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RELATIONSHIP BETWEEN MATERIALISM AND SELF-CONSTRUALS

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Approval of the Graduate School of Social Sciences

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ABSTRACT

RELATIONSHIP BETWEEN MATERIALISM AND SELF-CONSTRUALS

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The aim of the present study was to explore the associations between different types of orientations toward materialism, and to investigate the relationship between materialistic orientations and different self-construal types as suggested by the Balanced Integration and Differentiation (BID) Model (İmamoğlu, 1998, 2003). The sample was consisted of 335 Middle East Technical University students (168 females, 167 males) with a mean age of 21.34. The questionnaire consisted of eight scales that were used to measure materialism, self-construals, family environment, attachment, and self and family satisfaction. The scales were Material Values Scale (Richins & Dawson, 1992), Aspiration Index (Kasser & Ryan, 1996), the New Materialism Scale which was developed for the current study, Balanced Integration and Differentiation Scale (BIDS, Imamoglu, 1998), Perceived Family Atmosphere Scale (Imamoğlu, 2001), Family Satisfaction Index, and Self Satisfaction Index (Imamoğlu, 2001) as well as the Relationship Questionnaire (Bartholomew & Horowitz, 1991). Through the analyses on the data from the New Materialism scale, that had acceptable psychometric qualities, four sub-constructs of materialism were found that are extrinsic orientations, acquisitiveness, attachment to possessions, and sharing. Both

MANOVA and regression analyses were performed and it was seen that respondents with related-individuated and separated-patterned self-types, proposed by the BID Model to represent the most balanced and unbalanced self-types, respectively, significantly differed from each other in terms of materialism score ratings measured by Material Values Scale and New Materialism scale. The people with the unbalanced type seemed to be more oriented towards materialism compared to the ones with the balanced type. While lower levels of individuation predicted higher levels of materialism for all materialism measures except attachment to possessions, the lower levels of relatedness predicted higher levels of materialism in terms of happiness, the belief that happiness can be gained through possessions, and sharing, the degree of unwillingness to share one's possessions with other people. Considering gender, women are found to be more acquisitive, giving a central importance to possessions and more interested in image as an aspiration. Through the analysis of the relationship patterns using SEM, a model was proposed for the relationships between different types of materialism, self orientations, and gender. Three different types of materialism, i.e. existential materialism, relational materialism, and indulgent materialism, were generated. Low levels of individuation predicted all three types of materialism. Low levels of relatedness predicted only relational materialism, whereas being woman predicted indulgent materialism. Theoretical implications of these findings are discussed in the framework of the BID Model.

Keywords: Materialism, Material Values Scale, Aspiration Index, Balanced Integration Differentiation Model, Self-Construals, Individuation, Relatedness

ÖZ

MATERYALİZM İLE BENLİK KURGULARI İLİŞKİSİ

Turan, Gizem

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Bu çalışmada farklı materyalist yönelimler arası ilişkilerin saptanması ve bu yönelimlerin Dengeli Bütünleşme-Ayrışma (Denge) Modeli'nin (Imamoğlu, 1998, 2003) öngördüğü benlik kurgularıyla olan ilişkilerinin ve benlik tipleriyle olan ilişkilerinin araştırılması amaçlanmaktadır. Örneklem, yaş ortalaması 21.34 olan 335 (168 kız, 167 erkek) Orta Doğu Teknik Üniversitesi öğrencisinden oluşmaktadır. Anket, materyalizmi, benlik kurgularını, aile ortamını, güvenli/güvensiz bağlanmayı ve kendinden ve aileden memnuniyeti ölçen sekiz ölçek içermektedir. Ölçekler, Materyalist Değerler Ölçeği (Richins & Dawson, 1992), Hedef Indeksi (Kasser & Ryan, 1996), bu çalışma için geliştirilen Yeni Materyalizm Ölçeği, Dengeli Bütünleşme-Ayrışma (Denge) Ölçeği (İmamoğlu, 1998, 2003), Algılanan Aile Ortamı Ölçeği (Imamoğlu, 2001), Aileden Memnuniyet Indeksi ve Kendinden Memnuniyet Indeksi (Imamoğlu, 2001) ve Yetişkin Bağlanma Stilleri Ölçeğidir (Bartholomew & Horowitz, 1991). Kabul edilir düzeyde geçerlik ve güvenirliğe sahip olduğu saptanan Yeni Materyalizm Ölçeğine ilişkin veriler üzerindeki analizler sonucunda materyalizmin dört alt yapısı (Dışsal yönelimler, yeni şeyler edinme düşkünlüğü, sahip olunan mallara bağlanma, ve paylaşma) ortaya çıkmıştır.

MANOVA ve regresyon analizleri uygulanmış ve Denge modelinde psikolojik işlevler bakımından sırasıyla en olumlu ve en olumsuz benlik tipleri olarak önerilen ilişkili-kendileşmiş (dengeli) ile kopuk-kalıplaşmış (dengesiz) benlik tiplerinin Materyalist Değerler ölçeği ve Yeni Materyalizm Ölçeği tarafından ölçülen materyalizm puanları bakımından biribirlerinden belirgin şekilde farklılık gösterdikleri görülmüştür. Dengesiz tipteki insanlar, dengeli tipteki insanlara göre daha materyalist yönelimlere sahip görünmektedir. Düşük seviyede kendileşme yönelimi, sahip olunan mallara bağlanma dışında tüm materyalizm ölçeklerinde yüksek seviyede materyalizmi öngörmekteyken, düşük seviyede ilişkisel yönelim yüksek seviyede mutluluk (mutluluğun mal-mülk ile edinilebileceğine olan inanç) ve paylaşım (sahip olunanların başkalarıyla paylaşılmasına karşı olan isteksizlik derecesi) alt-ölçekleri ile ölçülen materyalizmi öngörmektedir. Cinsiyet ele alındığında, kadınların erkeklere göre yeni şeyler edinmeye daha düşkün oldukları, sahip olunanlara daha merkezi önem verdikleri ve hedef olarak imaja daha önem verdikleri bulunmuştur. İlişkilerin yapısal eşitlik modeli yoluyla analiz edilmesi sonucunda, materyalizmin farklı tipleri, benlik yönelimleri ve cinsiyet arasındaki ilişkileri ele alan bir model önerilmiştir. Sözkonusu modelde varlıksal, ilişkisel ve doyumsal materyalizm olarak adlandırılmış farklı maddiyatçılık tipleri belirlenmiştir. Düşük kendileşmenin üç materyalizm tipini de yordadığı, kopuk benlik yönelimlerinin ilişkisel materyalizmi, kadın olmanın ise doyumsal materyalizmi yordadığı bulunmuştur. Bulgular, Denge Modeli çerçevesinde tartışılmaktadır.

Anahtar Kelimeler: Materyalizm, Materyal Değerler Ölçeği, Hedef Indeksi, Dengeli Bütünleşme-Ayrışma Modeli, Benlik Kurguları, Kendileşme, İlişkisellik.

To My Parents

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It was a long story. I have started to work on the initial idea of this thesis in the spring of 2004, and now completing after three years. These three years have witnessed many changes in my life and my career, but some of the things remained the same: the people that have supported me, to whom I am wholeheartedly grateful.

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CHAPTER 1

INTRODUCTION

> Wherever I went in my life, I met people wanting to gobble up something new. Gobble up a new car. Gobble up a new piece of property. Gobble up the latest toy. And then they wanted to tell you about it. 'Guess what I got?, Guess what I got?'
>
> You know how I always interpreted that? These people so hungry for love that they were accepting substitutes. They were embracing material things for love or for gentleness or for tenderness or for a sense of comradeship.
>
> Money is not a substitute for tenderness, and power is not a substitute for tenderness. I can tell you, as I am sitting here dying, when you most need it, neither money nor power will give you the feeling you're looking for, no matter how much of them you have.
>
> Morrie Schwartz
> in Mitch Albom's "Tuesdays with Morrie" (1997, p.125)

People have long distinguished themselves by their use of and desire for material objects, and social environments have long supported these inclinations to consume. For the last decades, media has a great impact on people's consumption patterns by displaying images of wealth and success and by putting forward the stories of celebrities, rich business people by depicting their clothing, consumption, and lifestyles as models (Mandel, Petrova and, Cialdini, 2006). According to Kasser and his colleagues, "never before in humankind's history has the drive toward materialism and consumption been afforded such opportunity for expression and satisfaction" (p. 9, Kasser & Kanner, 2003). Juliet B. Schor, in her book "The Overspent American: Why we want what we don't need" (1999), mentions that "what people acquire and own is tightly bound to their identity. Driving a certain car, wearing particular designer labels, living in a certain kind of home and ordering the right bottle of wine create and support a particular image of themselves to present to the world" (p. 43). Luxury products are often acquired for what they symbolize and

because they cost more, “without having any clear functional advantage over their "non-luxury" counterparts” (Dubois & Duquesne, 1993, p.36). According to Silverstein and Fiske’s study, regardless of their economic status, Americans are increasingly using luxury products (2003). Schwartz explains this phenomenon stating that these products serve as an opportunity for the middle class to gain the perception of affluence (2002, in Mandel et. al, 2006). Ger (1997) illustrates the same phenomenon for developing countries, like Turkey, by saying that,

> …Because development includes modernization and marketization, the increased availability, display, and advertising of mostly foreign products fuel aspirations for the good life and raise consumption expectations. Consumption is alluring, and the hope of it energizing. Shop windows glitter, and people with full shopping bags walk out with radiant faces. The ideology that the meaning of life is to be found in buying things motivates people to become consumers in fantasy and in reality… (p. 110)

As it can easily be seen, there is a considerable rise of consumer culture and orientation towards consumption in our days. Given that consumption is an integral part of human life, Kasser and Tanner (2003) say that although it is expected that the field of psychology is full of with investigations and theories about how consumption and material world relate to human psyche, it actually is not as expected. Similarly, Richins and Dawson (1992, p. 303) say that in discussions of consumption, consumers are mostly described as “an undifferentiated group, acting individually, perhaps, but guided equally by the same consuming desire for goods”. According to them, treating consumers as an undifferentiated group suppress differences among individuals, and there is much to be gained by examining individual differences in consumption orientation and materialism.

Hence, in the current study, it is aimed to tap the individuals differences by exploring the relationship between materialism and self-construals. In this section, first a review of the conceptualizations of materialism, methods of measurement will be presented. After a review of the materialism and its relationship with well-being, family relationships, and the cultural orientations, lastly, a model of self-construals will be considered and the aims of the study will be introduced.

1.1 Definition and Conceptualization of Materialism

Considering the meaning of materialism, although we are very familiar with the word in our daily lives, there is not a clear definition agreed upon in literature. As Christopher, Marek, & Caroll (2004, p. 109) point out that "the notion of materialism precedes the existence of psychology as a formal science by more than 2000 years". In philosophy, the philosophers believing in the view that all matter was made of the same atomic material were called materialists. According to them, nothing existed except matter and its movements (Lange, 1865/1925, cited in Richins & Dawson, 1992). In popular usage, according to Oxford English Dictionary's definition, materialism is the "devotion to material needs and desires, to the neglect of spiritual matters; a way of life, opinion, or tendency based entirely upon material interests" (cited in Belk, 1984). For the last two decades, economists and psychologists came up with more specific conceptualizations of materialism.

According to Inglehart, a political sociologist, materialism is an economic orientation to life giving precedence to economic values over other values such as freedom, civil power, aesthetics, and friendship (1981, cited in Ger & Belk, 1999). He decribes it as a chronic focus on lower order needs for material comfort and physical safety over higher order needs such as self-expression, belonging, aesthetic satisfaction, and quality of life (1990, in Ahuvia & Wong, 2002). Rassuli and Hollander (1986, p. 10) defines materialism as "a mind-set…an interest in getting and spending", Fox and Lears (1983, p. xii) define as "ceaseless pursuit of the 'good life' through consumption", Belk (1984, p. 291) as "the importance a consumer attaches to worldly possessions", and Richins and Dawson (1992, p. 307) as "the belief in the desirability of acquiring and possessing things". Lastly, Kasser and Ryan (2002), explain materialism as a goal, in which "compared with other things that might be deemed central to one's life, feeling that making money and having possessions are relatively high in the pantheon of values" (Kasser, 2002, p. 6).

Materialism is not only the act of consuming things, but the way we regard consumption. As Chang and Arkin (2002) stress, materialism is a value orientation

that has implications for people's desires, decisions, psychological well-being and social behavior. Materialism involves a belief that people who own popular luxuries are happier than those who do not (Belk, 2001). It sometimes appears as a tendency to judge others based on what they own, or in showing affection through material goods, and in equating love with material goods.

The definition of materialism varies widely depending on the perspective of the researcher, however three perspectives are popular: materialism as a trait, as a value system or as an aspiration.

1.2 Perspectives on Materialism

1.2.1 Materialism as a Trait

According to the trait perspective, which has been developed and dominated by the studies of Belk, materialism is the importance a consumer attaches to worldly possessions. Belk (1984) says that possessions assume a central place in a person's life and are believed to provide the greatest sources of satisfaction or dissatisfaction either directly (as ends) or indirectly (as means to ends). Initially, Belk perceived materialism as a collection of three personality traits: possessiveness, nongenerosity, and envy (Belk, 1985).

Although they are not the only possible aspects of materialism, according to Belk, they are thought to represent distinct and significant expressions of people's relationship to material objects. Possessiveness is defined as the tendency to retain control or ownership of one's possessions. For him, possessions could be tangible things, experiences, assets, owned symbols or other people. Nongenerosity involves an unwillingness to give possessions to or to share possessions with others. Envy is a desire to substitute one's own life situation for that of another when that person experiences happiness, success, enjoys a good reputation, or possesses anything desirable. Envy is different from jealousy as it involves displeasure and ill-will at the

superiority of another person and it might have both benign and destructive consequences (Belk, 1984).

Belk's materialism scale which is composed of 24 items has been widely recognized in consumer research as it was one of the first to use psychometrics to develop a valid and reliable measure of materialism. Since there was not a taxonomy about materialism in literature before the construction of Belk's scale, it was basically exploratory in nature. Considering the reliabilities of the subscales, the internal consistencies and split half reliabilities were not satisfactory. Belk, in his article about the development of materialism scale says that although these three measures were not perfect measures they would be useful in consumer research until improved measures were constructed.

The materialism scale that was developed by Belk has been modified by Ger and Belk in 1990 to increase its appropriateness for usage in cross-cultural studies. From the data collected from U.S.A, France and Turkey, a new dimension 'tangibilization' has emerged in addition to the previous three dimensions. Tangibility has been the name given to the conversion of experiences into material forms (Ger & Belk, 1990). This name was changed into 'preservation' in further studies of Ger and Belk (1996).

Ahuvia and Wong discuss in their article (2002) on how to distinguish between personality traits and values (individual's underlying value system). According to them, traits such as envy and nongenerosity have an affective component that is lacking in the conceptualization of the personal values. Personal values perspective operationalizes materialistic values as a set of beliefs as opposed to feelings. For example, an item from Belk's (1985) envy subscale says: "When friends have things I cannot afford it bothers me." indicating an expression of feeling.

According to this new form of materialism scale, the higher scores one gets on these subscales, the more one is materialistic. In the cross-cultural applications of this scale (1990), it is seen that although it is aimed to construct a cross-culturally reliable materialism scale, the resulting scale is more reliable in U.S and Europe than in

Turkey. This reveals that the conception and the measures of materialism originate more from western perspective.

Although it was mentioned by Belk (1984) that the initial scale would be of use until a better measure of materialism is developed, it has prolonged to be the gold standard for a long time, and it is still one of the most used measures in consumer research. The items of the scale are presented in Appendix I.

1.2.2 Materialism as a Value

In 1992, Richins and Dawson, defining materialism as a value system have created most widely used scale of materialism in consumer research (Fournier & Richins, 1991; Richins, 1994a, 1994b; Richins & Dawson, 1992). According to them, in line with the Rokeach's definition of values (1973, p. 5, cited in Richins & Dawson, 1992, p. 307), that is "an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence", materialism reflects the importance a person places on possessions and their acquisition as necessary form of conduct to reach the desirable end-state, including happiness. Besides, according to Rokeach's definition, a value has a transcendental quality, guiding actions, attitudes and judgments. With the same view, Richins and Dawson (1992, p. 307) emphasize that materialism also "guides people's choices and conduct in a variety of situations, including but not limited to consumption arenas." For them, materialism might even include choices on the allocation of resources, such as time.

Richins and Dawson (1992), by making an extensive study on materialism literature, have come up with three common themes about materialism: centrality, happiness, and success. This has also been repeated in the study of Richins and Rudmin (1994). According to their literature review, first theme was acquisition centrality, called centrality, indicating the importance materialists attach to possessions and the idea that possessions play a central role in their life. As Christopher & Schlenker (2004) puts it forward, materialistic people have a tendency to direct their thoughts and

actions toward possessions over other pursuits (e.g., intellectual enrichment). The second theme, happiness, is the belief that through owning more or the 'right' (Ahuvia & Wong, 2002) possessions one could be happier and more satisfied. This construct relates well-being with possessions. The third construct, success, is the view that success can be assessed by the things people own. In general, according to Richins and Dawson, individuals holding strong material values place possessions and their acquisition at the center of their lives, value possessions as a means of achieving happiness, and use them as an indicator of their own and others' success.

The reliability and validity measures of the scale proved to be satisfactory and MVS has started to be used as the most widely used and psychometrically validated scale of materialism in consumer research. However, there is a potential problem in Richins and Dawson's Material Values scale, as well. It has been evidenced in the article of Wong, Rindfleisch, and Burroughs (2003) that reverse worded items of material values scale confound measures in cross cultural consumer research. Through a study among 800 people from the U.S, Thailand, Singapore, Korea, and Japan, it is found that the cross cultural measurement equivalence and construct validity of the MVS is challenged by its mixed-worded Likert format. This scale displays good reliability in studies employing American respondents. In addition to this, Richins and Dawson (1992) see a potential broadening in the conceptualization of materialism beyond that included in their scale through the inclusion of measures that "assess the extent to which individuals use material possessions to assist in defining the self, or as an expression of group membership and belonging… to examine more broadly consumers' relationships with material objects" (p. 314).

1.2.3 Materialism as an Aspiration

As the third line of research about materialism, Kasser and Ryan (2002), drawing from 'Self Determination Theory' (Deci & Ryan, 1985), suggest that materialism is the feeling that making money and having possessions are relatively high in "the pantheon of values" compared with other things that might be considered as central to one's life. Self Determination Theory (SDT) is an approach to human motivation

and personality, investigating “people's inherent growth tendencies and innate psychological needs that are the basis for their self-motivation and personality integration” (Ryan & Deci, 2000a, p. 68).

According to SDT, there are three essential “needs for facilitating optimal functioning of the natural propensities for growth and integration, as well as for constructive social development and personal well-being” (Ryan & Deci, 2000a, p. 68). These are the needs for competence, relatedness and autonomy. Ryan, Sheldon, Kasser, and Deci (1996) argue that some life goals may provide greater satisfaction of these basic psychological needs and consequently are associated with greater well-being. In defining these goals, Deci and Ryan (1985, 2000a, 2000b) distinguishes between intrinsic aspirations and extrinsic aspirations. According to them, intrinsic aspirations are the goals such as relationships, personal growth, and community contribution. These goals are closely associated with basic need satisfaction. On the other hand, extrinsic aspirations are the goals such as the pursuit of wealth, image, and fame and somehow “related to obtaining contingent approval or external signs of worth” (Deci & Ryan, 2000b, p. 244). To measure people’s values, or let us say, goals, they have developed a questionnaire that is called the Aspiration Index (1993).The Aspiration Index, initially, was measuring four values that were: self-acceptance (desires for psychological growth, autonomy, and self-esteem), affiliation (desires for good family relationships and friendships), community feeling (desire to contribute to make the world a better place) and financial success (desire to make more money and have more possessions) (Kasser, 2002).

In line with the SDT, Kasser & Ryan (1993) characterizes materialism with extrinsic aspirations of Aspiration Index. Although materialism has been equated with financial success items in the initial scale, it has been revised in 1996 and some other goals and values of consumer culture have been added. They say that strivings for money and possessions definitely are the basic messages given by consumeristic and capitalistic cultures, however having the right image and being socially recognized or being well known are also the other messages given by the consumer culture. Money, image, and fame, which share a common ground in the search for a sense of worth

outside of oneself and involve strivings for external rewards or praise of others (Kasser, 2002) are the extrinsic values and measure materialism. Aspiration index, with its 35 items measures the importance people give to the goals of money, image, fame, personal growth, relationships, community, and health. In the studies aspiration index has been used to measure materialism, its results have been found to be consistent and correlated with the results of Belk's materialism scale and Richins and Dawson's MVS (Kasser and Ahuvia, 2002).

As extrinsic orientations are defined as the search for a sense of worth outside of oneself, looking for external rewards and praises (Kasser, 2002), materialism is seen as inadequate in satisfying higher order needs, such as love and belonging, and in general well-being.

1.3 Materialism and Well-being

Ger (1999, p. 112) states that "consumption has the potential to please and delight, enrich and cultivate, liberate and empower the self, and construct and maintain groups". Although people seek possessions, wealth, image, status, fame etc. to achieve a greater sense of happiness, satisfaction and security, previous research has found an inverse relationship between materialism and psychological well-being. (Belk, 1984; Kasser & Ahuvia, 2002; Richins 1995; Sirgy, 1998). In these previous studies, it is found that people that have higher levels of materialism are less psychologically healthy, less happy and satisfied in general compared to less materialistic people. Additionally, Kasser and Ahuvia (2002) presented that materialistic people are lower in self-actualization, while higher in anxiety. In line with this, according to Richins and Dawson's study (1992), materialistic people have lower self-esteem than less materialistic people.

