. The regression weight on efficacy is not much smaller than the weight on meaning, and it is still significant, whereas the other three weights are much smaller and they are non-significant. Therefore the best contribution consists of self-esteem, meaning, and efficacy.

As the additional exploration, grand-mean centered age and gender differences were entered as Level 2 predictors of the Level 1 weights on each motive rating in order to test for cross-level interactions. Although age differences reached negative significant cross-level interactions with meaning ($B = -.02$, $SE = .007$, $p < .05$) and almost negative significant interaction with distinctiveness ($B = -.01$, $SE = .008$, $p = .06$), age has a positive significant cross-level interaction with self-esteem ($B = .02$, $SE = .008$, $p = .05$) motive. These results show meaning and distinctiveness motives are stronger predictors

of happiness among younger participants, whereas self-esteem is a stronger predictor of happiness for older participants. Because there is no main effect of distinctiveness, this cross-level interaction seems to suggest that distinctiveness is positively related to happiness for younger participants, but interestingly negatively related to happiness for older participants. Gender differences did not provide any significant cross-level interaction with any identity motive. To see if there are significant effects of gender and age on perceived happiness without any other Level 1 predictor, these variables were added to the null model as Level 2 predictors. It seems that although age and gender cannot predict perceived happiness separately, negative coefficients show happiness would be decreased by age and women would be happier than men.

Next, cross-level interaction effects were added to test whether the six motives were significantly moderated by individual value priorities (Model 3) (see Table 3). First of all, traditional Schwartz higher dimensions (conservation versus openness to change and self-enhancement versus transcendence) were added to the model as Level 2 predictors with age and gender effects. Compared with the 6-motives model, this model showed a significant improvement, $\chi^2(14) = 35.48, p < .01$. In this model, self-enhancement (versus transcendence) dimension showed positive significant cross-level interactions with self-esteem ($B = 0.32, p < .05$) and distinctiveness ($B = 0.30, p < .05$) motives, and negative significant interaction with efficacy ($B = -0.39, p < .05$) motive. The only motive which has almost significant interaction with conservation (versus openness to change) dimension is distinctiveness ($B = -0.27, p = .07$). These results tell us, self-esteem and distinctiveness motives were more positively related to happiness in people who scored higher on this dimension. However, distinctiveness motive was negatively related to perceived happiness for people who scored higher in conservation value than openness to change value. Moreover, efficacy motive was negatively related to happiness among those people who prioritised self-enhancement values over transcendence values.

Table 3

Estimated Parameters of Multilevel Regression Predicting Perceived Happiness

Model 3							Model 4					
change	Conservation vs openness to			Self-enhancement vs transcendence			Personal focus vs social focus			Self-protection vs growth		
	B	SE	p	B	SE	p	B	SE	p	B	SE	p
Fixed parameters												
Intercept	0.07	.61	.91	0.80	.48	.09	0.33	.87	.71	0.65	1.0	.52
Self-esteem	0.09	.18	.63	0.32	.15	<.05	0.28	.22	.21	-0.04	.32	.91
Continuity	-0.06	.17	.72	0.04	.15	.77	0.21	.22	.35	-0.05	.29	.86
Distinctiveness	-0.27	.15	.07	0.30	.13	<.05	0.61	.17	<.01	0.09	.25	.72
Belonging	-0.08	.16	.63	-0.21	.13	.12	-0.37	.22	.09	-0.36	.26	.17
Efficacy	-0.09	.18	.62	-0.39	.16	<.05	-0.13	.22	.56	-0.39	.32	.22
Meaning	0.11	.16	.49	0.08	.15	.60	-0.04	.25	.88	0.10	.23	.66
Deviance	2814.8844						2820.3489					

Another model (Model 4) was constructed to test whether six identity motives were moderated by Schwartz's new higher dimensions which are personal focus (versus social focus) and self-protection (versus growth). Compared to the null model, Model 4 also showed a significant improvement, $\chi^2(14) = 30.02$, $p < .01$. Personal focus (versus social focus) dimension provided a positive significant interaction with distinctiveness motive ($B = 0.61$, $p = .001$), but there was not any significant interaction between motives and the other dimension. That means, participants who prioritised personal focus values perceived distinctiveness more positively related to happiness.

Beside individual value priorities that could be effective on predicting perceived happiness, one of the research questions was considering cultural factors by looking at the contextualism effect. Therefore a parallel model (Model 5) was created by replacing higher dimensions of Schwartz with contextualism (see Table 4). This model provided a significant improvement, $\chi^2(7) = 11.22$, $p = 0.13$. In terms of the moderating effect of contextualism on identity motives there is not any significant cross-level interaction effect.

Table 4

Estimated Parameters of Multilevel Regression Predicting Perceived Happiness

	Model 5 Contextualism			Model 6 Community Relations		
	B	SE	P	B	SE	p
Fixed parameters						
Intercept	-0.23	.19	.25	0.28	.20	.15
Self-esteem	-0.10	.06	.11	0.15	.06	<.05
Continuity	0.09	.05	.10	-0.12	.05	<.05
Distinctiveness	0.01	.04	.87	0.13	.04	<.01
Belonging	-0.06	.05	.23	-0.05	.04	.18
Efficacy	0.03	.06	.58	-0.07	.05	.19
Meaning	0.10	.05	.06	0.03	.05	.57
Deviance	2839.1517			2829.8815		

To emphasize more cultural norms, Model 6 constructed by replacing contextualism with community relations to see whether the place where participants live in has any significant interaction with identity motives. Model 6 provided a highly significant improvement when compared with the 6-motive model, $\chi^2(7) = 20.49, p < .01$.

Community relations showed significant cross-level interactions with motives of self-esteem ($B = 0.15, p < .05$), continuity ($B = -0.12, p < .05$), and distinctiveness ($B = 0.13, p < .01$).

