THE ROLE OF ATTACHMENT STYLES AND SHAME-PRONENESS ON RELATIONAL MODELS

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The Role of Attachment Styles and Shame-Proneness on Relational Models

İlişki Modellerinde Bağlanma Stilleri ve Utancın Rolü

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Abstract

The purpose of the present study was to explore relationships among attachment styles, shame-proneness and tendencies in the use of Relational Models (Communal Sharing, Authority Ranking, Equality Matching and Market Pricing) with the aim of drawing attention to the implications of shame in interpersonal contexts. These issues were approached in terms of individual psychological developmental and relational self. A convenience sample of 386 young adults, aged between 18 and 30, participated in the study, most of them students at Bilgi University. A survey packet including an informed consent form included (1) Relationship Scale Questionnaire (RSQ) to measure attachment style, (2) Personal Feeling Questionnaire-2 (PFQ-2) to measure shame-proneness and (3) a revised version of Modes of Relationship Questionnaire (MORQ) to measure use of relational models. The hypothesis claiming that secure individuals would prefer CS relationships regardless of their level of shame-proneness was supported and it was observed that they preferred CS even more as the level of shame-proneness increased. The hypothesized relations between attachment styles and shame-proneness were also in the expected direction: secure participants had lower shame scores than the insecurely attached; among those with an insecure attachment style, "preoccupied" and "fearful" participants had higher levels of shame-proneness. Lastly, people experiencing both shame and guilt at a lower level were found to be more

securely attached, supporting the relevant hypothesis. In addition, it was found that the use of AR, EM and MP increased significantly as the level of shame-proneness increased and higher levels of both shame- and guilt-proneness were related to greater use of AR and MP relational models. With the present study, it was shown that thinking about sociality in terms of Relational Models may provide remarkable information about attachment styles and the frequency of experiencing shame. The findings are discussed and suggestions for future studies are given.

Özet

Bu çalışma, utancın ilişkilerarasındaki rolüne dikkat çekerek, bağlanma stilleri, utanç eğilimi ve İlişki Modellerini (Komünal Paylaşım, Yetke Sıralaması, Eşitlik Eşlemesi ve Piyasa Değeri) kullanma eğilimi arasındaki ilişkileri araştırmayı amaçlamaktadır. Her üç teoriye de bireysel gelişimsel psikoloji ve ilişkisel benlik üzerinden yaklaşılmıştır. Araştırmaya yaşları 18 ile 30 arasında değişen 386 genç yetişkin katılmıştır, katılımcıların çoğu Bilgi Üniversitesi öğrencisidir. Anket paketi bilgilendirilmiş onam formu ile birlikte verilmiştir. Bağlanma stilleri İlişki Ölçekleri Anketi ile, utanç eğilimi Bireysel Duygulanım Anketi ile, ilişki modelleri kullanımı ise İlişki Biçimleri Anketi'nin gözden geçirilmiş bir versiyonu kullanılarak ölçülmüştür. Güvenli bağlanan kişilerin utanç eğilimleri artsa da Komünal Paylaşımı tercih edeceklerini öne süren hipotez doğrulanmıştır ve buna ek olarak, utanç eğilimleri arttıkça Komünal Paylaşım kullanımlarının daha da arttığı gözlemlenmiştir. Bağlanma stilleri ile utanç eğilimi arasındaki ilişkiler ile ilgili öne sürülen hipotezler de beklenen doğrultuda çıkmıştır: Güvenli bağlanan katılımcıların utanç eğilimi skorlarının güvensiz bağlananlara göre daha düşük seviyede olduğu, güvensiz bağlananlar arasında ise "saplantılı" ve "korkulu" bağlanan katılımcıların utanç deneyimini daha sık yaşadıkları bulunmuştur. Son olarak, utanç ve suçluluk eğiliminin her ikisi de düşük olan katılımcıların bağlandıkları ilişkilerde daha güvenli hissetikleri bulunmuş, ilgili hipotez desteklenmiştir. Ek olarak,

utanç eğilimi seviyesi arttıkça Yetke Sıralaması, Eşitlik Eşlemesi ve Piyasa Değeri ilişki modelleri kullanımının anlamlı derecede arttığı bulunmuştur. Aynı zamanda utanç ve suçluluk eğiliminin Yetke Sıralaması ve Piyasa Değeri kullanımı ile pozitif ilişkili olduğu bulunmuştur. Bu çalışma ile, ilişkilerin İlişki Modelleri açısından nasıl yaşantılandığı düşünüldüğünde, bağlanma stilleri ve ne kadar sık utanç deneyimi yaşandığı hakkında anlamlı bilgilere ulaşılabileceği bulunmuştur. Bulgular tartışılmış, ileri araştırmalar için öneriler sunulmuştur.

"Shame is a soul eating emotion."

Carl Jung

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1. Introduction

Behaviors and emotions are interdependent; they continuously affect each other. Moreover, their interaction is assumed to lead to some specific mechanisms or schemas for each person during development. Among emotions, it can be said that guilt and shame are the ones that may have more negative impacts than positive on development and on personal growth if they are not handled in an appropriate way. Guilt, its mechanisms and its effects on the individual are investigated a lot more than shame, but shame also is a powerful emotion and deserves that kind of attention in order to illuminate its interpersonal aspects and effects on the individual. Since they do not depend only on the individual but also on the relation, it is important to discover the mechanisms underlying them; if these mechanisms are understood and resolved, the individual may have a chance to eliminate an obstacle for personal growth and well-being. With the aim of drawing attention to relational experiences, in this thesis relational tendencies are investigated in terms of attachment theory and relational models theory in relation to shame-proneness.

Finding the roots of a behavior is not easy. It is said to be linked to emotions that have a function both as a guide to behavior and as a signal while communicating with others (Blair, 2003; Ekman, 2003, as cited in Sunar, 2009). Emotions are felt but they are also expressed at the same time while interacting and it can be said that emotional expressions influence observers' behavior by causing 'inferential processes' and/or 'affective

reactions' in them (van Kleef, 2009). That is, just as emotion provides data to the self (Schwarz & Clore, 1983, as cited in van Kleef, 2009), observers get the information needed from emotional expressions, which may affect their behavior. As cited in Tangney, Stuewig and Mashek (2007), Lewin (1943) emphasized that individual's behavior is dependent on the context he is situated in and DeVisser and Smith (2004) drew attention to the behavior among people as a predictor of their intention. Social relations lead to emotions of morality (Sunar, 2009); it can be mentioned that there will be no need to develop, practice or violate any moral rule or moral emotion unless there is a social relation.

In the present paper, trying to put these issues together, the emotion of 'shame' will be investigated together with its companion emotion 'guilt', in relation with the ways people attach and relate to other people. For this purpose, first, the concept of emotion will be touched upon, then, shame and guilt will be analyzed in a detailed way while citing their characteristics, similarities and differences, then Relational Models Theory will be introduced, and after a general idea of attachment theory is presented, they will be linked and the hypotheses will be proposed.

1.1. Emotions

Emotions are thought of as being relatively automatic, involuntary, and rapid responses that help humans regulate, maintain, and use different social relationships, –not always but– usually for their own benefit (Bowlby, 1969). According to Fiske (2002), emotions serve to act adaptively in relations. As Lutz and White (1986, as cited in Keltner & Haidt, 1999)

mentioned, people are social by nature; social-functional accounts portray emotions as means of coordinating social interactions and relationships to address those problems and emotions are seen as dynamic processes that influence the individual's relation to a social environment that is continually changing. According to Ekman (1992), emotions serve to encourage the organism to deal with important interpersonal interactions as soon as possible. Thus it can be said that, it is easier to coordinate when others' emotions, beliefs and intentions are understood (Keltner & Haidt, 1999). These issues mentioned above bring to mind the link between emotions and behavior which is touched upon further below.

1.1.1. Emotions and Behavior

Social-functional perspectives also suggest that important information about feelings and intentions of the expresser are contained in his emotional expressions (Morris & Keltner, 2000, as cited in Lelieveld, van Dijk, van Beest, & van Kleef, 2012), which may lead to behavioral change in observers. Furthermore, emotion may elicit 'reciprocal' or 'complementary' emotions in others, aiding response to social events (Keltner & Haidt, 1999). Van Kleef et al. (2008, p. 1315, as cited in Lelieveld et al., 2012) define 'emotional reciprocity' as the process in which one feels the emotions of the other, and 'emotional complementarity' as the situation where one's emotions awaken different but corresponding emotions in others. Supporting the regulative functions of emotions mentioned above, it is suggested that as a result of these interactions, intensity of emotions is decreased, well-adjusted personal relationships are

encouraged (Keltner & Haidt, 1999), social interaction is regulated and social stability is created thanks to dynamics stemming from emotions (Morris & Keltner, 2000, as cited in Lelieveld et al., 2012).

Talking about social aspects of emotions brings to mind the category of moral emotions which are mostly seen as a result of transgressions or evaluation of right and wrong in the interpersonal arena. The following section takes up the moral emotions of shame and guilt in more detail.

1.1.2. Moral Emotions

Morality issues are present throughout life and taking shape through development, being nourished by different interactions, growth of shared intentionality, learned rules and norms, observations, and reward and punishment (Sunar, 2009). According to Sunar (2009), moral rules develop within groups, functioning to reduce chaos in social life, but varying according to the adaptive and relational context.

In addition, Hoffman (1998, as cited in Eisenberg, 2000) suggested that shame, together with guilt and empathy, is a "moral" emotion that develops over time. These three emotions –shame, guilt and empathy– function in the socialization of the child: Without the moral sense that they constitute, it would be impossible for the child to become socialized; although the "moral sense" can be said to be a fundamental human capacity, it must be nurtured.

In the following part, more detailed information about shame and guilt will be presented.

1.1.2.1. Shame and Guilt

1.1.2.1.1. Similarities and Differences. In the contemporary literature, shame and guilt are categorized as "self-conscious" emotions since there is a reflective thought process on the self in these experiences (Eisenberg, 2000). Shame and guilt are emotions that need a sense of self to be felt, since a person needs to know about having behaved in a wrong or bad way in order to feel them (Tangney, Wagner, Barlow, Marschall, & Gramzow, 1996). Tangney, Burggraf and Wagner (1995) indicated that shame and guilt used to be taken as being almost the same as each other. However, there are some studies that proposed specific characteristics of shame and guilt (Lindsay & Hartz, 1984; Tangney, Miller, Flicker, & Barlow, 1996a, as cited in Averill, Diefenbach, Stanley, Breckenridge, & Lusby, 2002).

Erikson (1963/1993) indicated that shame supposed one was completely exposed and conscious of being looked at and for Lynd (1967), it includes the subjective feeling of the person and the objective nature of the act. According to many theorists also, shame is an important feeling about self-perception and perception of social interactions; if shame is felt, the subject may begin feeling out of tune and if it this experience continues, defectiveness, inferiority, and aloneness arise (Tangney, 1995; Claesson, Birgegard, & Sohlberg, 2007). Moreover, Tangney, Stuewig, and Martinez (2014) also claimed that when people feel shame about the self, they feel diminished, worthless, and exposed, therefore, a defensive response is motivated by painful shame experience rather than a reparative action.

According to some theorists, shame-proneness at an extreme level is assumed to stem from negative perception of the self which is thought to be activated by negative experiences where the person was ashamed (Lewis, 1987; Nathanson 1994, as cited in Gilbert & Gerlsma, 1999).

Guilt- and shame-proneness can be defined as personal tendencies that people show as a reaction to individual transgressions (Tangney et al., 2007). For Shweder et al. (1997, as cited in Tangney et al., 2007), shame is hypothesized to arise as a result of violation in ethics of community, where social order and humanity is violated. However, whereas some types of event may lead to guilt for some people, the same event may lead others to feel shame (Tangney et al., 2007).

Shame mechanisms seem to affect one's capacity to function interpersonally (Covert, Tangney, Maddux, & Heleno, 2003; Hartling, Rosen, Walker, & Jordan, 2008). Supporting this view, Lewis (1971) claimed that, with internalized shame, an individual would feel intense worthlessness and inadequacy, be in emotional distress and not able to function in everyday life as a result of having difficulties in speaking, thinking and interacting with others because of reading social cues and communication in a wrong way or perceiving positive interactions as negative (Balcom, Call, & Pearlman, 2000, as cited in Fowke, 2008). Heller (2003) also indicated that people generally try to prevent shame because it is a painful feeling; therefore, it leads to changes in behavior.

Both shame and guilt imply some form of social sensitivity (Leith & Baumeister, 1998). According to Heller (2003), unlike most of the affects

that can be found among other mammals too, shame can only occur among socialized and domesticated species because it is a social affect and has no natural "trigger". When a person misbehaves, it is possible to experience both shame or guilt (Tangney, 1998, as cited in Dost & Yağmurlu, 2008); if the self is evaluated, then shame is experienced whereas if behavior is evaluated, guilt arises. Supporting this idea, Taylor (1985, as cited in Dost & Yağmurlu, 2008),) indicated that when shame is experienced, what has been done is perceived as identical to "what the person is"; however, a person feeling guilt thinks "what he did" is wrong. According to Lynd (1967) also, shame requires an overall ashamedness, a consciousness of the whole self; whereas guilt requires specific acts to come into consideration rather than the self. Therefore, shame and guilt can be said to differ in both their causes and their consequences; withdrawal and motivational inhibition are observed as a result of shame whereas reparative behavior is seen as a result of guilt: therefore guilt, unlike shame, may enhance relationships and serve in solving interpersonal problems (Covert et al., 2003).

In addition to these, according to Lynd (1967), one of the major differences between shame and guilt is the feeling of unexpectedness: in shame one is badly caught by surprise, shame is characterized by the sudden sense of exposure, of not being able to deal with what is happening. She likens it to a situation in which one feels unable to understand the situation and to control what to do. As another difference, Lynd (1967) claimed that shame seems to be irreversible: it is not seen as an act that can be disconnected from the self: "I cannot have done this. But I have done it and

I cannot undo it, because this is I." (p. 50). However when guilt is experienced, a reparation seems possible.

Knowing that a sense of self develops and changes during childhood (Hazan & Shaver, 1994), it can be said that shame and guilt are feelings which are experienced at some point during development. Their relation with development is further analyzed below.

1.1.2.1.2. Shame, Guilt and Their Development. Lewis (1993, as cited in Claesson et al., 2007) claimed that shame first emerged around three years of age, and defined it as a cognitively complex emotion, specifically related to self-evaluation in relation to standards and goals. According to Erikson (1963/1993) shame is first seen in the second developmental stage where a conflict between inner states of autonomy vs. shame and doubt arises. As Lynd (1967) also mentioned in "On Shame and the Search for Identity", in this stage child learns to define the area over which he has control and starts to develop self-esteem. She added that the child should be "backed up" by the society in his desire to "stand on his own feet"; otherwise he may feel like having "gone too far" and elicit shame or like being exposed to the mistrust of looking backward and elicit doubt. In other words, the environment should encourage the child to "stand on his own feet" and make him feel trustworthy against experiences of shame and doubt (Erikson, 1963/1993).

According to Lynd (1967), shame is experienced before guilt. Basic trust vs. mistrust is the first conflict encountered in life (Erikson, 1963/1993) and for healthy development, basic trust is expected to be

experienced rather than mistrust before shame and doubt come into play. If trust is questioned, extra doubt is felt in shame, which may go deeper than guilt since to be inferior and isolated is worse than to be wrong (Lynd, 1967).

For Lynd (1967), shame experiences are painful uncoverings of unknown aspects of one's personality. Therefore she claimed that, while trying to cope with these experiences, if one could face them rather than looking for protection from what they disclosed, it would be help in understanding oneself and as a consequence help in seeing the way toward who and what one may become.