Kasser describes in his book, "The High Price of Materialism" that with Ryan, they were using self-actualization, vitality, depression and anxiety as the four measures of well-being to relate with aspirations in their early studies (2002). Self-actualization was the concept developed by Maslow, describing the state of being motivated by

growth, meaning and aesthetics, rather than by insecurity or the expectations of other people (cited in Kasser, 2002). Vitality was another measure of psychological growth indicating the energy and the feeling of happiness to be alive. On the other hand, depression was measuring how frequently people were experiencing depressive symptoms like feeling down, alone, disconnected from others and how they have experienced eating and sleeping disorders etc. Anxiety was measuring the frequency of how people feel nervous, tense, fearful and scared. According to these measures in a series of studies Kasser and Ryan have found that materialism was negatively associated with well-being both psychologically and physically. Students with higher financial success aspirations, or in the revised version, people valuing wealth, image and fame more centrally had lower levels of self-actualization, vitality, while having higher levels of depression and anxiety (Kasser & Ryan, 1993, 1996). Kasser (2002) says that when this study has been repeated with a different format, the well-being tested by a clinical psychologist having interviews with a set of standard questions about symptoms of behavior disorders, it is found that adolescents who focused more on financial goals compared with other values, had problems in adapting to the society, were acting in destructive ways, not doing well in their careers, extracurricular activities, had behavioral problems such as vandalizing, skipping school and carrying weapons. Besides, in another study (2001), Kasser and Ryan have shown that materialistic orientations were associated with a higher tendency to use alcohol, cigarettes, tobacco, and drugs. Furthermore, they have found that materialism is associated with narcissism and they evaluate this relation by saying that consumer culture by focusing individuals on the glorification of consumption breeds a narcissist personality and this relationship is in line with the conceptualization of extrinsic aspirations as the person looks for self-worth in the others' praises (Kasser, 2002). Kasser (2002) suggests that materialistic individuals, who are focused on possessions, are less healthy because they lack the focus on intrinsic needs, such as relationships.

Similar results were seen in the studies of Cohen & Cohen (1996, cited in Kasser, 2002), that was done on 700 twelve to twenty years old upstate New York residents. It is found that the teens having materialistic orientations were more likely to have

attention disorders, unusual thoughts and behaviors, social isolation, difficulties in emotional expression, problems in relationships.

In the study of Richins and Dawson (1992), 800 individuals from USA have been asked about their materialistic values, as well as their satisfaction with their life in general, satisfaction with their families, careers, etc. In line with the findings in other studies, it is found that the higher people had materialistic values, the less satisfaction they had with their lives. For people who are deeply concerned about the impression-formation, material possessions may be especially important. Richins and Dawson (1992) suggested that materialistic people are mainly inclined to use their possessions to symbolize their achievements. Besides, according to them, while people higher in materialistic values mostly use possessions to for wealth and status, the ones with less materialistic values use possessions mostly for comfort and pleasure (in Christopher & Schlenker, 2004).

This negative correlation between materialistic orientations and well-being was found also in areas outside of the United States. Kasser and Ahuvia (2002), in their study with Singaporean business students saw that the ones with highly internalized materialistic values had lower levels of self-actualization, vitality, and happiness. Schmuck, Kassser and Ryan (2000), also found similar results among German and U.S. college students, a focus on extrinsic goals was related to lower well-being.

In trying to understand the inverse relationship between materialism and well-being, Christopher and Schlenker (2004) have tested the effect of self-presentational concerns. Although, Schlenker (1980, cited in Christopher & Schlenker, 2004) found that some degree of self-presentational concerns are beneficial, as Kasser and Ryan discusses in the effects of extrinsic aspirations, the excessive tendency to look for self-worth outside of oneself and to have an over-concern about self-presentation and impression formation on others is linked with lower levels of well-being. They found that when the fear of negative evaluation was controlled, the relationship between materialism and affect (both negative and positive) was eliminated.

According to their results, fear of disapproval has an effect on the relationship between materialism and affect.

Chang and Arkin, in their study called 'Materialism as an attempt to cope with uncertainty' (2002) supported these findings but extended the literature by showing the relationship between well-being and the sub-constructs of materialism. In their study that was done on 416 participants, they have used Richins and Dawson's Material Values scale for materialism and measured psychological and social functioning through Satisfaction with Life scale (Diener, Emmons, Larsen, & Griffin, 1985), the Life Perception, Evaluation and Satisfaction items (Campbell, Converse, & Rodgers, 1976), the Global Self-Esteem scale (Rosenberg, 1965); and the Social Anxiety and Public Self-Consciousness scales (Fenigstein, Scheier, & Buss, 1975). According to the results, the overall materialism score was negatively correlated with the satisfaction, positive life perceptions, global self-esteem, and positively correlated with social anxiety and public self-consciousness. However, considering these relationships for the subscales, that are acquisition 'centrality', 'happiness' through possessions, and possession defined 'success' there were different patterns of relationships. Acquisition centrality was only related to public self-consciousness. It did not have strong associations with social anxiety or any other indicator of well-being. On the other hand, happiness, was strongly related with the so-called 'internal' elements of well-being, that are life-satisfaction, positive life perceptions, and global self-esteem. Furthermore, the third component, success had stronger relationships with elements that involved an external focus, such as social anxiety and public self-consciousness. This study depicts that there might be different dimensions in giving shape to these materialism constructs.

In line with these results, Ahuvia and Wong (1995 and 2002) found that happiness is the main construct within the Material Values Scale (Richins & Dawson, 1992) having the strongest association with the subjective well-being.

Discussing the issue whether materialism is something bad, Csikszentmihalyi and Rochberg-Halton (1981/1992) made a distinction and introduced two types of

materialism: terminal and instrumental. Terminal materialism is the habit of consumption that becomes an end goal itself, named as "Consumption in the sake of consumption" (p. 231). According to Csikszentmihalyi and Rochberg-Halton, terminal materialism is a greedy one, in which the desire for the acquisition of possessions, controlling more status, using more energy "consumes all the energy it can access to" (p. 231). On the other hand, instrumental materialism defines objects as the essential means or instruments to discover or further other goals. It uses objects "as symbols to strengthen interpersonal relationships (i.e. photo albums, mementos, etc.) or engage in creative self-actualizing activity such as art or science" as Ahuvia and Wong summarizes (1995, p. 173). This distinction was done on the basis of the 'purpose' of the material possessions. It is proposed that while terminal materialism has a more self-centered, mindless standing that directs one's life towards the "shallow quest for the acquisition of the money and possessions that will serve as status symbols" (Csikszentmihalyi & Rochberg-Halton, 1981/1992, p. 231), instrumental materialism is seen as healthy as it serves the "common good for a person or culture". This distinction has been criticized by many researchers by arguing that terminal materialism may not be common or even possible to exist as they will at least serve other goals such as such as desires for prestige, self-assertiveness, pre-eminence, and dominion (Bentham,1824/1987; Beaglehole, 1932; Klineberg 1940; Fournier & Richins, 1991 in Ahuvia & Wong, 1995).

Besides the results of materialism in relationship to well-being, the reasons have also been discussed in literature although there is not a common view about that. These studies are still on-going and facing discussions, with some differing results. Deprivation is one of the ideas thought to be a driving factor for materialism as considered below.

1.4 Materialism and Deprivation

Inglehart, the well-known political sociologist, as given in the part about conceptualization of materialism, defines materialism in a broad-based sociopolitical orientation, not only focusing on consumption (1990 in Ahuvia & Wong, 2002).

While making his definition, Inglehart reflects the concepts in Maslow's hierarchy (1970). According to him, materialism is a chronic focus on lower order needs such as physical comfort, safety over higher order needs such as self-expression, belonging, aesthetic satisfaction, and quality of life (Inglehart, 1990, cited in Ahuvia & Wong, 2002). Inglehart, defines the opposite of a materialism as postmaterialism, in which people gives priority to higher order needs. Postmaterialists do not reject wealth, but they give it a lower priority to money and wealth compared to nonmaterial satisfactions. According to Inglehart, materialism and postmaterialism are the outcomes of formative experiences of deprivation or affluence. He describes his theory by saying that when people grow up in an environment with an economic insecurity or deprivation, they internalize this sense of deprivation and give materialistic values a higher importance. On the other hand, people who grow up in a sense of economic security, do not value money over other higher order needs. It is important to note that, Inglehart, talks about the feeling of economic security, not the actual economic level. It is a subjective psychological state, instead of a economic fact (Ahuvia and Wong, 2002). According to his scarcity hypothesis, the things that are short in supply are valued and demanded more, meaning that "greater scarcity creates a stronger consumption orientation" (Ger & Belk, 1996, p. 58). Wong and Ahuvia has tested the theory of Inglehart in their study in 2002, and confirmed the relationship between felt deprivation and materialism.

This scarcity hypothesis shows itself not only in economic arenas. For example, Braun and Wicklund (1989) showed that people who felt inadequacies in self-identified domains had a tendency towards materialistic displays of their identity. For example, they talked about beginner-level tennis players who were committed to the game were more likely to wear branded clothing than were expert players, who were presumably more self-confident (Braun & Wicklund, 1989). The example is really striking as we can immediately recall such examples from our lives.

According to Chang and Arkin (2002) people may turn into materialism when they face uncertainties in life. They said that:

> When people perceive high levels of societal normlessness, they are expected to aspire to excessive monetary success. When people

> experience feelings of self-doubt and inadequacies, they tend to use materialistic acquisitions as one way of establishing a useful identity. When people experience loss of control, they are also presumed to focus on materialistic acquisitions (p.393).

According to them, uncertainty in life can also drive people towards materialistic tendencies, especially when it is the case of self -doubt. In their study, which was composed of 3 experiments, when primed by self-doubt, anomie, and normlessness, people had higher scores in materialism. Chang and Arkin, still add that, even if people turn into materialism, it does not appear to be a beneficial way of coping, as materialism is closely linked to negative well-being.

In addition to the theories about deprivation, insecurity, uncertainty and self-doubt, Inglehart (1977, cited in Ahuvia & Wong, 2002) also points the possibility that materialism may be caused or shaped by the social environment one has grown up in. The family, peer groups, role models, media can all have an impact on the materialistic values of a person through the messages they convey. Ahuvia and Wong (2002) also saw a possible link between materialism and Bowlby's attachment theory (1973). According to them, the economic insecurity one feels within the family environment might lead the models of adult person-object relationships. In line with this view, Claxton and Murray (1994, cited in Flouri, 1999), when people lack functional relationships, they might turn to material objects to fulfill their self-definitions.

Not only the economic aspects of the development period was considered as possible causes of materialism, but also the psychological family environment has been questioned in this field with a couple of studies.

1.5 Materialism and Family Environment

Just like many other values come into being, materialism is also affected by the developmental period. While Inglehart (1977, cited in Ahuvia & Wong, 2002, p. 392) describes an association between the creation of materialism by the "social milieu" a person has grown up in, Belk (1988) talks about the consumer socialization

process. According to Roberts, Tanner and Manolis (2005), materialism is a complex construct that might both mediate and moderate the family structure. As Kasser (2002) describes, family is the main socializing environment for people and the experiences that is gained determine how people will eventually feel safe and secure. The ways parents treat their children, the family structure, the stability of the family, the socioeconomic standing of the family can all have effects on the people by directing them towards materialistic orientations, if they are inadequate in fulfilling the needs of security.

This notion has been tested by some studies. One of the first ones to display these effects were Kasser, Ryan, Zax and Sameroff (1985). In a study in which both adolescents and their mothers were interviewed, the levels of nurturing of the mothers were associated with the materialistic tendencies of the adolescents. At the end of the study it was found that the adolescents with mothers who are affectionate, warm and appreciative of their child were the ones who had lower levels in materialistic orientation. On the other hand, the ones with higher levels of financial aspirations and external orientations were the adolescents who had mothers with low levels of maternal nurturance. Williams, Cox, Hedberg, & Deci (2000), and Cohen and Cohen (1996, in Kasser 2002) found parallel results in their studies as well. Cohens indicated that there were three common themes in the parental styles of the families of materialistic people. In the first style, parents were highly restrictive and possessive of their children and not believing in their children that they can take care of themselves alone. Second type was highly punitive and harsh, while the third type was inconsistent in providing a structure or applying rules. These three environments were found to be inadequate in providing safety and security. Furthermore, they created uncertainty which also a driver towards materialism.

Another research about the impact of family on materialism comes from Rindfleish and Burroughs (1997) suggesting that children experiencing disruptions in their families such as parental conflict, parents' separation or divorce are more likely to have a tendency towards materialism. Because of the divorces, parents' engagement in optimal parental practices (Kasser, 2002) often becomes lower, during the

separation of parents there might be a movement to another place for residence, separation from relatives, friends and even from school might happen for the children. These all might affect the love and affect the children experiences leading them towards materialism. Possessions and materialistic orientations are mostly used to cope with stressful events and life changes. Rindfleish and Burroughs (1997) showed in their study that material possessions might "fulfill a symbolic role of maintaining interpersonal ties" (p.90). A child keeping his baseball glove as a special possession symbolizing the close ties between him and his father was given as an example. In this study, materialism, surprisingly, was found to reduce the stress associated with divorce. Adolescents with higher levels of materialism had lower levels of stress related to divorce as compared to the adolescents with lower levels of materialism. Chang and Arkin (2002) also discussed that materialism was as an attempt to cope with uncertainty and self-doubt, mediating the effects of divorce on family stress levels. Roberts, Tanner Jr., and Manolis (2005) have also found similar results. The happiness sub-construct of materialism acts both as a mediator and a moderator for the relationship between family structure and stress. Divorces might lead to an increase in materialism, which in turn affects family stress level. Also, the materialistic values prior to divorce might play a role in family stress levels.

Materialism also can be transmitted from parents who are materialists themselves. Specific parent behaviors can encourage same type of values in their children. According to Roberts, Tanner Jr, and Manolis (2005), materialistic people also were more likely to spend money on themselves rather than friends and family, and to contribute less money to charities.

According to most of the researchers, materialism and these symptoms are the outcome of individualistic societies. However, there are a lot of debates about materialism and its universal or cross-cultural correlates, as reflected below.

1.6 Cross-Cultural Research on Materialism

When we analyze the literature about materialism, it appears mostly as a product of the western, industrialized and capitalistic cultures (e.g. Fromm, 1976 in Chang & Arkin, 2004). In fact, Ger & Belk (1990, 1996) say that materialism is commonly seen as "a Western trait that has achieved an elevated place in industrial and post-industrial life" (p. 55). Kasser and Ryan (1993) put forward that "American Dream" is about taking advantage of the economic opportunities, by working hard and gaining financial success. According to them, when culture emphasizes the importance of economic achievements people develop extrinsic orientations towards financial success, acquisitions, possessions etc.

An individual's psychological systems, values, traits etc. must be in line with or coordinated with the culture in which s/he lives (Kitayama, Markus, Matsumoto, & Naorasakkunkit, 1997). As Tatzel (2003) worded it, "an individual's attitudes toward money and possessions are embedded in a total life environment of cultural, economic and socio-political systems" (p. 416). It has been suggested by Furham (1984) that to achieve economic independence people want to be rich and turn towards material possessions. Therefore, according to him, individualism and materialism are positively associated in which individualistic people, who are in search of independence, are more materialistic (cited in Ger & Belk, 1990).

However, the issue about individualism and collectivism shows contradicting results in terms of materialism. The studies about materialism were predominantly the products of the Western, especially of the American culture. Ger and Belk (1996) held that although both Belk's and Richins and Dawson's scales have been used with moderate success in other western cultures, their applicability in non-western cultures were questionable. For example, they saw that Belk's scale was not applicable in Niger depicted by Wallendorf and Arnould's (1988) study. Richins and Dawson's Material Values scale was also questioned about its cross-cultural applicability. Wong, Rindfleish, and Burroughs (2003) found that the reverse items in Material Values Scale confound measures in cross-cultural research.

The study (Ger and Belk, 1990) done with 405 university students from the US, France, and Turkey is important in showing materialism for different cultural settings. According to the results of this study, Turkey scored the highest in terms of overall materialism, possessiveness (the tendency to retain control or ownership of one's possessions), envy (a desire to substitute one's own life situation for that of another is when that person experiences happiness, success, enjoys a good reputation, or possesses anything desirable) and tangibilization (the conversion of experience into material form), but scored the lowest in nongenerosity (unwillingness to share possessions). The results were evaluated as 'surprising' by the researchers as they were expecting to see higher levels of materialism in developed countries. This result was tried to be explained with several possibilities. One of them was the fact that Turkey was a traditional collectivistic society where relationships and therefore sharing was important so it was possible that nongenerosity was lower for Turkish people. But still why was Turkey higher in overall materialism? They were expecting materialism to be higher in industrialized and developed countries in line with the widespread view, and Turkey was the lowest within the sample in terms of development. They decided that development and individualism did not need to be parallel, remembering the case of Japan which was collectivistic and developed. So, it could be individualist cultures that are materialists, not the developed ones. However, Turkey was not individualistic either. Then, they have speculated that Turks might think of the autonomous unit in a wider sense, such as family instead of the individual. Secondly, the 'Western influence' was thought to be one of the reasons. According to them, considering the development and affluence level of Western societies, there might have been a tendency among Turkish people to "imitate the West, and becoming even more materialistic than the West itself, as what is seen first and adopted the easiest is the tangible" (Ger and Belk, 1990, p. 191). However, more affluent societies were less materialistic in this study. This brought in a reasoning that the relationship between affluence and materialism was curvilinear. "In a less affluent society, people may value things they do not have, but once these things were acquired their value may decrease" (Ger and Belk, 1990, p. 191). This idea is parallel to what Inglehart said about deprivation, materialist and post-materialist societies. Besides, in the studies of Diener (2002) regarding the

relation between income and subjective well-being, there was a curvilinear relationship between wealth of the countries and well-being.

As the western conceptualization of materialism had some low reliability results in cross-cultural studies, the conceptualization of materialism was decided to be studied cross-culturally by Ger and Belk (1996). It was studied in twelve countries (U.S.A., Sweden, Germany, France, U.K., New Zealand, India, Thailand, Romania, Ukraine, Turkey, Israel) using qualitative data, measures of consumer desires, measures of perceived necessities, and adapted versions of the Belk (1985). Romanians were found to be the most materialistic, followed by the U.S.A., New Zealand, Ukraine, Germany, and Turkey. According to the results, researchers proposed that "materialism is neither unique to the West nor directly related to affluence" (Ger & Belk, 1996, p. 74). It was seen that the most socially and economically dynamic countries, that have experienced important social changes (not only modernization or westernization but also structural changes in economy, politics, and population) were the ones higher in materialism. According to this view, collectivistic and individualistic nations could both be materialistic, as well as the countries with prior scarcity or wealth. The social changes might create insecurity or perceived relative deprivation compared to prior experience (Arndt, 1978, cited in Ger & Belk, 1996) and may drive towards materialism.

Turkey has been experiencing a rapid social change from traditionalism towards individualism starting from 1980s and considering the self-descriptions of Turkish people there are signs of shifts in values, understandings, and world-views towards an independent model (Karakitapoğlu-Aygün, 2004; Imamoğlu, 1998). Karakitapoğlu-Aygün (2004) demonstrates that "tendencies toward individualism in urban Turkey tend to replace traditional social forms resulting in dissatisfaction with the traditional outlook especially among younger generations from middle-upper SES segments" (p. 473). In line with these changes, materialism, which might be one of the shifting values, can come into being with respect to the relational and individuational determinants of self. Recent studies point to the within culture differences associated with self types.

1.7 Materialism and the Self

Self has been studied extensively within both psychology and marketing literature. When we think about its relationship with materialism, the definition of self by James (1890/1950) in differentiating between 'me' and 'mine' or by Sartre (1943) on being, having, and doing notions are the ones that are recalled the most. In general, the relationship materialism with self is studied extensively in terms of the role of possessions in identifying or extending the self (Allport 1937 cited in Belk, 1988, Belk, 1988; Belk & Austin, 1986, McClelland, 1951 cited in Belk, 1988).

In this study, the relationship of materialism with self will be analyzed in a framework that encompasses many issues related to materialism based on the Balanced Integration and Differentiation Model as briefly considered below.

1.7.1 The Balanced Integration and Differentiation (BID) Model

Balanced Integration and Differentiation (BID) model developed by Imamoğlu (1995, 1998, and 2003) proposes the view that the natural order has a balanced system which is composed of two distinct but complementary components: differentiation and integration. According to this model, which is also supported by many other theoretical outlooks (Guisinger & Blatt, 1994; Kağıtçıbaşı, 1996, 2005; Oyserman, Coon, & Kemmelmeier, 2002; Ryan & Deci, 2000; Ryan & Lynch, 1989), human beings have basic psychological needs and natural tendencies towards both intrapersonal differentiation and interpersonal integration. The former, intrapersonal differentiation orientation refers to the need to actualize one's unique potential and become differentiated as a unique person with intrinsic referents. The latter, interpersonal integration orientation, on the other hand, refers to the natural inclination to be connected with others. While the high end of intrapersonal differentiation orientation dimension is called as individuation (realizing one's intrinsic orientations such as personal capabilities, tendencies, free will etc.), the low end is called as normative patterning. Normative patterning refers to getting restricted by normative expectations and social control and becoming patterned in

line with these extrinsic forces. Considering the interpersonal integration dimension, the high and low ends are named as relatedness and separatedness.

