The Relationship between Self Construals and Language for Emotions in Personal Narratives of Turkish Males and Females

by

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ABSTRACT

The present study investigates the relationship between individuals' self construals conceptualized as autonomous-, related-, and autonomous-related self and the language they use to talk about emotions, and about reference to self versus others in narrations of important life events that they experienced. Forty males and forty females whose ages range between 20 to 60 participated in the study. The results showed that self construals were related to the language used to talk about emotions such as the level of abstractness and objectification of emotion terms and their relation to self and other in their referential context. The present study also tested the assumption that sex differences observed in psychological behaviors can be accounted for by self construals. However, the findings indicated that Turkish males and females differed from each other only in the number of emotion terms they mentioned when they were describing important life events, and that this relationship could not be accounted for by self construals. For explorative purposes, the present study also investigated if there were any age-related changes in the relationship between self construals and the language for emotions. Results indicated that age was not related to any of the self construals but only with mentioning of emotions having others as their primary referents. The findings were discussed in relation to previous research.

Keywords: Self construals, gender, language used for emotions, age

ÖZET

Bu çalışma, benlik tipleri (özerk-benlik, ilişkisel-benlik, özerk-ilişkisel benlik, Kağıtçıbaşı, 1996) ile önemli hayat olayların anlatımında kullanılan duygu dili (duygu terimlerinin sıklığı, soyutluk düzeyi, benlik-öteki odaklı duygular, benliğe ve diğer insanlara yapılan atıflar) arasındaki ilişkiyi incelemeyi amaçlamıştır. Bu amaçla, yaşları yirmi ile altmış arasında değişen kırk kadın ve kırk erkek katılımcı ile görüşülmüş, kendilerinden son beş yıl içinde yaşadıkları ve kendilerini etkilemiş olan dört olayı ve bu olayları yaşarken ne hissettiklerini anlatmaları istenmiştir. Araştırmanın sonuçları, benlik tiplerinin, duygu dili ile ilişkili olduğunu göstermiştir. Bu çalışmada, benlik tipleri ve duygu dilinde cinsiyet farkı olup olmadığı ve duygu dilinde görülebilecek varyansın benlik tipleri ile açıklanıp açıklanamayacağı sorusu da test edilmiştir. Analiz sonuçları kadınların özerk-ilişkisel benlik ölçeğinde erkeklerden anlamlı bir şekilde daha yüksek puan aldıklarını göstermiştir. Duygu dili değişkenlerinin karşılaştırılmasında ise kadınların yaşadıkları olayları anlatırken erkeklerden daha fazla duygu terimi kullandıkları bulgulanmıştır. Söz konusu farklılık benlik tipleri ile açıklanamamış, cinsiyetin benlik tiplerinden bağımsız olarak kadın ve erkeklerin kendiliklerinden duygu terimi kullanımlarını yordayıcı güce sahip olduğu anlaşılmıştır. Ancak, bu cinsiyet farkı, katılımcılardan söz konusu olayları yaşarken ne hissettiklerini anlatmaları açıkça istendiğinde ortadan kaybolmuştur. Bu çalışmada aynı zamanda yaşa bağlı olarak benlik tiplerinde ve duygu dilinde farklılaşma olup olmadığı sorusu araştırılmış, yaşın benlik tipleri ile anlamlı bir bağıntısının olmadığı bulgulanmıştır. Yaş ilerledikçe, kişilerin önemli yaşam olaylarını anlatırken, diğer insanlardan ve başkaları ile ilişkili duygulardan daha çok bahsettikleri bulgulanmıştır. Ancak bu bulgular, çalışmanın olay anlatısı ve bu olaylarda yaşanan duyguların anlatılması bölümlerinde tutarlı bir şekilde ortaya çıkmamıştır. Çalışmanın bulguları konu ile ilgili literatür dikkate alınarak tartışılmıştır.

Anahtar sözcükler: Benlik-tipleri, cinsiyet, duygu dili, yaş

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Chapter 1

INTRODUCTION

The goal of the present study is to explore how self-construals classified as autonomous-separate, heteronomous-related, and autonomous-related selves (Kağıtçıbaşı, 1996, 1998; 2005a) are related with language for emotions and self/other reference in personal narratives of males and females of different ages in the Turkish context. The theoretical background of this study is based on the assumption that self is reflected and reaffirmed in personal narratives, and personal narratives, in turn, provide a database for the ongoing construction of the self (Conway & Pleydall-Pearce, 2000; Markus & Kitayama, 1991; Markus & Wurf, 1987). Markus and Kitayama (1991) suggest that how the self is construed may be one of the powerful theoretical elements to understand variability of human behavior in different cultural contexts. According to Markus and Kitayama (1991), the construals of self as independent and interdependent are parts of a repertoire of self-relevant schemata which organize and regulate one's experiences and action. The assortment of these schemata is called *self-system* by Markus and Wurf (1987). Markus and Kitayama (1991) hypothesize that "independent versus interdependent construals of self are the most general and overarching schemata of the individual self-system" (p. 230).

Recent theories and research on the self-construct challenge the polarization of self-construal into independent and dependent selves (Guisinger & Blatt, 1994; Harter,

1999; Kağıtçıbaşı, 1996; 2005a; Raeff, 2004). Kağıtçıbaşı proposes a new framework about self-construct suggesting that interpersonal distance and agency are two distinct dimensions, which enable a self developed as both autonomous and relational (Kağıtçıbaşı, 1996, 1998, 2005a). According to this conceptualization, one can integrate interpersonal distance and agency dimensions and develop a self which can either be autonomous-separate, heteronomous-related, autonomous-related and heteronomous-separate depending on the parenting and childrearing orientation of the family in which s/he is brought up (Kağıtçıbaşı, 1996, 1998, 2005a). Accordingly, the autonomous-separate self is high in autonomy but low in relatedness, the heteronomous-related self is high in relatedness but low in autonomy, the autonomous-related self is high in both relatedness and autonomy and finally, heteronomous-separate self is low in both relatedness and autonomy (Kağıtçıbaşı, 2005a).