1.1.2.1.3. Shame, Guilt and Culture. Parallel with Lindisfarne's (1998, as cited in Claesson et al., 2007) view saying that shame is culturally defined and is dependent on norms and values inherent in societies, in addition to the idea that shame is biological –therefore instinctual, it can be indicated that culture plays an important role in determining much of what people feel. Some theoreticians state that human behavior takes its specific shape according to the culture and there are researchers claiming that an emotion is experienced and understood differently from one culture to another (Bedford, 2004; Shweder, 2003, as cited in Dost & Yağmurlu, 2008). It is also argued that today's emotions are selected naturally because through evolution, they led to consequences improving adaptation to the environment (Keltner & Haidt, 1999), and that the essential components are biologically based and genetically coded.

In addition, Dost and Yağmurlu (2008) drew attention to the idea that cultural variation can be better seen in self-conscious emotions such as guilt and shame. After all, culture not only creates the social world, but it guides people in affective reactions needed to function in that world (Keltner & Haidt, 1999). Supporting cultural diversity, Heller (2003) pointed out that although being coded for surviving in society, a newborn baby is not coded for living in 'this' or 'that' society where he or she has been born. Heller (2003) also mentioned the eye of the Other or the eyes of the society as social triggers of shame. Expanding this view, Taylor (1985, as cited in Dost & Yağmurlu, 2008) stated that a symbolic audience was enough to feel shame; as criticisms of loved ones are coded as a private "audience" in shame experiences, resulting in feeling like a failure with a self critical self-consciousness (Crozier, 1998; Martenz, 2005, as cited in Dost & Yağmurlu, 2008) because of not being able to meet loved ones' expectations (Grossa & Hansen, 2000). Some theoreticians added the characteristic of being "relationally-conscious" to shame experiences in addition to being self-conscious, and drew attention to studies which claim that shame is triggered as a result of a reaction to real or imagined evaluations of the self by others (Lewis, 1971).

Even though culture plays a big role in determining what is right or wrong, as mentioned in Graham et al. (2009, as cited in Koleva, Selterman, Iyer, Ditto, & Graham, 2014), people from same culture may differ in the area of morality, bringing individual differences to mind. According to Koleva et al. (2014), this variety may be linked to what is experienced in

intimate relationships; therefore to attachment styles that are formed during early years, continue to exist throughout adulthood, and play a role in adult behavior (Zayas, Mischel, Shoda, & Aber, 2011, as cited in Koleva et al., 2014); and differences in moral behavior is also included in this variety (Shaver & Mikulincer, 2012, as cited in Koleva et al., 2014).

In this study, because shame is thought to be an evolutionary, inherited and intrinsic mechanism (Gilbert, 1998; Schore, 1994; Tomkins, 1963, as cited in Claesson et al. 2007), "when" and "why" it emerges in daily life relationships and "to what it leads" in interpersonal structures are of more concern than whether it emerges in an individual or not. To explain further what is meant by daily life relationships and interpersonal structures, Relational Models Theory (RMT) will be presented, followed by attachment theory.

1.2. Relational Models Theory

1.2.1. Overview of Relational Models Theory (RMT)

It is highly confirmed that human beings are social animals and that they have a need to interact with each other (Haslam, 2004). Fiske and Haslam (1996) claimed in "Social Cognition is Thinking About Relationships" that two types of variables play an important role while trying to understand social relations: those that can be attributed to individuals, defining kinds of people; and those that can be attributed to the relations between them, defining kinds of relationships. Fiske and Haslam (2005) believe that human sociality can be understood by a relational approach explaining the way people coordinate their interaction, in which

natural selection, the development of the child, the functioning of the brain, and the mechanisms of culture are included; this is what RMT attempts to do. Briefly, RMT is a descriptive theory that characterizes how people think about sociality (Haslam, 2004).

According to Fiske and Haslam (2005), for defining relationships, simply combinations of characteristics of individuals that engage in them are not sufficient; they should be analyzed at their own level, as forms of motivated coordination. In Haslam (2004), it is mentioned that people think in terms of relational schemas while defining relationships and according to RMT (Fiske, 1991), there are four basic mental models that people use for generating social action, understanding and evaluating others' social behavior, and at the same time for coordinating, planning, encoding, and remembering social interactions. RMT claims that people's relationships constitute a base in organization of their social life and although there is an infinite number of relationships in which humans can interact with each other (Bolender, 2010, as cited in Dalğar, 2012), the number of relational models used in most social interactions can be reduced to four. These models are called: Communal Sharing, Authority Ranking, Equality Matching and Market Pricing, meaning –in a broad sense– being a unit/ having something in common, arrangement into a hierarchy, striving to maintain equal relationships, and use of ratios, respectively (Fiske, 1991).

In "Communal Sharing" (CS), there is a strong feeling of being a unit and socially equivalent in some respect. People's approach is the "one for all and all for one" approach, each part feels that "what is mine is yours"

and what happens to one person is nearly as important as what happens to the other (Fiske, 1991). When a favor is done, it is not done in the expectation that it will come back some day (Haslam, 2004).

In "Authority Ranking" (AR), there is a hierarchy, linear ordering, and asymmetrical difference in the relationship. However, how people are ordered is not defined; it may be according to age or gender or seniority or a passage through a ritual, etc. One of the participants in the relationship takes the initiative and the other follows (Fiske, 1991), the one who is in charge usually gets their way and takes responsibility (Haslam, 2004).

In "Equality Matching" (EM), the relationship is built on a fifty fifty basis, each part feels like everyone is pretty equal in the things done for each other and when something is done, the others try to do the same thing in return sometime (Fiske, 1991). People keep track of imbalances and if one person in the interaction takes more than he gives, the interaction may get irritating (Haslam, 2004).

In "Market Pricing" (MP), the interaction is purely rational. Everyone gets his money's worth, each one expects a gain proportional to what he puts into the interaction and each party follows the ratio of the costs in relation to benefits (Fiske, 1991). At a time of deciding whether to interact with a person or not in this kind of relationship, the value of investments and rewards are influential (Haslam, 2004).

These relational models represent alternative ways of doing anything social and they are universal (Fiske, 1991) but their characteristics such as

what constitutes a unit (CS), what delay should occur between events (EM) are not defined, they alter depending on the culture (Haslam, 2004).

Fiske, Haslam and Fiske (1991) found in their study that speech, memory and action errors are made according to the similarities between the relations that are confused with each other; for example, while remembering or saying a name wrong, people are found to make mistakes according to the nature of the relationships rather than personal attribution. In other words, people "think about relationships" (Fiske & Haslam, 1996). When four models were compared in terms of errors made, MP relationships were the one in which people reported less error (Fiske, 2002), which was explained by absence of emotions (Fiske, 2002). This study of mistakes affirmed that the external world is represented more in relational terms than in individuality of each person and that social actions are implicitly guided by these representations (Fiske, Haslam, & Fiske, 1991). However, in addition to that, the power of RMT in explaining individual cognition and behavior is also emphasized by Haslam (2004).

1.2.2. Relationships and Combination of Models

According to Fiske (1991), people are motivated to relate firstly for intrinsic reasons. To relate, one has to know what constitutes a relational act and how to signal intentions. This theory provides a scheme aiding to understand what is going on in social interaction (Fiske, 1991). He thinks that individual motivation and social structure are complementary and he considers them together: "...the structural principles of the social system do not have a distinct status or origin independent of the shared conceptions

and standards that people apply to each other" (Fiske, 1991, pp. 358-59). Each model supplies a goal that people seek, a standard to judge the behaviors and some criteria for others' interventions (Fiske, 1991).

The models are empirically independent but a social relation can be produced by any combination of these four models (Fiske, 1991). Haslam (2004) noted that what is valued in one type of relations may not have any worth in another; being caring and having interest in others' need is assumed to be necessary in CS but they may not have any worth in a relationship motivated mostly by rivalry for example as it can be seen in AR model. Moreover, in a group where cooperation is valued, it is difficult –maybe impossible– for a self-focused person to have a lasting relationship (Haslam, 2004). In other words, as Haslam (2004) indicated, if someone is missing the essential components in relations, it will be difficult for him to recognize social emotions, to understand others, to work, to figure out social roles; therefore, briefly, he will not be able to function well.

Haslam (2004) indicated that certain combinations of the models may be more functional and stable than others because those models may have complementary functions. The extent to which they are combined or linked can be said to depend on the cultural rules of implementations (Haslam & Fiske, 1999). Moreover, they indicated that there is a consistency in ways people constructed their relationship; if someone describes one of his/her close relationships in terms of "communal sharing", there is a high probability that he tends to use the same relational model for that person in different domains (Haslam & Fiske, 1999). However, a

person can prefer to use different models for the same person and can combine them in a specific manner. Relational models are not fixed: they depend on context and apply dynamically to various social relations (Fiske, 1991).

1.2.3. RMT and Development

Fiske (1991) suggested that complexity of the relationships increase in the order of CS → AR →EM → MP. A cognitive developmental explanation helps to understand this ordering in terms of temporal sequence of emergence (Fiske, 1991). Another explanation may be from the point of view of "ontogeny recapitulating phylogeny" (Haslam, 2004): only humans have the capacity for MP and the use of EM is limited to higher vertebrates, however, dominance hierarchies (AR) can be observed in many social mammals and birds, and moreover, there are social insects that interact in ways similar to human CS (Haslam, 2004). Similarly, Fiske (1992) predicted that awareness and motivation of relational models will emerge spontaneously, in a stable ontogenetic order (CS, AR, EM, MP), independent from cultural context and socialization: infants engage with their mothers as a unit; young children are aware of rank; and only later they insist on taking turns and give importance to getting equal shares; then they start caring about proportions or understand the idea of prices and profit.

Although the complexity increases in the order of CS → AR →EM → MP, Haslam (2004) mentioned that the opposite direction can be observed in the transformation of the relationship between a given pair of

people or among the members of a particular group: from MP to EM to CS, or from AR to CS.

According to Forsyth (1995), these models have strong relations with the view of psychoanalytic development. Fiske (1991) also indicated that children started to externalize the models during maturation, in a way predicted by formalization. At first the child doesn't show a psychosocial reaction to his subordination but as his powerlessness continues in the triadic relationship with his mother and father, he starts to understand the arrangement which is frustrating and his developing mind starts to visualize mentally a stable rank system. Whitehead (1993) mentioned the analogy between language learning and moral learning, given by Fiske: just as a language learner is able to induce consistent rules from what is said around, a moral learner also produces rules from what is going on around himself. Basic principles of all social systems appear during childhood and even though they come from different backgrounds, children are able to converge upon these basics in a short time (Whitehead, 1993). Forsyth (1995) claimed that the first indications of CS were sensed at about five months of age, of EM at about four years of age and of MP at about nine years of age. However Haslam (2004) mentioned that earlier roots are indicated for these implementations of relational models: roots of CS can be found during the preoedipal phase where there is mother-child dyad, of AR in oedipal phase as the father comes in and EM in sibling relationships.

1.2.4. RMT and Culture

Fiske and Haslam (2005, as cited in Baldwin, 2005) stated that the structures and mechanisms of social relationships should be distinguished from psychological structures of individual factors because the relations' characteristics do not depend only on individuals that engage in them, but they are implementations of four models in various combinations which are specific to each culture. In other words, the ways in which social relationships are developed by these models are determined by cultural norms, together with individual differences and preferences (Whitehead, 1993). Whitehead (1993) quoted Fiske to show the impact of culture during development: "...if a person buys a certain cultural implementation of the world, he will be moved intrinsically toward the appropriate actions." (p. 345). Fiske (1992) predicted that to understand the relational models in a different culture, learning of the implementation rules is sufficient rather than fundamental structures themselves: for an immigrant, learning who is superior to whom, with regard to what things and in what settings will be sufficient rather than learning about linear ordering to understand AR rules.

According to Haslam's (1995) claim, if everyone used these models in ways appropriate to their society, that is, implemented the rules appropriately within the cultural rules, there will be minimum of conflict in society. In other words, if two different models are used or the same model is implemented according to different rules, conflict may arise (Haslam, 1995). In each model, the normative behaviors are guaranteed by the quality of the reciprocal norms and Fiske (1991) sees his model as a system of these

norms, bringing prescription, expectation, and behavior together. Moreover, acting outside the cultural form and contrary to the group values comes with the risk of losing that relationship, and leading to being demoted and ashamed in that relationship. So, using the "wrong" relational model is a source of shame.

1.2.5. RMT, Values and Well-Being

As mentioned, Fiske (1991) presented his models as systems of reciprocal norms, norms that bring together prescription, expectation, and (usually) behavior. The prescriptive aspect of the models means that they are sources of value (Haslam, 2004). Values play a role both in motivating and justifying behavior (Seligman, Olson, & Zanna, 1996, as cited in Haslam, 2004), they are beliefs about desirable goals and the modes of conduct that promote them. Haslam (2004) suggested that individuals actively choose social relations that are compatible with their values and the type of relational model in which an individual firstly engaged in can shape his or her values (Biber, Hupfeld, & Meier, 2008). However, Whitehead (1993) indicated that Fiske did not answer why a person prefers to engage in a moral way while another doesn't or why a person engages morally in one situation and not another, but according to Fiske and Rai (2011, as cited in Sunar, 2009) there is always a moral aspect but what counts as moral varies according to the relational model.

Well-being is an important aspect of development and it can be damaged by an internal value conflict if self-perception and existing value priorities are not compatible; therefore, positive well-being can be

experienced if value priorities are not in conflict with the relational models in which they operate (Sagiv & Schwartz, 1995, as cited in Haslam, 2004). Moreover, people socialize because relationships are inherently rewarding in themselves; feeling a threat of loss, or transgression in relationships is inherently distressing (Fiske, 1992, Part IV, as cited in Baldwin, 2005). Fiske (2000) supported the idea that advantages and the flexibility in implementation and combination of relational models help humans while adapting to diverse environments. They are used while encoding, processing and remembering the social experience, anticipating and interpreting others' actions, and at the same time evaluating their own and others' reactions. If a person lacks any implicit understanding of these models, they may not function well in society.

Haslam (2004) indicated that whereas some people may not have the capacity to construe his relations in terms of one of the models, some people may insist on over- or under-implementing a model according to expectations in their culture in a normal range, and some people can fail in implementing models with respect to culturally appropriate parameters. "Which model to use?" and "How to implement it?" are two important questions that culture can answer. But in addition to the cultural view, as Fiske and Haslam (1996) mentioned, models also appear to correspond well to mental organizations of relationship, which brings attachment theory to mind. According to Forsyth (1995) also, these relational models stem unavoidably from the interplay of genetic predispositions and early experiences. Although RMT focuses on interpersonal relationships, Haslam

(2004) mentioned that social dynamics should be a representation of innate possibilities. The next section, before reviewing the relations among these concepts, is going to review relevant aspects of attachment theory.

1.3. Attachment Theory

According to Bowlby (1969, 1973, 1980), soon after birth babies need available caregivers who will take care of them when needed and who will give warmth and affection that are essential components of their attachment to the caregivers. According to him, "attachment system", defined as "complex constellation of attachment feelings and behaviors" emerges to provide protection and a sense of security during the first years (Bowlby, 1969) and feelings of being securely attached stem from being loved, valued and accepted. It can be attained if the attachment system operates with an available, responsive and compassionate caregiver when needed (Bowlby, 1973). In contrast, confidence in relationships, and the need for closeness to others can be hindered if the attachment system does not function in an optimal way, that is, if attachment figures are not present, not reliable or not supportive. Bowlby (1969) also claimed that needs of infants for available and reliable attachment figures that have significant effects on basic functions of affect regulation are inborn.