Individuation (intrapersonal differentiation) and relatedness (interpersonal integration) are not direct correlates of individualism and collectivism (IND-COL) point of view. In fact, it is quite different in stating that individuation and relatedness are distinct but complementary dimensions, not opposites of a bipolar dimension. Also, IND-COL refers to highly global constructs of world views (Oyserman, Coon, & Kemmelmeier, 2002). According to Imamoğlu (2003), western societies put more emphasis on differentiation while assuming that individualism necessarily implies or requires separatedness or detachment from others. On the other hand, eastern societies were seen as putting more emphasis on integration assuming that having satisfactory relationships require conformity to the norms and patterns of the society which suppresses the uniqueness in cognitive terms (Bond & Cheung, 1983; Brewer & Gardner, 1996; Guisinger & Blatt, 1994; Kashima et al., 1995; Markus & Kitayama, 1991; Oyserman, 1993; Rhee, Uleman, Lee, & Roman, 1995; Triandis, 1989; Watkins et al., 1998). However, as argued by some other researchers, as described in Deci & Ryan's Self Determination Theory (SDT), competence, relatedness and autonomy are the basic psychological needs of people and they are not in fact in opposition even though the research studies shape and reflect it to be so (1991 in Imamoğlu & Karakitapoğlu-Aygün, 2004). To put it more simply, according to BID model the optimal functioning occurs when a person actualizes oneself, while building satisfactory relationships.

From the combination of these two dimensions, intrapersonal differentiation (individuation) and interpersonal integration (relatedness), four types of self-construals are formed: separated-individuation, related-patterning, separated-patterning and related-individuation. While separated-individuation is associated with the type described in Western societies with as the most differentiated one, related-patterning is associated with the type described in Eastern societies as the most connected one both in relational and cognitive terms. The other two self-types

that are separated-patterning and related individuation represent the most unbalanced and balanced self-types, respectively.

In BID Model (2003), four types of family context are described in giving rise to these four self-types. These four self-types are differentiative family contexts, integrative family contexts, unbalanced family contexts, and balanced family contexts. These four family contexts are formed in relation to the level of love-acceptance and restrictive control within the parenting styles. Differentiative family contexts are the ones with low acceptance and low control and thought to be associated with separated-individuation. Integrative family contexts are the ones with nurturance, love and sacrifice combined with over-protective, restrictive control in the name of protecting family integration. This type is associated with the related-patterning. The third type of family context, unbalanced family context, gives rise to an unbalanced self in which people are highly restricted and controlled in bringing out their uniqueness combined with low levels of nurturance (love and acceptance). The last context, balanced family context, is the one which provides high levels of love, acceptance and support, and low level of restrictive control. In such an environment, people would be directed towards realizing their uniqueness with a genuine support and love. This is the ground a balanced self-type, that is related-individuation, can be formed. In line with the attachment theories (Ainsworth, 1972) this balanced family context triggers security and exploration.

This model was tested in different studies including participants from Turkey, Canada, and the US (Gezici & Güvenç, 2003, Güler, 2004, Imamoğlu, 1998, 2003, 2006, Imamoğlu & Karakitapoğlu-Aygün, 2004, 2006, Imamoğlu, S., 2005; Kurt, 2002 a, 2002 b;) and it was confirmed that individuation and relatedness were distinct orientations, with the existence of four self-types. Furthermore, it was observed that while individuation was associated with intrinsic motivational variables such as the need for cognition, need for exploration, curiosity, and tolerance for ambiguity, relatedness was associated with affective-relational variables as perceived love-acceptance, self and family satisfaction, positive model of self and model of other, secure attachment, positive future expectations (Imamoğlu O., 2003,

Imamoğlu S., 2005, Imamoğlu & Imamoğlu, in press). It is particularly important to see that both independent and interdependent aspects of self are associated with emotional well-being (Karakitapoğlu – Aygün, 2004).

According to Imamoğlu and Karakitapoğlu (2004), studies exploring self-construals across or within cultures indicated that gender-related expectations and roles had an important role in self-representations such that "men were more likely to show an independent and separate sense of self that emphasizes personal agency, instrumentality, uniqueness, and differentiation. Women, on the other hand, are more likely to have relational construals of self, emphasizing personal ties with others." (p.284) Imamoğlu and Karakitapoğlu (2004) have found that American women and men were similar in terms of individuation, however women were more related as compared to men. The results of Turkish sample showed that Turkish women were both more related and more individuated than Turkish men. In line with Imamoğlu's (2002) suggestion, it was proposed that Turkish female university students, generally from higher SES backgrounds, were more likely to have balanced self-construals compared to male students as they emphasized individuation while keeping their relational orientation. By the same token, American female students were thought as emphasising relatedness while keeping their individuational orientation. In general, women tend to have more balanced self-types, having both relatedness and individuation in their self-concepts.

1.8 Aims of the Study and Research Questions

Either the culture is developed, industrialized, affluent, developing, Eastern, Western, individualistic or collectivistic, it is often asked why some of the people in any of these societies become more materialistic while others do not (Chang & Arkin, 2002). In trying to understand the individual differences in materialism, I would like to look at the issue from the perspective of the BID model that integrates the relational and individual dimensions of self-construals.

In this study, I aimed to see the relationship of materialism with a self-constual model that would include the two basic needs of individuation and relatedness. My aim was to understand both the relationship of materialism with relatedness and individuation as well as the differences in materialism with respect to four different self-types of this model.

With these aims and in the light of the previous studies within the literature it was expected that not only individuation, but also relatedness would be of importance in predicting materialism, especially on the factors like Happiness that shows the greater association with "inner concepts".

In the light of the literature about family relationships, deprivation and security, it was expected that the 4 self-types described in BID Model would differ in terms of materialism, such that the unbalanced type would have the highest level of materialistic values, while the balanced type would hold the lowest levels of materialism.

In analyzing these relationships, three different materialism measures have been used and one of them was developed in this study with the aim of capturing the cross-cultural perspective on materialism while having adequate levels of reliability. Usage of three different materialism measures was important to understand the relationships between materialism and self-construals more clearly by comparing and contrasting their results.

Additionally, in this study, while understanding the relationship between materialism and self-construals, the related concepts within the literature, such as attachment, perceived family atmosphere and self and family satisfaction were measured and used as converging evidence.

Lastly, the relationship between materialism and gender was also planned to be tested, as gender-related expectations and roles had an important role in self-representations. Although there was not a significant effect of gender in overall

materialism scores reported in the literature (e.g. Christopher & Schlenker, 2004, Roberts and Clement, 2006), only happiness subscale rating of material values scale was found to be higher in men compared to women in the study of Roberts and Clement, 2006. That is why, in understanding the relationship between self-construals and materialism, the effects of gender was also checked and expected that women be higher in their inclinations towards acquisitiveness in line with lay theories.

CHAPTER 2

METHOD

2.1. Participants

A total of 341 participants (171 female, 170 male) were recruited from undergraduate and graduate students at Middle East Technical University (METU). Prior to analysis, data have been scrutinized for missing values and six participants have been dropped from analysis due to nonrandom missing data. The mean age for the remaining 335 participants (168 females, 167 males) was 21.34 with a standard deviation of 1.86, ranging between 17 and 33. One-hundred and ninety-five of these participants were business administration students, while the remaining 140 were from 34 different departments or areas representing the students of METU.

Considering the education level of the parents of the participants, specifically, 67.7% of their fathers and 42.1% of their mothers were university graduates or post-graduates, 31% of mothers and 19.1% of fathers were graduates of high school, and 24.8% of mothers and 12.9% of fathers were primary or junior high school graduates. Only 1.8% of the mothers had no education.

2.2. Instruments

The questionnaire used consisted of eight scales that were used to measure materialism, self-construals, family environment, attachment, and satisfaction. The scales were Material Values Scale (Richins & Dawson, 1992), Aspiration Index (Kasser & Ryan, 1996), the New Materialism Scale which was developed for the current study, Balanced Integration and Differentiation Scale (Imamoglu, 1998), Perceived Family Atmosphere Scale (Imamoglu, 2001), Family Satisfaction Index,

and Self Satisfaction Index as well as the Relationship Questionnaire (Bartholomew & Horowitz, 1991).

2.2.1 Material Values Scale (MVS)

The 18-item scale developed by Richins and Dawson (1992) has been used to measure materialism. Participants completed the 18-item Richins and Dawson (1992) Materialism Scale using a 1 (strongly disagree with this statement) to 5 (strongly agree with this statement) Likert-type scale. The original scale has three subscales called success, centrality and happiness. The first subscale, success, represents the use of possessions as an indicator of success in life. The second subscale, centrality, measures the importance of acquisition and possession in general. The third, happiness, concerns the perception that possessions are needed for happiness (1992). Example items from this scale include "The things I own say a lot about how well I'm doing in life," (success), “Buying things gives me a lot of pleasure” (centrality) and "I wouldn't be any happier if I owned nicer things" (happiness, reverse-scored). In the scale, high scores indicated a greater degree of materialism. There were 8 reversed items in the scale.

This scale has been used in many investigations, and it possesses acceptable psychometric qualities (e.g., Christopher & Schlenker, 2004; Kasser & Ahuvia, 2002). The coefficients alpha in the original study were found to vary between .71 and .75 for centrality, .74 and .78 for success, and .73 and .83 for happiness subscales respectively. For the combined scale alpha coefficients varied between .80 and .88. (Richins and Dawson, 1992).

Since the scale’s Turkish version was not available, three independent translators translated the original scale from English to Turkish. The translators were fluent in both languages that can catch the nuances, and were familiar with both the measurement procedures and the subject area. The items in the three resulting forms have been compared and contrasted together with a judge. The comparison has been made in the target language, in Turkish to insure that the translation process takes a

better account of linguistic and cultural differences for Turkish people (Van de Vijver & Hambleton, 1996). During the comparison, not only the three translated forms have been compared between themselves, but also they were compared with the original form by back translation.

To assess the structure of the Turkish version of Material Values Scale (MVS), a principle components analysis with oblique rotation has been employed in line with the original scale construction efforts. The factor analysis resulted in 4 factors with eigenvalues greater than 1. These four factors can be categorized under the names of happiness, centrality and success as in the original scale, and a possible new sub-construct related to acquisitiveness. The four-factor solution accounted for 54.1% of the total variation. Although the factor analysis resulted in 4 factors, the items that loaded on different items deviating from the original scale structure were found to be cross-loading on 2 factors most of the time. Consequently, it was decided to run a principle components analysis with oblique rotation restricting the number of factors to 3. Cut-off point for the item loadings was taken as .32 (Tabachnick & Fidell, 2001). The items were loaded on the factors as expected, except for two items. The problem with one of the items (item no. 9, as shown in Table 1) might be due to its reverse nature. The reverse items in Richins and Dawson's Material Values Scale confound measures in cross-cultural research (Wong, Rindfleish, and Burroughs, 2003). The other item (item no. 12) cross-loaded both on success and on centrality which was the original factor. Hence, it was decided to keep the original factors and items in this study. The three-factor solution accounted for 47.38% of the total variance. Factor loadings are presented in Table 1.

To assess the reliability of the translated version of MVS, Cronbach's coefficient alpha was calculated separately for the whole scale, and for the three subscales, success, centrality, and happiness. The internal consistency for the overall scale is found to be .84. Cronbach's coefficient alphas were .77, .74, and .72 for success, centrality and happiness sub-scales, respectively. These reliabilities are quite close to the reliabilities of the scale in its original language and are acceptable.

Table 1. Factor Analysis of Material Values Scale

Items	Item no.	Loadings
Success (eigenvalue = 5.12; variance accounted = 28.45; α=.77)		
▪ Some of the most important achievements in life include acquiring material possessions.	2	.77
▪ The things I own say a lot about how well I'm doing in life.	4	.76
▪ I like to own things that impress people.	5	.71
▪ I admire people who own expensive homes, cars, and clothes.	1	.61
▪ I don't place much emphasis on the amount of material objects people own as a sign of success.*	3	.55
▪ I don't pay much attention to the material objects other people own.*	6	.35
Centrality (eigenvalue = 1.39; variance accounted = 7.71; α=.74)		
▪ I usually buy things I need.*	7	.85
▪ I enjoy spending money on things that aren't practical.	10	.73
▪ I try to keep my life simple, as far as possessions are concerned.*	8	.52
▪ Buying things gives me a lot of pleasure.	11	.46
▪ I put less emphasis on material things than most people I know.*	13	.41
▪ I like a lot of luxury in my life.	12	.33
▪ The things I own aren't all that important to me.*	9	.32
Happiness (eigenvalue = 2.02; variance accounted = 11.22; α=.72)		
▪ My life would be better if I owned certain things I don't have.*	15	.76
▪ I have all the things I really need to enjoy life.*	14	.72
▪ I wouldn't be any happier if I owned nicer things.*	16	.67
▪ I'd be happier if I could afford to buy more things.	17	.57
▪ It sometimes bothers me quite a bit that I can't afford to buy all the things I'd like.	18	.48

* Reverse items which were recoded.

2.2.2 Aspiration Index (AI)

The Aspiration Index was developed by Kasser and Ryan (1993) to assess people's aspirations and then revised in 1996. The revised version has been used in the present study to measure materialism through extrinsic aspirations.

The revised version includes a total of 105 items, in which there are 7 categories of aspirations with five specific items within each category. The seven categories are the extrinsic aspirations of wealth, fame, and image; the intrinsic aspirations of

meaningful relationships, personal growth, and community contributions; and the aspiration of good health. The last aspiration good health was not found to be either extrinsic or intrinsic. Participants answer 3 questions for each individual aspiration, rating (1) the importance of each aspiration to themselves, (2) their beliefs about the likelihood of attaining each, and (3) the degree to which they have already attained each (Self Determination Theory, www.psych.rochester.edu/SDT/measures/ aspir.html).

In the present study, for purposes of convenience, 6 categories out of 7 (all categories except good health) have been included only by asking the degree of importance of each aspiration on a 7 point scale (1 = not at all, 7 = very).

Since the scale's Turkish version was not available, test's translation has been conducted. Following the same procedures with the translation of Richins and Dawson's Material Values Scale, another three independent translators have been employed. The items in the three resulting forms have been compared and contrasted in Turkish. Not only the three translated forms have been compared between themselves, but also they were compared with the instrument in the original language, and the best possible combination has been used for the 30-items.

To test the suitability of the data for factor analysis, Factorability of R has been calculated and found to be .892, the data is found to be appropriate for factor analysis. Since one item from the image factor has been dropped out of study due to an unintentional printing error, 29 items were included in the principal component analysis with oblique rotation. The six-factor solution has been accounted for 67,4% of the total variance. Similar to the results of Kasser and Ryan (1996), factor analyses revealed six aspiration categories that are labeled as wealth, fame, image, relationships, personal growth, and community. Factor loadings are displayed in Table 2.

Cronbach's coefficient alpha was calculated separately for the whole scale, the 29 items as a single case, and for the six subscales, wealth, fame, image, relationships,

personal growth, and community. The internal consistency for the overall scale was found to be .89. The Cronbach's coefficient alpha for the subscales wealth, fame, image, relationships, personal growth, and community were .89, .88, .75, .86, .79, and .89 respectively. These reliabilities are quite good.

As materialism was measured with extrinsic aspirations, that was composed of wealth, fame, and image subconstructs, whereas relationships, personal growth, and community create intrinsic aspirations, a principal components analysis with oblique rotation on these subconstructs was conducted to see their loadings on extrinsic aspirations or intrinsic aspirations. The two-factor solution accounted for 69,96% of the total variance and yielded results as expected. Factor loadings are displayed in Table 3. The Cronbach's coefficient alpha for the extrinsic aspirations and intrinsic aspirations scales are .82 and .72 respectively.

Table 2. Factor Analysis of Aspiration Index

Items	Item no.	Loadings
Extrinsic Aspirations		
Fame (eigenvalue = 7.54; variance accounted = 25.99; α=.88)		
▪ To be famous.	16	.91
▪ To have my name known by many people.	3	.85
▪ To have my name appear frequently in the media.	22	.82
▪ To be admired by many people	9	.51
▪ To be admired by lots of different people.	28	.50
Wealth (eigenvalue = 1.54; variance accounted = 5.31; α=.89)		
▪ To be rich.	20	.89
▪ To be financially successful.	14	.81
▪ To be a very wealthy person.	1	.80
▪ To have many expensive possessions.	7	.75
▪ To have enough money to buy everything I want.	26	.74
Image (eigenvalue = .98; variance accounted = 3.39; α=.75)		
▪ To successfully hide the signs of aging.	5	.69
▪ To keep up with fashions in hair and clothing.	18	.63
▪ To have people comment often about how attractive I look.	11	.49
▪ To achieve the "look" I've been after.	24	.45
Intrinsic Aspirations		
Personal Growth (eigenvalue = 5.74; variance accounted = 19.81; α=.79)		
▪ To choose what I do, instead of being pushed along by life.	15	.84
▪ To gain increasing insight into why I do the things I do.	27	.74
▪ To know and accept who I really am.	21	.73

Table 2. Continued

Items	Item no.	Loadings
▪ At the end of my life, to be able to look back on my life as meaningful and complete.	8	.53
▪ To grow and learn new things.	2	.46
Relationships (eigenvalue = 1.31; variance accounted = 4.5; α=.86)		
▪ To feel that there are people who really love me, and whom I love.	23	-.85
▪ To have good friends that I can count on.	4	-.84
▪ To share my life with someone I love.	10	-.75
▪ To have committed, intimate relationships.	17	-.74
▪ To have deep enduring relationships.	29	-.69
Community (eigenvalue = 2.45; variance accounted = 8.44; α=.89)		
▪ To help people in need.	30	.91
▪ To help others improve their lives.	25	.89
▪ To assist people who need it, asking nothing in return.	12	.85
▪ To work for the betterment of society.	6	.75
▪ To work to make the world a better place.	19	.73

Table 3. Factor Analysis of Aspiration Index Constructs

Items	Loadings
Extrinsic Aspirations (eigenvalue = 2.38; variance accounted = 39.71; α=.82)	
▪ Image	.90
▪ Wealth	.85
▪ Fame	.82
Intrinsic Aspirations (eigenvalue = 1.82; variance accounted = 30.35; α=.72)	
▪ Personal Growth	.86
▪ Relationships	.80
▪ Community	.77

2.2.3 New Materialism Scale (NMS)

As part of this study, a new materialism scale was developed with the aim of capturing the cross-cultural view along with the previous conceptualizations and sub-categorizations of the materialism to be able to draw its relationship with related constructs.

Item generation about materialism relied on both commonsense and theoretical notions of materialism. A convenience sample of 21 student consumers, 11 of which were graduate students in the Department of Psychology at METU, and 10 of which were research assistants in the Department of Business Administration at METU, individually wrote sentences about materialism in a Likert type format. While the former group was somehow familiar with the theoretical taxonomies in the literature, the latter group was not. Since the former group was familiar with some of the earlier studies in materialism and related constructs, inevitably, some of the items were adapted from these measures (Belk, 1984; Kasser and Ryan, 1996).

During the development of the item pool, approximately 195 items were generated. Redundant, ambiguous, leading and other faulty items were eliminated in initial screening. Items were further refined separately by two experts who were specialized in this subject. Based on these, 73 items have been chosen for further analysis.

Those items were used in the study with the aim to reach a more condense set of items through the screening of factor structures and the empirical tests of reliability and validity. A 7-point Likert Type scale was used for the purposes of capturing wider positions in between strongly disagree (1) and strongly agree (7). There were 13 reversed items in the scale. In the scale high scores indicated a more materialistic position.

The 73 items that were generated to combine the popular and theoretical views about materialism were analyzed through a principle component analysis. The factor analysis resulted initially in 19 factors with eigenvalues greater than 1. The overview of the items loaded under the factors and the evaluation of scree plot revealed that there were actually 4 factors. A second principle component analysis with varimax rotation was run by restricting the factors to 4.

Since the factor model did not work well for the variables with low communality, fourteen items (5, 11, 12, 28, 29, 33, 34, 39, 4. 42, 47, 54, 56, 71) with communalities lower than .25 and with low contribution in terms of interpretability

to the factor solution were excluded from the analyses. Also another five items (9, 23, 37, 62, 68) were excluded because of cross loadings and low loadings which were under the cut-off point of .40.

After the exclusion of these items, a principal components analysis with four-factor solution was done for the remaining 54 items. To develop a shorter version of the scale, the items in the 54-item solution were analyzed. The ones with cross-loadings and equivalent meanings (paraphrased ones) were discarded from the scale (14, 19, 3. 35, 45, 49, 51, 58, 61, 64).

The remaining 4 factor solution with 44 items accounted for 40.8% of the total variance. The first factor had an eigenvalue of 10.01 and explained 22.77% of the total variance. The second, third and fourth factors had eigenvalues of 3.33, 2.46 and 2.13 and explained 7.57%, 5.60% and, 4.84% of the total variance, respectively.

These four factors were categorized under the names of extrinsic orientations, acquisitiveness, attachment to possessions, and sharing. The first subscale, extrinsic orientations, represented the use of brands, wealth, fame and image as a source of success and happiness in life. An example item from this subscale scale was "I believe that to impress other people one has to wear certain brands". The second subscale, acquisitiveness, measured the motivation to buy a have possessions (e.g. Sometimes, I cannot stop myself buying things that I do not need). The third, attachment to possessions, showed the degree to which the person gives meaning and importance to his/her possessions, and objectifies the experiences (e.g. As the things I own reflects me, I cannot give up on them). The last factor, sharing, consisted of 4 items about the degree of rejection to share ones possessions (e.g. I do not like people using the things I own). In the scale, high scores indicated a greater degree of materialism. There were 4 reversed items in the scale.

Cronbach's coefficient alpha was calculated separately for the whole scale, the 44 items as a single case, and for the four subscales, extrinsic orientations, acquisitiveness, attachment to possessions, and sharing. The internal consistency for

the overall scale was found to be .91. The split half reliability for the overall scale was .87. The Cronbach's coefficient alpha for the subscales extrinsic orientations, acquisitiveness, attachment to possessions, and sharing were .90, .86, .67, and .71 respectively. These reliabilities were acceptable.