Markus and Kitayama's (1991) theoretical framework assumes a reciprocal relationship between the organization of self-relevant processes and their outcomes such as cognition, emotion and motivation. This theoretical framework can be tested in relation to the conceptualization of self-construals as autonomous-separate, heteronomous-related, autonomous-related and heteronomous-seperate selves. In line with Markus and Kitayama's hypothesis, it has been reported that individuals' self-construals and the ways they perceive themselves direct information processing, memory and inference processes, and responses to certain situations (for a review see, Cross & Madson, 1997, Markus & Kitayama, 1991). Wang and Brockmeier (2002), and Wang

and Conway (2004) underline the dynamic role between these cultural self-schema and memory processes; accordingly, the orientation of the self on relatedness and/or autonomy prioritizes the recall of certain experiences and these autobiographical memories in turn sustain and regulate different self-construals. Cross-cultural research supports the assumed relationship between culture, memory and self. It has been reported that individuals with an interdependent self-construal encode and remember events more in a social and relational context and provide more emotionally elaborate memories than individuals with an independent self-construal (for a review, see Cross & Madson, 1997; Wang, 2001; Wang & Conway, 2004).

Cross and Madson (1997) argue that, in addition to being an organizer of behavior, the self is also a social product which is dynamically constructed through one's interactions with the social environment. This assumption is based on the fact that from very early ages on children are socialized into different self-systems; that is, they are socialized into the independent and/or relational ways of thinking, feeling and behaving (Cross & Madson, 1997). The socialization research supports Cross and Madson's assumption showing that socialization of self as relational and/or independent goes hand in hand with socialization of emotions (Buckner & Fivush, 1998; Fivush, Berlin, Sales, Mennuti-Washburn & Cassidy, 2003; Fivush & Buckner, 2003; Fivush, Brotman, Buckner, & Goodman, 2000). In their interpretation of findings provided by socialization research, Cross and Madson (1997) argue that early socialization of sensitivity to emotions and interdependent self-construal coincide such that children whose parents

discuss emotions in a context of social interaction may learn to be sensitive to recognition, management, and expression of emotions than children for whom the context in which emotions are talked about are more individualistic. It has been suggested that in the interdependency context, being sensitive to emotions, especially of other's emotions has a functional role in sustaining social relations. There is a wealth of evidence showing that the way mothers provide different senses of self to their children show systematic co-variation with the way they talk about emotions with their children (Fivush et al., 2003; Fivush & Buckner, 2003; Fivush et al., 2000). These researches also suggest that this socialization process proceeds in a gender differentiated way. For example, parents place emotional experiences in a more interpersonal context when they are talking with their daughters than with their sons (Fivush et al., 2000; Fivush et al., 2003).

Besides research showing gender differentiated socialization of the self and emotions, the literature also suggests that after childhood years, society continues to foster gender based self-construals and ways of thinking and behaving by assigning social roles in congruence with the already established self-construals (Cross & Madson, 1997). Gender socialization provides different self-construals for males and females. These self-construals in turn create different self-representations and socio-cognitive processes in males and females (Cross & Madson, 1997). Examining the research findings of the literature on gendered socialization of self, Cross and Madson (1997) argue that since men and women live in the context of independence and

interdependence, respectively, their self-systems are shaped by these contexts. Moreover, they claim that research findings reporting gender differences can be explained in terms of gendered construction of selves as independent and interdependent. The main point of the argument proposed by Cross and Madson (1997) is that observed differences between sexes are not due to sex per se, but because of the self-construals males and females are socialized into.

In line with Cross and Madson's argument (1997), claiming that gender differences can be explained in terms of self-construals, and depending on the research suggesting a fused socialization of emotions and self-construals (Buckner & Fivush, 1998; Fivush et al. 2003; Fivush & Buckner, 2003; Fivush et al., 2000), one can argue that gender differences in personal narratives in terms of frequency and type of emotional terms can be explained in terms of self-construals of males and females. The present study aims to test the assumption that gender differences in self narration of emotional events stem from differences in self-construals.

In the recent literature, there is a growing emphasis on the need to study social psychological theories from a developmental perspective (Frazier, Hooker, Johnson, Kaus & 2000; Smith, Bond & Kağıtçıbaşı, 2006, Zebrowitz & Montepare, 2000). This necessity is based on the critique that social psychological theories are based on generalizations on a particular group of individuals, who are usually college students (Zebrowitz & Montepare, 2000). It is suggested that research based on life-span

approach may provide additional insights into the age related differences in various dimensions of human behavior (Zebrowitz & Montepare, 2000). In line with the approach suggested by Zebrowitz and Montepare (2000), another aim of the present study is to explore possible age-related differences in self-construals and the corresponding language for emotions.

From a developmental perspective, it has been argued that developmental psychology has long been focused on individuation as the fundamental developmental task at the expense of ignoring other possible developmental pathways (for a review see, Greenfield, Keller, Fuligni, & Maynard, 2003; Kağıtçıbaşı, 2005a). However, recent developments in theory and empirical work have shown that there can be different pathways towards interdependency as well as towards both autonomy and relatedness (Guisinger & Blatt, 1994; Kağıtçıbaşı, 2005a). In the theoretical considerations of identity development, the conception of "developmental pathways" refers to a coherent and meaningful organization of the developmental tasks canalized by deep cultural meaning (Greenfield et al., 2003). From the assumption of developmental pathways, it follows that each culture or subculture within the same society provides a pathway for the life-span development of self-construals which are desirable in that culture. Western literature emphasizes individuation and development towards autonomy as the developmental pathway. On the other hand, recent cross-cultural theory and empirical work suggests autonomy in conjunction with relatedness as the pathway of healthy development (Guisinger & Blatt, 1994; Kağıtçıbaşı, 2005a; Raeff, 2004).

The adult development literature does not provide much information regarding age-related differences in self-construals, especially in non-western countries. Despite lack of guiding research, however, in the Turkish context one might expect an age related increase in the relatedness dimension, with the assumption that people are expected to be situated in more interdependent relationships especially in the family environment as they get older. In that connection, another aim of the present study is to explore whether there are age-related differences in self-construals, and whether there is a corresponding change in the language for emotions in personal narratives of males and females across ages.