Bowlby's (1969, 1973, 1980) major focus can be summarized as the way infants create emotional bonds with their significant others –their caregivers. Bowlby's three propositions about attachment system are precisely defined as follows:

"The first [proposition] is that when an individual is confident that an attachment figure will be available to him whenever he desires it, that person will be much less prone to either intense or chronic fear than will an individual who for any reason has no such confidence. The second proposition concerns the sensitive period during which such confidence develops. It postulates that confidence in the availability of attachment figures, or lack of it, is built up slowly during the years of immaturity –infancy, childhood, and adolescence– and that whatever expectations are developed during those years tend to persist relatively unchanged throughout the rest of life. The third proposition concerns the role of actual experience. It postulates that the varied expectations of the accessibility and responsiveness of attachment figures that individuals develop during the years of immaturity

> are tolerably accurate reflections of the experiences those individuals have actually had." (Bowlby, 1973, p. 202).

According to Bowlby (1969), one of the reasons the relationship styles continue throughout life is the mental models that begin to develop in infancy, leading to formation of one's attachment style by interactions with parental figures. He calls both of these self and social life models "inner working models" which constitute essential parts of personality (Bowlby, 1969). Mikulincer et al. (2001, as cited in Koleva et al., 2014) also mentioned that mental working models which form the basis for individual predictions in social contexts and interpersonal relations are formed as a result of early interactions with primary caregivers. Also, as Hazan and Shaver (1994) indicated, attachment styles can be interpreted in terms of general orientations to close relationships, including romantic relationships and close friendships.

In addition to cognitive predictions, affective assessments also happen in interactions based on these models (Shaver, Mikulincer, Lavy, & Cassidt, 2009, as cited in Koleva et al., 2014). According to Bowlby (1969), three major styles of attachment in infancy are secure, avoidant, and anxious/ambivalent styles. These styles which determine the way basic regulatory functions operate can be observed more clearly during infancy. If interacting with an attachment figure who is available and responds when necessary, the child develops a stable sense of security and higher confidence while looking for support; however in case of an unavailable,

non-responsive or unreliable figure, a sense of attachment security fails to develop and systems other than seeking for closeness are developed for affect regulation (Bowlby, 1973). Positive consequences are attained when enough care is given, whereas negative internal models of self and negative views about others are formed as a result of failings, interruptions and deficiencies in early attachment relationships (Gilbert & Gerlsma, 1999). In that case, others are perceived as unreliable, unavailable and harmful (Bowlby, 1988, as cited in Gilbert & Gerlsma, 1999).

Hazan and Shaver (1987) also stated that the relationship style of a person can be said to be continuous during his life, this continuity being due in part to mental models of self and social life which are determined by childhood relationships with parents. More specifically, attachment theory proposes that individuals form internal working models that influence their own capability and lovability (self-model) and the receptiveness and accessibility of others (other-model) at the same time (Lopez et al., 1997), developing as a result of the early developmental experiences with primary caregivers (Bowlby, 1969).

In the present paper, attachment theory is conceptualized according to Bartholomew and Horowitz's (1991) point of view. Bartholomew and Horowitz (1991) proposed that, as a consequence of positive or negative schemas on self and others, individuals exhibit one of four distinct attachment styles in their adult relationships: they can be secure, preoccupied, dismissing or fearful. While comparing these styles, in addition to positivity and negativity in perception of self and other, variation

in anxiety and avoidance can also be mentioned (Bartholomew, 1990): as the self-perception moves towards the negative side, the anxiety caused by relationships increases, and as the perception of the other moves towards the negative side, avoidance increases. The categorization that will be described can be seen in Figure 1.

		Perception of the Self	
		(+) (low anxiety)	(–) (high anxiety)
Perception of the Other	(+) (low avoidance)	Secure	Preoccupied
	(–) (high avoidance)	Dismissing	Fearful

Note. Adapted from Bartholomew and Horowitz (1991).
Figure 1. Attachment styles according to one's self and other perception, together with avoidance and anxiety components.

In "secure" adults, internalized models of both self and other are positive; allowing them to form intimate relationships and be comfortable with both closeness and separateness. Secondly, in "preoccupied" adults, a negative model of self is internalized while having a positive model of others. That makes them doubtful of their own intrinsic lovability; they aim to keep closeness with desired others but get emotionally distressed when such closeness is either in danger or cannot be acquired. Contrary to preoccupied adults, "dismissing" adults have developed a positive model of self and a negative model of others, a combination leading them to prefer greater independence and lower levels of intimacy in their personal relationships. Finally, "fearful" adults have internalized negative models of both self and other. As a result, feelings of low self-worth and high levels of social avoidance mark their relationship behavior (Lopez et al., 1997).

Since these issues mentioned are investigated in interpersonal dynamics in the current paper, attachment and interpersonality will be further analyzed in the following paragraphs.

1.3.1. Attachment and Interpersonality

Functioning of the attachment system can be observed both at the intrapsychic level such as wishes, fears, defenses, and self-regulatory strategies, and at the interpersonal level (Mikulincer & Shaver, 2007). Bowlby (1973, 1980) indicated that psychopathology and difficulties in interpersonal relations arise either because of yearning to be too close to another due to fear of abandonment or because of relying only on oneself in a distant way from others. Mikulincer and Shaver (2005) claimed that attachment shapes interpersonal behavior, contributing to the quality of social interactions in general and close relationships in particular. It is important to note that the causal processes relating attachment-system functioning with other people's social behavior are bidirectional; that is, the parameters of the attachment system are gradually shaped by relationship partners' responses to bids for proximity and emotional support, and these parameters in turn influence people's feelings, thoughts, attitudes, and behaviors, which in turn influence relationship partners' reactions (Mikulincer & Shaver, 2007). As people learn to regulate themselves intrapersonally (known as self-regulation), they also develop a mechanism for interpersonal regulations required by relations (interpersonal regulation which is a special case of self-regulation); their interactions change according to the others (Mikulincer & Shaver, 2007). They may either try to

get closer to a desired state or distance themselves from a feared or undesirable state. Again, as Mikulincer and Shaver (2007) mentioned, since others' views, responses or reactions have an impact on the interaction, one cannot achieve a desired interpersonal outcome without taking them into consideration. Each one's preferences and responses affect the outcome: interpersonal regulation involves "interdependence" (Thibaut & Kelley, 1959, as cited in Mikulincer & Shaver, 2007).

Hazan and Shaver (1987) indicated that security is an important base for behaving with high quality care to others, and that a person's emotional reactions can be predicted by looking at his or her attachment orientation in a relationship where emotions arise. For instance, the attachment system is usually hyperactivated or deactivated in insecurely attached people, which biases their already narrow range of emotions (Lopez et al., 1997). Besides, people need consistency between their general assumptions about relationships and the information they get from their specific relationships; therefore, rather than keeping one working model, different internal working models may be maintained for diverse relationships (Pietromonaco & Barrett, 2000; Rholes & Simpson, 2004).

To draw attention to the interpersonal aspect of shame, the relation between shame and attachment will be explored in more detail below.

1.3.2. Attachment and Shame

Shame and guilt are the two feelings that may have particular significance in attachment-related dynamics and problem-solving processes in intimate relationships (Hazan & Shaver, 1987). As already mentioned,

humans are instinctively social and shame is thought to be a self-conscious emotion strongly related to interactions, being influenced by relations (Tangney, 1995). As Grossa and Hansen (2000) indicated, an attachment to a primary caregiver is required for development of shame and guilt; it is how children are motivated to code some of their parents' standards, their understanding of right or wrong and they are anxious about disappointing their parents or losing their love.

According to many theorists, shame is the experience of sudden and unexpected exposure, diminishing the self or making the person feel defective in some important way (Lewis, 1971; Lopez et al., 1997): there is a failure of the central attachment bond in shame, resulting in an insecure working model and leading to feelings of inferiority of the self. And parallel with this view, Kaufman (1989, 1992, as cited in Lopez et al., 1997) stated that shame is related to the experience of being emotionally and psychologically disconnected from one's significant attachments. Moreover, Cook (1996, as cited in Sabag-Cohen, 2009) related shame to a deep sense of "inferiority, worthlessness and unlovability" which is linked to experiences of attachment and abandonment. Interpersonally, according to Nathanson (1992, as cited in Claesson & Sohlberg, 2002), shame can be regarded as an affect returning the individual to isolation. As Lopez et al. (1997) also proposed and Magai, Distel and Liker (1995, as cited in Claesson & Sohlberg, 2002) found, regarding these definitions, it may be hypothesized that people having a negative self-model may be predisposed

to feel shame, or their experiences of shame may lead them to attach in a preoccupied and fearful way to others.

Mikulincer and Shaver (2007) claimed that theoretically, for interdependence to be active, the attachment system where a person tries to obtain care and support from an attachment figure should be activated. The result is dependent both on the person's way of obtaining care and on attachment figure's reaction to it. For example, the self-conscious emotions guilt and shame imply a feeling that threatening or harming a partner's welfare is appraised as an undesirable failure to live up to one's own ideals or identity (Tangney, 1992, as cited in Mikulincer & Shaver, 2007). On the other hand, guilt or shame are less evident when people take little responsibility for the fate of the relationship, which seems characteristic of avoidant individuals who try to minimize personal involvement and interdependence: for them, a partner's distress or injury does not necessarily arise guilt or shame (Clark, Fitness, & Brisette, 2001, as cited in Mikulincer & Shaver, 2007).

People are motivated to maintain strong attachment bonds and react with self-conscious emotions when their actions hurt a partner (Mikulincer & Shaver, 2007). And since people differ in their senses of self-worth and mastery, they may experience and express different self-conscious emotions: Whereas secure people, who enjoy a stable sense of self-worth, may react to their own disagreeable behavior with guilt and a corresponding wish to repair the damage, anxious people, who often feel worthless and

helpless, may attribute their hurtful behavior to personal deficiencies, which arises shame (Mikulincer & Shaver, 2007).

According to Koleva et al. (2014), high avoidance in relationships leads to less moral concerns as a result of distrust in others, weaker empathy and negativistic view about human nature.

Taking these issues into consideration, the relations among shame-proneness, attachment styles and relational models are investigated in the current study. The aim of the study and the hypotheses are presented in the next section.

1.4. Aim of the Study and Hypotheses

1.4.1. Aim of the Study

The primary goal of the present study was to contribute to the understanding of shame-proneness, attachment styles and relational models and to investigate the associations among them. It should be noted that none of these phenomena vary independently from the situational experience, the person and the culture. As Fiske (2002) also mentioned, emotions are involved in adaptation to culture, personal experience and tendencies in relational models. Along with the tendency to experience shame or guilt as an individual variable, these moral emotions are not independent of relational experience. But although they depend on social interactions, different individuals are likely to feel different levels of emotion in response to the same violation (Haslam, 2004) since some people are very much organized by those emotions personally: whereas someone may feel guilty, another can feel ashamed as a reaction to the same situation. Moreover,

attachment style can be assumed to vary among individuals too. This study tries to follow this chain of individual tendencies but at the same time recognizes the fact that moral emotions such as guilt or shame are in fact social so that they have to be taken in a relational model of some kind. For this purpose, shame-proneness is investigated in relation with Fiske's relational models and attachment theory is linked to this issue to find some account for why people might vary in their relational tendencies or in experiencing one emotion or the other. There are studies on relations between shame experiences and attachment styles but very few studies focused on relations among relational models, attachment styles and shame-proneness together with their interaction.

The reason for shame being the main emotion examined in this study is that it is assumed to play a significant role in shaping the self and in the ability to be present in the world (Lynd, 1967) and that it can affect many aspects throughout life such as mental health or interpersonal relationships (Cândea & Szentágotai, 2013). In addition, as Grossa and Hansen (2000) indicated, relatively little is known about shame compared to other affective states. Therefore, exploring its dynamics within relations in interpersonal relationships was targeted to explore its understanding in the psychological development.

Moreover, as shame has been associated with poor adjustment, low self-esteem, increased depression and anxiety (Covert et al., 2003), some useful results were expected to be reached in terms of relating psychopathology and relational models: improving the ability to measure

and to increase the understanding of the clinical issues more effectively was another motivation of this study.

1.4.2. Hypotheses

Since each is a component of personality, attachment style orientation, shame-proneness and relational model tendencies are expected to be in relation with each other.

Hypothesis 1. (a) First of all, since Communal Sharing (CS) includes intimacy, it is hypothesized that the more securely attached a person is the more he can permit intimacy in his relationships, facilitating the use of CS relational model across many social relationships. Specifically, a stronger positive relation between scores on secure attachment style and scores on frequency of use of the CS model than between scores on insecure attachment styles and CS scores is expected. (b) Moreover, since preoccupied people are hypothesized to desire close relationships, perceiving the self negatively but the other positively, while dismissing and fearful people are expected to avoid closeness with a negatively perceived other, it is also expected that scores for preoccupied style will have a stronger positive relation with CS model scores than scores for dismissive and fearful attachment style. In other words, the attachment styles characterized by a positive view of the other (secure and preoccupied) are expected to be more closely related to use of the CS model than the attachment styles characterized by a negative view of the other (dismissing and fearful).

Hypothesis 2. Shame level also is hypothesized to affect the tendency to implement relational models. Among relational models, only CS is expected to vary in relation with shame level as shame is an emotion aroused during early development, and CS is the relational model most affected by the relations with significant others during early development. (a) On the assumption that the greater the shame-proneness, the greater avoidance of close relationships will be, it is expected that there will be a negative relationship between use of the CS model and shame-proneness scores. (b) The level of shame-proneness is not expected to moderate the relation between secure attachment and use of the CS model; that is, secure individuals are expected to prefer CS relationships regardless of their level of shame-proneness.

Hypothesis 3. Shame-proneness is hypothesized to be related to the attachment styles characterized by negative self-perception of the self, namely preoccupied and fearful styles. (a) Specifically, scores on shame-proneness are expected to be positively related to scores on preoccupied and fearful attachment styles. (b) Participants classified as secure in their attachment style are expected to have the lowest scores on shame-proneness.

Hypothesis 4. Scores of both shame- and guilt-proneness are expected to be related to attachment style and relational models. Specifically, scores on both self-conscious emotions are expected to be negatively related to secure attachment scores (a) and to the use of the CS model (b).

2. Method

2.1. Participants

In total, 486 people returned the questionnaires, most of them students at Bilgi University. Among these participants, there were some who did not complete the full questionnaire. Also, an obvious unreliable pattern was observed in some of the questionnaires, such as all answers consisting of 1's or 2's. These data were excluded from the sample. At the end of the data screening, data from 441 participants (97 males, 344 females) remained and the age of the remaining participants ranged from 18 to 72 ($M = 25.44$, $SD = 7.70$). Taking into consideration the possible skewness effect, participants older than 30 ($N = 55$) were also excluded from the sample and all of the following analyses were carried out with the data remaining ($N = 386$, 79 males, 307 females), age range from 18 to 30 ($M = 23.07$, $SD = 3.13$). Although most of the participants were students the from Psychology Department of Istanbul Bilgi University, anyone older than 18 years old could participate in the study.

2.2. Instruments

All instruments were administered either by hand or online where participants were recruited by using Google Form.

Four questionnaires were administered: (1) Relationship Styles Questionnaire (RSQ; Griffin & Bartholomew, 1994a), designed to measure attachment styles; (2) the Test of Self-Conscious Affect-3 (TOSCA-3; Tangney et al., 2000, as cited in Tangney & Dearing, 2002) to measure

shame- and guilt-proneness; (3) the Personal Feeling Questionnaire-2 (PFQ-2; Harder & Zalma, 1990) also to measure shame- and guilt-proneness, and a modified version of the Modes of Relationship Questionnaire (MORQ; Haslam & Fiske, 1999), to assess the use of relational models. The only demographic data asked were age and sex of the respondent.