Discussion

As can be seen from the zero order correlation Table, all motives were significantly correlated with perceived happiness, and participants' ratings of their identity elements for satisfaction with each principle were also quite strongly intercorrelated. The self-esteem motive provided a higher significant correlation with perceived happiness than did the others, which is consistent with the further cross-level analysis in terms of its effect on the outcome variable. However, the correlation between distinctiveness and perceived happiness was measured as the lowest one, which is also consistent with the rest of the analysis.

According to intra-class correlation, 37% of variance of happiness scores was found to be at the group level, so 37% of variance can be explained by the between participant (Level 2) variables age, gender, contextualism, community relations, and Schwartz's bipolar higher dimensions. There was more variance to be explained at the individual level, so 63% of the variance can be explained by within participant (Level 1) variables which are the six identity motives; self-esteem, continuity, distinctiveness, meaning, belonging, and efficacy.

To explain variance at the individual level, the self-esteem model was computed adding a fixed slope to the null model for self-esteem, and this provided more highly significant improvement than the null model. Because of the supremacy of the self-esteem motive in the social psychology literature, in the current study the mediating effect of self-esteem on possible future selves was considered and measured as a separate model. It seems that identity elements associated more strongly with self-esteem were perceived to be a cause of happiness within the identity of Turkish participants.

In order to improve the self-esteem model, the 6-motives model was computed by adding the rest of the motives. The significant decrease in deviance showed that adding all 6 motives increased the fit of the model. That means, motives beyond self-esteem had an impact on identity construction among Turkish participants. According to the results, the motives of self-esteem, meaning, and efficacy provided significant predictions for perceived happiness.

To test the role of each motive in the model, six more models were calculated by omitting one predictor each time. From this analysis, each of these motives seemed to

have a unique role in constructing identity elements through predicting perceived happiness. By comparing the fit of these models, the aim was to find the best contribution of identity motives as predictors of perceived happiness. Each model provided a better fit than the null model. However, the fit of the models without self-esteem and meaning motives increased less than other models as the decrease in deviance statistics for these models is lower. Thus, the effects of both the self-esteem and meaning motives were stronger than those of other motives. Self-esteem and meaning also appeared as significant predictors of happiness in Table 2, moreover it can be understood from the Table, self-esteem, meaning, and efficacy motives all look important. Also, the regression weight on efficacy is not much smaller than the weight on meaning, and it is still significant, whereas the other three weights are much smaller and they are non-significant. Therefore the best contribution consists of self-esteem, meaning, and efficacy.

In previous research, Vignoles et al. (2006) conducted a piece of work which paralleled the current investigation but their outcome variable was perceived centrality instead of perceived happiness, and they found consistent results in their study. According to their analyses, self-esteem, continuity, distinctiveness, and meaning motives appeared relevant to the process of identity construction among their participants. From the point of view that perceived centrality (as the cognitive dimension) and perceived happiness (as the affective dimension) are shaped by different identity motives, they designed another study to examine whether all six identity motives help to differentiate when predicting perceived centrality and happiness, and which motives would be relevant for each outcome variable. Results showed that perceived centrality and happiness were related to different motivational processes; the motives of continuity, distinctiveness, and meaning appeared stronger predictors of perceived centrality, whereas self-esteem, efficacy, and belonging appeared stronger predictors of perceived happiness. In the current study, perceived happiness was the only outcome, and consistently with the previous study self-esteem and efficacy appeared as the significant predictors of this outcome. Different from that study, the third significant predictor was meaning, and meaning, self-esteem, and efficacy appeared to be the best contributors of identity motives predicting happiness. Belonging had no significance The weak effect of the belonging motive might be because its effect was directly measured. Vignoles et al. (2008) also found that the effect of the belonging motive on future selves was insignificant. Therefore, they tested the indirect effect of belonging through potential

self-esteem on fear or desire. As a result of their analyses, the indirect effect of the belonging motive mediated by self-esteem was a significant predictor of participants' fears and desires. Therefore, to evaluate the effect of belonging on Turkish participants' possible future selves, further research could examine the mediating effect of belonging through self-esteem.

The reason why belonging was not significant but meaning was significantly important for predicting perceived happiness might also be because the ratings for the satisfaction of those motives was evaluated in different identity contexts. In the previous research participants rated current identity elements, whereas in this study participants rated possible future selves. Therefore, when Turkish participants rate their possible future selves they give priority to those identity elements that they associate with greater feelings of self-esteem, efficacy, and meaning. To obtain more definite comparisons in future research, Turkish participants' perceived centrality ratings could be analyzed, and their current identity ratings could be collected.

Models created to test the effects of Schwartz's higher dimensions showed that there are significant cross-level interactions between the self-enhancement (versus transcendence) dimension and self-esteem and distinctiveness motives. This positive moderation effects mean that self-esteem and distinctiveness motives were more positively related to happiness in people who scored higher on this dimension. In other words, people who prioritised self-enhancement values over transcendence values associated greater feelings of self-esteem and distinctiveness with perceived happiness. There was also a negative significant interaction between the self-enhancement dimension and the efficacy motive, which shows that people who more positively relate the efficacy motive to happiness scored lower on this dimension, so they prioritised transcendence values over self-enhancement values. The only motive which had an almost significant interaction with the conservation (versus openness to change) dimension was distinctiveness. This marginal negative moderation showed that for people who prioritised conservation values over openness values, the distinctiveness motive is more positively related to happiness. This result is consistent with the findings of the study by Becker et al. (2012). They determined that those identity aspects that provided greater feelings of distinctiveness were more strongly associated with perceived happiness in cultures with weaker openness values and stronger conservation values. In other words, the distinctiveness motive appeared to be stronger in collectivistic cultures. The collectivistic tendency of Turkish society makes better sense

of the effect of distinctiveness. However, maybe because of the rapid change in the structure of Turkish society this relationship did not produce a statistically significant result

The relationship between Schwartz's new higher dimensions and motives showed that the personal focus (versus social focus) dimension provided a positive significant interaction with the distinctiveness motive. According to the statistics, distinctiveness was more positively related to happiness in people who scored higher in this dimension, so people who prioritised personal focus values over social focus values were happy being different from others. However, there was no other significant interaction between motives and both higher dimensions of personal focus (versus social focus) and self-protection (versus growth).