In the next chapter, the literature related to the relationships among the variables of the present study is reviewed. In the literature review part, first, the theoretical relationship between self and autobiographical narration is being discussed. Secondly, studies that report a link between self-construals and talk about emotions in narratives are reviewed. Lastly, gender and age related differences in the target variables of the present study reported by previous findings are reviewed. In the final part of the first chapter, the aims and the research questions of the present study are presented.

In the second chapter, characteristics of the participants, measures used and procedures of the study are given in detail. In the third chapter, the findings of the study

are reported. Finally, in the discussion section, the findings of the present study are discussed in relation to the existing literature.

Chapter 2

LITERATURE REVIEW

2.1 Self and autobiographical narration

It has been suggested that autobiographical memory and self are closely related with each other such that the self functions as the modulator in the construction of memories (Conway & Pleydall-Pearce, 2000). From this theoretical assumption, it follows that the way the self functions in the construction of memories depends on the content of self as construct. Such a framework is elaborated by Markus, Moreland and Smith (1985). They refer to "self-concept", defined as a set of "self-schemas", as the organizer of past experiences and interpreter of the stimuli. A self-schema, on the other hand, is defined as the cognitive generalization about the self based on past experiences and as the guider of processing of self-relevant information (Markus, 1977). Self-schema can comprise of a variety of generalizations about what the self is and what it is capable of doing. Markus and Kitayama (1991) suggest that selves construed as dependent or interdependent are parts of a repertoire of self-relevant schemata. Self-schema is conceptualized as part of "working self", which sets goals for the encoding and retrieval of the memories (Conway & Pleydell-Pearce, 2000; Markus, 1977). That is, the working self guides the memory to encode and retrieve events in accord with the self-schemas inherent in the memory system. Conway and Pleydell-Pearce (2000) call this system a

"self-memory system". In this system, the relationship between autobiographical memory and the working self is conceptualized as a reciprocal one; accordingly, the goal structure of the working self is constrained by its past. On the basis of its autobiographical knowledge base, the working self guides the way through which the incoming information is processed. In this reciprocal relationship, how the self experiences the world sets the database for self-reconstruction (Conway& Pleydell-Pearce, 2000).

Conway and Pleydell-Pearce (2000) refer to the study conducted by Markus (1977) as the origin of their self-memory system model. In this study, Markus (1977) found that people with a marked schema regarding the independent-interdependent dimension of the self referred to memories in accord with their self-construals. In contrast, people who did not have such marked self-construals, that is, those who situated themselves in between interdependency and independency, which were therefore termed by Markus as "aschematics", did not show this memory bias. In that sense, the self-schema is proposed to be a dynamic structure that is reproduced in the self-system (Conway & Pleydell-Pearce, 2000; Markus & Wurf, 1987). In line with the theoretical considerations given above, Nisbett (2003) and Nisbett, Peng, Choi and Norenzayan (2001) propose the view that how one construes one's self is related with how one perceives and conceptualizes his/her experiences.

In congruence with the arguments given above with regard to the relationship between autobiographical memory and self, the role of autobiographical narration in self-definition and self-construction is underlined by a number of theoreticians and researchers (Bruner, 1987; Fivush, 1998; Buckner & Fivush, 1998; Miller; 1994; Nelson, 2003). Fivush (1998) suggests that one of the functions of personal narratives is that they provide the occasion for people to understand, express, and hence share self-related experiences with other people.

In line with the Vygotskian socio-cultural theory, the *social interaction* model also states that narratives provide a way of organizing information, and ways of evaluating events and making them a part of one's personal history (Bruner, 1987; Fivush, 1998). From that framework, children do not learn to remember events per se, but they learn skills of building the past that allows for a autobiographical life story organized in the form of a narrative (Fivush, 1998). In that connection, autobiographical narratives are not only cognitive representations of what happened; they are also ways in which people understand their experiences and their selves (Buckner & Fivush, 1998). Nelson (2003) also argues that autobiographical memory serves both social and self-definitional functions such that people exchange stories of personal significance to other people. In addition, in being a social interactional tool, autobiographical narration serves as a vehicle for self-expression and definition (Nelson, 2003).

2.2 Self-constructs and emotions in autobiographical narratives

2.2.1 Self-constructs

Markus and Kitayama (1991) suggested that the independent and interdependent self-construals are part of self-schemata. Being the patterns of one's past experiences as well as one's current and future behaviors (Neisser, 1988, as cited in Markus & Kitayama, 1991), self-constructs direct the evaluation, organization, and regulation of one's experience and action (Markus & Kitayama, 1991). According to Markus and Kitayama's (1991) conceptualization, independent self is organized in reference to one's own thoughts, feelings and actions, rather than in reference to others' thoughts, feelings and actions. Interdependent self, on the other hand, is conceptualized as a self-construal organized in encompassing social relations such that one's behaviors are organized by thoughts, feelings, and actions of the significant *others* in relationships (Markus & Kitayama, 1991). The underlying characteristic of independent self is its autonomy and separateness from others, whereas the most prominent feature of interdependent self is its dependency and connectedness to others.

In recent years, this dichotomous conceptualization of self-construal is criticized (Guisinger & Blatt, 1994; Harter, 1999; Kağıtçıbaşı, 1996, 1998, 2005a; Raeff, 2004). It is stated that autonomy and relatedness are among the basic needs of human beings and as such, incorporation of both of these dimensions in the self is the goal of healthy

development (Guisinger & Blatt, 1994; Kağıtçıbaşı, 1996, 1998, 2005a; Raeff, 2004; Wang & Conway, 2004).