2.2.1. Relationship Styles Questionnaire (RSQ)

Relationship Styles Questionnaire (RSQ) developed by Griffin and Bartholomew (1994a), was used to obtain scores on each of the four attachment patterns (secure, dismissing, preoccupied, and fearful). The RSQ contains 30 short statements from Hazan and Shaver's (1987) attachment measure, Bartholomew and Horowitz's (1991) Relationship Questionnaire, and Collins and Read's (1990) Adult Attachment Scale. In RSQ, participants are asked to rate the extent to which each statement describes their style in their close relations, on a 7 point Likert type scale (1=does not describe at all, 7=describes fully). Scores for each attachment pattern are calculated by taking the mean scores of the items representing each attachment prototype.

The RSQ was adapted to Turkish by Nebi Sümer and Derya Güngör (1999) and the construct validity of the RSQ's Turkish version was reported to be high (Sümer & Güngör, 1999). Example items of RSQ are "I am comfortable depending on other people" for secure, "I am nervous when anyone gets too close to me" for dismissing, "I want to be completely emotionally intimate with others" for preoccupied and "I often worry that romantic partners don't really love me" for fearful attachment style. (For a list of the items see Appendix A.) The alpha coefficients for the internal

reliability of this version's subscales ranged between 0.27 and 0.61, whereas its test-retest reliability ranged between 0.54 and 0.78 (Sümer & Güngör, 1999).

Convergent validity of the RSQ was demonstrated with the Relationship Questionnaire (Bartholomew & Horowitz, 1991) and with interview ratings (Griffin & Bartholomew, 1994a; Sümer & Güngör, 1999).

Participants were categorized based on their highest score among the four styles (Sümer & Güngör, 1999; Mehmet Harma, personal communication). Although some argue that taking the highest score of attachment in a self-report measure as indicating the attachment orientation of the person may be misleading, Crowell, Fraley, and Shaver (1999, as cited in Sabag-Cohen, 2009) report that individual differences measured by RSQ correspond well to results found with interview type measures (also in Sümer & Güngör, 1999).

2.2.2. Test of Self-Conscious Affect-3 (TOSCA-3)

The Test of Self-Conscious Affect-3 (TOSCA-3) (Tangney et al., 2000, as cited in Tangney & Dearing, 2002) was used to measure shame- and guilt-proneness of the participants. It is the most recent version of TOSCA (Tangney, 1990; Tangney et al., 1989, as cited in Tangney & Dearing, 2002), a self-report measure of shame, guilt and pride consisting of 16 scenarios. These scenarios are followed by various response alternatives (affective, cognitive, and behavioral) and participants are asked to rate each of these responses on a 5-point scale for the probability of their responding in the described way (1=not likely to 5=very likely). Different from early

versions for which the data were gathered mostly from college students, the scenarios and responses in TOSCA-3 were selected from accounts of experiences of personal shame, guilt, and pride written by a sample of several hundred college students and non college adults (Tangney & Dearing, 2002). Providing a much larger pool of affective, cognitive and behavioral responses, and thus improving the ecological validity of the measure.

An example item from the TOSCA-3 is "You are driving down the road, and you hit a small animal." The guilt response to this scenario is "You'd feel bad you hadn't been more alert driving down the road." and the shame response is "You would think: "I'm terrible."" for shame. Cronbach alpha values in TOSCA-3 are 0.77 and 0.78 for shame and guilt subscales, respectively (Tangney & Dearing, 2002).

For this study, the original version of the scale was translated into Turkish and before gathering the actual data from participants a pilot study was done to see whether there was any error or misunderstanding in the translation.

2.2.3. Personal Feeling Questionnaire-2 (PFQ-2)

As another measure of the frequency of shame and guilt feelings of the participants, the Personal Feeling Questionnaire-2 (Harder & Zalma, 1990) was applied. It is a revised version of PFQ (Harder & Lewis, 1987, as cited in Harder & Zalma, 1990). The PFQ-2 is a 22-item self-report questionnaire that asks respondents to indicate how frequently they experience feelings of guilt and shame on a Likert scale with responses

ranging from 1 to 5 (1=never experiencing the feeling, 5=experiencing it continuously or almost continuously). There are also 'filler' items which are not included in scoring. (For the list of the items see Appendix B.) Items are feelings expressed in one or two words such as "embarrassment", "feeling ridiculous", "feeling humiliated" for shame-proneness and "intense guilt", "regret", "remorse" for guilt-proneness. Harder and Zalma (1990) reported that PFQ-2 has a confirmed two factor structure, and adequate internal consistency, test-retest reliability, and construct validity. However, poor discriminant validity is also mentioned in some studies (Harder , Cutler, & Rockart, 1992). Harder and Zalma (1990) reported Cronbach's alphas of .78 and 0.72 for the PFQ-2 shame and guilt subscales respectively. The PFQ-2 has been shown to correlate with public self-consciousness and social desirability (Harder & Zalma, 1990). As an adjective checklist, it is easier to administer and has high face validity (Tangney & Dearing, 2002). For the present study, the original version of the scale was translated into Turkish and back-translated. A pilot study was also carried out to see whether there was any error or misunderstanding in the translation.

2.2.4. Modes of Relationship Questionnaire (MORQ)

A revised version of the Modes of Relationship Questionnaire (MORQ, Haslam & Fiske, 1999) was used to measure tendencies to use the four relational models. The original version of MORQ consists of 20 statements, including five statements for each of the relationship models (Communal Sharing, Authority Ranking, Equality Matching, and Market Pricing) (Haslam & Fiske, 1999) and participants are asked to evaluate their

relationships on a Likert type scale with responses ranging from 1 to 7 (1=not at all true of this relationship, 7=very true of this relationship). The reliability coefficients of the subscales are 0.67 for communal sharing, 0.80 for authority ranking, 0.67 for equality matching, and 0.68 for market pricing. Similar coefficients were also shown in some studies (Biber et al., 2008); which are all in an acceptable range. Since this version is quite time consuming, another version was preferred (Prof. Dr. Nick Haslam, personal communication).

In the alternative version that was used to assess participants' relative tendencies to use relational models in their relationships, participants completed a two-part questionnaire. At first, they were asked to list 30 people with whom they interacted in any way, not taking into account the frequency or the depth or the superficiality of the relationship. Then in the second part, they were asked to select every second acquaintance on the list, starting with the second, and to rate each of those 15 relationships for the appropriateness of four definitions (one for each relational model), using Likert type scale with responses ranging from of 1 to 7 (1=not at all true of this relationship, 7=very true of this relationship). As research showed that people tended to name their closer relationships first (Haslam & Fiske, 1999), the purpose in asking for a list of 30 acquaintances and then ratings for every second person was to get a representative sample of the person's relationships (Prof. Dr. Nick Haslam, personal communication). Thus it can be said that with scores of this scale, it was possible to obtain the average implementation of each of the relational models when thinking of a sample

of concrete relationships. The mean score for each model across all 15 relationships was taken and used as a measure of the tendency to use particular models. The higher the score in a relational model, the greater was the tendency to relate according to that relational model.

The definitions were translated into Turkish from the original definitions (Haslam & Fiske, 1999) and then back-translated. The following are some examples for each of the relationship models: "If either of you needs something, the other gives it without expecting anything in return" for Communal Sharing; "One of you directs the work you do together -the other one pretty much does what they are told to do" for Authority Ranking; "If you have work to do, you usually split it evenly" for Equality Matching; and "If one of you worked for the other, they would be paid in proportion to how long they worked or how much they did" for Market Pricing. Briefing information and definitions given to participants can be seen in Appendix C and Appendix D respectively.

2.3. Procedure

Before beginning the data gathering, a pilot study was done with 10 participants to make the necessary changes in the questionnaires. After making the adjustments according to the feedback and the approval by the Ethics Committee, data gathering started. The data were collected in two ways; some survey packages were distributed and gathered by hand, and an online version of the survey package was prepared and shared online. Participants who were students at Bilgi University received extra credit for

their participation. International students were not able to participate in the study as all the measures were presented in Turkish.

There was information at the beginning of each scale for the participants. An informed consent form was distributed by the researcher and it was assumed to have been signed if the participant filled out the questionnaires and submitted them. Participants were assured about the confidentiality of their responses and were encouraged to ask any questions about items if needed. They were also informed that they were able to withdraw from the study at any time they want. A copy of the informed consent statement can be found in Appendix E.

All measures were included in a single packet and collected at the same time.

3. Results

3.1. Preliminary Analyses

Prior to investigating the relationship between study variables, scores for each variable were computed according to each scale's rules.

Examination of responses revealed that responses to TOSCA-3 showed very little variation in scores and that it was not sufficient in distinguishing shame- and guilt-proneness which was essential for the present study (less than 3% of the participants were classified as shame-prone). Therefore, it was excluded from the study; all the analyses involving shame and guilt variables were carried out using PFQ-2 responses.

Reliability coefficients were computed to examine the appropriateness of the measures used in this study and after checking the reliability levels of each factor in Relationship Scale Questionnaire (RSQ), the values of the alpha coefficients that were below the acceptable value of .70 (.62, .68 and .63 for RSQ secure, dismissing, and preoccupied subscales respectively) were increased by removing the relevant item. The items excluded are "I worry about being alone" for Secure subscale (7 remaining items), "It is very important to me to feel self-sufficient" for Dismissing subscale (6 items remaining) and "I am comfortable without close emotional relationships" for Preoccupied subscale (5 items remaining). The new reliability coefficients were as follows: .67, .72 and .67 for RSQ secure, dismissing and preoccupied subscales respectively.

Likewise, reliability of the PFQ-2 subscales was checked. Although the Shame subscale (10 items) had an acceptable reliability coefficient of .76, one item ("self-consciousness") was removed to increase the reliability coefficient to .81.

New scores for the RSQ and PFQ-2 were computed with the remaining items and all analyses were carried out with these new scores. The means, standard deviations, range, and new reliability coefficients for each of the measures administered in the study are presented in Table 1.

Table 1

Means, Standard Deviations and Cronbach Alpha Coefficients for the Research Variables
(N = 386)

Variables	*M*	*SD*	*α*
Secure	4.12	0.97	.67
Dismissing	3.25	1.16	.72
Preoccupied	3.91	1.04	.67
Fearful	3.58	1.11	.83
Communal Sharing	4.03	1.07	.84
Authority Ranking	2.89	1.19	.89
Equality Matching	3.69	1.32	.91
Market Pricing	2.50	1.27	.91
Shame-proneness	2.30	0.65	.81
Guilt-proneness	2.77	0.71	.72

3.2. Categorization Processes

As already mentioned, participants were classified into one of four attachment styles using RSQ subscale scores. For this purpose participants were assigned to the group according to their highest mean score; for example, if a participant's highest mean score was for secure attachment, s/he was assigned to the "secure" category and so on for the other three groups. Four participants with tied scores were not categorized and data for these respondents were not used in analyses based on categories. Participants were also classified as being secure and insecure; those classified as securely attached were assigned to secure group, and those in the other three categories were assigned to the insecure group.

Similarly, shame-proneness scores from PFQ-2 were divided into three groups, labeled as low, moderate and high using quartile values. Shame scores lower than 25% of the sample were categorized as having low shame-proneness and shame scores higher than 75% of the sample were categorized as having high shame-proneness in relation to the rest of the sample.

No transformation was conducted for MORQ data. The mean scores were computed for all relational models and obtained results are used as continuous variables.

3.3. Descriptive Statistics

As can be seen in Table 1, mean scores on the four subscales of the RSQ varied from a high of 4.12 on secure attachment style, suggesting that it is oriented the most in the sample, followed by preoccupied ($M = 3.91$), fearful ($M = 3.58$) and dismissing ($M = 3.25$) styles. Nearly half (45%) of the participants were classified as securely attached according to the categorization process mentioned above. Frequencies for each attachment style according to level of shame-proneness can be seen in Table 2.

Examination of mean ratings of the relational models showed that communal sharing (CS) ($M = 4.03$) had the highest mean score followed by equality matching (EM) with a mean of 3.69, authority ranking (AR) with a mean of 2.89, and market pricing (MP) with a mean of 2.50.

Table 2

Number of Participants in Each Attachment Category by Level of Shame-Proneness

Attachment Category	Level of Shame			Total
	Low	Moderate	High	
Secure	72	84	17	173
Dismissing	12	27	15	54
Preoccupied	18	45	26	89
Fearful	17	26	23	66
Total	119	182	81	382

Lastly, scores of reported shame- and guilt-proneness revealed moderately low scores of shame-proneness in the sample, suggesting that participants have tendency toward guilt more than shame ($M = 2.77$ and $M = 2.30$, respectively). The calculations were computed according to the mean scores of items in shame and guilt subscales which contain 9 and 6 items respectively.

3.4. Analyses Relevant to the Hypotheses

Hypothesis 1 (a): Secure attachment style will be more strongly and positively related to frequency of use of the CS model than other attachment styles.

To test this hypothesis, Pearson correlation coefficients were carried out on relational model scores and attachment styles (see Table 3). Inspecting the correlation coefficients in Table 3, it can be seen that scores

Table 3

Pearson Correlation Coefficients between Study Variables

	1	2	3	4	5	6	7	8	9	10
1. Secure	–									
2. Dismissing	-.50**	–								
3. Preoccupied	-.15**	.08	–							
4. Fearful	-.63**	.56**	.46**	–						
5. CS	.33**	-.16**	-.02	-.22**	–					
6. AR	-.01	.09	.08	.12*	.27**	–				
7. EM	.08	.06	.05	.03	.29**	.22**	–			
8. MP	-.17**	.23**	.08	.24**	-.03	.41**	.23**	–		
9. Shame-proneness	-.36**	.26**	.40**	.45**	-.07	.16**	.15**	.25**	–	
10. Guilt-proneness	-.21**	.18**	.34**	.32**	.03	.12*	.07	.18**	.70**	–

Note. **. Correlation is significant at the .01 level (2-tailed).

Note. CS = Communal Sharing, AR = Authority Ranking, EM = Equality Matching, MP = Market Pricing

of CS model were the most highly correlated with secure attachment ($r(386) = .33, p < .01$), supporting the hypothesis.

Hypothesis 1 (b): A positive correlation between scores of preoccupied attachment style and the CS model was expected.

Again bivariate correlation analyses were carried out (see Table 3) and contrary to the hypothesis, no significant correlation was found between CS scores and preoccupied attachment style, with $r(386) = -.02$, p =n.s

In addition, scores of dismissing and fearful attachment styles were significantly and negatively correlated with use of CS relational model. Related correlation coefficients can be seen in Table 3. Thus, the more general hypothesis that the attachment styles characterized by a positive view of the other (secure and preoccupied) would by more closely related to use of the CS model than the attachment styles characterized by a negative view of the other (dismissing and fearful) was partially supported, but failed to receive support in regard to the preoccupied attachment style.

Hypothesis 2 (a): A negative relationship between scores of the CS model and scores of shame-proneness was expected.

As can be seen in Table 3, contrary to the hypothesis, no significant relationship was found between shame-proneness scores and CS model, ($r(386) = -.02$, p = n.s.). However, in addition to this finding, it was found that scores of other three relational models (AR, EM and MP) were positively, slightly but significantly correlated with scores of shame-proneness, with $r(386) = .16$, $p < .01$; $r(386) = .15$, $p < .01$; and $r(386) = .25$, $p < .01$, respectively.