Table 4. Factor Analysis of New Materialism Scale

Items	Item no.	Loadings
Extrinsic Orientation (eigenvalue = 10.01; variance accounted = 22.76; α=.90)		
▪ Hayattaki başarı kazanılan parayla doğru orantılıdır.	36	.71
▪ Gelecekten en büyük beklentim zengin olmak.	4	.70
▪ İleride çok zengin olmak isterim.	59	.69
▪ Başarı benim için sevdiğim bir arabayı satın alabilmektir.	16	.68
▪ Eğer paran varsa mutlu olmak çok daha kolaydır.	22	.65
▪ En gözde mekanlarda bulunmaktan mutluluk duyarım.	65	.64
▪ Her zaman daha fazlasına sahip olmak için çalışmak benim hayat felsefemdir.	44	.61
▪ Ünlü biri olmak benim için çok önemlidir.	41	.58
▪Diğerlerini etkilemek için belirli markalar kullanmak gerektiğine inanıyorum.	2	.57
▪Sosyal çevremin maddi bakımdan başarılı kişilerden oluşmasına önem veririm.	24	.56
▪İlişki kurduğum insanların maddi durumları benim için önemlidir.	43	.55
▪ Sahip olduğum eşyaların tanınmış markalar olmasına özen gösteririm.	3	.54
▪ Kartvizitime ünvanımın yazılmasını isterim.	27	.53
▪ Yeni bir ortama girdiğimde görünüşümle ilgi merkezi olmak isterim.	72	.52
▪ Paraya önem vermediğini söyleyen insanlar genellikle yalan söylerler.	53	.50
▪ Başta çok beğenmesem de, takdir ettiğim insanlar arasında moda olan bir şeyi giyerim.	67	.49
▪ Başkalarında olup bende olmayan bir eşya gördüğümde rahatsız olurum.	66	.48
▪ Bir kişinin ne kadar başarılı olduğu sahip olduklarından anlaşılabilir.	8	.48
▪ Sevdiğim işi yaptığım sürece ne kadar kazandığım çok da önemli değildir.*	69	.47
▪ Tanınan biri olabilmeyi çok isterim.	70	.46
▪ Çevresi geniş kişilerle arkadaşlık etmeyi tercih ederim.	31	.46
▪ Başkalarının maddi kazançlarıyla kendiminkileri kıyaslarım.	55	.44
▪ Bir işte maddi tatmin, manevi tatminden daha önemlidir.	13	.44

Table 4. Continued

Items	Item no.	Loadings
▪ Bence bir işin önemini onun yapan kişinin sahip olduğu unvan veya statü belirler.	1	.43
▪ Sahip olduğum eşyalar bana güven duygusu verir.	15	.41
Acquisitiveness (eigenvalue = 3.33; variance accounted = 7.57; α=.86)		
▪ Alışveriş yaptığım zaman kendimi pek de gerekli olmayan şeyler almakta durduramam.	20	.81
▪Bazen ihtiyacım olmadığı halde bazı şeyleri almaktan kendimi alıkoyamam.	60	.78
▪İhtiyacım olsun olmasın alışveriş yapmak benim için önemlidir.	32	.75
▪ Kullanmasam bile değişik ürünler satın alabilirim.	10	.69
▪ Evimde alıp da kullanmadığım bir çok eşya vardır.	6	.64
▪ Kullandığım eşyaları sık sık değiştiririm.	63	.63
▪ İhtiyacım olmasa bile markası iyi diye aldığım ürünler olur.	7	.60
Attachment to Possessions (eigenvalue = 2.46; variance accounted = 5.60; α=.67)		
▪ Bana ait eşyalar beni yansıttığı için onlardan kolay kolay vazgeçemem.	52	.68
▪ Eskiyen eşyalarımı, yerlerine yenilerini alsam da atamam.	21	.65
▪Kullandığım eşyalara "eşya olmak"tan öte anlamlar yüklerim.	57	.63
▪ Kullanmadığım eşyaları hemen elden çıkarırım.*	26	.51
▪ Sinema, konser vs. biletlerini genellikle saklarım.	50	.49
▪ Sevdiklerimin fotoğrafını yanımda taşırım.	74	.38
▪ Seyahat ettiğim şehirlerden bir hatıra eşyası almak benim için çok önemlidir.	48	.33
Sharing (eigenvalue = 2.13; variance accounted = 4.84; α=.71)		
▪ Sahip olduğum eşyaları yakınlarımla paylaşmayı severim.*	25	.75
▪ Bana ait eşyaları başkasının kullanmasından hoşlanmam.	38	.74
▪ Sevdiğim eşyalarımı paylaşmaktan hoşlanmam.	73	.73
▪ Yakın olduğum insanların da birbirlerini tanımaları ve iyi anlaşmaları beni mutlu eder.*	18	.52

* Reverse items that were recoded

2.2.4 Balanced Integration and Differentiation Scale (BIDS)

Balanced Integration and Differentiation Scale was originally developed by Imamoğlu (1998). The scale is composed of 29 items with two subscales. The Interrelational Orientation subscale consisting of 16 items (Cronbach's alpha = .91) assesses participants' interpersonal integration level. While a high score reflects feeling of relatedness, a low score reflects feeling of separatedness. Self-Developmental Orientation Subscale consisting of 13 items (Cronbach's alpha = .74)

assesses participants' intrapersonal differentiation toward individuation level. While a higher score reflects individuation, the lower score reflects normative patterning. A 5 point Likert scale was used ranging between 1 (strongly disagree) and 5 (strongly agree).

Balanced Integration and Differentiation Scale was also applied to Turkish university students in Kurt's study (2000b). Cronbach's alphas were found as .79 for self-developmental orientation and .87 for interrelational orientation. In the study of Gezici & Güvenç (2003) with the sample of women only, the Cronbach's alphas were .81 for self-developmental and .80 for interrelation orientations. In Imamoğlu's 2003 study, the Cronbach's alphas were .82 and .89 for self-developmental and interrelational orientations, respectively.

In another study, Imamoğlu and Karakitapoglu-Aygün (2006) found Cronbach's alphas as between .77 and .86 for Turkish university students and as between .71 and .86 for American university students for self-developmental and interrelational orientations, respectively. In this study, the Cronbach's alphas were found to be .79 and .88 for self-developmental and interrelational orientations, respectively.

2.2.5 Perceived Family Atmosphere Scale

PFAS was developed by Imamoğlu (2002) to assess the love–acceptance and control dimensions of the family environments. The scale was composed of 12 items (a) loving, (b) controlling, (c) uninvolved, (d) providing autonomy, (e) punitive, (f) rewarding, (g) guiding in terms of normative patterns, (h) easy to communicate, (i) guiding according to my own wishes, (j) difficult to communicate, (k) overprotective, and (l) trusting and giving responsibility. The aim is to understand how the items describe the atmosphere of their families. The Love–Acceptance subscale (Cronbach's alpha = .87) consisting of 8 items which are ease of communication, loving, being involved, giving guidance according to the respondent's own wishes, trusting and giving him or her responsibility, being rewarding, and not being punitive (İmamoğlu, 2002). The Restrictive Control

subscale (Cronbach's alpha = .69) composed of 4 items which are controlling, being overprotective, guiding in terms of normative patterns, and the negatively loaded item of providing autonomy (İmamoğlu, 2002). Each item was scored on 5-point scale ranging from 1 (not at all) to 5 (very). While the Cronbach's alphas for Love-Acceptance and Restrictive Control dimensions were .85 and .66, respectively in Imamoğlu's 2003 study, they were found to be .83 and .68 in the current study.

2.2.6 Relationship Questionnaire

Relationship Questionnaire which was developed by Bartholomew and Horowitz (1991) is composed of four short paragraphs, each of them describing one of the four attachment prototypes (secure, preoccupied, fearful, and dismissing). Participants were asked to indicate on a 7-point scale how well each paragraph describes them (1 = It does not describe me at all, 7 = It describes me very much). Through these four continuous attachment prototypes, the underlying model of the self and model of other was calculated as described in Griffin and Bartholomew (1994).The model of self showed the degree to which individuals internalize a sense of their self-worth and the model of model represented the degree to which others were expected to be generally available and supportive. In 1999, Sümer and Güngör have shown that the Turkish version of RQ had satisfactory reliability and construct validity in line with the findings in North American samples. This Turkish version of Relationship Questionnaire has been used in the current study to see the attachment model of the participants.

2.2.7 Family Satisfaction Index

Family satisfaction index was developed by Imamoğlu, 2001 consisting of two questions:"In general, how satisfied are you with your family?" and "If it were possible, how much change do you wish you could make in your family?". The questions were rated on a 5-point scale ranging from 1 (not at all) to 5 (very). The second question was negatively worded therefore the item was reversed so that higher mean score represents higher satisfaction with the family. The Cronbach's

alpha value was .83 in Imamoglu's 2001 study, .80 in 2003 (Imamoglu) and .78 in the current study.

2.2.8 Self Satisfaction Index

The self-satisfaction index was originated by Imamoğlu (2001). The scale consists of nine questions which were developed to measure the degree of satisfaction with one's current and future life. The items were scored by using a 5-point scale ranging from 1 (not at all) to 5 (very). Negatively worded questions were reversed so that higher mean score represents higher self satisfaction. The Cronbach's alpha value was .88 in Imamoglu's 2001 study, .86 in 2003 (Imamoglu) and in the current study.

2.3. Procedure

The participants have been involved in the study through their instructors' permission in the course hours. Participants were briefly informed about the aim of the study and the nature of the questions before they filled out the questionnaire. Half of the participants filled the scale out in classroom situation, and half of the students have taken the questionnaire and brought back after 3-4 days, and received extra course credit. To ensure anonymity, students were not asked any kind information about their identities in the instrument. The names for extra credits have been collected through a different list.

CHAPTER 3

RESULTS

Prior to analysis, the data were examined through various SPSS programs for accuracy of data entry, missing value, detection of outliers and fit between their distributions and the assumptions of multivariate analysis. Missing values in quantitative variables were replaced by the mean value of the distribution. Four cases were found to be multivariate outliers by calculating Mahalonobis distance. The analyses were conducted with the remaining 331 subjects.

3.1 Correlational Analyses

3.1.1 Correlations among Materialism Scales

The correlations among three materialism scales Material Values Scale, Extrinsic Aspirations and New Materialism Scale show that they were highly and positively correlated. The overall score of Material Values Scale had a positive correlation of .71 ($p<.01$) with overall Extrinsic Aspirations Index score and .79 ($p<.01$) with overall New Materialism Scale score. Extrinsic Aspirations Index also positively correlates with New Materialism Scale by .77 ($p<.01$).

Considering the relationships between the subscales of Material Values Scale, Extrinsic Aspirations Index and New Materialism scale it was seen that all of them had positive correlations among themselves, ranging between .30 and .79. except attachment to possessions and sharing constructs in the New Materialism Scale. These two subscales had positive but weak correlations with the other materialism scales. The correlation of Attachment to Possessions ratings with Success, Happiness

and Wealth ratings were not found to be significant. All the correlations were given in Table 5.

It is important to note that the correlation between the overall Extrinsic Aspirations Index score and the overall Intrinsic Aspirations Index score, as well as the correlations among their subscale scores indicated that even if most of them were not significant, they had positive relationships. Only Wealth was negatively correlated with Community, but it was not significant. This indicated that Extrinsic and Intrinsic Aspirations were not opposites but distinct dimensions.

On the other hand, the relationship between Material Values Scale and Intrinsic Aspirations and its sub-scales showed that overall material values score was negatively correlated with intrinsic aspirations (-.16, $p<.01$), personal growth (-.13, $p<.05$), and community (-.20, $p<.01$). The correlations were weak and it did not have a significant correlation with the subscale "Relations." This correlation pattern between overall material values scale score and intrinsic aspirations scale constructs could also be seen for the Success and Happiness subscales of Material Values Scale Table 5. The Centrality Subscale had the only significant correlation with Community (-.15, $p<.01$) within the intrinsic aspirations scale constructs.

For the New Materialism Scale scores, the overall materialism score also had the only significant relationship with Community (-.12, $p<.05$) within the intrinsic aspirations scale constructs. The Acquisitiveness subscale score had no significant correlations with the intrinsic aspirations constructs' scores. The Sharing subscale score, on the other hand, negatively correlated with the overall intrinsic aspirations scores and with all its subscales, personal growth, community and relations with the correlations -.23, -.20, -.22, and -.14 ($p<.01$), respectively.

In general, the correlations among the scales measuring materialism and their subscales were strong and positive. The correlations between materialism scales and its sub-constructs with the intrinsic aspirations and its subscales were weak implying that they are not opposites but distinct dimensions.

3.1.2 Correlations between Materialism and Self-Construal Orientations

The self-developmental orientation toward individuation in the Balanced Integration and Differentiation Model had negative correlations with the materialism scales and their sub-constructs with correlations changing between -.11 ($p<.05$) and .29 ($p<.01$) as depicted in Table 6. It had no significant correlations with the two sub-constructs of the New Materialism scale Attachment to Possessions and Sharing.

The interrelational orientation or relatedness, on the other hand, correlated with Happiness construct from Material Values Scale, Sharing and Extrinsic Orientations constructs from New Materialism scale with correlations -.26 ($p<.01$), -.27 ($p<.01$), and -.11 ($p<.05$).

The interrelational and self-developmental orientation dimensions had a positive correlation of .18 ($p<.01$), and they both had significant correlations with Intrinsic Aspirations Index and its sub-constructs as given in Table 6.

3.1.3 Correlations between Materialism, Attachment and Perceived Family Atmosphere

For the attachment scale, it was seen that secure attachment did not have a significant relationship with most of the materialism constructs. It correlated negatively with Happiness and Sharing with -.11 ($p<.05$) and -.18 ($p<.01$). It had a positive correlation with Fame from Extrinsic Aspirations Index that was .15 ($p<.01$). Considering the relationship of insecure attachment with materialism, we found that insecure attachment correlated positively with overall Material Values Scale and overall New Materialism Scale, as well as their sub-scales Success, Happiness, Extrinsic Orientations and Sharing with the correlations .14 ($p<.05$), .13 ($p<.05$), .23 ($p<.01$), .14 ($p<.01$), .16 ($p<.01$), and .27 ($p<.01$). The highest correlations were with the Happiness and Sharing constructs.

The two fundamental dimensions underlying measures of adult attachment, model of self and the model of other were calculated Griffin & Bartholomew, 1994). Model of self represented the degree to which individuals internalize a sense of their self-worth and was calculated by summing the ratings of the two attachment patterns with positive self models (secure and dismissing) and subtracting the ratings of the two patterns with negative self models (preoccupied and fearful). It was found that model of self was negatively correlated with the Happiness (the perception that possessions are needed for happiness) and Sharing scores (the degree of rejection to share one's possessions) with a correlation of -.19 ($p<.01$) for both of them. Considering the model of other (the degree to which others are expected to be generally available and supportive), it was obtained by summing the ratings of the two attachment patterns with positive other models (secure and preoccupied) and subtracting the ratings of the two patterns with negative other models (dismissing and fearful). The correlations between the model of other and the overall Material Values Scale, and Success (the use of possessions as an indicator of success) were negative with -.14 ($p<.05$) for both of them. It also had a negative correlation with Sharing construct from New Materialism Scale with -.26 ($p<.01$).

Lastly, the perceived family environment showed that love-acceptance dimension was negatively correlated with Happiness (-.18, $p<.01$) and Sharing (-.14, $p<.01$). Control dimension, on the other hand, was positively correlated with overall Material Values scale, Success, and Happiness, overall Extrinsic Aspirations score, Image, Wealth, overall New Materialism scale score and Extrinsic Orientations. The correlations are given in Table 6.

3.1.4 Correlations between Materialism and Satisfaction with Self and Family

For the relationship between materialism and satisfaction it was seen that the main significant correlation was seen between the ratings of Happiness construct of Material Values Scale and self satisfaction and family satisfaction ratings with -.35 and -.22 (ps<.01), respectively. The correlations were negative stating that as self satisfaction and family satisfaction were increasing, the perception that possessions

were needed for happiness was decreasing. The overall Material Values score was also negatively correlated with Self-satisfaction (-.13, $p<.05$), whereas Acquisitiveness was positively correlated (.13, $p<.05$) with it.

On the other hand, considering the correlations of self-developmental and interrelational orientations with satisfaction, it was seen that Relational dimension was positively and strongly correlated with both Self-Satisfaction and Family Satisfaction (.43 and .58, $p<.01$). Individuation, on the other hand, correlated positively only with Self Satisfaction (.13, $p<.05$). The correlations are shown in Table 7.

Table 5. Correlations among Materialism Scales

		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1	MATERIAL VALUE S.	-																
2	SUCCESS	.85**	-															
3	CENTRALITY	.79**	.52**	-														
4	HAPPINESS	.70**	.46**	.27**	-													
	ASPIRATION INDEX																	
5	EXTRINSIC ASPIR.	.71**	.71**	.52**	.43**	-												
6	FAME	.50**	.54**	.32**	.30**	.85**	-											
7	IMAGE	.61**	.60**	.49**	.33**	.87**	.63**	-										
8	WEALTH	.72**	.69**	.53**	.47**	.85**	.53**	.64**	-									
9	INTRINSIC ASPIR.	-.16**	-.15**	-.09	-.13*	.13*	.20**	.07	.04	-								
10	PERS. GROW.	-.13*	-.13*	-.05	-.13*	.08	.12*	.00	.07	.82**	-							
11	COMMUNITY	-.2**	-.20**	-.15**	-.11*	.07	.18**	.04	-.05	.82**	.47**	-						
12	RELATION	-.02	-.01	.01	-.07	.17**	.18**	.13*	.11*	.79**	.58**	.40**	-					
13	NEW MATERIALISM S.	.79**	.73**	.66**	.43**	.77**	.61**	.66**	.71**	-.08	-.07	-.12*	.00	-				
14	EXTR. ORIENT.	.77**	.79**	.53**	.47**	.79**	.64**	.65**	.74**	-.11*	-.09	-.12*	-.05	.92**	-			
15	ACQUISITIVENESS	.53**	.35**	.66**	.18**	.45**	.31**	.45**	.40**	.02	-.02	-.01	.07	.71**	.48**	-		
16	ATTACH. TO POS.	.14**	.08	.19**	.06	.17**	.19**	.14*	.09	.16**	.17**	.05	.19**	.39**	.16**	.26**	-	
17	SHARING	.29**	.28**	.19**	.21**	.22**	.14*	.20**	.23**	-.23**	-.20**	-.22**	-.14*	.40**	.29**	.15**	-.01	-

*Correlation is significant at $p<.05$ level
** Correlation is significant at $p<.01$ level

Table 6. Correlations between Materialism scales and Gender, Self-construals, Attachment, Model of Other and Self, Perceived Family Atmosphere, and Self and Family Satisfaction

	GENDER	BIDS		ATTACHMENT		MODEL OF		PERC. FAMILY ATM.		SATISFACTION	
		REL.	INDIV.	SECURE	INSEC	SELF	OTHER	LOVE-ACC	CONTROL	SELF	FAMILY
MATERIAL VALUE S.	-.02	-.09	-.27**	-.07	.14*	-.07	-.14*	-.03	.2**	-.13*	-.07
SUCCESS	.08	-.05	-.29**	-.04	.13*	-.06	-.14*	-.02	.22**	-.1	-.07
CENTRALITY	-.26**	.07	-.11*	-.03	-.02	.06	-.09	.11	.10	.11	.09
HAPPINESS	.17**	-.26**	-.24**	-.11*	.23**	-.19**	-.10	-.18**	.15**	-.35**	-.22**
ASPIRATION INDEX											
EXTRINSIC ASPIR.	.03	.02	-.20**	.09	.06	-.02	-.03	.06	.15**	-.03	-.01
FAME	.11*	-.01	-.13*	.15**	.04	-.01	.06	.03	.09	-.09	-.04
IMAGE	-.13*	.05	-.17**	.00	.05	-.02	-.09	.07	.13*	.05	-.02
WEALTH	.06	.01	-.20**	.05	.08	-.03	-.06	.05	.16**	-.01	.03
INTRINSIC ASPIR.	-.17**	.37**	.29**	.12*	-.15**	.10	.29**	.18**	.00	.03	.04
PERS. GROW.	-.16**	.32**	.46**	.10	-.18**	.08	.20**	.19**	-.07	.05	.05
COMMUNITY	-.05	.25**	.16**	.14*	-.09	.04	.24**	.11	.03	.01	.03
RELATION	-.24**	.34**	.12*	.04	-.11	.14**	.25**	.14*	.03	.02	.03
NEW MATERIALISM S.	-.09	-.10	-.22**	.03	.14**	-.03	-.11	.00	.20**	.01	.00
EXTR. ORIENT.	.08	-.11*	-.26**	.05	.16**	-.06	-.09	-.03	.22*	-.03	-.01
ACQUISITIVENESS	-.31**	.00	-.07	.04	-.01	.10	-.06	.09	.07	.13*	.06
ATTACH. TO POS.	-.25*	.11	.07	.05	-.02	.06	.07	.06	.10	.02	.06
SHARING	-.04	-.27**	-.18**	-.18**	.27**	-.19**	-.26**	-.14**	.06	-.06	-.10

*Correlation is significant at $p<.05$ level
** Correlation is significant at $p<.01$ level

Table 7. Correlations of self – construals with demographic variables, materialism, attachment, perceived family atmosphere, self and family satisfaction.