The dichotomous conceptualization of self stems from the conceptualization of autonomy in two distinct meaning dimensions which are interpersonal distance and agency (Kağıtçıbaşı, 1996, 1998, 2005a). Interpersonal distance shows the degree of connection to others. Thus, in one extreme, there stands the separate self with well-defined boundaries distanced from others. On the other extreme, there is the connected self with no clear self boundaries, open to be fused by others.The dimension of agency, on the other hand, refers to autonomous functioning which involves volition. This dimension extends from being autonomous to being heteronomous. In Kağıtçıbaşı's conceptualization, being autonomous means being subject to ones' own rule, and being heteronomous means being subject to others' rule (Kağıtçıbaşı, 1996, 1998, 2005a). Since in the literature, the interpersonal distance and agency dimensions are often juxtaposed, autonomy is conceptualized as being confounded with seperateness, and heteronomy is conceptualized as being connected to others (Kağıtçıbaşı, 1996, 1998, 2005a). However, the main point of the argument raised by Kağıtçıbaşı is that these two dimensions are distinct, and it is possible to have the poles of these two dimensions to coexist. Hence autonomy and relatedness are not mutually exclusive but two distinct dimensions,

The combination of the dimension of interpersonal distance (relatedness and separateness) and agency (autonomy and heteronomy) makes four types of selves possible. In this framework, the autonomous-separate self is high in autonomy and low in relatedness, autonomous related self on the other hand, is high in both autonomy and relatedness. Heteronomous-separate self is high in heteronomy and low in relatedness and lastly heteronomous-related self is high in both heteronomy and relatedness.

In that sense, the broadening of the conceptualization of self-constructs by incorporation of two additional constructs expands the research area for exploration of the possible cognitive, emotional, and behavioral correlates of the autonomous related self together with other self-construals.

2.2.2 Self-constructs and ego-focused and other-focused emotions

Markus and Kitayama (1991) argue that the cultural self-construals are among the most general and overarching self-schema which recruit and organize the self-relevant processes. Whether a person has an independent or interdependent self-construal makes a difference in the way that a person organizes intrapersonal processes such as information processing, affect regulation, and motivation and, also interpersonal processes such as perception, social comparison and behavior (Markus & Kitayama, 1991). In other words, the nature of the self-construal is thought to have consequences for cognitive, emotional, and motivational processes.

With regard to emotional experiences, it has been argued that the eliciting conditions of emotions, their experience, and the intensity and frequency of a specific emotion vary as a function of variation in self-construals (Markus & Kitayama, 1991). Markus and Kitayama (1991) makes a distinction between *ego-focused* and *other-focused* emotions, later termed as *disengaged* and *engaged emotions* by Kitayama, Markus and Matsumoto (1995). According to this classification, emotions such as anger, frustration and pride primarily refer to an individual's internal attributes such as desires, needs, goals, and wishes. They emerge from his/her experience of satisfaction or confirmation (e.g. "I performed better than others"), and blocking (e.g., "I was treated unfairly") of one's internal attributes. In contrast to ego-focused (disengaged) emotions, other-focused (engaged) emotions such as sympathy, shame, and feelings of interpersonal communion take another person as the point of reference; that is, other-focused emotions emerge as a result of being sensitive to the other and having the motivation to maintain interdependence with the other.

Markus and Kitayama (1991) explain the circular chain between emotional experiences and self-reconstructions as follows: Experiencing ego/other focused emotions makes self-defining attributes such as independence and interdependence more salient and this leads to confirmation of these attributes further in private experience and public sharing. In this regard, for example, an individual with an independent self-orientation will be more inclined to experience ego-focused emotions since these emotions pave the way for the reassertion of the self as independent individual.

Similarly, an individual with an interdependent self-construal will be more likely to experience and express other-focused emotions which in turn help the individual to maintain and reaffirm his/her being as an interdependent entity.

2.2.3 Self-construals and linguistic representations of emotions

Semin, Görts, Nandram and Semin-Goossens (2002), agreeing with Markus and Kitayama's (1991) assumption that how the self is culturally construed is related to the different constructions of emotions, suggest another way of exploring whether emotions can be used as relationship or self markers. To explore the relationship between the self and the nature of emotions experienced, they examine the linguistic form, such as verbs, adjectives and nouns, in which emotions are expressed by using the Linguistic Category Model (LCM) developed by Semin and Fiedler (1988, 1991). According to LCM, a description of an event, a person or an object differs in terms of the abstractness of the statement as a function of the linguistic category (verbs, adjectives and nouns) it is used. As will be explained in a more detailed way in Chapter 3, while verbs, which differ in degree in terms of abstractness, constitute the relatively more concrete linguistic forms, adjectives and nouns constitute the most abstract category (Semin & Fiedler, 1988, 1991). One should consider what is meant by abstraction here from two perspectives. The most concrete verb form, such as *to cry* and *to laugh,* represents events that can easily be observed and identified from the outside. As such, these concrete verbs give situational information. Verbs such as *to love* and *to hate*, which form the most abstract

verb category, express a general state which is abstracted from several events, hence they give more general information which can not be reduced to a specific event. The category of adjectives/nouns, which form the most abstract linguistic category, is different from the verb categories in the sense that it represents qualities of the target experience by *objectifying* it (e.g. *"it was a fearful moment"*) unlike verbs which represent the *act of experiencing* itself (e.g. "*I feared at that moment"*) (Kashima, Kashima, Kim & Gelfald, 2006; Semin & Fiedler, 1988; Semin & Fiedler, 1991; Semin et al., 2002).

Reminiscent of the self-system theories, LCM is based on the assumption that there is a reciprocal relationship between social information processing and language, such that language is a product of sociocognitive activities and in turn, language, being the product of these activities, influences social cognitive processes. Semin et al. (2002) flesh out this basic assumption of LCM by hypothesizing that the level of abstractness of narration in general, and emotion talk in particular, are more concrete in cultures where group goals, and hence, relationships are valued more than individual ones. The reasoning behind this hypothesis is given as follows: concrete language is expressed in mainly interpersonal verb forms and as such, preserves situational information and marks relationships since interpersonal verbs are transitive and represent the events as the relationship between the subject and the object (e.g. "***I*** *envy* ***Agneta***"). Whereas, in cultures where individuality is more prevalent, more abstract language use, in which the emotional state is detached from its object (e.g. "*I am envious*"), is expected. Semin et

al.'s study (2002) with Turkish and Dutch college students showed that Dutch college students expressed their emotions in a more abstract way than Turkish college students did. That is, the former group expressed their emotions in noun and adjective forms more, while the latter used emotional expressions in more frequently verb forms.