Hypothesis 2 (b): Securely attached individuals were expected to prefer CS relationships regardless of their level of shame-proneness; that is, shame is not expected to moderate the relation between secure attachment and use of the CS model.

To test this hypothesis, scores of relational models were subjected to a two-way multivariate analysis of variance, with attachment styles (secure, dismissing, preoccupied and fearful), and shame (low, moderate, high) as independent variables and relational models (CS, AR, EM and MP) as dependent variables. For this analysis, all scores were included in the analyses but only the scores of participants with low or high level of shame were compared, leaving out those classified as experiencing shame at a moderate level in implications. Descriptive statistics of scores of CS and AR models based on low and high level of shame-proneness and by attachment category can be seen in Table 4. The same can be observed for EM and MP models in Table 5. As a result, some main effects were statistically significant and no interaction effect was found, with $F(6,370) = .74$, $p > .05$, supporting the hypotheses.

The main effect of attachment style indicated that scores of at least one relational model varied significantly among attachment styles ($F(3, 370) = 2.09$, $p = .016$, $\eta^2 = .38$). When between subject effects were analyzed, results showed that only scores on CS model varied with scores of different attachment styles, ($F(3, 370) = 4.60$, $p = .004$, $\eta^2 = 0.36$), suggesting that the CS model is the only relational model whose scores were affected by scores of attachment styles.

Table 4

Mean and Standard Deviation Values of CS and AR Relational Model Scores Based on the Low and High Shame-Proneness Level by Attachment Category (Category of Moderate Level of Shame is not shown in the table, N =182)

Attachment Categories	CS						AR					
	Level of Shame				Total		Level of Shame				Total	
	Low (N=119)		High (N=81)		(N=382)		Low		High			
	M	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Secure	4.27	0.88	4.44	1.19	4.26	1.05	2.73	1.15	3.60	1.35	2.85	1.16
Dismissing	3.73	0.72	3.85	0.77	3.84	1.06	3.00	0.85	3.12	1.20	2.90	1.18
Preoccupied	3.88	0.89	3.83	0.99	3.91	1.07	2.49	1.25	3.30	1.28	2.78	1.24
Fearful	3.67	1.12	3.87	1.13	3.79	1.04	3.04	1.00	3.43	1.36	3.15	1.19
Total	4.07	0.93	3.98	1.05	4.04	1.07	2.76	1.12	3.37	1.29	2.89	1.19

Table 5

Mean and Standard Deviation Values of EM and MP Relational Model Scores Based on the Low and High Shame-Proneness Level by Attachment Category (Category of Moderate Level of Shame is not shown in the table, N =182)

Attachment Categories	EM						MP					
	Level of Shame				Total		Level of Shame				Total	
	Low		High				Low		High			
	M	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Secure	3.43	1.35	3.84	1.01	3.66	1.41	2.08	1.11	2.76	1.41	2.27	1.32
Dismissing	3.52	1.06	3.51	0.98	3.92	1.39	2.18	1.06	3.40	1.15	2.89	1.38
Preoccupied	3.47	1.23	3.86	0.97	3.65	1.26	2.02	1.17	2.83	1.13	2.54	1.16
Fearful	3.00	1.16	3.88	1.14	3.58	1.11	2.67	1.01	3.03	1.11	2.74	1.08
Total	3.38	1.28	4.50	1.47	3.68	1.32	2.17	1.11	2.98	1.19	2.50	1.27

Note. CS = Communal Sharing, AR = Authority Ranking, EM = Equality Matching, MP = Market Pricing

Examination of Tukey's HSD post hoc analyses showed that those with a secure attachment style reported a statistically significant higher scores on the CS model ($M = 4.26$) than those with a preoccupied ($M = 3.91$), dismissing ($M = 3.84$) or fearful ($M = 3.79$) attachment styles. No significant difference was found among these three insecure attachment styles.

Moreover, with the same analysis, the main effect of level of shame yielded an F ratio of $F(2, 370) = 3.61, p < .001, \eta^2 = 0.22$; indicating that scores of at least one relational model was significantly different across levels of shame. When between subjects effects were analyzed, it was observed that participants' AR, EM and MP relational models tendency differed as level of shame-proneness changed ($F(2, 370) = 6.86, p = .001, \eta^2 = 0.036$; $F(2, 370) = 4.46, p = .012, \eta^2 = 0.024$; $F(2, 370) = 7.37, p = .001, \eta^2 = 0.038$, respectively).

Examination of Tukey's HSD post hoc analyses showed that those with a high level of shame reported scores of EM ($M = 3.88$), AR ($M = 3.37$) and MP models ($M = 2.98$) significantly higher than those with low level of shame ($M = 3.38$, $M = 2.76$ and $M = 2.17$, respectively). All mean and standard deviation values can be seen in Table 4 and Table 5.

Although no significant interaction effect was found, with $F(6,370) = .74, p > .05$, different patterns were observed when observing attachment categories separately. Overall, shame scores were positively correlated with AR, EM and MP scores but as can be observed in Figure 2, CS scores increased as level of shame increased in securely attached people.

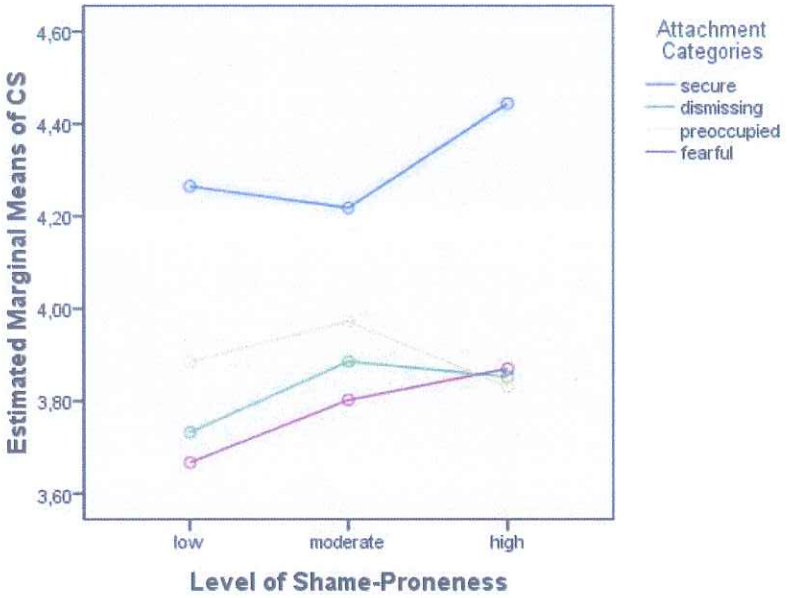

Figure 2. Estimated marginal means of CS according to attachment categories by level of shame-proneness.

Hypothesis 3 (a): Shame-proneness scores were expected to be positively related to preoccupied and fearful attachment styles. To test this hypothesis, correlation analyses were carried out.

As can be seen in Table 3, scores of preoccupied and fearful attachment styles were found to be positively correlated with scores of shame-proneness, $r(386) = .40$, $p < .01$ and $r(386) = .45$, $p < .01$, respectively, supporting the hypothesis.

In addition, dismissing attachment style also showed significant positive correlations with the PFQ-2 shame subscale; indicating that the higher the scores of dismissing attachment, the higher is the score of shame-proneness. When insecure attachment styles were investigated in more detail, it was seen that higher scores of shame were more strongly correlated with fearful attachment compared to secure, preoccupied or dismissing

attachment style. Additionally, among all attachment styles, preoccupied and fearful attachment styles were had the strongest relation with shame, supporting the hypotheses, with $r(386)= .40, p < .01$ and $r(386)= .45, p < .01$, respectively.

Hypothesis 3 (b): Participants classified as secure in their attachment style were expected to have the lowest scores on shame-proneness.

To test this hypothesis, one-way between subjects ANOVA was conducted and it yielded a significant effect of attachment style on shame scores, $F(3, 376) = 14.87, p < .001$. Number of participants in each group together with mean and standard deviation values of scores of shame-proneness can be seen in Table 6. Supporting the hypothesis, Tukey's HSD post hoc analyses showed that participants with secure attachment style had significantly lower shame scores ($M = 2.07$) than other attachment style categories, suggesting that being securely or insecurely attached affects the level of shame experienced in interpersonal relations. No other significant difference was found.

Table 6

Mean and Standard Deviation Values of Scores of Shame-Proneness Based on Attachment Category
(N = 380)

	Shame-Proneness		
Attachment Category	M	SD	n
Secure	2.07	0.49	172
Dismissing	2.37	0.57	54
Preoccupied	2.50	0.75	88
Fearful	2.58	0.75	66
Total	2.30	0.65	380

Hypothesis 4 (a): Scores on both self-conscious emotions were expected to be negatively related to scores on secure attachment (a).

To test this hypothesis, bivariate correlations were carried out and independent group t-test was conducted for further analysis. In independent group t-test, one group consisted of participants with low scores on both shame- and guilt-proneness and the other group consisted of those with high scores on both.

As can be seen in Table 3, secure attachment style was negatively correlated with shame ($r(386)= -.36, p < .01$) and guilt-proneness ($r(386)= -.21, p < .01$), supporting the hypothesis (a). Moreover, when attachment styles were compared between the two groups, significant differences were observed in scores of all attachment styles. Participants with low scores on both shame- and guilt-proneness had significantly higher scores on secure attachment ($M = 4.45$) than those who had high scores on both ($M = 3.63$), $t(118) = 4.28, p < .05$. The reverse was found for differences in scores on dismissing ($t(118) = -3.90, p < .05$), preoccupied ($t(118) = -6.34, p < .05$) and fearful styles ($t(118) = -6.68, p < .05$), indicating that participants with higher scores in both shame- and guilt-proneness had higher scores in insecure attachment styles. All means and standard deviations can be seen in Table 7.

Moreover, scores of shame- and guilt-proneness were found to be positively correlated with scores of insecure attachment styles (dismissing, preoccupied and fearful).

Table 7

Mean and Standard Deviation Values of the Participants Having Low Scores on Shame- and Guilt-Proneness and of the Participants Having High Scores on Shame- and Guilt-Proneness

Variables	Shame- and Guilt-Proneness, Both Low (N = 66)		Shame- and Guilt-Proneness, Both High (N = 54)	
	M	*SD*	*M*	*SD*
CS	4.02	0.98	3.98	1.01
AR	2.66	1.17	3.33	1.19
EM	3.45	1.34	3.87	1.15
MP	1.99	1.08	3.01	1.17
Secure	4.45	1.01	3.63	1.08
Dismissing	2.76	1.20	3.62	1.21
Preoccupied	3.55	0.99	4.74	1.06
Fearful	3.03	1.11	4.39	1.11

Hypothesis 4 (b): Scores on both shame- and guilt-proneness were expected to be negatively related to the use of the CS model.

Again bivariate correlational analyses were conducted to test this hypothesis and independent group t-test was conducted.

When the values in Table 3 were observed, it was seen that scores of CS relational model were not negatively correlated with scores of shame- and guilt-proneness, contrary to the hypothesis. Moreover, independent group t-test did not yield a significant result on scores of CS model with $t(118) = 0.24$, $p > .05$, not supporting the hypothesis that expected a significant difference in CS scores by level of shame- and guilt-proneness.

In addition to this result, the mean score of AR model for participants having both low scores of shame- and guilt-proneness was 2.66

(SD = 1.17), while the mean score of AR model of those having high scores on both shame- and guilt-proneness was 3.33 (SD = 1.19). Results indicated equality of variances should not be assumed and two tailed independent groups t-test indicated that the difference between these two means was significant $t(118) = -3.12$, $p = .002$. Significant difference in MP scores between these two groups was also found with $t(118) = -4.92$, $p < .05$. Corresponding mean and standard deviation values can be seen in Table 7.

Overall, results supported stronger positive relation between scores on secure attachment style and scores on frequency of use of the CS model than insecure attachment styles and that shame-proneness does not moderate the relation between secure attachment and use of the CS model, secure individuals were found to prefer CS relationships regardless of their level of shame-proneness. Moreover, the hypotheses claiming positive associations between scores of shame-proneness and scores on preoccupied and fearful attachment styles, and that secure individuals have the least shame scores were supported. And negative relations were found between secure attachment scores and scores on both shame- and guilt-proneness by analyses, supporting the relevant hypothesis. Lastly, in addition to projected hypotheses, it was found that the use of AR, EM and MP increased significantly as the level of shame-proneness increased.

4. Discussion

The primary goal of the present study was to contribute to the understanding of shame-proneness, attachment styles and relational models and to investigate the associations among them. Another motivation was to

explore shame in psychological development by studying shame-proneness and attachment styles in relation to relational tendencies, thereby contributing to a better understanding of some clinical issues. Expanding the view of the interpersonal domain and exploring the dynamics of shame in interpersonal relationships were targeted for this purpose.

4.1. Discussion of the Findings

Analyses showed that secure attachment style was positively related to the tendency to use the communal sharing (CS) model and negatively related to the level of shame-proneness. Also, the level of shame-proneness was positively related to the tendency to use authority ranking (AR), equality matching (EM) and market pricing (MP). In other words, among relational models, only the CS scores varied significantly according to attachment styles. Moreover, although no interaction effect was found, there were differences in perception of interpersonal relations at the same level of shame according to the attachment style: The use of CS increased as shame level increased in securely attached people whereas it was not valid for insecure attachment styles. Lastly, it was seen that experiencing both shame and guilt at a high level was related to being insecurely attached and that low levels of both shame- and guilt-proneness were associated with higher levels of use of the CS model in social interactions.

4.1.1. Descriptive Findings

Results suggested that secure attachment was the attachment style people were oriented the most in the present study's sample, followed by preoccupied, fearful and dismissing styles. Nearly half of the participants

were classified as securely attached, congruent with the studies that found similar percentages (Cozzarelli, Sümer, & Major, 1998; Griffin & Bartholomew, 1994a, as cited in Sümer & Güngör, 1999).

Similarly, among the four relational models, CS was the relational model that was most used by the participants, and MP was the least used. EM was also frequently used. These findings may suggest that in this sample, people tend to define their relations in terms of CS and EM model, implying that solidarity, unity, similarity are emphasized, along with the reciprocity, turn-taking and equal sharing characterize most of their interpersonal relationships (Fiske, 1991). An explanation for close relationship scores to be higher may be the age characteristics of the sample; the majority of the participants were university students or young university graduates. Or another explanation, independent of age, may be that people list their close relationships first, as Haslam and Fiske (1999) mentioned. In addition, dynamics of Turkish social life, interpersonal style and cultural context should not be forgotten while interpreting these findings. The collectivist approach (Kağıtçıbaşı, 2002) and the importance of relatedness (Kağıtçıbaşı, 2005) in Turkish culture may encourage the use of CS and EM models.

According to bivariate correlations, partially consistent with the literature, all of the relational models were slightly correlated with each other, except CS and MP. Haslam and Fiske (1999) found positive correlations between CS and EM, and between AR and MP, indicating that they may share some common elements or be used in similar situations.

Vodosek (2009, as cited in Dalğar, 2012) also reported a strong link between CS and EM. On the other hand, both studies found positive correlations between EM and MP, and did not find significant association between CS and AR. In the present study, low levels of MP in the sample may be due to the fact that people don't usually tend to engage in personal interactions in MP relationships (Fiske, Haslam, & Fiske, 1991) or that MP relationships are relatively scarce in this group.

After discussing the research hypotheses in the following paragraphs, the limitations of the present study and suggestions for future research will follow. Although the results provided partial support for the study's hypotheses, all findings could be used to facilitate future studies and further enhance the understanding of nature of these relations.