	RELATEDNESS	INDIVIDUATION
GENDER	-.18**	-.16**
MOTEDU	.06	.05
FATEDU	.00	.04
MATERIAL VALUE SCALE	-.09	-.27**
SUCCESS	-.05	-.29**
CENTRALITY	.07	-.11*
HAPPINESS	-.26**	-.24**
ASPIRATION INDEX		
EXTRINSIC ASPIRATIONS	.02	-.20**
FAME	-.01	-.13*
IMAGE	.05	-.17**
WEALTH	.01	-.20**
INTRINSIC ASPIRATIONS	.37**	.29**
PERSONAL GROWTH	.32**	.46**
COMMUNITY	.25**	.16**
RELATION	.34**	.12*
NEW MATERIALISM SCALE	-.09	-.22**
EXTRINSIC ORIENTATIONS	-.11*	-.26**
ACQUISITIVENESS	.00	-.07
ATTACHMENT TO POSSESSIONS	.11	.07
SHARING	-.27**	-.18**
ATTACHMENT		
SECURE	.14**	.17**
INSECURE	-.38**	-.20**
MODEL OF SELF	.18**	.15**
MODEL OF OTHER	.30**	.03
FAMILY ENVIRONMENT		
LOVE_ACCEPTANCE	.61**	.14*
CONTROL	-.14*	-.20**
SATISFACTION		
SELF SATISFACTION	.43**	.12*
FAMILY SATISFACTION	.58**	.06

*Correlation is significant at $p<.05$ level
** Correlation is significant at $p<.01$ level

3.2 Gender, Relatedness, and Individuation as predictors of Materialism

A hierarchical regression analysis was conducted for each materialism scale, and their subscales to examine whether materialism is predicted by gender, relatedness, individuation and the interaction between individuation and relatedness. In predicting materialism, for all the materialism scales and their subscales, the entry of the variables were statistically determined by SPSS such that in the first step the demographic variable gender was entered into the regression as the first block, and followed by relatedness and individuation in the second block and lastly interaction between individuation and relatedness were entered in the equation in the third step. With hierarchical regression, it was aimed to evaluate individuation and relatedness, and their interaction for what what they added to the prediction over and above the demographic variable gender.

3.2.1 Gender, Relatedness, and Individuation as predictors of Materialism on Material Values Scale

In predicting the overall Material Values score and its sub-constructs success, centrality, and happiness, a hierarchical regression was conducted separately for each construct as explained above. Table 8. displays the unstandardized regression coefficients (*B*), the standardized regression coefficients *(β), R,* R^2*,* and *adjusted* R^2. According to the regression analysis, gender was not found to be a significant predictor for overall materialism score measured by Material Values scale. With the addition of relatedness and individuation into the equation after controlling the effects of gender, a significant improvement occured in the prediction. Only individuation with $B = -.31$, $t = -5.01$, $p < .001$ contributed significantly to the prediction of materialism measure through MVS. The regression analysis results for Success, the use of possessions as an indicator of success in life, were similar with that of overall Material Values score. Only individuation was found to be significant in contributing to the prediction of Success score. In the third step when all the variables were in the equation, 9% of the variation in success was explained.

Considering the Centrality sub-scale, the importance of acquisition and possession in general, gender was found to be predictive for centrality by 7%. When relatedness and individuation were added into the equation, a significant increment in R^2 occured. Only individuation contributed to the prediction of centrality by making R = .30.

As for the results of the prediction of happiness, the belief that possessions were needed for happiness, when gender was entered alone in the first step, it significantly predicted happiness. When relatedness an individuation was entered into the equation in the second step, they added to the prediction of happiness over and above of gender. Both individuation and relatedness contributed to the prediction of happiness significantly in addition to gender. Individuation with B = -.29, t = -3.57, p< .001 and relatedness with B = -.30 t = -3.95, p< .001 contributed significantly to the prediction of happiness. The addition of the interaction of inividuation and relatedness in the third step did not create a significant improvement in R^2.

Table 8. Hierarchical Regression on Material Values Scale

	B	β1		R		R^2	Adj R^2	R^2 Ch.	F	
MATERIAL VALUES										
STEP1				.02		.00	.00	.00	.18	
GENDER	-.02	-.02								
STEP2				.28	***	.08	.07	.08	14.1	***
GENDER	-.08	-.08								
RELATED.	-.06	-.05								
INDIV.	-.31	-.27	***							
STEP3				.29	***	.08	.07	.00	.28	
GENDER	-.08	-.07								
RELATED.	-.05	-.05								
INDIV.	-.30	-.27	***							
INDIV*REL	-.06	-.03								
SUCCESS										
STEP1				.08		.01	.00	.01	1.94	
GENDER	.11	.08								
STEP2				.29	***	.09	.08	.08	14.4	***
GENDER	.04	.03								
RELATED.	.00	.00								
INDIV.	-.42	-.29	***							
STEP3				.29	***	.09	.08	.00	.06	
GENDER	.04	.03								
RELATED.	.00	.00								
INDIV.	-.42	-.29	***							
INDIV*REL	.04	.01								
CENTRALITY										
STEP1				.26	***	.07	.06	.07	23.2	***
GENDER	-.33	-.26	***							
STEP2				.30	***	.09	.08	.03	4.71	**
GENDER	-.35	-.27	***							
RELATED.	.06	.05								
INDIV.	-.22	-.16	***							
STEP3				.30	***	.09	.08	.00	.00	
GENDER	-.35	-.27	***							
RELATED.	.06	.05								
INDIV.	-.22	-.16	***							
INDIV*REL	.00	.00								
HAPPINESS										
STEP1										
GENDER				.17	**	.03	.03	.03	1.01	**
STEP2	.24	.17	***							
GENDER				.35	***	.12	.11	.09	16.7	***
RELATED.	.15	.11	*							
INDIV.	-.30	-.21	***							
STEP3	-.29	-.19	***							
GENDER				.36	***	.13	.12	.01	2.99	
RELATED.	.16	.11	*							
INDIV.	-.29	-.21	***							
INDIV*REL	-.28	-.19	***							

* Significant at $p<.05$ level, ** Significant at $p<.01$ level, *** Significant at $p<.001$ level

3.2.2 Gender, Relatedness, and Individuation as predictors of Materialism on New Materialism Scale

In this regression analysis, the prediction of materialism by gender, individuation, relatedness, and the interaction of individuation and relatedness was conducted by the same vein, with the use of New Materialism scale and its subscales extrinsic orientations, acquisitiveness, attachment to possessions, and sharing. Table 9 displays the unstandardized regression coefficients (*B*), the standardized regression coefficients (β), R, R^2, and *adjusted* R^2.

In predicting materialism (the overall New Materialism scale score), when gender was entered as the first step, it was not found to be a significant predictor for overall materialism When relatedness and individuation were added into the equation in the second step, the prediction significantly improved. In this step, while individuation contributed significantly to the prediction of materialism with B = -.35, t = -4.12, p< .001, gender turned out to be one of the significant contributors with B = -.2. t = -2.5. p< .05. Relatedness, and the added interaction of individuation and relatedness did not make a significant increment in R^2.

For extrinsic orientations, gender was not found to be a significant predictor. With the addition of relatedness and individuation into the equation in the second step, a significant improvement occured in the prediction. Only individuation with B = -.44, t = -4.45, p< .001 contributed significantly to the prediction of extrinsic orientations, the use of brands, wealth, fame and image as a source of success and happiness in life.

Acquisitiveness, on the other hand, was predicted significantly by gender. Neither the addition of individuation and relatedness in the second step, nor the addition of their interaction term in the third step did not make a significant improvement in R^2. However, in the second and third steps, individuation seemed to have significance in contributing to the prediction of acquisitiveness, even though it was not strong enough to create an increment in R^2 over and above the contribution of gender.

For the attachment to possessions subscale, only gender was found to be significant in its prediction, such that women gave more meaning and importance to their possessions, had more difficulties on giving up on them, and objectified their experiences more compared to men.

For the last subscale of New Materialism scale, Sharing, the degree of unwillingness to share one's possessions, gender was not found to be a significant predictor when entered alone. On the other hand, when relatedness and individuation were entered in the second step, all three factors, were found to be significant in predicting sharing, and there occured a significant improvement in the prediction. Addition of their interaction term in the third step did not contribute to the prediction significantly.

Table 9. Hierarchical Regression on New Materialism Scale

	B	β1		R		R^2	Adj R^2	R^2 Ch.	F Ch.	
NEW MATERIALISM										
STEP1				.09		.01	.00	.01	2.49	
GENDER	-.12	-.09								
STEP2				.26	***	.07	.06	.06	1.90	***
GENDER	-.20	-.14	*							
RELATED.	-.12	-.08								
INDIV.	-.35	-.23	***							
STEP3				.27	***	.07	.06	.00	.66	
GENDER	-.19	-.13	*							
RELATED.	-.11	-.08								
INDIV.	-.34	-.22	***							
INDIV*REL	-.13	-.04								
EXTRINSIC ORIENT.										
STEP1				.08		.01	.00	.01	1.86	
GENDER	.13	.08								
STEP2				.27	***	.07	.06	.07	11.67	***
GENDER	.04	.03								
RELATED.	-.11	-.07								
INDIV.	-.44	-.24	***							
STEP3				.27	***	.07	.06	.00	.01	
GENDER	.04	.03								
RELATED.	-.11	-.06								
INDIV.	-.44	-.24	***							
INDIV*REL	-.02	-.01								
ACQUISITIVENESS										
STEP1				.31	***	.09	.09	.09	34.08	***
GENDER	-.70	-.31	***							
STEP2				.33	***	.11	.10	.02	2.80	
GENDER	-.76	-.33	***							
RELATED.	-.09	-.04								
INDIV.	-.28	-.11	*							
STEP3				.33	***	.11	.10	.00	.12	
GENDER	-.76	-.33	***							
RELATED.	-.09	-.04								
INDIV.	-.27	-.11	*							
INDIV*REL	-.09	-.02								
ATTACHMENT TO POS										
STEP1				.25	***	.06	.06	.06	21.83	***
GENDER	-.51	-.25	***							
STEP2				.26	***	.07	.06	.01	.91	
GENDER	-.48	-.23	***							
RELATED.	.13	.07								
INDIV.	.05	.02								
STEP3				.28	***	.08	.07	.01	3.05	
GENDER	-.47	-.23	***							
RELATED.	.15	.07								
INDIV.	.06	.03								
INDIV*REL	-.39	-.09								

Table 9. Continued

	B	β1		R		R^2	Adj R^2	R^2 Ch.	F Ch.	
SHARING										
STEP1				.04		.00	.00	.00	.60	
GENDER	-.10	-.04								
STEP2				.32	***	.11	.10	.10	18.75	***
GENDER	-.26	-.11	*							
RELATED.	-.61	-.27	***							
INDIV.	-.37	-.15	***							
STEP3				.33	***	.11	.10	.01	2.10	
GENDER	-.25	-.11	*							
RELATED.	-.60	-.26	***							
INDIV.	-.36	-.15	***							
INDIV*REL	-.36	-.08								

* Significant at $p<.05$ level, ** Significant at $p<.01$ level, *** Significant at $p<.001$ level

3.2.3 Gender, Relatedness, and Individuation as predictors of Materialism on Aspiration Index

The prediction for materialism was also done on Extrinsic Aspiration Index and its subscales, by predicting through the variables gender, individuation, relatedness and their interaction again.

For the overall extrinsic aspiration score, only individuation was found to be significant in its prediction. 4% of the variation in the extrinsic aspirations was accounted when all the predictors were in the equation.

For the fame component of extrinsic aspirations index, gender was a significant predictor when analyzed alone. In the second step, the entry of individuation and relatedness did not make a significant contribution, however, individuation became the only factor explaining fame. In the third step, the addition of the interaction term of individuation and relatedness made a significant increase, and both individuation and the interaction affected fame ratings. However, this association was quite low in each step as can be seen through R and R^2 in Table 10.

Considering the prediction of image ratings, gender was a significant predictor alone. The addition of individuation and relatedness over gender made a significant increase

in R^2. Gender and individuation were the two significant predictors of image. The addition of the interaction of relatedness and individuation did not make a significant difference.

The last sub-scale of extrinsic aspirations index, wealth, was not predicted by gender significantly in the first step of the analysis. With the entry of the two self orientations, there occured a significant increase in the prediction of wealth, and it was mainly due to individuation as can be seen in Table 10.

Lastly, even though it is not an materialism scale, an analysis on the prediction of the Intrinsic Aspirations index score was conducted in order to understand its relationship with gender, relatedness, and individuation as a converging evidence. In conducting an analysis, the same hierarchical regression method was employed. It is seen that for the overall instrinsic aspiration ratings, gender was significant predictor when entered alone. With women, there occurred an increase in the level of intrinsic aspirations. When relatedness and individuation entered into the equation, there was a significant increase in the prediction of the model, in which with all the variables in the equation 20% of the variance was accounted by the model. Both relatedness and individuation were the predictors that significantly and positively affected the level of intrinsic aspirations. The same relationship pattern was seen for the personal growth rating predictions. The model accounted for 29% of the variation in personal growth ratings as seen in Table 11. For predicting the ratings for orientation towards community welfare, it was seen that gender was not a significant predictor. However, both relatedness and individuation had an impact on the prediction power of the model. With all the predictors in the equation, the model predicted 8% of the variation in orientation towards community ratings. Lastly, considering the last intrinsic aspiration, relationships, it was seen that gender significantly predicted the level of the ratings for relationships construct, both when entered alone and when the other variables (relatedness and individuation) were entered into the equation. The entry of relatedness and individuation made a significant increase in the prediction of the model, but relatedness was the significant factor predicting the level of relationships ratings. With all the predictors in the equation, the model predicted

15% of the variation in orientation towards relationships. Those three factors predicted intrinsic aspiration ratings more strongly than they predicted extrinsic aspiration ratings or other materialism scale ratings.

As a general overview of the regression results for all materialism scales and subscales, it was seen that the overall materialism scores, both for MVS, NMS, and EAI, individuation was the main and only predictor in increasing the predictive value of the models. The same results were seen for success (from MVS), extrinsic orientations (from NMS), and wealth (from EAI). On the other hand, the happiness subscale (MVS) and sharing subscales (NMS) were predicted by gender, individuation and relatedness, but not by the interaction of relatedness and individuation. The addition of the relatedness and individuation in the second step for these two subscales created a significant increase in the prediction of the models. Lastly, the subscales centrality (MVS), acquisitiveness (NMS), and Image (EAI) were all predicted by gender and individuation. These regressions depicted some parallel movements and associations for the subscales of different Materialism scales with individuation, relatedness, and gender.

Table 10. Hierarchical Regression on Extrinsic Aspiration Index

	B	β1		R		R^2	Adj R^2	R^2 Ch.	F Ch.	
EXTRINSIC ASPIR.										
STEP1				.03		.00	.00	.00	.27	
GENDER	.06	.03								
STEP2				.20	**	.04	.03	.04	6.81	***
GENDER	.01	.01								
RELATED.	.12	.05								
INDIV.	-.48	-.20	***							
STEP3				.21	**	.04	.03	.00	1.19	
GENDER	.00	.00								
RELATED.	.11	.05								
INDIV.	-.49	-.21	***							
INDIV*REL	.27	.06								
FAME										
STEP1				.01	*	.01	1,31	4.36	1.00	
GENDER	.30	.11	*							
STEP2				.03	*	.02	1,31	2.28	2.00	
GENDER	.27	.10								
RELATED.	.07	.03								
INDIV.	-.33	-.12	*							
STEP3				.04	*	.03	1,30	4.20	1.00	*
GENDER	.24	.09								
RELATED.	.05	.02								
INDIV.	-.35	-.13	*							
INDIV*REL	.60	.11	*							
IMAGE										
STEP1				.13	*	.02	.02	.02	6.01	*
GENDER	-.34	-.13	*							
STEP2				.25	***	.06	.05	.04	7.42	***
GENDER	-.40	-.16	***							
RELATED.	.16	.06								
INDIV.	-.57	-.21	***							
STEP3				.25	***	.07	.05	.00	1.38	
GENDER	-.41	-.16	***							
RELATED.	.15	.06								
INDIV.	-.58	-.21	***							
INDIV*REL	.33	.06								
WEALTH										
STEP1				.06		.00	.00	.00	1.14	
GENDER	.15	.06								
STEP2				.21	**	.04	.03	.04	6.78	***
GENDER	.09	.04								
RELATED.	.13	.05								
INDIV.	-.55	-.20	***							
STEP3				.21	**	.04	.03	.00	.18	
GENDER	.10	.04								
RELATED.	.14	.05								
INDIV.	-.54	-.20	***							
INDIV*REL	-.12	-.02								

* Significant at $p<.05$ level, ** Significant at $p<.01$ level, *** Significant at $p<.001$ level

Table 11. Hierarchical Regression on Intrinsic Aspiration Index

	B	β1		R		R^2	Adj R^2	R^2 Ch.	F Ch.	
INTRINSIC ASPIR.										
STEP1				.17	**	.03	.03	.03	1.20	**
GENDER	-.22	-.17	**							
STEP2				.44	***	.20	.19	.17	33.45	***
GENDER	-.11	-.08								
RELATED.	.40	.31	***							
INDIV.	.31	.23	***							
STEP3				.44	***	.20	.19	.00	.57	
GENDER	-.10	-.08								
RELATED.	.40	.31	***							
INDIV.	.31	.23	***							
INDIV*REL	-.10	-.04								
PERSONAL GROWTH										
STEP1				.16	**	.03	.02	.03	8.53	**
GENDER	-.22	-.16	**							
STEP2				.53	***	.28	.27	.25	57.26	***
GENDER	-.07	-.05								
RELATED.	.34	.24	***							
INDIV.	.61	.41	***							
STEP3				.54	***	.29	.28	.01	3.76	
GENDER	-.06	-.04								
RELATED.	.34	.25	***							
INDIV.	.62	.42	***							
INDIV*REL	-.26	-.09								
COMMUNITY										
STEP1				.05	**	.00	.00	.00	.94	
GENDER	-.10	-.05								
STEP2				.27	***	.08	.07	.07	12.68	***
GENDER	.01	.01								
RELATED.	.43	.23	***							
INDIV.	.25	.12	*							
STEP3				.28	***	.08	.07	.00	.49	
GENDER	.00	.00								
RELATED.	.43	.22	***							
INDIV.	.24	.12	*							
INDIV*REL	.15	.04								
RELATIONSHIPS										
STEP1				.24	***	.06	.05	.06	19.50	***
GENDER	-.34	-.24	***							
STEP2				.38	***	.15	.14	.09	17.39	***
GENDER	-.26	-.18	***							
RELATED.	.43	.30	***							
INDIV.	.06	.04								
STEP3				.39	***	.15	.14	.00	1.43	
GENDER	-.25	-.17	***							
RELATED.	.43	.30	***							
INDIV.	.07	.04								
INDIV*REL	-.18	-.06								

* Significant at $p<.05$ level, ** Significant at $p<.01$ level, *** Significant at $p<.001$ level

3.3 Differences in Materialism as a function of gender and self-construals

To explore whether materialism vary as a function of gender and self-construal types, a 2 (gender, 1:women, 2:men) x 4 (self-types; separated-patterned, separated-individuated, related-patterned, and related-individuated) three separate between-subjects ANOVA tests were performed on Material Values Scale, New Materialism Scale and Extrinsic Aspirations scale, and three separate factorial MANOVA tests were conducted on the subscale scores of each materialism measure that are Material Values Scale (success, centrality, and happiness), New Materialism Scale (extrinsic orientations, acquisitiveness, attachment to possessions, and sharing) and Extrinsic Aspirations (fame, image, wealth) as dependent variables.

The four self-types were determined by dividing participants into two groups by using the median of interrelational orientation (*Median*= 3.81) and the median of self-developmental orientation (*Median*= 3.62). Using the combinations of those high and low groups on each dimension, four self-types were formed.

3.3.1 Differences in Materialism measured by Material Values Scale as a function of gender and self-construals

According to the ANOVA on the overall Material Values Scale ratings, the main effect of gender was not found to be significant. The self-type main effect was significant for materialism with F (3, 331) = 8.69, p< .001, MSE = 2.26, η^2= .08. The interaction effect of gender and self-types was not found to be significant.

The post-hoc analysis using Tukey test, given in Table 13 on Material Values Scale with respect to the four self-types, indicated that the mean values of materialism was the lowest for the balanced related-individuated self type in line with our hypothesis. Additionally, materialism was the highest for the unbalanced type that was separated-patterned. The separated individuated and related-patterned self types were in between but significantly different from each other, and others, with related-

patterned being more materialistic. This showed that patterning affected the degree of materialism more than relatedness.

Then a MANOVA Analysis was conducted to explore whether Material Values Scale (success, centrality, and happiness) varied as a function of 2 (gender) x 4 (self-types). With the use Wilks' Criterion, the combined DVs were found to be significantly affected by both gender (F (3, 321) = 17.98, $p < .001$) and self type variables (F (9, 781) = 5.04, $p < .001$), but not by their interactions. The multivariate η^2 based on Wilks' Lamba showing the association between gender and the combined materialism constructs (DVs) was .14 and the association between self-types and the combined materialism constructs was .05.

The univariate between-subjects effects indicates that the main effect of gender was significant for centrality with F (1, 330) = 29.35, $p< .001$, MSE = 10.94, $\eta^2= .08$ and for happiness with F (1, 330) = 4.59, $p< .05$, MSE = 2.03, $\eta^2= .01$, but not for success. The main effect of self-types was significant for all sub-constructs. F (3, 330) = 5.17, $p< .01$, MSE = 2.34, $\eta^2= .05$ is for success, F (3, 330) = 3.17, $p< .05$, MSE = 1.18, $\eta^2= .03$ was for centrality and F(3, 330) = 12.82, $p< .001$, MSE = 5.66, $\eta^2= .11$ for happiness.

Post-hoc analyses to the univariate ANOVA using Tukey test, as can be seen in Table 12, revealed that, happiness (the perception that possessions were needed for happiness) was found to be greater in men than women. On the other hand, women had higher scores on centrality subscale measuring the importance of acquisition and possessions, compared to men.

As for self-types, separated-patterned individuals had the highest score on success subscale, compared to individuated (both related and separated) individuals. Considering the happiness subscale scores, the unbalanced type (separated-patterned) had the highest score, while the balanced type had the lowest, both of them being significantly different from all other self-types. Additionally, separated-individuated and related-patterned were in between with close scores. The scores in happiness showed the importance of both relatedness and individuation with the polarization of

the unbalanced and balanced self-types. Although, the univariate ANOVA indicated a significant main effect of self-type on centrality, this effect was not seen in the Tukey post-hoc analysis.