Semin et al. (2002) also suggest that communicative implications of emotion talk can be different in an interdependence context and an independence context. That is, in an interdependence context, talking about emotions is more likely to involve talking about social events in which the self and the others come together, whereas in the independence context, talking about emotions is more likely to analyze the self (Semin et al., 2002).

Shweder and Bourne (1984) compared Indians and Americans' description of persons to examine relative prominence of abstract, trait-based versus context specific, behavior-based descriptions of persons in each culture. Results indicated that Oriyans were more likely to refer to behavioral actions in a context (e.g. "*she brings cakes to my family on festive days"*) when describing a person, whereas Americans were more likely to refer to descriptions that are context-free and abstract traits (e.g. "s*he is friendly"*). Shweder and Bourne (1984) explains the difference found between Americans and Oriyans in terms of distinct worldviews adapted by American and Indian cultures. According to Shweder and Bourne (1984) a holistic world view, as exemplified by Indians, considers the world as a whole in which each part is defined by its relationships

with other parts in the whole. Therefore, for a holistic worldview it is not possible to understand any entity in its isolation. Thus, a person is described in a sociocentric way, that is, in it terms of his/her relationships with others. By contrast, in the West, a person is conceived as an individual replication of abstract humanity, and as such, the individual self is seen as a value in and of itself and as an object of interest per se. Thus, the person is described in terms of his/her qualities in isolation from any social context. In such a perspective, social relationships are seen as a derivation that stems from the consent and contract between autonomous individuals.

Similar to Shweder and Bourne (1984), Nisbett (2003) and Nisbett et al. (2001) frame the relationship between the self and the linguistic representation of experiences in terms of a general cognitive representation of the world and the self in a given culture. According to Nisbett (2003) and Nisbett et al. (2001), seeing the self and the world as relational highlights relations, and mental representation of relations are expressed in the verb form. On the other hand, seeing the world as the totality of discrete entities and the self as a discrete entity highlights objects and hence the description of events, people, and experiences foregrounds qualities, expressed in nouns and adjectives, rather than processes encoded in verbs.

These theoretical and empirical works on the self and the linguistic representation of events suggest that the orientation of self in interdependency and independency

continuum is related to the linguistic representation of personal experiences including the emotional ones.

2.2.4 Self construals in autobiographical narration

Markus and Kitayama (1991) claim that self-construals are abstracted in the parent-child interaction from very early ages on. They further state that the way people perceive and understand the world is constrained by self perceptions which are shaped by social interactions in a given culture. In fact, the assumption that the self is constructed in social interactions is the underlying theoretical ground of a large body of research. It has been stated that from the first day of their lives children are placed in a world of narration (Miller, 1994). Even if children do not actively engage in narrative talk until they master language, they are provided with narrative talk and as such, narratives are the characteristic of every stage of a person's life (Peterson & McCabe, 2004).

2.3 Gender differences in self-construal and in emotion talk

In addition to the research findings confirming the claim that socialization plays a role in construction of self as dependent and interdependent, a wealth of research findings also shows that self-construct and emotion socialization proceed in a parallel and gender differentiated way. Furthermore, this differentiation is maintained and reinforced through the affirmation and reproduction of the self in the self-system.

Buckner and Fivush (1998) suggest that gender is one of the schemata through which we understand the world and our place in it. Niedzwienska (2003) argues that gender is reflected in memories as being the most salient factor leading to individual differences in identities. Based on research reporting a systematic difference between males and females in their autobiographical memories, gender is conceptualized as a variable that can account for observed variability (for a review, Fivush & Buckner, 2003). With regard to the explanatory role of gender in psychological phenomena, Markus and Kitayama (1991) suggest a different outlook and state that many of the gender differences can be linked to different-construals of self. This remark is elaborated by Cross and Madson (1997) who argue that males and females live within the context of independence and interdependence respectively, and their perceptions, cognitions, motivations and emotions can be shaped by the self-construals in which they live. Cross and Madson (1997) further claim that gendered social roles, expectations and other experiences emerge as a result of self-construals rather than as an outcome of gender per se. Therefore, many of the observed differences between males and females can be explained by self-construals.

2.3.1 Gendered self-construction

Research findings show that there are gender differences in the development of self-constructs in terms of their social orientations. These researches show that males and females are provided with different socialization processes and social roles that enable

them to construe their selves differently in autonomy and interdependency dimensions (Cross & Madson, 1997).

A large body of research has shown that mothers emphasize social relationships and other people more when they talk to their daughters, whereas they do emphasize self and autonomy when they talk to their sons (Buckner & Fivush, 2000; Fiese & Skillmann, 2000; Fivush et al., 2000). Fivush et al. (2003) have also found that mothers place emotional events in a more interpersonal context with daughters than sons. Buckner and Fivush (2000) and Fivush et al. (2000) report that parents discuss socially oriented events more with their daughters and parent-daughter conversations focus more on people and interpersonal relationships with daughters as opposed to sons. Fiese and Skillman (2000) have shown on the other hand that parental talk in terms of affiliative themes with 4 year old children does not show variation with respect to the gender of the child. Yet, Fiese and Skillman's (2000) study agrees with the general findings in the literature which show that boys are provided with family stories including more autonomy and achievement themes than girls.

Research findings also report gender differences in social orientation in the narratives of boys and girls. Buckner and Fivush (1998) report that girls focus on more affiliative aspects of experience than do boys, and that more of autobiographical narratives of girls are social in overall theme and contain more references to other people compared to autobiographical narratives of boys.

Studies with adults also report gender differences in social orientation in their personal memories. Research shows that women more often refer to other people and place themselves in interpersonal relations as compared to men in their accounts of flashbulb memories (Niedzwianska 2003; Thorne, 1995). Dollinger, Preston, O'Brien, and DiLalla (1996) reports that relatedness is found to be greater in womens' reports than that of men; in addition, even if the difference is not statistically significant, women are found to exceed men in the average score on individuality.