In the cross-cultural study by Becker et al. (2012), participants from 21 cultural groups rated more highly those identity elements that they associated with greater feelings of distinctiveness. Identity aspects that distinguished participants more from others were associated with positive affect. This does not signify an important inconsistency with the current study, because the direct effect of the main distinctiveness motive was computed in this study. Although distinctiveness showed a relatively slight effect in the 6-motives model, it was more associated positively related to happiness in people who scored higher in the personal focus (versus social focus) dimension. People who prioritised personal focus over social focus felt happier when they perceived different themselves from others That sounds inconsistent in terms of a collectivistic culture, but as mentioned before the distinctiveness motive has a motivational influence in all cultures, but different cultural systems may cause the distinctiveness motive to be emphasized in different ways (Becker et al., 2012). Thus, it can be hypothesized for future research that Turkish culture emphasizes and values social position because of its collectivistic nature.

In terms of contextualism there were no significant cross-level interactions with any of the identity motives. However, the marginal negative moderation of the self-esteem and belonging motives by contextualism means that self-esteem and belonging were associated more positively in people who scored lower on contextualism. The opposite situation is possible for the motives of meaning, continuity, distinctiveness, and efficacy, but again, maybe because of the rapid change in Turkish culture, no significant interaction was apparent in this study.

As the last dimension, community relations showed positive significant cross-level interactions with self-esteem and distinctiveness, but negative significant interaction with continuity. It can be concluded from this that self-esteem and distinctiveness were associated more positively with perceived happiness by people who scored highly in respect to community relations, but the continuity motive was associated more positively with happiness in people who scored lower with regard to this dimension.

The results of age and gender effects on perceived happiness showed that meaning and distinctiveness motives were stronger predictors of happiness among younger participants, whereas self-esteem was a stronger predictor of happiness for older participants. Since there is no main effect of distinctiveness, this cross-level interaction seems to suggest that distinctiveness is positively related to happiness for younger participants, but interestingly negatively related to happiness for older participants. When they get older, Turkish people chose to engage more traditional ways to live that might push them to be more dependable and not seeking distinctiveness, whereas for younger Turkish participants, that is understandable why they strive to be distinctive from others as a part of having a meaningful life to live happier in. Moreover, analyses showed that people getting less happy by age, maybe because of acknowledging that the life will end soon. Gender effects did not provide any significance, but it seems that Turkish women are happier than Turkish men. That sounds interesting when traditional gender roles of women are considered especially in patriarchal societies like Turkish society, women have less opportunities than men in social life. For instance, men are more preferred for business, or even if the woman still works, she is responsible for the house and child care. Further studies can investigate the relations between women's perceived happiness and cultural norms in which they construct identity processes.

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Appendices

Appendix A

Ethical Approval Form

SECTION A (All Projects):	
A.1 Identifying Information	
TITLE OF THE PROJECT:	POSSIBLE SELVES STUDY
PRINCIPAL INVESTIGATOR (PI) / STUDENT RESEARCHER:	
Name:	FEYZA KORKMAZ
Department / School:	APPLIED SOCIAL PSYCHOLOGY
Student ID Number (if applicable)	280801
Email:	Fk65@sussex.ac.uk
Contact Address:	18 Richmond Court 28 Osmond Road BN3 1TD
Telephone no:	07424953212
Status:	<i>[Staff / PGR / PGT / UG]</i> PGR
PRINCIPAL SUPERVISOR'S DETAILS (STUDENT PROJECTS):	
Name:	Vivian Vignoles
Department:	School of Psychology
Email:	v.l.vignoles@sussex.ac.uk
Contact Address:	School of Psychology
Telephone no:	01273 873635
A.2 Project Details	
Expected Start Date of Project:	16/03/2012
Expected Completion Date of Project:	16/09/2012
Funding: Is the project externally funded?	No
If yes, please provide the name of the funding organisation and the	Name of Funder: Bid Number:

University of Sussex bid number.	
Will the project include collaborators from outside the University of Sussex?	No
<p>About my Research Project.</p> <p>Please provide a brief outline of your study in lay terms (plain English). This should include your research question(s) and your rationale for undertaking the research. If your study involves participants, please outline what you will be asking them to do as part of your project and outline your methods for recruiting and gathering information / data (e.g. interviews, focus groups etc.) <i>Up to 400 words</i></p> <p>I am going to investigate identity motives on possible future identity structure, and cultural effects on them. Data will be collected from participants in Turkey and UK, and then compared if there are any significant differences on the certain identity motive which has a role while constructing the possible future selves.</p> <p>The participants will be recruited from university campus and canteen, cafeterias, and in other public places. Potential participants that they must be aged 18+ and the question on the front page of the questionnaire as a check of this.</p> <p>Participants will be asked to fill in an anonymous questionnaire which might be taken half an hour. They will be assured that their participation is based on volunteering and they can choose not to participate part of or the all project, and they also can withdraw at any stage of the study.</p>	

A.3 CHECKLIST - Is Your Project Low Risk?	YES	NO
Please enter a cross (X) to answer either YES or NO to the following questions:		
Will your study involve participants who are particularly vulnerable or unable to give informed consent or in a dependent position (e.g. people under 18, people with learning difficulties, over-researched groups or people in care facilities)?		X
Will participants be expected to take part in the study without their consent or knowledge at the time (e.g. covert observation of people in non-public places), and / or will deception of any sort be used?		X
Will it be possible to link identities or information back to individual participants in any way?		X
Might the study induce psychological stress or anxiety, or produce humiliation or cause harm or negative consequences beyond the risks encountered in the everyday life of the participants?		X
Will the study involve discussion of sensitive topics (e.g. sexual activity, drug use, ethnicity, political behaviour, potentially illegal activities)?		X
Will any drugs, placebos or other substances (such as food substances or vitamins) be administered as part of this study or will any invasive or potentially harmful procedures of any kind be used?		X
Will your project involve working with any substances and / or equipment which may be considered hazardous?		X
Will financial inducements (other than reasonable expenses, compensation for time or a lottery / draw ticket) be offered to participants?		X
<p><i>If you have answered 'NO' to ALL the above questions, please GO TO PART B (see guidelines).</i></p> <p><i>If you have answered 'YES' to ANY of the above questions, please GO TO PART C (see guidelines).</i></p> <p><i>If you answered 'YES' to ANY of the above questions, but think your project is nonetheless low risk, please make the case under A.4 below and complete PART B. More detailed guidelines are available on the research governance website.</i></p>		

A.4 Case for Project to be Considered Low Risk

ONLY to be used where one or more of the questions in the Section A.3 checklist was answered 'YES'.