3.3.2 Differences in Materialism measured by New Materialism Scale as a function of gender and self-construals

Considering the results of the ANOVA in which materialism was measured through New Materialism scale, the main effect of gender was significant on materialism with F (1, 331) = 6.82, p< .01, MSE = 3.34, η^2= .02.. The self-type main effect was significant for materialism (NMS) with F (3, 331) = 6.3, p< .001, MSE = 3.09, η^2= .06. The interaction effect of gender and self-types was not found to be significant.

The evaluation of the mean scores showed that women were higher on materialism compared to men when materialism was measured by New Materialism scale. Through the Tukey test, the post-hoc analysis was conducted for the self-types and it was seen that unbalanced type was the one having the highest overall materialism score both differing from the related types (patterned and individuated) and from the separated-individuated type. Also, the balanced type significantly differs from others, having the lowest materialism score differing from the patterned ones (related and separated) as well as the separated individuated type. It meant that both relatedness and individuated were effective in differentiating between materialistic orientations of the self-types.

Additionally, a MANOVA Analysis was carried out to understand whether the constructs building the New Materialism Scale (extrinsic orientations, acquisitiveness, attachment to possessions and sharing) varied as a function of 2 (gender) x 4 (self-types). With the use Wilks' Criterion, the combined DVs were found to be significantly affected by both gender (F (4, 320) = 19.45, p < .001) and self type variables (F (12, 847) = 4.33, p < .001), but not by their interactions. The multivariate η^2 based on Wilks' Lamba showing the association between gender and

the combined materialism constructs (DVs) was .20 and the association between self-types and the combined materialism constructs was .51.

The univariate between-subjects effects pointed out that the main effect of gender was significant for acquisitiveness with F (3, 330) = 40.94, p< .001, MSE = 48.31, η^2= .11 and for attachment to possessions with F (3, 330) = 19.52, p< .001, MSE = 19.48, η^2= .06, but not for extrinsic orientations and sharing. The main effect of self-types was significant for all sub-constructs, but attachment to possessions. It was found to be F(3, 330) = 6.22, p< .001, MSE = 4.27, η^2= .06 for extrinsic orientations, F (3, 330) = 3.4. p< .05, MSE = 4.01, η^2= .03 was for acquisitiveness and F(3, 330) = 11.2. p< .001, MSE = 13.68, η^2= .10 for sharing.

According to the post-hoc analyses for the univariate ANOVA, which could be seen in Table 12, women had higher scores in both acquisitiveness and attachment to possessions than men. On the other hand, for extrinsic orientations and sharing there was no significant difference between men and women.

As for self-types, in extrinsic orientations subscale only the separated-patterned individuals had a significant difference from other self-types by having the highest score on extrinsic orientations as depicted in Table 13. The other significant difference between self-types was seen in the Sharing subscale such that separated individuals (both related and individuated) had significantly higher scores in terms of not wanting to share their possessions compared to related individuals (both related and individuated). The four self-types did not differ significantly from each other in terms of acquisitiveness and attachment to possessions.

3.3.3 Differences in Materialism measured by Extrinsic Aspiration Scale as a function of gender and self-construals

Lastly, when the DV, materialism, was measured by Kasser and Ryan's Extrinsic Aspirations scale, it was seen that the main effects of gender and self-types, as well as their interaction were not found to be significant on extrinsic aspirations.

The MANOVA was done for the constructs of Extrinsic Aspirations Scale (fame, image, wealth) to see whether they vary as a function of 2 (gender) x 4 (self-types). With the use Wilks' Criterion, the combined DVs were found to be significantly affected by gender (F (3, 321) = 12.51, p < .001) , but not by self type variables and the interaction of gender and self-types. The multivariate η^2 based on Wilks' Lamba showing the association between gender and the combined materialism constructs (DVs) was .11.

The univariate between-subjects effects pointed out that the main effect of gender was significant only for image with F (1, 330) = 8.47, p< .01, MSE = 13.47, η^2= .03, but not for fame and wealth. The main effect of self-types was also significant for only image subscale with F (3, 330) = 2.82, p< .05, MSE = 4.48, η^2= .03.

According to the post-hoc analyses for the univariate ANOVA, women (M=3.95) had higher scores on image subscale compared to men (M=3.53). Considering self-types, although, the univariate ANOVA indicated a significant main effect of self-type on image, this effect was not seen in the Tukey post-hoc analysis.

3.3.4 Differences in Intrinsic Aspirations as a function of gender and self-construals

When people were away from intrinsic aspirations and turned their orientation towards fame, image, and wealth, they are said to be more materialistic and were experiencing problems in terms of well-being. Therefore, the relationship of self-types was important to see not only with extrinsic aspirations, but also with intrinsic aspirations.

Considering the relationship between overall intrinsic aspirations and gender, it is seen that the overall intrinsic aspiration ratings and the relationships ratings differed significantly for men and women, in which women were more oriented towards intrinsic aspirations (F (1, 330) = 3.98, p< .05, MSE = 1.39, η^2= .01) and relationships (F (1, 330) = 12.01, p< .001, MSE = 5.54, η^2= .04).

For the differences between self-types, it was seen that all intrinsic aspiration scale ratings differed significantly according to self-types as given in Table 13. According to the posthoc analyses by Tukey's test, it was seen that in all of them while the unbalanced type was having the lowest ratings in terms of intrinsic aspiration ratings, the balanced type was having the highest scores. However, it is important to note that the four self-types all had significant differences from each other in terms of overall aspirations scores. In which the orientation towards intrinsic aspiration was the highest for related-individuated, then for related-patterned, separated-individuated, and lowest for the separated-patterned. For the personal growth orientation, again unbalanced type significantly differed from all self-types as being the lowest, and the balanced type significantly differed from all others as being the highest. The other self types did not significantly differed from each other. In terms of community subscale scores, the related types (individuated and patterned) were significantly higher than the separated ones (individuated and patterned). Lastly, considering the relationships ratings, all four self-types were significantly different from each other just like in the overall intrinsic aspirations ratings. In which the relationships rating was the highest for related-individuated, then for related-patterned, then separated-individuated, and the lowest for the separated-patterned. Those results revealed that both relatedness and individuation were effective.

Table 12. Materialism According to Gender

	WOMEN		MEN			
	M	*SD*	*M*	*SD*	*F*	*η2*
Material Values Scale	2.69	.53	2.61_x	.52	2.31	.01
Success	2.60	.71	2.64_x	.66	.27	.00
Centrality	2.78	.63	2.41_y	.60	29.35***	.08
Happiness	2.70	.71	2.86_y	.70	4.59*	.01
New Materialism Scale	3.52	.72	3.31_y	.71	6.82**	.02
Extrinsic Orientations	3.38	.84	3.41_x	.86	.10	.00
Acquisitiveness	3.37	1.18	2.58_y	1.00	40.94***	.11
Attachment to Poss.	4.66	.99	4.16_y	1.01	19.52***	.06
Sharing	3.26	1.23	3.03_x	1.08	3.46	.01

Table 12. Continued

	WOMEN		MEN			WO
	M	*SD*	*M*	*SD*	*F*	*η2*
Aspiration Index						
Extrinsic Aspirations	4.02	1.09	4.02_x	1.12	.00	.00
Fame	4.86	1.25	4.11_x	1.38	2.88	.01
Image	3.95	1.31	3.53_y	1.24	8.47**	.03
Wealth	4.23	1.27	4.32_x	1.27	.38	.00
Intrinsic Aspirations	6.21	.58	5.99_y	.68	3.98*	.01
Personal Growth	6.30	.68	6.08_x	.70	1.84	.01
Community	5.73	.96	5.63_x	.95	.13	.00
Relationships	6.60	.60	6.26_y	.80	12.01***	.04

* Significant at $p<.05$ level
** Significant at $p<.01$ level
*** Significant at $p<.001$ level

Table 13. Materialism According to self-types

	SEPARATED PATTERNED		SEPARATED INDIVIDUATED		RELATED PATTERNED		RELATED INDIVIDUATED			
	M	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*F*	*η2*
Material Values Sc.	2.85_a	.49	2.59_{bc}	.58	2.70_{ab}	.47	2.48_c	.49	8.69***	.08
Success	2.83_a	.66	2.49_b	.77	2.68_{ab}	.61	2.46_b	.64	5.17**	.05
Centrality	2.69_a	.62	2.52_a	.63	2.65_a	.63	2.54_a	.66	3.17*	.03
Happiness	3.08_a	.61	2.81_b	.75	2.77_b	.65	2.42_c	.67	12.82***	.11
New Material Sc.	3.65_a	.72	3.39_{ab}	.77	3.42_{ab}	.63	3.23_b	.69	6.30***	.06
Extrinsic Orien.	3.72_a	.87	3.28_b	.90	3.41_b	.70	3.18_b	.81	6.22***	.06
Acquisitiveness	3.14_a	1.13	3.01_a	1.10	2.97_a	1.16	2.83_a	1.20	3.40*	.03
Attach to Pos.	4.24_a	.87	4.41_a	1.07	4.49_a	1.03	4.53_a	1.14	.59	.01
Sharing	3.54_a	1.02	3.44_a	1.10	2.90_b	1.18	2.71_b	1.13	11.30***	.10
Aspiration Index										
Extrinsic Asp.	4.21_a	1.09	3.82_a	1.20	4.15_a	.98	3.87_a	1.10	2.54	.02
Fame	4.20_a	1.34	3.77_a	1.50	4.02_a	1.11	3.88_a	1.27	1.16	.01
Image	3.92_a	1.18	3.53_a	1.32	3.91_a	1.22	3.60_a	1.38	2.82*	.03
Wealth	4.47_a	1.22	4.10_a	1.37	4.46_a	1.17	4.07_a	1.27	2.29	.02
Intrinsic Asp.	5.76_a	.73	6.07_b	.64	6.22_{bc}	.49	6.40_c	.45	17.13***	.14
Pers. Grow.	5.75_a	.83	6.29_b	.58	6.17_b	.56	6.59_c	.40	25.85***	.19
Community	5.43_a	.92	5.55_a	1.04	5.89_b	.86	5.91_b	.92	6.40***	.06
Relationships	6.11_a	.95	6.38_b	.65	6.61_{bc}	.53	6.68_c	.47	1.30***	.09

* Significant at $p<.05$ level
** Significant at $p<.01$ level
*** Significant at $p<.001$ level

3.4 Model Building for Materialism with respect to Self-Construals

In light of previous analyses, it was seen that happiness from Material Values Scale (MVS) and Sharing from New Materialism scale moved in the same direction, while Success from MVS and Extrinsic Orientations from NMS yielded parallel results. By the same vein, centrality, acquisitiveness, and image were predicted by gender and individuation, different from other constructs. Considering these parallelisms in the results, a model was proposed and tested. In the model, it was expected that happiness and sharing wre loaded to a latent construct, called relational materialism, while another latent construct, existential materialism, was created through the loadings of success, extrinsic orientations, and wealth. Lastly, centrality, acquisitiveness, and image constructs were expected to load to a latent construct named indulgent materialism indicating the tendency to buy and show off through acquisition of luxuries. It was expected that individuation and relatedness dimensions of the BID Model, and gender served as the independent variables to predict existential, relational, and indulgent materialism. Considering the results of the previous regression analyses, it was expected that individuation predicted all three materialism constructs (existential, relational, and indulgent), while relatedness only predicted relational materialism and gender predicted indulgent materialism.

To test the relationships between self-construals and these new dimensions of materialism, structural equation modeling (SEM) was used through LISREL. SEM was preferred over multiple regression because it helped us to present the relationships simultaneously and to control for the error variance between dependent variables.. In forming the model, the error variances between the latent variables (Existential materialism, relational materialism, and indulgent materialism) were let to correlate, as well as the error variances between centrality and acquisitiveness.

In testing the model explained above, the structural model indicated a good fit to the data χ^2 (35,331) = 87.47, p<.001, goodness of fit index (GFI) = .95, adjusted goodness of fit index (AGFI) = .91, comparative fit index (CFI) = .97, non-normed fit index (NNFI) = .95, root mean square error of approximation (RMSEA) = .07. As

shown in Figure 1, gender was negatively associated with indulgent materialism, meaning that being women predicted higher scores on indulgent materialism (standardized structural coefficient = -.73, $p < .01$). According to the model, indulgent materialism was predicted by gender and individuation (standardized structural coefficient = -.73 and -. 56 respectively, *p*s < .01). On the other hand, existential materialism was predicted only by individuation with standardized structural coefficient = -.61, $p < .01$. Lastly, relational materialism was predicted by both individuation and relatedness (standardized structural coefficient = -.81 and -. 93 respectively, *p*s < .01). All the standardized structural coefficients are shown in Figure 1.

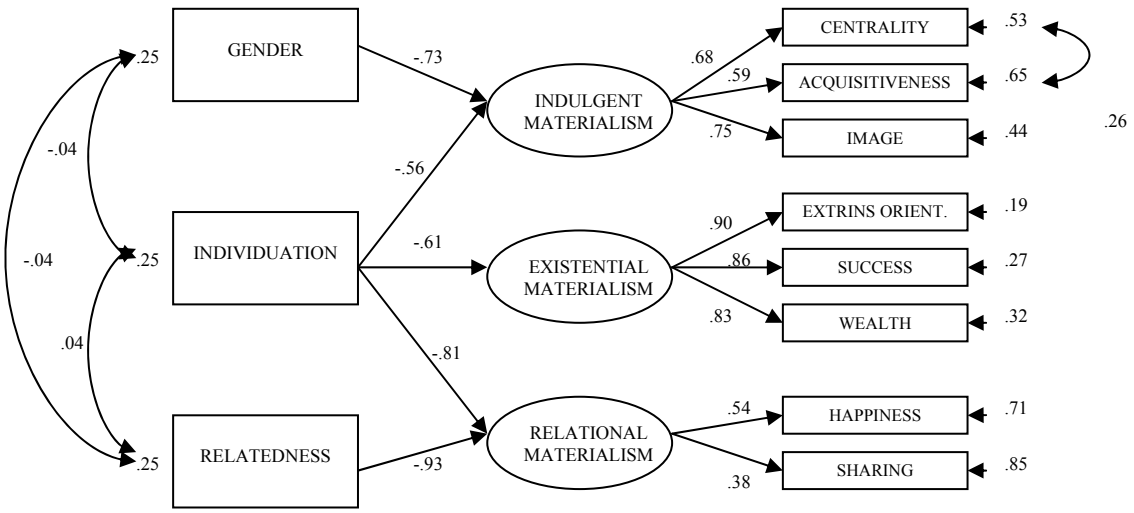

Figure 1. Proposed model for Materialism predicted by Individuation, Relatedness and Gender

CHAPTER 4

DISCUSSION

In trying to understand the individual differences in materialism, why some people become more materialistic while others do not, materialism was studied with respect to a self model in which "the interdependent integration of differentiated components" (p. 371) was highligted: the Balanced Integration and Differentiation (BID) model (Imamoğlu, 1998, 2003). To analyze the relationship between materialism and self-construals, two important materialism scales that were Richins and Dawson's Material Values Scale (MVS, 1992) and Kasser and Ryan's Aspiration Index (AI, 1996) were translated into Turkish and a New Materialism scale (NMS) was developed with an aim to capture the cross-cultural point of view.

In this part, findings about the relationships between different materialism measures, individual differences in materialistic orientations with regards to the dimensions and self-types of the BID model, and the relationship between materialism, BID model dimensions and other related constructs such as self and family satisfaction, perceived family environment, and attachment will be discussed, followed by the introduction of a new proposed model for materialism. Lastly, the significance and limitations of the study will be presented.

4.1 Relationships between Different Materialism Measures

The results separately for each of the three scales show that the Turkish version of Richins and Dawson's Material Values Scale (MVS) and Kasser and Ryan's Aspiration index (AI) demonstrates sufficient reliability and validity to be used in Turkish population. Considering the use of the newly constructed materialism scale, it seems to be a hybrid scale that converges the materialism notions of Richins

(1992), Kasser (1996), Belk (1984) and Belk and Ger (1990). It tries to accommodate the constructs related to materialism in itself, and prepares the scale in a more collectivistic society compared to West, as the other scales were thought to have prevalent Western conceptualizations and showed problems in cross-cultural studies.

In terms of the relationships between these three measures of materialism it is seen they are highly correlated revealing the validity of each scale. Both the overall materialism ratings and the subscale ratings are strongly correlated, except attachment to possessions which had a weaker correlation with others. It is important to note that the overall materialism constructs are affected by their main sub-constructs which are success for MVS and extrinsic orientations for NMS. However, the other sub-constructs imply differing relationships with related concepts by bringing in important insights to the definition of materialism.

Considering the constructs within the newly developed materialism scale, it can be said that the 'extrinsic orientations' construct by defining materialism as an orientation towards wealth, fame, image, status, luxurious brands, popular places as a source of success and happiness encompasses the ideas of extrinsic aspirations within Kasser and Ryan's Aspiration Index and success and happiness in Richins and Dawson's Material Values scale. In the extrinsic orientations scale, there are also some items indicating that people make social comparisons in evaluating their success or happiness in terms of material possessions such as "I do compare my financial earnings with that of others", "When I see something that others do have but I don't, I feel uncomfortable", and "Even if I don't like at first, I do wear things that are popular among others that I admire", etc. These items show that people are driven by extrinsic forces and getting oriented towards material possessions. These items within the newly developed materialism scale, that make social comparisons, can also be related to the 'Envy' subscale of Belk (1985), however they don't convey a message of hidden hatred towards others as in some of the items of Belk's scale such as "When Hollywood stars or prominent politicians have things stolen from them, I really feel sorry for them (Reverse item)". Instead, in the new materialism scale, people feel pity for themselves for not having those conditions. This change in

the meaning of the items may perhaps be thought of as an effect of a cross-cultural conceptualization of materialism.

Considering the acquisitiveness subscale, it is seen that it is quite close to the centrality construct in the MVS. Even if not measured, some items have also similarities with the possessiveness scale in Belk (1988). These all talk about a type of materialism in which consumption is seen as a habit. Here, consumption is done for the pleasure of acquisition. It might somehow be related to the notion of 'terminal materialism' of Csikszentmihalyi & Rochberg-Halton (1981) in the sense that consumption is done for the sake of consumption.

For the sharing subscale, it is important to note that, this idea is affected by the Belk's nongenerosity subscale during item generation. As given in Ger & Belk's study (1990), Turkish participants were the most materialistic group compared to the American and French in all dimensions, except nongenerosity. This sharing dimension therefore carries an important role in bringing out the cross-cultural factors.

Lastly, the attachment to possessions, which is creating a relationship with the objects, not being able give up on them, objectifying the experiences or memories, as said above, has the weakest association with all the other materialism constructs. This construct is also quite close to the tangibilization or preservation dimension of Belk's scale. At this point, I suspect that this concept diverges from other materialism constructs, as it can be observed both in people who have high levels of intrinsic orientations and in people having high levels of extrinsic orientations. For example, a person who values higher order needs – who can also be called a "postmaterialist" in Inglehart's words (1990 in Ahuvia & Wong, 2002) – such as self-actualization, can also want to keep some things from their family to remember them. Even if they give a great importance to these objects, these won't take them away from their intrinsic orientations.

4.2 Materialism vs. Intrinsic Aspirations

As materialism is generally defined as a value, goal, or an orientation which is generally formed in response to some external drivers (e.g Kasser & Ryan, 1993), it is important to discuss how materialistic values relate to intrinsic aspirations, as well.

It is seen from the correlations that when we look at the relationship between Extrinsic Aspiration and Intrinsic Aspiration subscales of Kasser & Ryan's Aspiration Index (1996), it is seen that they in fact have positive relationships, although very weak. It seems that the aspirations wealth, image, fame, relationships, interest towards community well-being and personal growth can go together at a certain level. This is to say they do not need to be the opposite poles of a dimension; they may be viewed as two distinct dimensions.

However, considering the materialistic values measured by MVS and NMS, it is seen that the relationship between materialism and intrinsic aspirations are mostly non-significant just like the relationship between extrinsic and intrinsic aspirations or very weak with a general negative tendency. There are some points about these relationships worthy of noting. Firstly, the intrinsic aspiration 'relationships' is not related to any of the materialism measures except sharing and attachment to possessions in the NMS. In sharing ratings, the relationship is negative. It is true that if relationships are not important to someone, he/she might be less in his/her willingness to share his/her possessions with others. On the other hand, the relationship between attachment to possessions and intrinsic aspirations is positive, supporting our previous suspicion as discussed above that attachment to possessions can be found in both people with intrinsic and those with extrinsic orientations. That is why, this construct is somehow distinct from the other materialism constructs. Secondly, acquisitiveness and centrality is not found to be related to intrinsic aspirations, except the weak correlation between centrality and community. This might be an important insight to the view that, as discussed above, these two constructs might be related to the pleasure of consumption and the ratings would not be directly related, whether these people have intrinsic or extrinsic orientations.

4.3 Individual Differences in Materialistic Orientations

4.3.1 Relationship of Relational & Individuational Self Orientations with Materialism

After looking at the relationships between materialism constructs and discussing the possible clusterings within themselves, it is important to see how these constructs are related to the construction of self, and how relatedness and individuation as the two basic dimensions of self can explain the variations in materialistic orientations.

As described in the introduction, Imamoglu's Balanced Integration and Differentiation (BID) Model, proposes two dimensions, intrapersonal differentiation (individuation) and interpersonal integration (relatedness) through which four self-construals are formed. Individuation, as the name implies, refers to an intrinsic individuational orientation aiming to develop and actualize one's potential. The other dimension, relatedness, on the other hand, represents the need or orientation towards integration with others and building strong and healthy relationships (Imamoglu, 1998, 2003).