There is also some cross-cultural research on gender differences in autobiographical narration. Cross-cultural studies are based on the assumption that different cultures provide different self-construals for their members and that these self constructs in turn affect the way people narrate about their memories. In that connection, cross-cultural studies shed light on within as well as across gender differences in autonomy/relatedness orientation in autobiographical reports (Wang, 2001; Wang & Conway, 2004). For example, a study conducted by Wang (2001) has shown that American men score higher in autonomous orientation than American women, whereas Chinese women score significantly higher than Chinese men in autonomous orientation. It is reported that women do not show different degrees of autonomous orientation in memories across different life periods whereas men express more personal opinions and predilections in memories from later life periods (Wang & Conway, 2004). Cross and Madson (1997) review a variety of research showing that American women are more likely than American men to describe themselves more in terms of interdependence with

others. These findings support the view that American women have tendency to situate themselves in relation to others than men. Although Kashima, Yamaguchi, Kim, Choi, Gelfand, and Yuki (1995) claim that women construe their self in more relational terms than men universally, the research findings reported by Wang (2001) challenge this claim, pointing to the necessity to further explore gender differences in self-construals in different cultures.

2.3.2 Gendered language for emotions

Gender differences in emotion talk is conceptualized and has empirically shown to be the result of the socialization and interaction processes rather than an indication of essential differences in between males and females (Davis, 1999; Fivush et al., 2000). Besides that, research findings which show that self and emotion socialization proceed together confirmed the theoretical considerations put forward by Markus and Kitayama (1991) regarding the relation between self-construals and emotions. A large body of research has shown that self and emotion socialization shows systematic variation across genders. A cross-cultural study conducted by Wang and Conway (2004) have shown that Americans refer to emotions more than the Chinese do when they talk about their past.

Research has shown that there are also differences across genders in emotion expressiveness and reference to emotions in autobiographical narration; furthermore, this difference starts from very early ages on (Dunn, 1987; Fivush & Buckner, 2003). It has

been found that by 24 months of age girls refer to feeling states more than boys do (Dunn, 1987). Fivush et al. (2000) also report that parents use more emotion utterances when discussing sad events with their daughters than with their sons. Research on emotion socialization has shown that boys are expected to inhibit sad and fearful responses whereas girls are expected to inhibit angry responses (Denham, 1998), and that mothers and older siblings provide more emotion terms when they communicate with girls than they do with boys (Dunn, 1987). These research findings suggest that socialization processes make emotions a more salient part of experiences for girls than for boys. From early years of life, emotional content of life is highlightened for girls and their attention is directed towards emotions more than for boys in joint talk (for a review, Davis, 1999). Neisser (1994) has remarked that in addition to showing the processes in which autobiographical narration is acquired, these findings also highlight one of the processes through which gender roles are established.

Following the Vygotskian theoretical framework, which emphasizes the role of social interaction in acquisition of skills, a recent research trend investigates co-construction of emotional and social experiences in parent-child joint reminiscing activity. Research focusing on the mother-child reminiscing practices is based on the assumption that young children need the guidance of their parents and hence are guided by their parents in how to organize, interpret and evaluate past experiences (Haden, Haine & Fivush, 1997; Buckner & Fivush, 2000); Fivush et al. 2000; Fivush et al., 2003). In this regard, it has been reported that mothers are more elaborative and

evaluative with their daughters than their sons when discussing fear, sadness or anger; it has also been shown that girls are more elaborative than boys in their talk about emotions (Fivush et al., 2003). In interpreting these results, Fivush et al. (2003) state that parental reminiscing about emotional events with their children provides girls an occasion to form a more elaborate self-concept than boys. Buckner and Fivush (2000) also report that in joint reminiscing activities, parents make more references to their daughters than to their sons; in addition, mothers tend to make more references to events with relational contents in shared reminiscing with their daughters then with their sons.

With regard to the consequences of socialization processes, Fivush and Buckner (2003) report that by 3 years of age differences emerge in the way girls and boys narrate about their personal experiences. From 40 months of age, girls refer to internal state terms more than boys do, girls also start to provide lengthier, and more elaborate memories than boys do (Fivush, 2000; Fivush, Haden, & Adam, 1995 as cited in Fivush & Buckner, 2003). The gender differences observed in emotion talk in autobiographical narration in early stages of life was found to be continuing until 8 years of age (Buckner and Fivush, 1998). According to the results of this study, girls' narratives were longer and temporarily and causally better structured than that of boys; in terms of their emotional content, girls' narratives refer to emotions more than boys' narratives (Buckner & Fivush, 1998). However, in relation to late adolescents, the literature presents controversial findings. Buckner (2000, as cited in Fivush and Buckner, 2003) reports that when only narrating about stressful events, there appears a gender difference

in autobiographical narration. Surprisingly, in talking about stressful events males are found to talk more than females and to employ more emotional terms than females, whereas in other tasks related to narration of past experiences, no gender differences were found (Buckner, 2000, as cited in Fivush and Haden, 2003). Research with college students shows that females experience emotions more intensely than men (Fujita, Diener, & Sandvik, 1991; Grossman & Wood, 1993) and that they are more expressive than men when talking about their emotional experiences (Kring & Gordon, 1998).

Studies with adults also show gender related differences in autobiographical narration. Niedzwienska (2003) has found that adult men and women's autobiographical narrations differ in terms of both content and structure, in that women mention emotions more than men, and women provide lengthier and more detailed account of their memories than men do. Bauer et al. (2003) compared autobiographical narratives of adult men and women with respect to the use of inner state language such as emotion, cognitive and physiological state terms and have found that there was a significant gender difference only in terms of emotion term use. Bauer et al.'s study also indicated that the difference could be observed only in memories related to more recently experienced events but not with remote memories dating back to before age 7. Davies (1999) has found that females recall more emotional events and are faster in such recollection than males. Gender differences in emotion narration in adults are explained in terms of gender socialization (Bauer et al., 2003; Davis, 1999; Niedzwienska, 2003)

and by the differences of social roles assigned to men and women in their later life phases (Grossman & Wood, 1993; Kring & Gordon, 1998).