4.1.2. Discussion of Hypotheses

4.1.2.1. Relations of Attachment Styles and Shame-Proneness with Relational Models. The correlations between attachment styles and relational models together with correlations between shame scores and relational models were investigated. The aim was to understand relational tendencies according to attachment style and level of shame-proneness and to touch upon the issue that the formation of sense of self (Hazan & Shaver, 1994) and shame, as an interpersonal emotion, have essential roles in the way of living in the world (Miller, 1985; Lewis, 1992, as cited in Sabag-Cohen, 2009).

4.1.2.1.1. Attachment Styles and Relational Models.

4.1.2.1.1.1. Findings. Results yielded positive relations between secure attachment style and tendency to use CS. This finding was also supported by MANOVA revealing that attachment style had a significant main effect on CS scores among the four relational models: securely attached people were found to use the CS model in their relationships more than insecurely attached people did.

4.1.2.1.1.2. Discussion. The fact that CS was the only relational model affected by attachment style is consistent with the literature which relates developmental stages and relational models. According to Mahler (1969), sequential phases exist in development; first there is a symbiotic phase where mother and child behave like a unit without borders, then a separation-individuation phase comes where mother-child dyad is still strong but the child starts trying to become a unit by himself. And then when the father comes into play, a strong triangular relationship occurs for the first time and the oedipal phase begins. Therefore the ways a child is related to significant others can be reduced to two (Fiske, 1991): a close relationship where there is a unity and another which has more distinct boundaries and involves authority and these two ways can be matched with CS and AR models of Fiske's relational models respectively. CS characteristics, coming first in relationship with the mother during the preoedipal phase, can be said to have their roots in early relationship with parents, affecting the internal dynamics the most as a result of internalization of these crucial relational patterns (Haslam, 2004). CS can be

said to form the basis from which future relational models develop (Fiske, 2002) and components of relational models such as individual expectations from relations, behaviors and feelings, are believed to go together with the "working models" as conceptualized in the attachment literature (Collins, 1996). CS is the model that involves security, proximity, intimacy and emotionality more than the other models (Fiske, 1991); the more security is felt in intimate relations, the more close relationships can be formed throughout life. As also cited in Dalğar (2012), secure attachment is closely related with CS as both provide emotional closeness, security, and trustworthiness. Supporting this view, Fiske (1991) suggested that these relational models appear in the order CS, AR, EM, and MP and claimed that intensity of the emotions experienced decreases in the same order.

Figure 1 illustrates the theoretical background of attachment categorization. As already mentioned, this categorization is based on the Bartholomew and Horowitz's (1991) model of attachment. They claimed that there are two underlying dimensions defining attachment styles (Bartholomew & Horowitz, 1991): models of the self and models of others. Both can be either positive or negative, forming four subcategories: secure (positive perception of both self and other), dismissing (positive self-perception / negative other perception), preoccupied (negative self-perception / positive other perception) and fearful (negative perception of both self and other). An additional interpretation of attachment style can be mentioned in terms of desire for closeness versus fear of closeness, involving anxiety and avoidance (Bartholomew, 1990): as the self-

perception moves towards negative side, anxiety caused by relations increases, and as the perception of the other moves towards negative side, the avoidance increases (see Figure 1).

The results showed a decrease in CS tendency across attachment style in this order: secure> preoccupied > dismissing > fearful. Attachment theorists see attachment as a pattern of seeking closeness and inherent motivation to form secure bonds with primary caregivers (Beebe & Lachman, 1988) and as emphasized by Bowlby (1980), emotions that are intense, either positive or negative, stem from attachment relationships and patterns that are formed between mother and child continue throughout life. In other words, attachment style which has its roots in infancy, continues throughout life. The basic difference between secure and insecure attachment styles is the belief in availability of the mother when she is needed (Bowlby, 1969, 1973, 1980). Therefore, insecure attachment style can be said to have developed as a consequence of absence, unavailability, or unpredictability of the mother (Basch, 1985, as cited in Sabag-Cohen, 2009). As Griffin and Bartholomew (1994b) indicated, adult attachment styles are also related with confidence in others' availability and self-worth. Moreover, Bartholomew and Horowitz's (1991) theory examines the relationships among the attachment styles and personal insecurity, sociability, and interpersonal problems. For instance, securely attached people do not have suspicions about others' availability (Hazan & Shaver, 1987) and they view themselves positively whereas preoccupied people do not value themselves although they perceive others in a positive way. As a

consequence of this pattern, preoccupied people may find themselves in a position where they demand close relationships, where they do not isolate themselves but feel high stress once closeness is achieved (Hazan & Shaver, 1987). Moreover, Blatt (1990, as cited in Grossa & Hansen, 2000) discussed "investment in relatedness" as the value that someone gives to emotional closeness, to love and care, and to attachment with another. And he further added that the higher is this investment, the higher is the worry of losing the other, supporting the relation found between secure attachment and CS; the more is the secure attachment, the greater the investment in relationships, the more closeness is achieved and the more worry there is about losing that person. Among attachment styles, preoccupied and securely attached people are believed to fear losing the other with a positive other-view and low avoidance (Bartholomew, 1990). Research has shown that tendency to offer help is stronger in communal relationships and that affective expression is welcome within these relationships (Williamson, Clark, Pegalis, & Behan, 1996; Clark & Taraban, 1991, as cited in Haslam, 2004). All these ideas may be regarded as aspects of positive relation between secure attachment style and the use of CS. It should also be noted that in insecure attachment styles, having either a negative perception of the self or of the other may render the use of CS, where being a unit is the key, more difficult.

Preoccupied and dismissing attachment styles can be seen as opposites, the former having a negative self evaluation together with a positive other valuation, and the latter having a positive self evaluation together with a negative other valuation (Bartholomew & Horowitz, 1991).

Individuals with a preoccupied attachment style have a tendency to blame themselves in case of any problem and those with a dismissing style may prefer to lower others' priority to maintain high self-esteem (Grossa & Hansen, 2000). Supporting this view and the finding that dismissingly attached people implement CS significantly less than securely attached people, Collins and Read (1994, as cited in Sabag-Cohen, 2009) indicated that dismissingly attached people minimize emotional closeness in relations, which keeps relational problems at a distance, and therefore serves them in maintaining their positive self-perception intact. Another explanation for this may be that the characteristic of the positive self for dismissing individuals may be more defensive and fragile than that of securely attached people. In addition, Grossa and Hansen (2000) indicated that fearful and dismissing styles could be categorized as being avoidant and experiencing some difficulties in proximity with others or in relying on them, which supports the finding that these two attachment styles have lower mean scores on CS less than others (secure and preoccupied).

4.1.2.1.2. Shame-Proneness and Relational Models.

4.1.2.1.2.1. Findings. The same analyses revealed that AR, EM and MP scores were not affected by attachment style but were affected by the level of shame-proneness. People having greater scores of shame-proneness had higher scores on use of the AR, EM and MP models compared to people reporting lower level of shame- proneness.

4.1.2.1.2.2. Discussion. Fiske (1991) suggested that the complexity of the relationships increases in the order of CS → AR →EM → MP,

suggesting that they emerge in an order congruent with the cognitive development. And Tangney and Dearing (2002) indicated that shame is a self-conscious emotion, requiring a reflective thought process on the self (Eisenberg, 2000). Therefore, the positive relation found between the use of AR, EM and MP and level of shame-proneness is consistent with the literature which claims that AR, EM and MP models require more complex cognitive capacities and that shame requires a criticism on the self.

Besides, Haslam and Fiske (1999) indicated that people in most societies first list their closer relationships, including primary family members, romantic relationships and close friends (see also Fiske, 1991). Relational models theory hypothesizes that people usually implement CS model in relations with those who are from their closest groups, and Koerner (2006) also reported that the most intimate relationships have the highest CS rates. In the present study, participants rated the relationships they listed in the questionnaire as they came to mind. Therefore, even though this procedure was assumed to give a representative sample of each participant's relationships, it can be assumed that participants listed their nearest relations first. Taking all these together, it can be claimed that relatively high shame-prone people either interpret their closest relations as involving more hierarchy, equality or profit-loss dimensions than low shame-prone people, or that they tend to construe their relationships in ways that involve less bonding.

In addition, individuals may be punished or ignored when they do not conform to the implicit expectations in the relational model in which

there are engaged (Haslam, 2004); when an individual's values conflict with the expectations of a model, the individual may easily violate the model and suffer from social problems. Haslam (2004) claimed that this type of conflict leads individuals to actively choose social relations consistent with their values. Therefore, based on the results found in this study, it may be suggested that construing relationships in terms of AR, EM and MP models may be more functional as level of shame-proneness increases, enabling high shame prone people to deal with its consequences more easily with lack of emotional load. Besides, the greater use of these models may be functional in terms of enabling shift among them and therefore acting according to the situation and the relation in question.

In her study, Özlem Tosun (personal communication) focused on reciprocity or complemenatarity of moral emotions and investigated shame and guilt in relation with relational models. Although no audience is needed absolutely, it is assumed that shame and guilt, as self-blaming emotions, are usually felt in case of moral transgressions. In case of a moral transgression, whether the person will feel shame or guilt is expected to be determined according to the type of transgression together with the relational model that the transgression is committed in. In the CS model, the relation is usually violated by violation of group norms, the perpetrator is punished by exclusion, and he feels ashamed. In the AR model, the violation is lack of loyalty or failure to protect and it is punished by loss of status and the perpetrator feels ashamed (Sunar, 2009). In EM, unfairness, failure of reciprocity, unjustified harm are perceived as moral transgressions and are

punished by revenge or retribution, leading the perpetrator to feel guilty towards person who is harmed. Lastly, in the MP model, equality of proportions is violated by unfairness and the punishment is proportional to transgression, leading the perpetrator feel guilty (Özlem Tosun, personal communication; Sunar, 2009). In sum, if everyone thinks and behaves according to the same relational model and implements the same characteristics, shame is expected to arise in CS and AR relational models, whereas guilt is expected in EM and MP relational models. However, different individuals are likely to feel different levels of emotion in response to the same violation.

With these ideas in mind, the significant increase in EM and MP models as level of shame increases may be explained by mechanisms serving to bypass shame; as shame-proneness increases, one may construe relationships where he would feel guilty rather than shame in case of a transgression, with the aid of reduction of emotional load as already suggested.

4.1.2.1.3. Secure Attachment, Shame-Proneness and use of CS.

4.1.2.1.3.1. Findings. Although no significant effect of shame-proneness was found on level of CS, it was found that CS scores increased as the level of shame increased in securely attached people (see Figure 2).

4.1.2.1.3.2. Discussion. This finding is congruent with the idea advanced by Grossa and Hansen (2000): The greater is the investment in relations, the greater is the level of shame; people who invest more in

relations are more aware of their importance, leading them to be more self-conscious.

Although the complexity increases in the order of CS → AR →EM → MP (Fiske, 1991), Haslam (2004) mentioned that the opposite direction can be observed in the transformation of the relationship between a given pair of people or among the members of a particular group: from MP to EM to CS, or from AR to CS. In this regard, the results suggest that securely attached people are able to transform their relational models to CS more than insecurely attached people even though the level of shame-proneness increases. Moreover, Hartling et al. (2000) assert the idea that shame may lead to relational transformations by seeking social support and acceptance, i.e. "moving toward", rather than maladaptive reactions such as "moving away" by withdrawal/hiding/silence or "moving against" by counter-humiliation/aggression. In regard to this assertion, it can be claimed by the results that securely attached people tend to use CS as their shame-proneness level increases as a way of regulation of shameful experiences.

4.1.2.1.4. Clinical Implications. As the self is not independent from others, the concept of "relational self" should be touched upon while studying Fiske's relational models and relational components of psychoanalysis. As Chen, Boucher and Tapias (2006) pointed out, "the self exists only in the context of others" and the self continues to change its structure with this interdependency with others, suggesting that the self is a context-based structure. Parallel with this view, Haslam, Reichert and Fiske (2002) indicated that although adult relationship patterns are representations

of early working models, but it should also be noted that they also develop in ongoing relationships throughout development and that they can be reinforced as a result of relationships encountered throughout the lifetime. The relational self is defined by Stern (1985) as a person's being in relation to the other, and Fiske (2002) claimed that social and moral emotions such as love, shame, and guilt serve to "regulate the self to sustain relationships" (p. 170). It should be noted that people have some tendencies for implementing specific relational models across their social interactions, but apart from these tendencies, they implement all relational models differently in different domains (Haslam, 2004). Moreover, people differ in their tendencies to use these models in making sense of their interpersonal world (Fiske, 1991). At this point, it was found that, the level of shame-proneness was positively associated to the perception of authority (AR), equality (EM) and loss-profit (MP) components in relationships: they increased as level of shame-proneness increased.

As an emotion strongly related to interpersonal difficulties and poor psychological adjustment (Harder, 1995), shame is studied as a central emotion in psychopathology different from guilt (Cândea & Szentágotai, 2013). Schafer (2003, as cited in Sabag-Cohen, 2009) indicated that shame usually takes place in interpersonal context and may lead to low self-esteem, social anxiety (Covert et al., 2003) or to dysfunctional relationships (Tangney, 1995). The finding that increasing level of shame-proneness is significantly related to increases in AR, EM and MP scores in the sample, may suggest associations between relational models and psychopathology.

This current study did not analyze each relational model in detail; therefore the amount of difficulty one experiences in each model is out of its scope. However, the relations found between relational models and shame-proneness may lead to suggestions that can be investigated further.

With their cognitive and emotional elements, relational models can be claimed to "direct" social interactions; to affect the way a relationship proceeds by the necessities of that relationship (Fiske, 1991). Relational model theory focuses on relationship qualities and therefore aids in understanding the dynamics based on relationship dynamics rather than personal attributes. Intrapersonal factors are emphasized by many theories (such as neurobiological, cognitive, and psychoanalytic) while describing relational difficulties (Haslam et al., 2002) but relational models may also be useful in explaining the association between relational problems and psychopathology. Haslam (2004) indicated two ways in which social dysfunction –therefore psychopathology– may be explained in terms of relational models: people may use different models when interacting with each other –therefore having different expectations– or they may be strict or inflexible while implementing a model. These two situations have many implications of the theory for psychopathology (Haslam, 2004). For example, persistently using a model in an unreasonable way, or not using it when appropriate, or implementing a model in a way that conflicts with the cultural norms can easily lead to a diagnosis of a personality disorder. Parallel with this view, interpersonal theorists such as Sullivan (1953) and Meyer (1957, as cited in Young & Mufson, 2009) claimed that good

relationships were the basis for good mental health. And moreover, Sullivan (1953) argued that poor communication with others results in psychiatric problems.

Although interpersonal functioning has its roots in early periods of life, social cognition has a mediating effect on it; interpersonal functioning can be damaged by any impairment in social cognition and it may lead to problems in understanding, interpreting or making use of interpersonal information (Allen, Haslam, & Semedar, 2005). Cognitive development of object representations is an ongoing process that continues through the lifetime (Westen, Kelpser, Ruffins, Silverman, Lifton, & Boekamo, 1991). In this light, with their capacity to define relations rather than personal traits, relational models can be seen as a tool for understanding personality disorders (Haslam et al., 2002). Since relational models theory is a descriptive theory, characterizing how people think about sociality (Haslam, 2004), understanding personality disorders via relational models emphasizes what happens between individuals. Categories of personality disorders differ according to configurations of difficulty with investment in and implementation of these models (Haslam et al., 2002). In their study, they found that level of personality disturbance was correlated with difficulties in CS, AR and EM relationships, but no relation was found with MP relationships, being the model least related to closeness (Haslam et al., 2002). For instance, histrionic personality can be seen as involving high investment in CS, whereas schizoid personality is characterized by low investment in CS and under-implementation of EM. Borderline personality

traits are seen as positively correlated to difficulties in all four models as well as investment in all four models, but implementation of only AR.