Considering these two dimensions, both the level of individuation and level of relatedness were expected to be associated with the level of materialism. In fact, it can be said that the level of materialism can be predicted by both individuation and relatedness. Regarding these associations, in the light of the relevant literature, it was expected that if people were individuated, oriented towards higher order needs such as self-actualization, they would have less inclination towards materialism, and vice versa. Additionally, as the literature (Kasser et. al, 1985, Belk, 1987, Cohen & Cohen, 1996 cited in Kasser, 2002, Rindfleish & Burroughs, 1997,Williams, Cox, Hedberg, & Deci, 2000, Kasser, 2002, Roberts, Tanner Jr., & Manolis 2005), talks about the early childhood family experiences affecting the socialization of the person as a materialistic person, it was expected that the lower scores at relatedness would predict a higher materialism orientation in the participants, especially in the sub-

constructs such as sharing which shows the attitudes towards sharing possessions with others.

In looking at the effects of individuation and relatedness on materialism, the effect of gender has been analyzed at first. Considering the effect of gender, it is found that women tend to be more materialistic in terms of giving a central role to acquisitions in MVS and in terms of acquisitiveness in NMS. This might be in line with the common, lay-theories that women like shopping more. It might be possible that this pleasure content in acquisition is more related with women. The image and fame constructs from extrinsic aspirations scale ratings are also higher in women compared to men. Also, attachment to possessions subscale ratings are found to be higher for women. Lastly, happiness, the belief that one can be happier by owning more possessions, is found to be more in men in line with the study of Roberts and Clement (2007). Imamoglu and Karakitapoglu showed in their 2004 study that Turkish women were both higher in relatedness and individuation as compared to men. It was proposed that this difference was probably due to the social changes within Turkey, that had emphasized the rise of individuation in women from higher SES, while making them retain their orientation towards relatedness. However, in line with the social roles, men were already oriented towards individuation, but did not put emphasis on relational orientation. The difference between men and women in terms of happiness ratings can be explained by this fact. Men are not as balanced as women and are more likely to search happiness through material possessions.

For the effects of individuation, it is seen that individuation dimension significantly affects each and every one of the materialism scale and subscale ratings except attachment to possessions. When people have higher inclinations towards individuation, actualizing their own and inner potentials instead of being directed by the external forces, they have a lower orientation towards materialism. This is perfectly in line with the previous studies in the literature, especially as that of Self Determination Theory's and Kasser & Ryan's predictions (1985, 2002). It is critically important again to see that attachment to possessions does not have a relationship with individuation in line with the above discussed findings. Therefore,

it is clear to conclude that attachment to possessions can exist in anyone who has higher or lower inclination towards individuation and intrinsic goals.

Considering relatedness, it is seen that relatedness dimension predicts materialism only in happiness and sharing constructs. Both relatedness and individuation predict these two materialism ratings. When people have a higher inclination towards relatedness, forming up of strong and healthy relationships, they do not define happiness in terms of having more possessions. It can be proposed that those people may be likely to think that happiness comes with strong relationships in addition to actualizing their potentials.

To give a complete picture, it can be said that in general, the ratings in the overall materialism scales (Material values scale, new materialism scale, extrinsic aspirations index) are all affected by only individuation, reflecting the tendency in their main factors success, extrinsic orientations, and wealth. It is seen that people who are individuated instead of patterned are less inclined to defining success in terms of wealth, and extrinsic orientations. The subconstructs of happiness and sharing show a similar tendency with regards to relatedness and individuation, by getting affected by both of them as discussed above. Furthermore, the constructs centrality, acquisitiveness and image also are affected by the same dimensions that are individuation and gender. People who are patterned, who are restricted by the prevalent understandings of the society and also women may be likely to be in favor of higher levels of materialism in terms of acquisition centrality and image. Attachment to possessions, as discussed above, does not show a similar pattern with any other materialism constructs in terms of its relationship with individuation, relatedness, and gender as a complete set.

4.3.2 Relationship of Perceived Family Environment, Attachment Styles, and Self and Family Satisfaction with Self Orientations and Materialism

When we look at the relationships between materialism, self-orientations, perceived-family environment, attachment, self and other models, and self and family satisfaction variables, we find some converging evidences.

For the relationship between perceived family environment and self-construals it is seen that people that have perceived love and acceptance in their family are more likely to be related. However, the restrictive control in the family environment is associated with lower level of individuation and relatedness, as also evidenced in Imamoglu's 2003 study. In line with these findings, in the cases where family environment is seen as affectionate, with higher levels of love and acceptance, people are less materialistic in terms of happiness, and sharing, and more inclined towards intrinsic aspirations such as personal growth, community welfare, and relationships. On the other hand, in the cases where perceived control and restriction is higher within the family, people put more emphasis on material values, extrinsic orientations, image, and wealth. Furthermore, they define success in terms of the possessions they have and they believe that they can gain happiness through possessions. While the positive and supporting role of love and acceptance drives people towards intrinsic aspirations, the restrictive family contexts are associated with extrinsic orientations. Additionally, sharing and happiness differentiate from other materialism subscales by their relationship with love and acceptance which has a relational and affective component (Imamoglu, 2003).

In line with the perceived family environment, when we look at the attachment styles of the respondents we see that secure attachment is positively associated with relatedness and individuation, whereas, insecurity in attachment was negatively associated both with relatedness and individuation. People having secure attachments are more likely to be lower in materialistic orientations in terms of only happiness and sharing and had a positive orientation towards intrinsic aspirations and community welfare, and also an extrinsic aspiration, fame. On the other hand, people

with insecure attachment are likely to have more materialistic orientations in terms of overall material values and new materialism scale ratings, success, happiness, extrinsic orientations, and sharing rating. Additionally, they have a lower inclination towards intrinsic aspirations, especially personal growth.

For the self and other models, it is seen that higher levels of the model of self (the degree to which individuals internalize a sense of their self-worth) was associated with higher levels of both relatedness and individuation, as well as lower levels of happiness and sharing as materialistic orientations. Additionally, it was positively associated with the intrinsic aspiration, relationships. On the other hand, the model of other, which represents the degree to which others are expected to be generally available and supportive, is positively associated with only relational self-orientation and intrinsic aspirations. As for the materialistic orientations, when people see others as more available and supportive, they are less materialistic in terms of overall materialism ratings, they define success in terms of possessions less, and they are lower in their rejection to share their possessions.

Lastly, considering the self and family satisfactions, it is seen that related people are more satisfied with themselves and with their families, and individuated people are more satisfied with themselves. As for the materialistic orientations, people believing that happiness can be gained through material possessions are the only one who have a significantly negative relationship self and family satisfaction. Overall materialism score measured by material values scale has also an inverse relationship with self-satisfaction, but acquisitiveness seems to have a positive association with self-satisfaction.

4.3.3 Materialism and Self-Types

As described previously, BID Model suggests four self-types, separated-individuation, related-patterning, separated-patterning and related-individuation, that are formed from the combination of being high or low on relational and individuational self dimensions, relatedness and individuation. While, related-individuation is defined as the

balanced type which provides the best conditions for someone to actualize one's potential and have strong relationships, and consequently have the optimal functioning, separated-patterning is defined as the most unbalanced type, which experiences the problems of being restricted cognitively in the norms of the society in context of separated relationships.

When materialistic orientations are analyzed in terms of the four self-construal types, it is seen that there is clear distinction between the unbalanced and balanced types as expected such that the unbalanced type has the highest level of materialism and the balanced type has the lowest, while the others (separated-individuated, related-patterned) are in between. When we look at the materialism measures one by one, in terms of overall materialism scale ratings, the unbalanced type (separated-patterned) by having the highest level of materialism, not only differs from the related self-types (both individuated and patterned), but also from the separated individuated self-type. Additionally, the related-individuated (balanced self-type) by having the lowest levels of materialism differs from all other self types. The other two self types also differ from each other in which related-patterned type has higher materialistic values as compared to separated-individuated. It shows that patterning is dominant in predicting higher levels of materialism. A similar pattern is observed in the belief that success is defined as having more possessions. For happiness, again unbalanced type has the highest materialistic orientation, and balanced type has the lowest. They both significantly differ from each other and from the other two types, related-patterned and separated-individuated, by showing both the importance of relatedness and individuation in materialism in terms of happiness.

While the differences between self-types in the overall score of new materialism scale was similar to the pattern of happiness subscale, extrinsic orientations showed that only the unbalanced type differs from others with the highest materialistic orientation. The sharing construct, on the other hand, showed that people with related self orientations (both individuated and patterned) were less materialistic in terms of sharing their possessions compared to the separated individuals (both individuated and patterned). This signifies the importance of relational orientation in materialism in terms of the degree of willingness to share one's possessions.

It is important to note that even though regression analyses shows the prediction power of individuation for acquisitiveness, centrality, extrinsic aspirations, image, fame, and wealth, the self-types do not differ significantly in terms of these. Even if not significant, their mean scores still show the prevalent tendency in which unbalanced type is the most materialistic and balanced type is the less materialistic

Lastly, these four self-types significantly differed from each other in terms of intrinsic aspirations. While the unbalanced type has the lowest level in personal growth aspirations, differing from others, the balanced type has the highest level again differing from others. This shows that both relatedness and individuation is critical for personal growth. As defined here, it is the case for overall intrinsic aspirations, and relationships as well. However, it is also seen that related-patterned type is more oriented towards intrinsic aspirations and relationships compared to separated-individuated individuals. Lastly, in terms of orientation towards community welfare, related individuals are higher than separated individuals. As the difference between self-types is found in intrinsic aspirations, but not in terms of extrinsic aspirations, it is possible to infer that relatedness and individuation is more critical to determine intrinsic aspirations, and when people are not intrinsicly oriented their self-satisfaction and family satisfaction is affected. In the light of our previous findings, it is possible to say that intrinsic aspirations and extrinsic aspirations are not opposite poles, but different dimensions, and when intrinsic aspirations are not fulfilled and people are unsatisfied, the existence of extrinsic aspirations might be understood as the factor creating unhappiness. However, lack of intrinsic aspirations seem to be the main factor in the light of these results. Accordingly, as Diener (2001) put forward, it might be suggested that as long as the extrinsic aspirations or interest in material possessions do not restrain people from actualizing their intrinsic aspirations they are not problematic.

It is critical to see that the one significantly differs from the others is the unbalanced type, which points out the problematic nature of materialistic orientations, too. This difference from all others appears significantly on the ratings of success, happiness, and extrinsic orientations. It is important to see that when people cannot find their inner balance in terms of their basic needs of individuation and relatedness, they do search for happiness or identifications of success in possessions, supporting the BID Model (1998, 2003).

4.4 A Proposed Model of the Relationships between Different Types of Materialism, Self Orientations, and Gender

By seeing all these patterns of relationships it is decided that materialism can be characterized in terms of some sub-constructs that are the combination of the prevalent conceptualizations of materialism. It is seen in the previous discussions that there exists some clusters within the materialism constructs with respect to their relationships with gender, individuation, relatedness, self and family satisfaction, perceived-family atmosphere, and attachment. This is to say that, it is possible to combine success, wealth, and extrinsic orientations under one construct, that can be named as 'existential materialism', while combining sharing and happiness under the name of 'relational materialism', and combining centrality, acquisitiveness, and image under 'indulgent materialism'. A model with their relationship with regards to relatedness, individuation and gender has been tested through structural equation model and it is seen that the model is strongly viable.

If we are to discuss these three types, Existential Materialism is the one in which people look for tangible materials to define their success, to identify themselves, in fact prove their existence in this world through money, brands, designer labeled clothes, famous people, popular restaurants. It is a kind of materialism in which Belk's extended self (1988) can be seen. Possessions are the extensions of one's self. In such a type, it is possible that a man shows off even with his wife's jewellery. It is the case of search for worth outside of one's self, in possessions, as Kasser and Ryan (2002) describes. This type of materialism is significantly related only with individuation. Ones who have low levels of inclinations towards individuation, the ones that are patterned and restricted in the boundaries of their environment may be the ones who tend to rely on materialism for their existence. This can in a way be close to terminal materialism of Czikszentmihalyi and Rochberg-Halton (1981).

On the other hand, the second type, Relational Materialism seems to refer to a materialistic state in which people who feel alienated from others tend to search for happiness in objects and possessions and not share these possessions with others.

This type of people are both low in individuation and relatedness. Neither they can actualize themselves and relieve themselves from the extrinsic boundaries, nor be related to others. Separated-patterned type of the BID Model (İmamoğlu, 1998, 2003) can be the self-type that is associated with this type of materialism.

The third and the last type of materialism, Indulgent Materialism, is different from others in a sense that it includes a gist of pleasure. People do shopping, do buy or acquire things as they like acquiring and as they find having possessions important for them. It is important to recall that acquisitiveness, centrality, and image are the only ones within materialism scales that have positive correlations with self-satisfaction, while others have a negative relationship. Although acquisitiveness is the only significant one, the directions of relationships differentiates this group from others. So, this contentment with the acquisition of material possessions have a positive effect on self-satisfaction. Lastly, this is the only construct which is affected by gender. In this one, women are significantly more indulgently materialistic as compared to men. Even though, women are generally thought as more consumption-oriented in lay theories, there was no cited significant difference in literature about men and women in terms of materialism except men being more materialistic in believing that happiness can be gained through possessions (Chang and Arkin, 2002). It can be said that this form of materialism is predicted by the low levels of individuation, as extrinsic aspirations are still sought.

As can be seen from this proposed model there can be three different types of materialism, that are predicted by relatedness, individuation, and gender in different combinations and they can have different relationships with family environment and satisfaction and other related concepts that were studied in the literature.

4.5 Significance and limitations of the study

This study is important in analyzing the individual differences in materialism , which is considered to be limited in literature (Richins & Dawson, 1992, Kasser & Tanner, 2003). The individual differences have been analyzed with respect to self-construals

in the framework Balanced Integration and Diffentation (BID) model that integrates two basic self-orientations, individuation and relatedness and the findings of this study provide support for the BID Model. While it was discussed in literature that materialistic orientations were the outcome of western societies, especially with the ones having a special emphasis on individualism, which considers differentiation as the main goal and which considers differentiation and relatedness as the opposite poles, it is shown that both relatedness and individuation are associated with materialism, and when they coexist in higher levels, it is the most balanced state in which optimal functioning occurs (Imamoglu, 1998, 2003) and in which materialistic orientations are the lowest. However, the materialistic orientation is most significantly seen in the unbalanced self-type. It is important to see that when people cannot find their inner balance in terms of their basic needs of individuation and relatedness, they do search for happiness or identifications of success in possessions. These people are the ones that are most prone to materialism and consumption orientation as compared to the other self types.

Secondly, as the prevalent materialism measures were known to have problems in cross-cultural research, a new materialism construct was developed in the current study, which can encompass the existing notions of materialism with the conceptualizations of Turkish people, which is known to have a collectivistic culture. Not only the scale, but also two important materialism measures have been used in the current study to create converging evidence and to strengthen the construct validity. These two materialism measures, Richins and Dawsons material values scale and Kasser and Ryan's aspirations index were translated into Turkish and were shown to have acceptable psychometric qualities.

Thirdly, in line with the parallelisms of some sub-constructs of materialism in terms of relationships with self-construals, perceived family environment, attachment styles, and self and family satisfaction, a new model was proposed with three different types of materialism. It is an important contribution as this study differentiates between three types of materialism and shows the relationship of individuation, relatedness, and gender in predicting different materialism types. It is critical to note that not only individuation, but also relatedness is important in predicting materialism and gender is seen to be

associated with one type of materialism, indulgent materialism, even though there was no reported difference between overall materialism scores in the literature

Apart from the significance of this study, there are also some limitations such that the data were collected from university students which generally represent the better educated middle and upper SES segments of the societies (Freeman, 1997, Hofstede, 2001) That is why, the present results may not be generalizable to the general population of Turkish adults. Additionally, it should be kept in mind that the orientations were measured through self-reports.

As for the future studies, it is important to understand the relationship between different materialism types and related concepts, especially subjective well-being. Additionally, the newly developed scale can be used in future studies by generating a shorter form with respect to the new materialism types.

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APPENDICES

APPENDIX A

QUESTIONNAIRE

Sosyal Psikoloji Yüksek Lisans Tez Çalışması

Değerli Katılımcı,

Bu anket sizin kendiniz, çevreniz, ve sahip olduklarınıza dair tutumlarınızı ölçmeye yönelik ifadelerden oluşmaktadır. Sorularda doğru ya da yanlış, iyi ya da kötü cevap yoktur. Lütfen, soruları nasıl olması gerektiğini düşünerek değil, sizin kendi düşüncelerini en iyi yansıtacak şekilde yanıtlamaya çalışınız. Testin normal cevaplama süresi 25 dakikadır. Cevaplarınız isimsiz olarak toplu halde tutulacak ve gizli kalacaktır.

Sonuçlar sosyal psikoloji alanındaki yüksek lisans tezim için kullanılacaktır. Anketle ve sonuçlarla ilgili herhangi bir sorunuz olursa cevaplamaktan mutluluk duyarım.

İlginiz, emeğiniz, dikkatiniz ve sabrınız için çok teşekkür ederim.

Araş.Gör.Gizem TURAN
Sosyal Psikoloji Yüksek Lisans Öğrencisi
İİBF B-Binası İşletme Bölümü H-121 nolu oda
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RUMUZ :…… (Hatırlayacağınız, başkalarınınki ile karışmayacak bir isim veya numara, örnek: öğrenci numaranızın son 4 hanesi 9863. vb.)

1. Cinsiyetiniz : 1.K 2.E

2.Yaşınız :…….

3. Üniversite ve Bölümünüz :……..

4. Annenizin eğitim düzeyi	:1.Okuma-yazma bilmiyor	2.İlkokul
	3.Ortaokul	4.Lise
	5.Üniversite	6.Lisans-üstü
5. Babanızın eğitim düzeyi	:1.Okuma-yazma bilmiyor	2.İlkokul
	3.Ortaokul	4.Lise
	5.Üniversite	6.Lisans-üstü

LÜTFEN SAYFALARIN ARKALARINDAKİ SORULARI ÇÖZDÜĞÜNÜZDEN EMİN OLUNUZ. ☺

APPENDIX B

MATERIAL VALUES SCALE (MVS)

Aşağıda verilen ifadelere ne ölçüde katıldığınızı ilgili rakamı yuvarlak içine alarak belirtiniz.

Hiç Katılmıyorum	Katılmıyorum	Ne katılıyorum, ne katılmıyorum	Katılıyorum	Tamamen Katılıyorum
1	2	3	4	5

1.	Pahalı evleri, arabaları ve kıyafetleri olan insanlara hayranlık duyarım.	1	2	3	4	5
2.	Hayattaki en önemli başarılardan bazıları mal-mülk edinmeyi içerir.	1	2	3	4	5
3.	İnsanların sahip olduğu maddi şeylerin miktarını bir başarı göstergesi olarak pek önemsemem.	1	2	3	4	5
4.	Sahip olduğum şeyler, hayatımı ne kadar iyi yürüttüğüm hakkında çok fikir verir.	1	2	3	4	5
5.	İnsanları etkileyen şeylere sahip olmak hoşuma gider.	1	2	3	4	5
6.	Diğer insanların sahip olduğu maddi varlıklara fazla dikkat etmiyorum.	1	2	3	4	5
7.	Genellikle sadece ihtiyacım olan şeyleri satın alırım.	1	2	3	4	5
8.	Mal-mülk bakımından hayatımı sade tutmaya çalışırım.	1	2	3	4	5
9.	Sahip olduğum şeyler benim için o kadar da önemli değildir.	1	2	3	4	5
10.	Kullanışlı olmayan şeylere para harcamak hoşuma gider.	1	2	3	4	5
11.	Bir şeyler satın almak bana çok zevk verir.	1	2	3	4	5

12.	Hayatımda bir çok lüks olmasından hoşlanırım.	1	2	3	4	5
13.	Maddi şeylere tanıdığım çoğu kişiden daha az önem veririm.	1	2	3	4	5
14.	Hayattan zevk almak için gerçekten ihtiyacım olan her şeye sahibim.	1	2	3	4	5
15.	Eğer bende olmayan belirli şeylere sahip olsaydım, hayatım daha iyi olurdu.	1	2	3	4	5
16.	Daha güzel şeylere sahip olsaydım, daha mutlu olmazdım.	1	2	3	4	5
17.	Daha fazla şey satın alabilme imkanım olsaydı daha mutlu olurdum.	1	2	3	4	5
18.	İstediğim her şeyi satın alamamak, beni bazen oldukça rahatsız eder.	1	2	3	4	5

APPENDIX C

ASPIRATION INDEX (AI)

Aşağıda verilen ifadelerin sizin için ***önem derecesini*** *ilgili rakamı yuvarlak içine alarak belirtiniz.*

	Hiç			Orta			Çok
	1	2	3	4	5	6	7

1.	Çok varlıklı bir insan olmak.	1	2	3	4	5	6	7
2.	Gelişmek ve yeni şeyler öğrenmek	1	2	3	4	5	6	7
3.	İsmimin bir çok insan tarafından bilinmesi	1	2	3	4	5	6	7
4.	Güvenebileceğim iyi arkadaşlara sahip olmak	1	2	3	4	5	6	7
5.	Yaşlanma belirtilerini başarıyla gizlemek	1	2	3	4	5	6	7
6.	Toplumun iyileştirilmesi için çalışmak	1	2	3	4	5	6	7
7.	Bir çok pahalı mal-mülke sahip olmak	1	2	3	4	5	6	7
8.	Hayatımın sonunda, geriye dönüp baktığımda, yaşamımı anlamlı ve tamamlanmış görebilmek	1	2	3	4	5	6	7
9.	Pek çok insan tarafından beğenilmek	1	2	3	4	5	6	7
10.	Hayatımı sevdiğim biriyle paylaşmak	1	2	3	4	5	6	7
11.	İnsanların ne kadar çekici göründüğüm hakkında sık sık görüş belirtmesi	1	2	3	4	5	6	7
12.	Karşılığında bir şey istemeksizin ihtiyacı olanlara yardımcı olmak.	1	2	3	4	5	6	7
14.	Finansal açıdan başarılı olmak.	1	2	3	4	5	6	7
15.	Hayatın sürüklediği yönlere gitmektense, yapacaklarımı kendimin seçmesi.	1	2	3	4	5	6	7

16.	Ünlü olmak.	1	2	3	4	5	6	7
17.	Kendimi ait hissettiğim yakın ilişkilerimin olması.	1	2	3	4	5	6	7
18.	Saç ve giyimde modayı takip etmek.	1	2	3	4	5	6	7
19.	Dünyayı daha iyi bir yer yapmak için çalışmak.	1	2	3	4	5	6	7
20.	Zengin olmak.	1	2	3	4	5	6	7
21.	Gerçekten kim olduğumu bilmek ve kabul etmek.	1	2	3	4	5	6	7
22.	İsmimin medyada sık sık görünmesi.	1	2	3	4	5	6	7
23.	Sevdiğim ve beni gerçekten seven insanların olduğunu hissetmek.	1	2	3	4	5	6	7
24.	Peşinde olduğum görünümü elde etmeyi başarmak.	1	2	3	4	5	6	7
25.	Diğerlerine yaşamlarını iyileştirmeleri için yardım etmek.	1	2	3	4	5	6	7
26.	İstediğim her şeyi almakya yetecek kadar paramın olması.	1	2	3	4	5	6	7
27.	Yaptığım şeyleri neden yaptığıma dair giderek artan bir anlayış/içgörü kazanmak.	1	2	3	4	5	6	7
28.	Pek çok farklı insan tarafından beğenilmek.	1	2	3	4	5	6	7
29.	Derin ve uzun süreli ilişkilere sahip olmak.	1	2	3	4	5	6	7
30.	İhtiyacı olan insanlara yardım etmek	1	2	3	4	5	6	7

APPENDIX D

NEW MATERIALISM SCALE (NMS)

Aşağıda verilen ifadelere ne ölçüde katıldığınızı ilgili rakamı yuvarlak içine alarak belirtiniz.