2.4 Age differences in self-construal and language for emotions

Theoretical considerations regarding the developmental path of identity mainly focuses on individuation as the major task of development. The research investigating self development has shown that people become more individualistic in their adulthood (Dolinger & Dolinger, 2003; Labovie-Vief, Chiodo, Goguen, Diehl & Orwol, 1995). In line with mainstream theoretical considerations, researchers interpret these findings as indicating the developmental task of adulthood as moving from poorly differentiated self-representations to "a sense of self that is not tied to significant others" (Dolinger & Dolinger, 2003).

On the other hand, there is a growing trend in developmental psychology claiming that the task of human development is the achievement of not separateness but of being autonomous and related at the same time (Greenfield, Keller, Fuligni, & Maynard, 2003; for a review, Guisinger & Blatt, 1994; Kağıtçıbaşı, 2005a). In accord with the latter theoretical framework, Wang and Conway (2004) have found that memory content is getting more autonomy-relatedness oriented as people get older. These controversial findings highlight the notion of "developmental pathways" which is conceptualized as a dynamic construct changing its content with respect to the cultural

context in which it is situated. The notion of "developmental pathways" implies that self-constructs and their behavioral correlates can show both cross-cultural and within culture variation.

2.5 The present study

Depending on the theoretical considerations and empirical suggestions reviewed in this section, the present study aims to explore how self-construal is related to the language for emotions used in personal narratives of males and females of different ages living in Turkey. The construct of self-constructs includes autonomous-separate, heteronomous-related, and autonomous-related selves as conceptualized by Kağıtçıbaşı (1996, 1998, 2005a). Kağıtçıbaşı's model includes a fourth self-construct, the heteronomous-separate self , however, since this fourth self-construct is considered to be a marginal and even a pathological one it will not be dealt with here.

The construct of language for emotions includes frequency of emotion terms, the level of abstractness and objectification index of emotions used in narratives (Semin & Fiedler, 1988, 1991; Semin et al. 2002) as well as quality of emotions as self-focused versus other-focused.

The theoretical considerations given by Markus and Kitayama (1991) and Conway and Pleydell-Pearce (2000) set self-constructs as one of the guiding structures of

self-system that organize and construct experience in a certain way. The most important assumption of this theoretical framework is that self-construals shape experience in determining what to feel, think, and wish; self-construals, in turn, are reaffirmed and reconstructed through experience.

A second important conceptual framework adapted in this study, which is commensurable with the self-system theory, is that self is a product of socialization processes and it is reconstructed in narrative practices during social interactions throughout life. In that connection, autobiographical narratives provide an occasion to examine how self-constructs inherent in one's self-system, and experiences filtered through these constructs are reproduced in the personal narratives.

Taking this theoretical framework as a background, it is expected that different self-construals will be correlated with different narrative content in terms of emotion frequency, level of abstractness of and of objectification of emotion terms, and emotion quality (self or other focused). Hence, in line with the self-system theory (Conway & Pleydell-Pearce, 2000; Markus & Kitayama, 1991; Markus & Wurf, 1987), it is expected that the self will mirror itself in narrative practices, which in turn reflect how the self-construals filter out experience in accord with their own constitution. In line with the theoretical relation assumed between self-construals and narration, reference to self versus others (Wang & Conway, 2004) in personal narratives will also be measured as a

dependent variable along with language for emotions to see whether self-construals are reflected in personal narratives.

Following the suggestion that the self-construals can be theoretical tools to explain observed gender differences (Markus & Kitayama, 1991; Cross & Madson, 1997), and cross cultural research findings suggesting differences in self-constructs and personal narratives (Wang, 2001), the present study aims to explore gender differences in language for emotions as related to self-construals in Turkey in which both males and females are socialized to fit into relatedness roles (Kağıtçıbaşı, 1998).

From a developmental perspective, the life-span development of human beings is assumed to follow a pathway provided by society (Greenfield et al. 2003). This framework also claims that these pathways show variation with respect to cultural meanings, socialization goals and developmental tasks accomplished early in life. Even though the literature does not provide much guidance in relation to the developmental aspect of the present study, since in the Turkish context the developmental tasks expected from adults encourage them to become more relational, one might expect to see a change towards relational aspect of the self as the age increases. In that sense, exploration of age related differences in self-constructs and in language for emotion variables will be another concern for the present study.

In summary, the research questions of this study are as follows:

1. How are different self-construals related to the language for emotions used in personal narratives?

2. Do personal narratives of males and females differ? If so, how do they differ?

3. If a gender difference is found in these target dependent variables, does self construal mediate the relationship between gender and language for emotions variables and self/other references in personal narratives?

4. How are age-related differences in self-construals associated with age-related differences in language for emotions and self/other references in the personal narratives of males and females?

Hypotheses:

1. a) Self-construals will be related to the frequency of emotion terms in such a way that autonomy will be positively, whereas relatedness will be negatively related to the frequency of emotion terms.
   b) The degree of autonomy will be associated positively with the level of abstractness and objectification of emotion terms, self-focused emotions, and self/other ratio in personal narratives and negatively with other-focused emotions.
   c) The degree of relatedness will be related negatively with the level of abstractness and objectification of emotion terms, self-focused emotions, and self/other ratio in personal narratives and positively with other-focused emotions.

d) The pattern of relationships between autonomous-related self and the frequency of emotion terms, the level of abstractness and objectification of emotion terms, reference to self- and other-focused emotions, and reference to self and others will be explored in the present study.

2. Women will provide more emotion terms than men, produce more other-focused emotions in their narratives and refer to others more when compared to men. Men, on the other hand, will to provide fewer emotion terms than women, and when they provide emotions, these terms will fall under the category of self-focused emotions and refer to self more when compared to women.
3. Self-construals will mediate the relationship between gender and language for emotion variables, such that, the personal narratives of men and women will be accounted for by their self-construals.
4. As one gets older, the self will become more related which will be followed by an increase in reference to other-focused emotions and others as opposed to self and a decrease in the level of abstractness and objectification of emotion terms.