Allen et al. (2005) reported links between relational models and psychopathology, such as a positive correlation between depression proneness and implementation of CS and AR in close relationships or defining hypomania in terms of implementation of CS and EM in authority relationships. Also in their study, vulnerability to psychosis was characterized by low levels of EM in relationships with fellow students and high levels of AR in close relationships (Allen et al., 2005). With these findings, it can be said that implementation of relational models was incongruent with the relational model used or expected by others in cases of dysfunctions. They also suggested that the relational difficulties in disturbed relationships associated with psychopathology would increase stress in this relation and at the same time decrease support, leading to increased vulnerability (Allen et al., 2005).

Other than these models, Caralis and Haslam (2004) aimed to show that relational models theory might serve in understanding normal personality better than theories focusing on individual attributes, by exploring the construction of and motivation for relational models in relation with the five factors of personality. Haslam and his colleagues (Haslam et al., 2002; Caralis & Haslam, 2004) found that AR and MP was related to neuroticism in their study where a majority of the participants had anxiety or mood disorders. Moreover, CS was related to agreeableness and conscientiousness and EM to extraversion and openness. Participants

characterized by extraversion and openness tended to have high motivation for CS and low motivation for AR respectively. Agreeableness was found to be related with high construal and motivation for CS; but low for AR. In addition, neuroticism was found to be negatively correlated to CS and EM whereas it was positively correlated with AR and MP. Caralis and Haslam (2004) explained this by the tendency of neurotics to interpret their relationships asymmetrically although they do not want to. Although personality characteristics were not included in the present study, increase in AR, EM and MP with an increasing level of shame may be explained by differences in personality dynamics at different levels of shame.

4.1.2.2. Relations between Attachment Styles and Shame-Proneness.

4.1.2.2.1. Findings. Following the analyses, the differences in level of shame according to different attachment styles were examined. Participants with a secure attachment style had significantly lower mean levels of shame-proneness than those with insecure attachment styles, with the decreasing order of fearful, preoccupied, dismissing and secure attachment styles.

4.1.2.2.2. Discussion. The results in this study supported the theoretical assumptions in the literature about the relations between shame and attachment, which is directly related to individuals' interpersonal relationships and their ability to cope effectively in the world (Lewis, 1995). The correlational analyses also supported the finding that level of shame

was significantly greater in people with insecure attachment style than those who are securely attached.

As already mentioned in the literature review, both shame and guilt are considered "moral emotions" and "self-conscious emotions" since a self-reflective process is necessary while assessing the self (Tangney, 1995). In case of a transgression both shame and guilt serve to regulate –especially moral– behavior but they differ from each other in that shame usually leads to attacking the self, whereas in guilt, the focus is usually the act (Tangney & Dearing, 2002). Moreover, shame is assumed to include self- and other-perception (Bornstein, 1993; Hazan & Shaver, 1994) and is viewed as an interpersonal concept, having an important role in formation of self-perception and other-perception (Seidler, 1997, as cited in Sabag-Cohen, 2009); it is seen not only a cause of insecure attachment but also a consequence of it and experiences within the child-mother dyad (Stern, 1985). Shame is defined as the "attachment emotion" and "the primary social emotion" by Lewis (1980, as cited in Sabag-Cohen, 2009) and Scheff (1988), and its facilitating and adaptive role in development is emphasized by some theorists (Broucek, 1982; Nathanson, 1987, as cited in Sabag-Cohen, 2009). Besides, it is seen as a "self-conscious" emotion where the point of examination and negative judgment is the entire self (Tangney et al., 1996; Wicker, Payne, & Morgan, 1983).

4.1.2.2.3. Clinical Implications. The results of the present study may be supported by Lewis's and Bowlby's views on the importance of attachment style in the experience of shame. A failure in the parent-child

relationship, which is often the case with insecure attachment, may lead to psychopathology through a continuous disposition to shame (Lewis, 1995). The results showed significant correlations in the expected directions between all four attachment styles and shame-proneness. Grossa and Hansen (2000) explained the relationship between level of shame and a negative self-image (preoccupied and fearful styles) with the idea that people with negative self-image may doubt their worth, and that this may lead to more interpersonal troubles, and that as they become more aware of the importance of such relationships, this may lead to more shame. Lopez et al. (1997) also indicated that shame was associated with poor skills in collaboration and prevention of conflict.

In addition, the positive relationships of fearful and preoccupied attachment styles with shame-proneness may also be supports by Lewis' (1971), Bowlby's (1973, 1980), and Bartholomew's (1990) models which claim that both have a negative sense of self, and that it leads to blaming themselves as a reaction to problems. And, dismissingly attached people are perceived as being separated from negative emotion and not revealing it (Mikulincer, 1995), which aids in stress prevention in relations. From this point of view, the level of shame in dismissingly attached people being less than other two insecure attachment styles is consistent with the literature.

Among insecure attachment styles the strongest link with level of shame was found for the fearful attachment style, in line with the literature which claims that those with a fearful attachment style would be likely to show a higher level of shame due to frequent shameful interactions with the

caregiver early in the development (Rholes & Simpson, 2004). Fearfully attached individuals are more isolated than preoccupied people, leading to a self that is perceived not only as negative but as unlovable (Mikulincer, 1995), which may lead to more shame. As supported in the present study, secure and fearful attachment are often defined as opposites in the attachment literature (Bartholomew & Horowitz, 1991; Mikulincer, 1995; Mikulincer & Shaver, 2005).

4.1.2.3. High and Low Levels on Both Shame- and Guilt-Proneness. Lastly, when two groups were compared by categorizing participants by their level of shame- or guilt-proneness (one group with low scores on shame- and guilt-proneness and another group with high scores on both relative to the sample), analyses yielded significant differences on a number of the major study variables in the expected directions.

4.1.2.3.1. Findings. It was observed that being securely attached was associated with less experience of both shame- and guilt-proneness and the tendency in AR and MP models increased as level of both shame- and guilt-proneness increased. The tendency in use of EM model was not affected when guilt-proneness is added in the analysis together with shame-proneness.

4.1.2.3.2. Discussion. Shame and guilt are very much interrelated (Tangney, 1995), however, they have differences and their experiences are different (Lynd, 1967). An individual may be more or less self-focused at any given moment (Tangney & Dearing, 2002): a person can direct his attention inward or outward, that is, toward the self or toward the

environment or someplace in between. It is possible to experience both shame and guilt (Tangney, 1998, as cited in Dost & Yağmurlu, 2008) but having a higher level of both shame- and guilt-proneness may suggest oscillating between these two conditions or being in between most of the time. And, as mentioned before, shame and guilt are called "self-conscious" emotions (Eisenberg, 2000) and "self-consciousness" refers to the tendency to be self aware (Tangney & Dearing, 2002).

In addition, in contrast to CS and EM, AR and MP models include less closeness (Dalğar, 2012). With these ideas in mind, the increase in use of AR and MP as level of both shame- and guilt-proneness increase may suggest that being highly prone to both shame and guilt, that is, being in a "self-conscious" state most of the time is associated with being insecurely attached and with forming relationships characterized by more distance.

4.2. Limitations

Although the study has some contributions to the current literature on related topics, when interpreting the presented findings and designing future research, limitations that it consists should be considered. In the next few paragraphs, the strengths and limitations of the measures, as well as the limitations of the sample, are discussed. Suggestions for future studies and general conclusions will follow.

Type of measures can be mentioned as the first limitation of the study; all data were collected via self-report measures. Although they were found reliable, it is important to note that participants may have acted

defensive during questionnaires and not have given accurate results. For this reason, one time measurement may have been insufficient.

For assessing the level of shame- and guilt-proneness of the participant, the Personal Feeling Questionnaire (PFQ-2) was used. First, there are many definitions proposed for shame, making a unique definition difficult (Tangney, 1996). Moreover, guilt and shame are very much interrelated (Tangney, 1995), making it difficult to differentiate one from the other, which in turn makes the measuring process difficult. In this study also the PFQ-2 shame and guilt subscales were correlated above 0.60, indicating a high degree of overlap between the scales. Supporting this view, Tangney et al. (1995) indicated that they used to be taken as being almost the same as each other.

Although the fact that shame has been ignored, unwelcome or "bypassed" because of being painful (Lewis, 1971) was a motivation for this study, it was also a limitation for measurement: the tendency to avoid that feeling may have biased the answers of self-report measures. Even though reliability and consistency are found to be sufficient in PFQ-2 (Harder & Zalma, 1990), it is important to remember that there may be a difference in what a person really feels and what he reports; therefore these findings require replication. Moreover, it is mentioned by Harder and Lewis (1987, as cited in Sabag-Cohen, 2009) that an adjective checklist may lead people to act defensive, but on the other hand, Tangney and Dearing (2002) indicated lower internal consistency for scenario-based measures when compared with adjective checklist measures.

Another self-report measure other than PFQ-2, Test of Self Conscious Affect-3 (TOSCA-3) which measures dispositional shame was also used at the beginning of the study but then omitted due to methodological limitations. Although TOSCA-3 is seen as a measure well-built and most commonly used (Tangney & Dearing, 2002), the scores obtained from the present study's participants did not reveal a distinction between shame- and guilt-proneness; most of the participants were found to tend to guilt more frequently according to the results. It is assumed to be an advantageous measure while measuring shame- and guilt-proneness because it is based on some scenarios but since it is not standardized to Turkish population, possible explanation for this unreliable result may be the cultural differences. Moreover, the structure is determined –and therefore the assessment was limited– by scenarios, not what happens in real life, rendering the relevance of the instrument to the sample more important (Tangney, 1996). For instance, there are many items referring to work situations but since the majority of the sample were students, evaluating those items could have been hard. A more detailed data collection may be preferred in order to have a more reliable data.

Other possible explanations are as follows: First, as it can be said for each self-report measure, accurate assessment of shame- and guilt-proneness is difficult via self-report measures. Second, possible reactions given in TOSCA-3 are said to be guilt triggering scenarios given as a reaction to these scenarios. Moreover, shame experiences may not need an actual audience to become alive; one can feel ashamed privately also: Some

images may be "imprinted with affect" (Kaufman 1989, as cited in Sabag-Cohen, 2009), therefore an actual action is not absolutely necessary for this emotion to arise. It can be claimed that there is not much of that in the scenarios and reactions given in TOSCA-3.

Although, similar with the concern in PFQ-2, measuring attachment style via a self-report may be misleading, Relationship Scale Questionnaire (RSQ) was used as the attachment measure in the present study to provide both dimensional and categorical information of individuals because it was appropriate with the theoretical framework of this study and it was reported to have high validity and reliability in measuring attachment styles. It was shown that it has good construct, discriminant and convergent validity for both the model of self and the model of the other; which are the two dimensions underlying the four category model (Griffin & Bartholomew, 1994a). However, since internal and relational patterns in a close relationship can be more accurately perceived in an ongoing talk or relation, understanding the attachment style based on a self-report filled by the participant alone, should be and is open to discussion. To increase the accuracy, using both categorical and dimensional measures of attachment is suggested by Rholes and Simpson (2004). Other than this, measures using interviews may be preferred to see also the defense mechanisms and understand why the participant answers in the way s/he does.

In addition, the measure used for assessing the relational model tendencies can also be listed as another limitation of the current study. It is a modified version of Models of Relationship Questionnaire (MORQ) and

assesses participant's relative tendency to prefer certain relational models for their relationships or the way he reflects on his relations and it provided relational model data based on the acquaintances listed. Although it was assumed that it would provide data based on a representative sample for the participant's relations, the definitions presented to the participants may have been confusing or difficult while trying to comprehend and distinguish among relational models.

Other than measure characteristics, sample characteristics of the present study may have also influenced the validity and generalizability of the findings; although the study sample was not limited to university students, students were dominant. Participants were not randomly selected; they were volunteers of a convenience sample. Therefore, the sample may not represent all population; the findings should be interpreted carefully. In addition, since it is not a clinical population, the linkage of the results with psychopathology should be done in a delicate way. And, as a procedure limitation, extra credit was given to students who filled and delivered the questionnaire; which may have led them to respond in an inattentive way.

Even with these limitations, the present study suggests that an individual's attachment style and the experience of shame are important dynamics in the way s/he relates in relationships. Present findings could be used to facilitate future studies and enhance the understanding of the relation between the level of shame, attachment styles and relational models. Future studies which continue to investigate the above mentioned

aspects could make significant contributions to the relational models and the attachment literature.

4.3. Suggestions for Future Research

To sum up, although the hypotheses in this study were not fully supported, the results revealed the value in exploring the relations between shame, attachment and relational tendencies as they were associated until a certain degree. A contribution about the role of shame in the development of the self and interpersonal relationships could be made. Further investigation of this relation could further the understanding of differences among the four attachment styles and their impact on an individual's mental health, interpersonal relationships, and formation of the self.

Emotions literature focuses on people as being characterized by being prone to this or to that emotion; there are guilt-prone people and shame-prone people. But relational models theory says that everybody is prone to both of these depending on the way they interpret the relationship they are in and that shame and guilt are relational emotions rather than just belonging to the person; that is, one is guilty towards somebody or one is ashamed towards someone. From an evolutionary point of view, they have functions in social life; if somebody did not have the capacity for one or the other of these emotions, a lot of things would go wrong in social life. That is, an overdose or underdose may be very bad for people. Similar studies may include more contextual information about the relations since relational models are very much determined by the overall context. In this way, why and when people implement particular models can be deduced based on

characteristics of the relational models themselves and the differences between them.

Studies which aim to examine the relationships between dimensions of pathology and relational models could also be done by examining the relational models in more detail. Since pathology is defined as differences of expectations in relations, as overuse or underuse of a relational model in the appropriate way according to relational models theory, more contextual data should be collected from each person in the relation rather than from one person. In this way, whether some emotions are experienced more in specific contexts or how much they are related to the individual characteristics can be investigated.

The present study included people only between 18 and 30 years of age. Similar studies in the future may include a sample with greater age range in order to increase the validity and the generalizability of the study.

As attachment styles were found to significantly affect the tendency in CS model, future studies that aim to study the relation between attachment styles and relational models may focus on close relationship rather than having a representative sample of all relationship as done in this study. Moreover, more contextual data, in addition to Likert-type measurements, may help the researcher understand the attachment dynamics better.

Further, guilt which is another moral emotion can also be integrated in the study and focus can be shifted from shame or guilt to other emotions.

5. Conclusion

The main contribution of the present study was in the individual aspect of relational models theory that has been mostly studied in interpersonal area. For this purpose, shame-proneness, attachment styles and relational models were approached in terms of psychological development and relational "self": shame was defined as a "self-conscious" emotion, attachment styles were defined in terms of perception/representations of "self" and "other" that develop in infancy, and relational models were discussed in terms of the way the person tends to relate to others individually. Analyses showed that secure attachment style was positively related to the tendency to use the communal sharing (CS) model and negatively related to the level of shame-proneness. In addition, differences in perception of interpersonal relations were found at the same level of shame according to the attachment style: The use of CS increased as shame level increased in securely attached people whereas this did not hold for insecure attachment styles. These findings suggest that the use of CS –or the transformation of other relational models to CS–, where being a unit is the key, is greater in securely attached people whose perception of self and perception of the other are both positive, and it is even more at a high level of shame-proneness. This relationship leads to the suggestion that securely attached people use CS as a way of regulation in case of experiencing shame. However, it was found that insecurely attached people whose perception of either the self or the other is negative, had higher levels of shame-proneness and shame-proneness was positively correlated with the

use of Authority Ranking (AR), Equality Matching (EM) and Market Pricing (MP) which are more complex models than CS developmentally. These may suggest that insecurely attached people are more "self-conscious" and feels shame more frequently and that high shame-prone people tend to use AR, EM and MP more in their relations and keep using them rather than transforming to CS model.