Hiç Katılmıyorum			Ne katılıyorum, ne katılmıyorum			Tamamen Katılıyorum
1	2	3	4	5	6	7

1.	Bence bir işin önemini onun yapan kişinin sahip olduğu unvan veya statü belirler.	1	2	3	4	5	6	7
2.	Diğerlerini etkilemek için belirli markalar kullanmak gerektiğine inanıyorum.	1	2	3	4	5	6	7
3.	Sahip olduğum eşyaların tanınmış markalar olmasına özen gösteririm.	1	2	3	4	5	6	7
4.	Gelecekten en büyük beklentim zengin olmak.	1	2	3	4	5	6	7
5.	Herkeste olan şeyleri almayı tercih etmem.	1	2	3	4	5	6	7
6.	Evimde alıp da kullanmadığım bir çok eşya vardır.	1	2	3	4	5	6	7
7.	İhtiyacım olmasa bile markası iyi diye aldığım ürünler olur.	1	2	3	4	5	6	7
8.	Bir kişinin ne kadar başarılı olduğu sahip olduklarından anlaşılabilir.	1	2	3	4	5	6	7
9.	Satın aldığım ürünlerin işlevi markasından daha önemlidir.	1	2	3	4	5	6	7
10.	Kullanmasam bile değişik ürünler satın alabilirim.	1	2	3	4	5	6	7

11.	Bir müzik aleti çalmayı öğreniyorsam o aleti hemen satın almayı tercih ederim.	1	2	3	4	5	6	7
12.	Diğerlerini etkilemektense, beni yansıttığını düşündüğüm veya içinde rahat hissettiğim eşyalara sahip olmayı isterim.	1	2	3	4	5	6	7
13.	Bir işte maddi tatmin, manevi tatminden daha önemlidir.	1	2	3	4	5	6	7
14.	Çok kullanışlı olmasa bile ünlü marka bir şey giymek hoşuma gider.	1	2	3	4	5	6	7
15.	Sahip olduğum eşyalar bana güven duygusu verir.	1	2	3	4	5	6	7
16.	Başarı benim için sevdiğim bir arabayı satın alabilmektir.	1	2	3	4	5	6	7
18.	Yakın olduğum insanların da birbirlerini tanımaları ve iyi anlaşmaları beni mutlu eder.	1	2	3	4	5	6	7
19.	Başkalarının beni güzel görmesi, beğenmesi için çaba harcarım.	1	2	3	4	5	6	7
20.	Alışveriş yaptığım zaman kendimi pek de gerekli olmayan şeyler almakta durduramam.	1	2	3	4	5	6	7
21.	Eskiyen eşyalarımı, yerlerine yenilerini alsam da atamam.	1	2	3	4	5	6	7
22.	Eğer paran varsa mutlu olmak çok daha kolaydır.	1	2	3	4	5	6	7
23.	Markası olmayan ürünleri giymeyi tercih etmem.	1	2	3	4	5	6	7
24.	Sosyal çevremin maddi bakımdan başarılı kişilerden oluşmasına önem veririm.	1	2	3	4	5	6	7
25.	Sahip olduğum eşyaları yakınlarımla paylaşmayı severim.	1	2	3	4	5	6	7
26.	Kullanmadığım eşyaları hemen elden çıkarırım.	1	2	3	4	5	6	7
27.	Kartvizitime ünvanımın yazılmasını isterim.	1	2	3	4	5	6	7
28.	Yaşadığım önemli olayları bir deftere kaydetmeyi severim.	1	2	3	4	5	6	7

29.	Arkadaşlık kurduğum insanların maddiyata önem vermemesini beklerim.	1	2	3	4	5	6	7
30.	Elimde taşıyacağım torbanın kaliteli bir yere ait olması tercihimdir.	1	2	3	4	5	6	7
31.	Çevresi geniş kişilerle arkadaşlık etmeyi tercih ederim.	1	2	3	4	5	6	7
32.	İhtiyacım olsun olmasın alışveriş yapmak benim için önemlidir.	1	2	3	4	5	6	7
33.	Bir kitabı satın almaktansa kütüphaneden ödünç alıp okumayı tercih ederim.	1	2	3	4	5	6	7
34.	Yeni tanıştığım insanların ilk önce dış görünüşlerine bakarım.	1	2	3	4	5	6	7
35.	Evleneceğim insanın zengin olması benim için çok önemlidir.	1	2	3	4	5	6	7
36.	Hayattaki başarı kazanılan parayla doğru orantılıdır.	1	2	3	4	5	6	7
37.	İnsanların giydikleri kot pantolonların, t-shirtlerin markasına baktığımı fark ederim.	1	2	3	4	5	6	7
38.	Bana ait eşyaları başkasının kullanmasından hoşlanmam.	1	2	3	4	5	6	7
39.	En çok satanlar listesindeki kitapları okumaya öncelik veririm.	1	2	3	4	5	6	7
40.	Bir insanı değerlendirirken giyim tarzını göz önünde bulundurmam.	1	2	3	4	5	6	7
41.	Ünlü biri olmak benim için çok önemlidir.	1	2	3	4	5	6	7
42.	Açık büfe yemeklerde çoğu zaman tabağıma yiyebileceğimden daha fazla yemek aldığımı gözlerim.	1	2	3	4	5	6	7
43.	İlişki kurduğum insanların maddi durumları benim için önemlidir.	1	2	3	4	5	6	7
44.	Her zaman daha fazlasına sahip olmak için çalışmak benim hayat felsefemdir.	1	2	3	4	5	6	7

45.	Kullandığım eşyaları sık sık değiştirmeyi sevmem.	1	2	3	4	5	6	7
46.	Ummadığım bir anda elime toplu bir para geçse ilk yapacağım şey kendime bir şeyler almaktır.	1	2	3	4	5	6	7
47.	Bir spora başlarken gerekli malzemeyi hemen satın almaktansa kiralamayı tercih ederim.	1	2	3	4	5	6	7
48.	Seyahat ettiğim şehirlerden bir hatıra eşyası almak benim için çok önemlidir.	1	2	3	4	5	6	7
49.	Eski ve kullanmadığım kıyafetlerimi başkalarına verirken bile tereddüt ederim.	1	2	3	4	5	6	7
50.	Sinema, konser vs. biletlerini genellikle saklarım.	1	2	3	4	5	6	7
51.	Sık sık yenilemektense, sahip olduğum eşyaları uzun süre kullanabilmeyi hedeflerim.	1	2	3	4	5	6	7
52.	Bana ait eşyalar beni yansıttığı için onlardan kolay kolay vazgeçemem.	1	2	3	4	5	6	7
53.	Paraya önem vermediğini söyleyen insanlar genellikle yalan söylerler.	1	2	3	4	5	6	7
54.	Hayatta sahip olunan mal, mülk ve fiziksel görünüm gibi maddi değerlerin, manevi değerlerden daha az değerli olduğu düşünüyorum.	1	2	3	4	5	6	7
55.	Başkalarının maddi kazançlarıyla kendiminkileri kıyaslarım.	1	2	3	4	5	6	7
56.	Beğensem bile pazar gibi ucuz yerlerden giysi almayı tercih etmem.	1	2	3	4	5	6	7
57.	Kullandığım eşyalara “eşya olmak”tan öte anlamlar yüklerim.	1	2	3	4	5	6	7
58.	Yeni çıkan her şeyi satın alabilmek isterim.	1	2	3	4	5	6	7
59.	İleride çok zengin olmak isterim.	1	2	3	4	5	6	7
60.	Bazen ihtiyacım olmadığı halde bazı şeyleri almaktan kendimi alıkoyamam.	1	2	3	4	5	6	7

61.	Teknolojik olarak gelişen eşyalarımı (cep tel, bilgisayar, vb.) yeni modelleri çıktıkça yenilerim.	1	2	3	4	5	6	7
62.	Farklı ürünlerin koleksiyonunu yapmayı severim.	1	2	3	4	5	6	7
63.	Kullandığım eşyaları sık sık değiştiririm.	1	2	3	4	5	6	7
64.	Alışveriş yaparken alacağım ürünün markası benim için önemlidir.	1	2	3	4	5	6	7
65.	En gözde mekanlarda bulunmaktan mutluluk duyarım.	1	2	3	4	5	6	7
66.	Başkalarında olup bende olmayan bir eşya gördüğümde rahatsız olurum.	1	2	3	4	5	6	7
67.	Başta çok beğenmesem de, takdir ettiğim insanlar arasında moda olan bir şeyi giyerim.	1	2	3	4	5	6	7
68.	İnsanın değerli bir şeyini, karşısındaki bozulacak olsa bile, vermek istememesini haklı buluyorum.	1	2	3	4	5	6	7
69.	Sevdiğim işi yaptığım sürece ne kadar kazandığım çok da önemli değildir.	1	2	3	4	5	6	7
70.	Tanınan biri olabilmeyi çok isterim.	1	2	3	4	5	6	7
71.	Arabam olsa, apartmandaki park yerime ben olmadığım zaman bile başkasının park etmesini istemem.	1	2	3	4	5	6	7
72.	Yeni bir ortama girdiğimde görünüşümle ilgi merkezi olmak isterim.	1	2	3	4	5	6	7
73.	Sevdiğim eşyalarımı paylaşmaktan hoşlanmam.	1	2	3	4	5	6	7
74.	Sevdiklerimin fotoğrafını yanımda taşırım.	1	2	3	4	5	6	7

APPENDIX E

BALANCED INTEGRATION DIFFERENTIATION SCALE (BIDS)

Aşağıda verilen ifadelere ne ölçüde katıldığınızı ilgili rakamı yuvarlak içine alarak belirtiniz.

Hiç Katılmıyorum	Katılmıyorum	Ne katılıyorum, ne katılmıyorum	Katılıyorum	Tamamen Katılıyorum
1	2	3	4	5

1.	Kendi kendime kaldığımda yapacak ilginç şeyler bulabilirim.	1	2	3	4	5
2.	Kendimi aileme hep yakın hissedeceğime inanıyorum.	1	2	3	4	5
3.	İnsanlarla ilişki kurmakta güçlük çekiyorum.	1	2	3	4	5
4.	Kendi isteklerimi yapabilmek için kendime mutlaka zaman ve imkan tanımaya çalışırım.	1	2	3	4	5
5.	Kendimi duygusal olarak toplumun dışında kalmış gibi hissediyorum.	1	2	3	4	5
6.	Kendimi duygusal olarak aileme çok yakın hissediyorum.	1	2	3	4	5
7.	Farklı olmaktansa, toplumla düşünsel olarak kaynaşmış olmayı tercih ederim.	1	2	3	4	5
8.	Kendimi yakın çevremden duygusal olarak kopmuş hissediyorum.	1	2	3	4	5
9.	Kendimi insanlardan olabildiğince soyutlayıp, kendi isteklerimi gerçekleştirmeye çalışırım.	1	2	3	4	5
10.	Hayatta gerçekleştirmek istediğim şeyler için çalışırken, ailemin sevgi ve desteğini hep yanımda hissederim.	1	2	3	4	5
11.	Kendimi yalnız hissediyorum.	1	2	3	4	5

12.	Ailemle duygusal bağlarımın zayıf olduğunu hissediyorum.	1	2	3	4	5
13.	Ailemle aramdaki duygusal bağların hayatta yapmak istediğim şeyler için bana güç verdiğini düşünüyorum.	1	2	3	4	5
14.	Kendimi diğer insanlardan kopuk hissediyorum.	1	2	3	4	5
15.	Toplumsal değerleri sorgulamak yerine benimsemeyi tercih ederim.	1	2	3	4	5
16.	Kendimi duygusal çevreme duygusal olarak yakın hissediyorum.	1	2	3	4	5
17.	Kendimi ilginç buluyorum.	1	2	3	4	5
18.	İnsanın kendini kendi istediği gibi değil, toplumda geçerli olacak şekilde geliştirmesinin önemli olduğunu düşünüyorum.	1	2	3	4	5
19.	İnsan geliştikçe, ailesinden duygusal olarak uzaklaşır.	1	2	3	4	5
20.	İnsanın en önemli amacı sahip olduğu potansiyeli hakkıyla geliştirmek olmalıdır.	1	2	3	4	5
21.	İnsanın kendi farklılığını geliştirip ortaya çıkarabilmesi gerekir.	1	2	3	4	5
22.	Kişinin kendine değil, topluma uygun hareket etmesi, uzun vadede kendi yararına olur.	1	2	3	4	5
23.	İnsanın yapmak istediklerini yapabilmesi için, ailesiyle olan duygusal bağlarını en aza indirmesi gerekir.	1	2	3	4	5
24.	Çevremdekilerin onayladığı bir insan olmak benim için önemlidir.	1	2	3	4	5
25.	Zamanımızda insanlar arasında güçlü duygusal bağların olması, kendileri için destekleyici değil, engelleyici olur.	1	2	3	4	5
26.	Sahip olduğum potansiyeli ve özellikleri geliştirip kendime özgü bir birey olmak benim için çok önemlidir.	1	2	3	4	5
27.	Çevreme ters gelse bile, kendime özgü bir misyon için yaşayabilirim.	1	2	3	4	5
28.	Herkesin kendi farklılığını geliştirmeye uğraşması yerine toplumsal beklentilere uygun çalışmasının daha doğru olduğu kanısındayım.	1	2	3	4	5

29.	Toplumlar geliştikçe, insanlararası duygusal bağların zayıflaması doğaldır.	1	2	3	4	5

APPENDIX F

PERCEIVED FAMILY ATMOSPHERE SCALE (PFAS)

Yetiştiğiniz aile ortamını tanımlamada aşağıda belirtilen sıfatlar ***ne derece uygundur****?*

Hiç	Biraz	Orta	Oldukça	Çok
1	2	3	4	5

1.	Sevecen	1	2	3	4	5
2.	Kontrol edici	1	2	3	4	5
3.	İlgisiz	1	2	3	4	5
4.	Özgür bırakıcı	1	2	3	4	5
5.	Cezalandırıcı	1	2	3	4	5
6.	Ödüllendirici	1	2	3	4	5
7.	Toplumsal kalıplar doğrultusunda yönlendirici	1	2	3	4	5
8.	Rahat iletişim kurabildiğim	1	2	3	4	5
9.	Kendi isteklerim doğrultusunda yönlendirici	1	2	3	4	5
10.	İletişim kurmakta zorlandığım	1	2	3	4	5
11.	Aşırı koruyucu	1	2	3	4	5
12.	Bana güvenen, sorumluluk veren	1	2	3	4	5

APPENDIX G

RELATIONSHIP QUESTIONNAIRE (RQ)

Aşağıdaki paragraflar yakın duygusal ilişkilerde yaşanan farklı duygu ve düşünceleri yansıtmaktadır. Yakın duygusal ilişkilerden kastedilen aile, arkadaşlık, dostluk, romantik ilişkiler ve benzerleridir. Lütfen aşağıdaki 5 basamaklı ölçekleri kullanarak her bir paragrafın kendi yakın ilişkilerinizde yaşadığınız duygu ve düşünceleri genel olarak ne ölçüde tanımladığını belirtiniz.

1. Başkaları ile kolaylıkla duygusal yakınlık kurarım. Onlara güvenmek, bağlanmak ve onların da bana güvenip, bağlanması konusunda kendimi oldukça rahat hissederim. Birilerinin beni kabul etmemesi ya da yalnız kalmak beni pek kaygılandırmaz.

1. Hiç 2.Biraz 3.Orta 4.Oldukça 5.çok

2. Başkaları ile yakınlaşmak konusunda rahat değilim. Duygusal olarak yakın ilişkiler kurmak isterim, ancak başkalarına tamamen güvenmek ya da inanmak benim için çok zor. Onlara çok yakınlaşırsam incinip kırılacağımdan korkarım.

1. Hiç 2.Biraz 3.Orta 4.Oldukça 5.çok

3. Başkalarıyla duygusal yönden tamamıyla yakınlaşmak, hatta bütünleşmek isterim. Ama, genellikle, başkalarının benimle, arzu ettiğim kadar yakınlaşmakta isteksiz olduklarını görüyorum. Yakın ilişki(ler) içinde olmazsam huzursuzluk duyarım: bazen de başkalarının bana onlara verdiğim kadar değer vermediğini düşünür, endişelenirim.

1. Hiç 2.Biraz 3.Orta 4.Oldukça 5.çok

4. Yakın duygusal ilişkiler içinde olmaksızın çok rahatım. Benim için önemli olan kendi kendime yetmek ve tamamen bağımsız olmaktır. Başkalarına güvenmeyi de, onların bana güvenmesini de tercih etmem.

1. Hiç 2.Biraz 3.Orta 4.Oldukça 5.çok

APPENDIX H

SELF SATISFACTION & FAMILY SATISFACTION SCALES

Hiç	Biraz	Orta	Oldukça	Çok
1	2	3	4	5

1.	Kendinizi ne derece doyumlu hissediyorsunuz?	1	2	3	4	5
2.	Yaşamınızdan genel olarak ne derece memnunsunuz?	1	2	3	4	5
3.	Ailenizden genel olarak ne derece memnunsunuz?	1	2	3	4	5
4.	Elinizde olsa ailenizi ne derece değiştirmek istersiniz?	1	2	3	4	5
5.	Kendinizden genel olarak ne derece memnunsunuz?	1	2	3	4	5
6.	Elinizde olsa kendinizi ne derece değiştirmek istersiniz?	1	2	3	4	5
7.	Elinizde olsa yaşamınızı genel olarak ne derece değiştirmek istersiniz?	1	2	3	4	5
8.	Kendinizi ne derece yeterli hissediyorsunuz?	1	2	3	4	5
9.	Şimdiye kadar yapmak istediklerinizin ne kadarını gerçekleştirebildiniz?	1	2	3	4	5
10.	Gelecekte yapmak istediklerinizin ne kadarını gerçekleştirebileceğinizi düşünüyorsunuz?	1	2	3	4	5
11.	Kişisel geleceğinize ilişkin beklentileriniz ne derece olumlu?	1	2	3	4	5

APPENDIX I

BELK'S MATERIALISM SCALE ITEMS

Possessiveness subscale (1985)

1. Renting or leasing a car is more appealing to me than owning one*
2. I tend to hang on to things I should probably throw out
3. I get very upset if something is stolen from me, even if it has little monetary value
4. I don't get particularly upset when I lose things*
5. I am less likely than most people to lock things up*
6. I would rather buy something I need than borrow it from someone else
7. I worry about people taking my possessions
8. When I travel I like to take a lot of photographs
9. I never discard old pictures or snapshots

Nongenerosity subscale (1985)

1. I enjoy having guests stay in my home*
2. I enjoy sharing what I have*
3. I don't like to lend things, even to good friends
4. It makes sense to buy a lawnmower with a neighbor and share it*
5. I don't mind giving rides to those who don't have a car*
6. I don't like to have anyone in my home when I'm not there
7. I enjoy donating things to charities*

Envy subscale (1985)

1. I am bothered when I see people who buy anything they want

2. I don't know anyone whose spouse and steady date I would like to have as my own*

3. When friends do better than me in competition it usually makes me happy for them*

4. People who are very wealthy often feel they are too good to talk to average people

5. There are certain people I would like to trade places with

6. When friends have things I cannot afford it bothers me

7. I don't seem to get what is coming to me

8. When Hollywood stars or prominent politicians have things stolen from them I really feel sorry for them*

* Reversed scored items

Tangibilization subscale (1990)

1. I tend to hang on to things I should probably throw out. (P)

2. When I travel I like to take a lot of photographs.

3. I have a lot of souvenirs. (P)

4. I would rather give someone a gift that will last than take them to dinner.

5. I like to collect things. (P)

(P) Items of the revised version of the scale, named as Preservation (1996).