STUDENTS: Please discuss with your Supervisor if you wish to complete this section.

****Please explain below why your project should be considered low risk and then complete SECTION B of the application form.***

****NOTE: Once your application has been considered, if your project is assessed as higher risk, you will be required to complete SECTION C of the application form and resubmit your application.***

SECTION B (Application For Low Risk Projects)

Please select appropriate box:

UG or PGT STUDENT

X

Or

STAFF or PGR STUDENT

Please answer YES, NO or NOT APPLICABLE (NA) to each of the following questions. PLEASE NOTE: A NO answer is not necessarily a problem, but will require you to provide some further information about your project.

B.1 Confidentiality and Anonymity

	YES / NO / NA
Will questionnaires be completed anonymously and returned indirectly?	YES
Will questionnaires and/or interview transcripts only be identifiable by a unique identifier (e.g. code/pseudonym)?	YES
Will lists of identity numbers or pseudonyms linked to names and/or addresses be stored securely and separately from the research data?	N/A
Will all place names and institutions which could lead to the identification of individuals or organisations be changed?	YES
Will all personal information gathered be treated in strict confidence and never disclosed to any third parties?	N/A
Can you confirm that your research records will be held in accordance with the data protection guidelines (see guidelines on research governance website).	YES
Can you confirm that you will not use the research data for any purpose other than that for which consent is given?	YES
If you answered NO to any of the above (or think more information could be useful to the reviewer) please explain here:	

B.3 Context	
	YES or NO
<p>Is Criminal Records Bureau clearance necessary for this project? (See guidelines on research governance website.)</p> <p>- If yes, please ensure you complete the next question.</p>	NO
<p>Are any other ethical clearances or permissions required?</p> <p><i>If yes, please give further details including the name and address of the organisation. If other ethical approval has already been received please attach evidence of approval, otherwise you will need to supply it when ready.</i></p>	NO
<p>Does the research involve any fieldwork – Overseas or in the UK?</p> <p>See the UCEA/USHA Safety in Fieldwork in the UK and Overseas guidance for further advice about safety measures in fieldwork.</p> <p>If yes, where will the fieldwork take place?</p> <p>TURKEY (my home country)</p> <p><u>FIELDWORK OUTSIDE THE UK</u></p> <p><i>If you are intending to carry out research outside of the UK, you must complete the Overseas Travel Safety and Security Risk Assessment form available from Health & Safety website, and attach to this form.</i></p> <p>(Note: if you are registered as an independent distant student, researching in your home country with no Foreign and Commonwealth Office risk warning, you are exempted from completing this form.)</p>	YES

B.2 Informed Consent and Recruitment of Participants	
Please answer YES, NO or NOT APPLICABLE (NA) to each of the following	YES / NO / NA
Will all respondents be given an Information Sheet and be given adequate time to read it before being asked to agree to participate?	YES
Will all participants taking part in an interview, focus group, observation, or other activity which is not questionnaire based, be asked to sign a consent form? (If you are obtaining consent another way, please explain below.)	N/A
Will all participants self-completing a questionnaire be informed that returning the completed questionnaire implies consent to participate?	YES
Will all respondents be told that they can withdraw at any time, ask for their data to be destroyed and/or removed from the project until it is no longer practical to do so?	YES
If you answered NO to any of the above (or think more information could be useful to the reviewer) please explain.	

<p>Will any researchers be in a lone working situation? (The Health & Safety Lone Working Policy provides further guidance.)</p> <p><i>If yes, briefly describe the location, time of day and duration of lone working. What precautionary measures will be taken to ensure safety of the researcher(s)?</i></p>	NO
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B.4 Any further concerns	
	YES or NO
<p>Are there any other ethical considerations relating to your project which have not been covered above?</p>	NO
<p><i>If yes, please explain</i></p>	

B.5 Appendices and Supporting Documents

NOTE: SUPPORTING DOCUMENTS SHOULD BE CUT AND PASTED INTO THE SPACE PROVIDED BELOW. THEY SHOULD **NOT** BE APPENDED AS SEPARATE DOCUMENTS

Please enter a Cross (X) against those supporting documents that are included in your application:

All applications should normally include an Information Sheet (If you have different participant groups and different activities you will normally need more than one Information Sheet). If you are not providing an Information Sheet, please ensure you have outlined your reasons in Section B.2.	X
All applications should normally include a Consent Form , unless it is a self-completion questionnaire based study, or the reason for not requiring a Consent Form is outlined in Section B.2.	
Recruitment materials (e.g. poster, letter, recruitment email)	
Letter / email seeking permission from host/gatekeeper organisations (e.g. school, company. If this is relevant to your study copies must be submitted with this application).	
Questionnaire / topic guide / interview questions (as applicable)	X
Fieldwork risk assessment (if applicable)	
Any other approvals or permissions that are relevant	
<i>(This list is not exhaustive but may help you to identify which supporting documents you may need to submit.)</i>	

INSTRUCTIONS FOR INSERTING DOCUMENTS:

(Word 2007): Select the 'Insert' tab, then click on the drop down box beside 'Object' and select 'Object'. Then choose the tab 'Create from File' and browse for the document you want to insert. Then click on 'OK'.