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APPENDICES

APPENDIX A

Relationship Scale Questionnaire (RSQ)

Aşağıda yakın duygusal ilişkilerinizde (arkadaşlık, dostluk, romantik ilişkiler vb.) kendinizi nasıl hissettiğinize ilişkin çeşitli ifadeler yer almaktadır. Lütfen her bir ifadeyi bu tür ilişkilerinizi düşünerek okuyunuz ve her bir ifadenin sizi ne ölçüde tanımladığını aşağıdaki 7 dereceli ölçek üzerinde değerlendiriniz.

1----------2----------3----------4----------5----------6----------7

Beni hiç tanımlamıyor — **Beni kısmen tanımlıyor** — **Beni tam olarak tanımlıyor**

1. Başkalarına kolayca güvenemem.	1------2------3------4------5------6------7
2. Kendimi bağımsız hissetmem benim için çok önemlidir.	1------2------3------4------5------6------7
3. Başkalarıyla kolaylıkla duygusal yakınlık kurarım.	1------2------3------4------5------6------7
4. Bir başka kişiyle tam anlamıyla kaynaşıp bütünleşmek isterim.	1------2------3------4------5------6------7
5. Başkalarıyla çok yakınlaşırsam incitileceğimden korkuyorum.	1------2------3------4------5------6------7
6. Başkalarıyla yakın duygusal ilişkilerim olmadığı sürece oldukça rahatım.	1------2------3------4------5------6------7
7. İhtiyacım olduğunda yardıma koşacakları konusunda başkalarına her zaman güvenebileceğimden emin değilim.	1------2------3------4------5------6------7
8. Başkalarıyla tam anlamıyla duygusal yakınlık kurmak istiyorum.	1------2------3------4------5------6------7
9. Yalnız kalmaktan korkarım.	1------2------3------4------5------6------7
10. Başkalarına rahatlıkla güvenip bağlanabilirim.	1------2------3------4------5------6------7
11. Çoğu zaman, romantik ilişkide olduğum insanların beni gerçekten sevmediği konusunda endişelenirim.	1------2------3------4------5------6------7
12. Başkalarına tamamıyla güvenmekte zorlanırım.	1------2------3------4------5------6------7
13. Başkalarının bana çok yakınlaşması beni endişelendirir.	1------2------3------4------5------6------7
14. Duygusal yönden yakın ilişkilerim olsun isterim.	1------2------3------4------5------6------7

1----------2----------3----------4----------5----------6----------7

Beni hiç tanımlamıyor — **Beni kısmen tanımlıyor** — **Beni tam olarak tanımlıyor**

15. Başkalarının bana dayanıp bel bağlaması konusunda oldukça rahatımdır.	1------2------3------4------5------6------7
16. Başkalarının bana, benim onlara verdiğim değer kadar değer vermediğinden kaygılanırım.	1------2------3------4------5------6------7
17. İhtiyacım olduğunda hiç kimseyi yanımda bulamam.	1------2------3------4------5------6------7
18. Başkalarıyla tam olarak kaynaşıp bütünleşme arzum bazen onları ürkütüp benden uzaklaştırıyor.	1------2------3------4------5------6------7
19. Kendi kendime yettiğimi hissetmem benim için çok önemlidir.	1------2------3------4------5------6------7
20. Birisi bana çok yakınlaştığında rahatsızlık duyarım.	1------2------3------4------5------6------7
21. Romantik ilişkide olduğum insanların benimle kalmak istemeyeceklerinden korkarım.	1------2------3------4------5------6------7
22. Başkalarının bana bağlanmamalarını tercih ederim.	1------2------3------4------5------6------7
23. Terk edilmekten korkarım.	1------2------3------4------5------6------7
24. Başkalarıyla yakın olmak beni rahatsız eder.	1------2------3------4------5------6------7
25. Başkalarının bana, benim istediğim kadar yakınlaşmakta gönülsüz olduklarını düşünüyorum.	1------2------3------4------5------6------7
26. Başkalarına bağlanmamayı tercih ederim.	1------2------3------4------5------6------7
27. İhtiyacım olduğunda insanları yanımda bulacağımı biliyorum.	1------2------3------4------5------6------7
28. Başkaları beni kabul etmeyecek diye korkarım.	1------2------3------4------5------6------7
29. Romantik ilişkide olduğum insanlar, genellikle onlarla, benim kendimi rahat hissettiğimden daha yakın olmamı isterler.	1------2------3------4------5------6------7
30. Başkalarıyla yakınlaşmayı nispeten kolay bulurum.	1------2------3------4------5------6------7

APPENDIX B

Personal Feeling Questionnaire-2 (PFQ-2)

Bu bölümde, aşağıda, kişilerarası ilişkilerinizde hissedebileceğiniz duygulara dair çeşitli ifadeler yer almaktadır. Lütfen sıralanmış olan her duyguyu, ne kadar sıklıkta yaşadığınızı belirtecek şekilde, aşağıda belirtilen 1'den 5'e kadar olan ölçek üzerinde değerlendiriniz.

1	2	3	4	5
Bu duyguyu hiçbir zaman hissetmiyorum	**Bu duyguyu nadiren hissediyorum**	**Bu duyguyu bazı zamanlarda hissediyorum**	**Bu duyguyu sürekli değil ancak sık sık hissediyorum**	**Bu duyguyu sürekli ya da neredeyse sürekli hissediyorum**

1. mahcubiyet	1----------2----------3----------4----------5
2. hafif suçluluk	1----------2----------3----------4----------5
3. gülünç duruma düşmüş	1----------2----------3----------4----------5
4. birini incitme konusunda endişe	1----------2----------3----------4----------5
5. hüzün	1----------2----------3----------4----------5
6. kendinizin farkında	1----------2----------3----------4----------5
7. aşağılanmış	1----------2----------3----------4----------5
8. yoğun suçluluk	1----------2----------3----------4----------5
9. mutluluktan uçma	1----------2----------3----------4----------5
10. aptal hissetme	1----------2----------3----------4----------5
11. pişmanlık	1----------2----------3----------4----------5
12. çocuk gibi	1----------2----------3----------4----------5
13. hafif mutluluk	1----------2----------3----------4----------5
14. çaresiz, paralize	1----------2----------3----------4----------5
15. depresyon	1----------2----------3----------4----------5
16. yüz kızarıklığı	1----------2----------3----------4----------5
17. yapmış olduğunuz şey yüzünden eleştiriyi hak etme	1----------2----------3----------4----------5
18. gülünecek halde	1----------2----------3----------4----------5
19. öfke	1----------2----------3----------4----------5
20. keyif	1----------2----------3----------4----------5
21. başkalarında tiksinti duygusu uyandırmış olma hissi	1----------2----------3----------4----------5
22. belirli bir şeyi bir daha yapmamak üzere tövbe etme isteği	1----------2----------3----------4----------5

APPENDIX C

Revised Version of
Modes of Relationship Questionnaire (MORQ)

Part 1

-Briefing-

Anketin bu kısmında, en yakınınızdaki kişilerden sadece bir kere iletişim kurmuş olduğunuz kişilere kadar, aklınıza gelen 30 kişinin ismini (ya da ismini bilmiyorsanız başka bir tanımlayıcı bilgi; *"taksici"* gibi) yazmanız istenmektedir. Önce aşağıda verilen boşluklara **ilişkinizin ne kadar yoğun ya da yüzeysel olduğuna bakmaksızın** 30 kişinin isimlerini yazın. Eksik sayı ile araştırma yapılamayacağı için, 30 kişiye tamamlayamadığınız durumda tanıdığınız/temas ettiğiniz bütün insanları düşünerek lütfen sayıyı tamamlayınız.

1.	2.
3.	4.
5.	6.
7.	8.
9.	10.
11.	12.
13.	14.
15.	16.
17.	18.
19.	20.
21.	22.
23.	24.
25.	26.
27.	28.
29.	30.

Not: Bu listede paylaştığınız bilgiler araştırmacı tarafından kullanılmayacaktır. Cevaplarınızı bir sonraki ölçek için kullandıktan sonra sayfayı olduğu gibi bırakabilir ya da koparabilirsiniz. Koparmadığınız takdirde bilgileriniz gizli tutulacaktır.

APPENDIX D

Revised Version of
Modes of Relationship Questionnaire (MORQ)

Part 2

-Definitions-

Bu bölümde, az önceki tabloda ikinci kolonda bulunan (2., 4., 6. kişi,...) 15 kişi için, aşağıda görebileceğiniz dört tanımlamaya göre verilen ölçek üzerinden değerlendirme yapmanız istenmektedir. Lütfen açıklaması verilen tanımlamanın o ilişkiyi ne kadar iyi tanımladığını uygun rakamı yuvarlak içine alarak belirtiniz.

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

Bu ilişkiyi hiç tanımlamıyor **Bu ilişkiyi kısmen tanımlıyor** **Bu ilişkiyi oldukça iyi tanımlıyor**

	İLİŞKİ TANIMLAMALARI	2. kişi	4. kişi	6. kişi	8.	10.	12.	14.	16.	18.	20.	22.	24.	26.	28.	30.
A	Siz ve bu kişi birbirinize karşı "birimiz hepimiz hepimiz birimiz için" tutumunu benimsiyorsunuz. Her biriniz "benim olan senindir" şeklinde düşünüyor, diğerinin başına gelen bir olayı adeta kendi başınıza gelmiş kadar önemsiyorsunuz. Karşılıklı olarak, biriniz yardıma ihtiyaç duyduğunda diğeri planlarını iptal etmeye hazır ve ona yardım etmeye çalışıyor. Benzer şekilde, ihtiyaç olması durumunda gerekirse üstünüzdekini çıkartıp diğerine veriyorsunuz. Bu kişiyle yemeğinizi seve seve paylaşıyorsunuz ve ihtiyaç halinde, memnuniyetle bir içeceği aynı pipeti kullanarak içebiliyor, yemeği de aynı çatalı kullanarak yiyebiliyorsunuz.	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7
B	Bu kişi ile ilişkiniz, birinizin daha çok sözünün geçmesi ve inisiyatif alması, diğerinin ise onu takip etmesi eğilimindedir. Kararların çoğunu biriniz vermekte, diğeri o kişinin kurallarına uymaktadır. Genelde yetkili olan kişi yolu çizmekte ve sorumluluk almaktadır. Diğer kişi ise, bu ilişkide takipçidir ve ötekine arka çıkmaktadır; bilir ki liderlik yapan gerektiğinde öncülük yapacaktır ve onu koruyacaktır.	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7
C	Bu kişi ile ilişkiniz "yarı yarıya (50:50)" temelinde yapılandırılmıştır. Birbiriniz için yaptığınız şeylerde oldukça eşit olduğunuzu hissedersiniz; eğer sizin için bir şey yapılırsa, siz de karşılığında onun için aynısını bir gün yapmaya çalışırsınız. Bir şeyi paylaştırmanız gerektiğinde, çoğunlukla eşit miktarda pay alırsınız. Bir şey yaparken sıklıkta sıraya girersiniz. İşleri dengede tutmak için, genellikle yapılan iyilikleri ve minnet borçlarını aklınızda tutarsınız. Diğer kişinin verdiğinden çok aldığını hissederseniz rahatsız olursunuz. Her ikinizin de bu ilişkiden beklediği eşit bir tutum ve eşit bir paylaşımdır.	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7
D	Bu kişi ile sadece akılcı, pratik bir çerçevede ilişki kurarsınız, çünkü "paranızın karşılığını alıyorsunuz"dur. Her biriniz, ortaya koyduğunuz oranda, adil bir geri dönüşe hakkınız olduğunu düşünürsünüz. İlişkinizden ne kadar aldığınız tam olarak ilişkiye ne kadar koyduğunuz ile doğru orantılıdır. Dolayısıyla her ikiniz de bu ilişkinin sizden götürdükleri ile size kazandırdıkları oranını takip edersiniz (para, zaman, gayret veya can sıkıntısı açısından). Bu kişi ile aranızdaki etkileşim temel olarak bunlar gibi pratik konular üzerinden yürür ve etkileşime girip girmeme noktasına gelindiğinde buna, bu konunun sizin için ne kadar karlı olduğuna, ne kadar yatırım yapacağınıza ve bunun sonucunda ne kadar kazanacağınıza bakarak karar verirsiniz.	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7

APPENDIX E

Informed Consent Form

Sayın Katılımcı;

Bu çalışma Bilgi Üniversitesi Klinik Psikoloji Yüksek Lisans Programı öğrencisi ve araştırma görevlisi olan Tuğçe Tokuş tarafından Prof. Dr. Diane Sunar danışmanlığında, kişilerarası ilişki biçimleri ve bu ilişki biçimleri ile hissedilen duygular arasındaki ilişkinin incelenmesi amacıyla, yüksek lisans tezi kapsamında yürütülmektedir.

Bu amaçla hazırlanan anket ve ölçek paketinde, her bölümün başında, ilgili bölümdeki ölçeğin nasıl cevaplanacağı konusunda bilgi verilmiştir. Paketin cevaplanması yaklaşık 30 dakika sürmekte olup herhangi bir süre kısıtlaması bulunmamaktadır. 18 yaşını doldurmuş herkes çalışmaya katılabilir.

Katılımcıların bu araştırmaya katılımları sonrasında, kişilerarası ilişki tarzları ve hissettikleri duygular üzerinde farkındalık sahibi olmaları beklenmektedir.

Bu çalışma kapsamında verecek olduğunuz tüm bilgiler tamamen gizli kalacaktır. Çalışmanın hiçbir bölümünde isminiz veya kimliğinizi ortaya çıkaran herhangi bir soru bulunmamaktadır. Çalışmanın objektif olması ve elde edilecek sonuçların güvenirliği bakımından uygulama süresinde içtenlikle duygu ve düşüncelerinizi yansıtacak yanıtlar vermeniz önemlidir. Çalışmaya katılım tamamiyle gönüllülük esasına dayanmaktadır. Anket genel olarak, kişisel rahatsızlık verecek sorular içermemektedir ancak, katılım sırasında herhangi bir nedenden ötürü kendinizi rahatsız hissederseniz, cevaplama işini istediğiniz anda bırakmakta serbestsiniz. Verdiğiniz bilgiler gizli tutulacak ve sadece araştırmacılar tarafından değerlendirilecektir; elde edilecek bilgiler bilimsel yayımlarda kullanılabilir.

Çalışma hakkında daha fazla bilgi almak için Bilgi Üniversitesi Psikoloji Bölümü Araştırma Görevlisi Tuğçe Tokuş (Tel: 530 282 66 10; e-posta: tugcetokus@gmail.com) veya Prof. Dr. Diane Sunar (e-posta: dsunar@bilgi.edu.tr) ile iletişim kurabilirsiniz.

Katılımınız için şimdiden teşekkür ederiz.

Ekteki anketleri doldurmanız ve araştırmacıya teslim etmeniz durumunda, uygulamayı istediğiniz zaman bırakabileceğinizi bildiğiniz, çalışmaya tamamen gönüllü olarak katıldığınız ve çalışmanın bilimsel amaçlı yayımlarda kullanılmasını kabul ettiğiniz varsayılacaktır.