(Word 1997 – 2003): Select the 'Insert' tab, then click on 'File' to browse for the document you wish to insert.

INSERT YOUR SUPPORTING DOCUMENTS HERE:



POSSIBLE SELVES STUDY

You are being invited to take part in a research study. Before you decide whether or not to take part, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully.

In this study you will be asked to answer some questions related to your thoughts, emotions and perceptions about your possible future identity. This study is interested in what kind of factors affect people's ideas about their future possible ideas.

The questionnaire consists of five separate sections and it may take half an hour to complete. All of the data collected will be treated in the strictest confidence.

Your participation is voluntary and you have the right to withdraw from the study at any time before returning your questionnaire. Because the questionnaires are anonymous, we will not be able to remove your data after you have returned the questionnaire. Returning the completed questionnaire implies consent to participate.

I am conducting this research as a master student of University of Sussex. The results of the research will be used in my master dissertation project for University of Sussex MSc in Applied Social Psychology, and they may potentially be reported in future talks or publications by me and/or my supervisor.

If you have any questions about the research, please feel free to contact me fk65@sussex.ac.uk or my supervisor v.l.vignoles@sussex.ac.uk.

Thank you for taking time to read the information sheet.

Feyza Korkmaz

11/03/12



PROJECT TITLE:

POSSIBLE SELVES STUDY

Please tick the boxes to confirm that you have read and understood the following information:

By completing this questionnaire, I agree to take part in the above University of Sussex research project. I have had the project explained to me and I have read and understood the Information Sheet, which I may keep for records. I understand that returning the completed questionnaire implies consent to participate. (If so, please tick): ()

I understand that any information I provide is confidential and anonymous, and that no information that I disclose will lead to the identification of any individual in the reports on the project, either by the researcher or by any other party. (If so, please tick): ()

I understand that my participation is voluntary, that I can choose not to participate in part or all of the project, and that I can withdraw at any stage of the project without being penalised or disadvantaged in any way. (If so, please tick): ()

I am over 18 (If so, please tick) ()

Section 1: Possible future selves

We all think about our futures sometimes: about the kinds of experiences that are in store for us and the kinds of people we might possibly become. In the lines below, please write down 8 *possible future selves*, which are *things you might become at a future stage in your life*, perhaps in 5 to 10 years' time.

These might be things you hope to become in the future, or things you fear or don't want to happen. Some may seem quite likely, whereas others may seem quite unlikely, but still possible. Write your answers in the order they occur to you. Don't worry about logic or 'importance.' Go along fairly fast.

1.
2.
3.
4.
5.
6.
7.
8.

Section 2

Now please look back at the 8 possible future selves you wrote down in **section 1**. The next four questions refer to these 8 answers you have given. Please answer each question 8 times, referring to each of your 8 previous answers.

2.1 How true of you is each of these things *now*?

Not at all true extremely true
0	1	2	3	4	5	6	7	8	9	10	
0	1	2	3	4	5	6	7	8	9	10	
0	1	2	3	4	5	6	7	8	9	10	
0	1	2	3	4	5	6	7	8	9	10	
0	1	2	3	4	5	6	7	8	9	10	
0	1	2	3	4	5	6	7	8	9	10	
0	1	2	3	4	5	6	7	8	9	10	
0	1	2	3	4	5	6	7	8	9	10	

2.2 How likely do you think it is that you *will be* each of these things in 5 to 10 years' time?

Not at all likely extremely likely				
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10

2.3 How much is each of these things something you are *afraid* of becoming in the future?

Not at all afraid extremely afraid				
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10

2.4 How much is each of these things something you would *like* to become in the future?

Would not like this at all would like this extremely much				
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10

Section 3

Using the scale below, please indicate the extent to which you agree or disagree with each of the following statements by circling a number for each statement.

Completely disagree	Moderately disagree	Slightly disagree	Slightly agree	Moderately agree	Completely agree
1	2	3	4	5	6

3.1 To understand a person well, it is essential to know about which social groups he/she is a member of.

1 2 3 4 5 6

3.2 One can understand a person well without knowing about his/her family.

1 2 3 4 5 6

3.3 To understand a person well, it is essential to know about the place he/she comes from.

1 2 3 4 5 6

3.4 One can understand a person well without knowing about his/her social position.

1 2 3 4 5 6

3.5 One can understand a person well without knowing about the place he/she comes from.

1 2 3 4 5 6

3.6 To understand a person well, it is essential to know about his/her family.

1 2 3 4 5 6

3.2 Below are some statements of what you might be like. Probably some will describe you well and others will not describe you well. Please circle a number below each statement showing how well it describes you. For example, if the statement describes you a little, then circle 3. If the statement describes you very well, then circle 7.

How well does each of these statements describe you?

	Not at all	A little	Moderately	Very well	Exactly				
	1	2	3	4	5	6	7	8	9
1	You prefer to do what you want without letting your family influence you.								
	1	2	3	4	5	6	7	8	9
2	You try to act appropriately for the situation, even if it means hiding your inner thoughts.								
	1	2	3	4	5	6	7	8	9
3	You see yourself as unique and different from others.								
	1	2	3	4	5	6	7	8	9
4	You like to depend on others, and not rely only on yourself.								
	1	2	3	4	5	6	7	8	9
5	You prefer to hide your feelings to avoid disturbing the harmony in your family.								
	1	2	3	4	5	6	7	8	9
6	You prefer situations where you have clear instructions from others rather than having to decide by yourself what to do.								
	1	2	3	4	5	6	7	8	9
7	Your family is more important to you than your personal goals.								
	1	2	3	4	5	6	7	8	9
8	You try to act consistently across different social situations.								
	1	2	3	4	5	6	7	8	9
9	You prefer to tell people what you think, even if it disturbs the harmony in your relationships.								
	1	2	3	4	5	6	7	8	9
10	You follow your personal goals even if they are very different from the goals of your family.								
	1	2	3	4	5	6	7	8	9
11	Being distinctive is important to you.								
	1	2	3	4	5	6	7	8	9
12	You prefer to express your thoughts and feelings, rather than adapting to people around you.								
	1	2	3	4	5	6	7	8	9
13	If someone insults a member of your family, you feel as if you have been insulted personally.								
	1	2	3	4	5	6	7	8	9
14	You would rather be similar than be different from others.								

	1	2	3	4	5	6	7	8	9
15	You always put the interests of your family above your personal interests.								
	1	2	3	4	5	6	7	8	9
16	You see yourself the same way even in different social environments.								
	1	2	3	4	5	6	7	8	9
17	You prefer to accept help from others rather than relying only on yourself.								
	1	2	3	4	5	6	7	8	9
18	You only rarely share family members' happiness or sadness.								
	1	2	3	4	5	6	7	8	9
19	You like to make your own plans without seeking advice from others.								
	1	2	3	4	5	6	7	8	9
20	You see yourself differently in different social environments.								
	1	2	3	4	5	6	7	8	9
21	You prefer to say what you are thinking, even if it is inappropriate for the situation.								
	1	2	3	4	5	6	7	8	9
22	You try to avoid being reliant on others.								
	1	2	3	4	5	6	7	8	9
23	You would always help a friend in need, even if it disrupted your personal goals.								
	1	2	3	4	5	6	7	8	9
24	You try to avoid being noticeably different from others.								
	1	2	3	4	5	6	7	8	9
25	You like to do things in your own way, rather than follow the wishes of others.								
	1	2	3	4	5	6	7	8	9
26	If someone in your family is sad, you feel the sadness as if it were your own.								
	1	2	3	4	5	6	7	8	9
27	You see yourself differently when you are with different groups of people.								
	1	2	3	4	5	6	7	8	9
28	Your own success is very important to you, even if it disrupts your friendships.								
	1	2	3	4	5	6	7	8	9
29	You prefer to get support from others rather than rely only on yourself.								
	1	2	3	4	5	6	7	8	9
30	You always ask your family for advice before making a decision.								
	1	2	3	4	5	6	7	8	9
31	You show your inner feelings even if it disturbs the harmony in your family.								
	1	2	3	4	5	6	7	8	9
32	You tend to behave differently when you are with different groups of people.								
	1	2	3	4	5	6	7	8	9
33	You value personal achievements more than good relations with the people close to you.								
	1	2	3	4	5	6	7	8	9
34	You prefer to rely completely on yourself rather than depend on others.								
	1	2	3	4	5	6	7	8	9
35	If a close friend of yours is happy, you feel the happiness as if it were your own.								

	1	2	3	4	5	6	7	8	9
36	You usually behave differently when you are in different situations.								
	1	2	3	4	5	6	7	8	9
37	Fitting in among others is more important to you than being distinctive from others.								
	1	2	3	4	5	6	7	8	9
38	You value good relations with the people close you to more than your personal achievements.								
	1	2	3	4	5	6	7	8	9
39	When you have to make a choice, you always prefer to know what other people think.								
	1	2	3	4	5	6	7	8	9
40	You prefer to preserve harmony in your relationships, rather than expressing your feelings.								
	1	2	3	4	5	6	7	8	9
41	Your well-being depends very strongly on the well-being of your close friends and family.								
	1	2	3	4	5	6	7	8	9
42	You prefer to fit in rather than being different from other people.								
	1	2	3	4	5	6	7	8	9
43	You always seek guidance from people close to you when making important choices.								
	1	2	3	4	5	6	7	8	9
44	You prefer to rely on yourself rather than accepting help from others.								
	1	2	3	4	5	6	7	8	9
45	You behave in the same way even when you are with different groups of people.								
	1	2	3	4	5	6	7	8	9
46	When someone in your family achieves something, you feel proud as if you had achieved something yourself.								
	1	2	3	4	5	6	7	8	9
47	You protect your own interests, even if it might sometimes disrupt your family relationships.								
	1	2	3	4	5	6	7	8	9
48	Your happiness is unrelated to the happiness of your family.								
	1	2	3	4	5	6	7	8	9
49	You tend to rely on yourself rather than seeking support from others.								
	1	2	3	4	5	6	7	8	9
50	You try to adapt to people around you, even if it means hiding your inner feelings.								
	1	2	3	4	5	6	7	8	9
51	You like being different from other people.								
	1	2	3	4	5	6	7	8	9
52	Your feelings are generally unrelated to the feelings of people around you.								
	1	2	3	4	5	6	7	8	9
53	You sometimes put your personal needs above the interests and needs of your family								
	1	2	3	4	5	6	7	8	9
54	You prefer to follow your family's advice on important matters.								
	1	2	3	4	5	6	7	8	9

55	You always see yourself in the same way even when you are with different people.								
	1	2	3	4	5	6	7	8	9

56	You prefer to ask other people for help rather than rely only on yourself.								
	1	2	3	4	5	6	7	8	9

57	You tend to think of yourself as separate from others.								
	1	2	3	4	5	6	7	8	9

58	You would rather be different than be similar to others.								
	1	2	3	4	5	6	7	8	9

PVQ-R2 Male

Here we briefly describe different people. Please read each description and think about how much that person is or

is not like you. Put an X in the box to the right that shows how much the person described is like you.

HOW MUCH LIKE YOU IS THIS PERSON?

	Not like me at all	Not like me	A little like me	Moder- ately like me	Like me	Very much like me
1. It is important to him to form his own understanding of things	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. It is important to him that there is stability and order in the wider society .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. It is important to him to have a good time.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. It is important to him to avoid upsetting other people.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. It is important to him to protect the weak and vulnerable people in society.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. It is important to him that people do what he says they should.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. It is important to him never to be boastful or self-important.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. It is important to him to care for nature.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. It is important to him that no one should ever shame him.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. It is important to him always to look for different things to do.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. It is important to him to take care of people he is close to.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. It is important to him to have the money to do whatever he wants.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. It is very important to him to avoid disease and protect his health.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. It is important to him to be tolerant toward all kinds of people and groups.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. It is important to him never to violate rules or regulations.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. It is important to him to make his own decisions about his life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	Not like me at all	Not like me	A little like me	Moder- ately like me	Like me	Very much like me
17. It is important to him to have ambitions in life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18. It is important to him to maintain traditional values and ways of thinking.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19. It is important to him that people he knows have full confidence in him.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20. It is important to him to be wealthy.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21. It is important to him to take part in activities to defend nature.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22. It is important to him never to annoy anyone.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23. It is important to him to have his own original ideas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24. It is important to him to protect his public image.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25. It is very important to him to help the people dear to him.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26. It is important to him to be personally safe and secure.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27. It is important to him to be a dependable and trustworthy friend.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28. It is important to him to take risks that make life exciting.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29. It is important to him to have the power to make people do what he wants..	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30. It is important to him to plan his activities independently.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31. It is important to him to follow rules even when no-one is watching.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32. It is important to him to be very successful.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33. It is important to him to follow his family's customs or the customs of a religion.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34. It is important to him to listen to and understand people who are different from him.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35. It is important to him to have a strong state that can defend its citizens.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
36. It is important to him to enjoy life's pleasures.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
37. It is important to him that every person in the world have equal opportunities in life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
38. It is important to him to be humble.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
39. It is important to him always to keep learning.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
40. It is important to him to honor the traditional practices of his culture.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
41. It is important to him to be the one who tells others what to do..	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
42. It is important to him to obey all the laws.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	Not like me at all	Not like me	A little like me	Moder- ately like me	Like me	Very much like me
43. It is important to him to have all sorts of new experiences..	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
44. It is important to him to own expensive things that show his wealth	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
45. It is important to him to protect the natural environment from destruction or pollution.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
46. It is important to him to take advantage of every opportunity to have fun.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
47. It is important to him to concern himself with every need of his dear ones.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
48. It is important to him that people recognize what he achieves.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
49. It is important to him never to be humiliated.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
50. It is important to him that his country protect itself against all threats.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
51. It is important to him never to make other people angry.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
52. It is important to him that everyone be treated justly, even people he doesn't know.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
53. It is important to him never to do anything dangerous.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
54. It is important to him never to seek public attention or praise.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
55. It is important to him that all his friends and family can rely on him completely.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
56. It is important to him to be free to choose what he does by himself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
57. It is important to him to accept people even when he disagrees with them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

PVQ-R2 Female

Here we briefly describe different people. Please read each description and think about how much that person is or

is not like you. Put an X in the box to the right that shows how much the person described is like you.

HOW MUCH LIKE YOU IS THIS PERSON?

	Not like me at all	Not like me	A little like me	Moder- ately like me	Like me	Very much like me
1. It is important to him to develop her own understanding of things.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. It is important to her that there is stability and order in the wider society .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. It is important to her to have a good time.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. It is important to her to avoid upsetting other people.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. It is important to her to protect the weak and vulnerable people in society.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. It is important to her that people do what she says they should.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. It is important to her never to be boastful or self-important.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. It is important to her to care for nature.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. It is important to her that no one should ever shame her.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. It is important to her always to look for different things to do.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. It is important to her to take care of people she is close to.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. It is important to her to have the money to do whatever she wants.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. It is very important to her to avoid disease and protect her health.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. It is important to her to be tolerant toward all kinds of people and groups.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. It is important to her never to violate rules or regulations.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. It is important to her to make her own decisions about her life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. It is important to her to have ambitions in life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18. It is important to her to maintain traditional values and ways of thinking.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	Not like me at all	Not like me	A little like me	Moder- ately like me	Like me	Very much like me
19. It is important to her that people she knows have full confidence in her.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20. It is important to her to be wealthy.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21. It is important to her to take part in activities to defend nature.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22. It is important to her never to annoy anyone.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23. It is important to her to have her own original ideas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24. It is important to her to protect her public image.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25. It is very important to her to help the people dear to her.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26. It is important to her to be personally safe and secure.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27. It is important to her to be a dependable and trustworthy friend.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28. It is important to her to take risks that make life exciting.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29. It is important to her to have the power to make people do what she wants..	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30. It is important to him to plan her activities independently.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31. It is important to her to follow rules even when no-one is watching.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32. It is important to her to be very successful.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33. It is important to her to follow her family's customs or the customs of a religion.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34. It is important to her to listen to and understand people who are different from her.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35. It is important to her to have a strong state that can defend its citizens.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
36. It is important to her to enjoy life's pleasures.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
37. It is important to her that every person in the world have equal opportunities in life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
38. It is important to her to be humble.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
39. It is important to her always to keep learning.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
40. It is important to her to honor the traditional practices of her culture.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
41. It is important to her to be the one who tells others what to do..	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
42. It is important to her to obey all the laws.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
43. It is important to her to have all sorts of new experiences..	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
44. It is important to her to own expensive things that show her wealth	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	Not like me at all	Not like me	A little like me	Moder- ately like me	Like me	Very much like me
45. It is important to her to protect the natural environment from destruction or pollution.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
46. It is important to her to take advantage of every opportunity to have fun.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
47. It is important to her to concern herself with every need of her dear ones.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
48. It is important to her that people recognize what she achieves.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
49. It is important to her never to be humiliated.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
50. It is important to her that her country protect itself against all threats.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
51. It is important to her never to make other people angry.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
52. It is important to her that everyone be treated justly, even people she doesn't know.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
53. It is important to her never to do anything dangerous.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
54. It is important to her never to seek public attention or praise.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
55. It is important to her that all her friends and family can rely on her completely.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
56. It is important to her to be free to choose what she does by herself..	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
57. It is important to her to accept people even when she disagrees with them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Section 4

Now please look again at the 8 *possible future selves* you described in **section 1**. The next six questions refer to these 8 answers you have given. Again, please answer each question 10 times, referring to each of your 8 previous answers.

4.1 How much would being each of these things give you a sense of ‘meaning’ in your life?

Not at all extremely much				
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10

4.2 How much do you feel that being each of these things would distinguish you from other people?

		Not at all extremely much					
		0	1	2	3	4	5	6	7	8	9	10
		0	1	2	3	4	5	6	7	8	9	10
		0	1	2	3	4	5	6	7	8	9	10
		0	1	2	3	4	5	6	7	8	9	10
		0	1	2	3	4	5	6	7	8	9	10
		0	1	2	3	4	5	6	7	8	9	10
		0	1	2	3	4	5	6	7	8	9	10
		0	1	2	3	4	5	6	7	8	9	10

4.3 How much would being each of these things give you a sense of self-esteem—the feeling that you are a likeable and worthwhile person?

Not at all extremely much
0	1	2	3	4	5	6	7	8	9	10	
0	1	2	3	4	5	6	7	8	9	10	
0	1	2	3	4	5	6	7	8	9	10	
0	1	2	3	4	5	6	7	8	9	10	
0	1	2	3	4	5	6	7	8	9	10	
0	1	2	3	4	5	6	7	8	9	10	
0	1	2	3	4	5	6	7	8	9	10	
0	1	2	3	4	5	6	7	8	9	10	

4.4 How much would being each of these things give you a sense of 'meaning' in your life?

Not at all extremely much				
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10

4.5 How much would being each of these things make you feel close to, or accepted by, other people?

Not at all extremely much				
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10

4.6 How much would being each of these things give you a sense of continuity—between past, present and future—in your life?

Not at all extremely much				
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10

Section 5

Finally, please could you provide the following personal details:

5.1 Your sex (please circle): Male / Female

5.2 Your age:

5.3 The country you were born in:

5.4 How long have you been in Turkey?.....

5.5 Your nationality:

5.6 How old were you when you started your education?.....

How old were you when you finished your education completely?.....

5.7 How do you compare your (or your family's) financial situation with others in Turkey?

Very poor () More than average ()

Moderately poor () Moderately reach ()

Under the average () Very reach ()

Average ()

5.8 Have you belonged any religion or religious sect? If so, which one?

No: do not belong to a denomination ()

Yes: Christian ()

Yes: Jew ()

Yes: Muslim ()

Yes: Hindu ()

Yes: Buddhist ()

Yes: Other () Please specify:.....

5.9 Your ethnicity (please tick one answer):

White	
Asian – Indian/Pakistani/Bangladeshi	
Asian – Chinese	
Black – Caribbean	
Black – African	
Mixed/other (please specify):	

5.10 Which one is the best to define the place you live?

City ()

Town ()

Village/countryside ()

5.11 What is the name of the place you live?.....

5.12 How long have you lived in this place?.....

5.13 Which language(s) are you speaking? (Please sign the appropriate one)

In family:

Turkish () Other (please indicate):

With your friends:

Turkish () Other (please indicate):

5.14 How often are you speaking English in your daily life? (Please indicate the most appropriate one):

Never () Everyday ()

Rarely () Always ()

A few times in a week ()

And finally ...

On the two lines below, please write down two things you like about yourself:

1. _____

2. _____

Now write a couple of lines explaining why you like each of these things:

1. _____

2. _____

THANK YOU AGAIN FOR YOUR PARTICIPATION.

B.6 Declaration:

- The information in this form is accurate to the best of my knowledge and belief, and I take full responsibility for it.
- I have read and understand the University's Research Governance Code of Practice.
- I have read the guidelines accompanying this application form and understand that failure to follow these and my approved protocol constitutes academic misconduct and can lead to severe penalties.
- I understand that I am responsible for monitoring the research at all times and recording any unexpected events
- If any serious adverse events arise in relation to the research, I understand that I am responsible for immediately stopping the research and alerting the C-REC Chair with 24 hours of the occurrence.
- I am aware of my responsibility to be up to date with and to comply with the requirements of the law and relevant guidelines relating to security and confidentiality of personal data.
- I understand that research records / data may be subject to inspection for audit purposes if required in future.
- I understand that I may not commence this research until I have been notified that the project has ethical approval.
- **FOR STUDENT RESEARCHERS:** I understand my responsibilities to work within a set of safety, ethical and other guidelines as agreed in advance with my supervisor. I also understand that I must comply with the University's regulations and any other applicable code of ethics at all times.

Signature of Principal Investigator / Student Researcher Feyza Korkmaz (by e-mail)

Print Name: FEYZA KORKMAZ

Date: 08/03/2012

B.7 Approvals – School Level Review: Low Risk Projects**UG & PGT STUDENTS**

Course Unit title or Department name	MSc Applied Social Psychology
<i>Supervisor Authorisation – UG & PGT Students</i>	
I have scrutinised this application and I understand my responsibilities as supervisor. I will ensure, to the best of my abilities, that the student researcher abides by the University's regulations and any other applicable code of ethics at all times.	
Supervisor's name	Vivian Vignoles
Supervisor's email address	v.l.vignoles@sussex.ac.uk
Supervisor's Signature	Viv Vignoles (by e-mail)
Date of supervisor authorisation	

Second Reviewer – School Research Ethics Officer (SREO) Authorisation*

I have scrutinised this application and confirm that in my judgement the project is low risk and that the ethical issues have been adequately addressed.	
SREO name	
SREO email address	
SREO Signature	
Date of SREO authorisation	

*Note: In some Schools, the SREO may only mediate a percentage of projects rather than signing off each individual project.

Appendix B

Dear Feyza

re: 11212 - Possible selves study

I have scrutinised your application and confirm that in my judgement the project is low risk and that the ethical issues have been adequately addressed. I am pleased to grant ethical approval on behalf of the School of Psychology.

Please include a copy of your application form and this approval email when you submit your dissertation.

Good luck for your research.

R de V

Dr Richard de Visser

School Research Ethics Officer

School of Psychology

University of Sussex

Falmer BN1 9QH