CHAPTER 3

METHOD

3.1 Participants

A total of 80 (40 males and 40 females) individuals participated in the present study. Although the present study did not intend to make a comparison in terms of the socioeconomic status of the participants, participants were selected from different educational backgrounds to assure variability in self-construals assuming that there can be differences in self-construals in terms of participants' socio-economic status. This expectation is based on the theoretical framework provided by the Family Change Model (Kağıtçıbaşı, 1996, 1998, 2005a). According to this model, each type of self, outlined in Chapter 2 in the present study, develops in the family context in which there is relative prominence of autonomy and/or relatedness in terms of their functionality and desirability. Autonomy is functional in families (e.g. Western middle-class families) where there is greater affluence, higher level of education and thus intergenerational material independence. Relatedness, on the other hand, is functional in rural agrarian societies as well as in urban low socioeconomic a context in which there is intergenerational material interdependence. The model assumes that autonomy and relatedness are the basic needs of human beings and they can converge especially in contexts in which autonomy is functional and relatedness is desirable. Especially in the urban context, in which there is greater prevalence of schooling, increasing specialization

in the workplace, and thus an increasing demand on individual decision-making, autonomy emerges as a desirable and functional characteristic (Kağıtçıbaşı, 2005a). In such a context, while autonomy is functional, emotional interdependence may still be valued and this serves for the development of autonomous-related self especially in cultures of relatedness (Kağıtçıbaşı, 2005a).

Based on the considerations provided by the Family Change Model, two groups were formed in terms of participants' socioeconomic status. Socioeconomic status was defined as the educational background of the participants, and two groups were formed in terms of years of schooling. Educational backgrounds of the participants ranged from being literate but having no formal schooling to 29 years of formal education. Accordingly, the 'low-educated' group was defined as having at most eight years of education, which corresponds to a middle school degree. The 'high-educated' group was defined as having at least a high school degree which corresponds to at least 11 years of formal schooling.

There were 48 high educated and 32 low-educated participants in the sample. Each sex group consisted of 24 high-educated and 16 low-educated participants. In order to see if there are any age-related differences in the variables that were investigated in this study, people from different ages, ranging between 20 to 60 with a mean of 38.6 and a standard deviation of 12, were recruited. Table 3.1 and 3.2 show the education levels of each age group for female and male groups, respectively.

The high-educated participants aged in between 20 to 30 were Koç University students, and they all had different majors. Other than this specified group, the sample of the present study can be said to show the characteristics of a convenience and a snowball sample.

Table 3.1 Distribution of female participants with respect to age, and educational background (N = 40)

		Age									
		20-29 $n_{high-ed.} = 6$ $n_{low-ed} = 5$		30-39 $n_{high-ed} = 6$ $n_{low-ed} = 4$		40-49 $n_{high-ed} = 6$ $n_{low-ed} = 2$		50-60 $n_{high-ed} = 6$ $n_{low-ed} = 5$		irrespective of age n = 40	
		M	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
	Low-educated	6.2	1.64	5.7	1.5	2.5	3.53	6.8	1.64	5.81	2.13
Education	Min.-Max	5-8		5-8		0-5		5-8		0-8	
(in years)	High-educated	16.66	1.86	19.8	6.9	18.66	4.45	14.83	.75	17.5	4.41
	Min.-Max	15-20		11-29		15-27		14-16		11-29	

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Table 3.2 Distribution of male participants with respect to age, and educational background (N = 40)

		Age									
		20-29 $n_{high\text{-}ed} = 2$ $n_{low\text{-}ed} = 8$		30-39 $n_{high\text{-}ed} = 6$ $n_{low\text{-}ed} = 8$		40-49 $n_{high\text{-}ed} = 6$ $n_{low\text{-}ed} = 2$		50-60 $n_{high\text{-}ed} = 4$ $n_{low\text{-}ed} = 4$		irrespective of age n = 40	
		M	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Education (in years)	Low-educated	6.5	2.12	5.37	1	5	0	5	1.64	5.37	1
	Min.-Max	5-8		5-8		5-5		5-5		5-8	
	High-educated	17.62	2.5	22.5	6.18	17.66	3.55	16	1.41	18.58	4.35
	Min.-Max	13-22		11-29		15-24		15-18		11-28	

3.2 Procedure

The data were collected in a single session from each participant by the researcher. The data collection procedure consisted of two parts and conducted either at the participants' home, work place, or other places that they suggested. Participants performed a two parted oral narration task first and then completed a self-scale developed by Kağıtçıbaşı (2006b) just after the narration task.

3.3 Measures

3.3.1 Oral narrative task

The oral narration task included two parts. In the first part, participants were asked to tell four events that they experienced and affected them in the last five years of their lives. Bauer et al.'s study (2003) has shown that there was no differences in the total number of emotion words mentioned by males and females in their memories from earlier life (before seven years of age), but a significant difference was reported in reference to emotion terms in males' and females' memories from more recent past. Since one of the aims of the present study is to explain differences in language for emotions in the personal narratives of males and females, the time span of memories was restricted to recent years to increase the chances for finding gender differences in inclusion of emotional content in narration.

Personal narratives were elicited using the following instructions:

"Sizden bana son beş yılda yaşadığınız ve sizi etkileyen dört olay anlatmanızı isteyeceğim. İlk olarak hayatınızın son beş yılı düşünmenizi ve bu süre içinde yaşadığınız ve sizi etkileyen olaylardan birini anlatmanızı istiyorum."

"I want you to tell me four events that affected you in the last five years of your life. In the first place, I want you to think of the last five years of your life and to tell me one of the events that affected you within this period."

Participants were encouraged to tell another event until they provided four narratives by the following eliciting questions:

"*Şimdi bir olay daha anlatır mısınız?"*
"Şimdi üçüncü bir olay anlatır mısınız?"
"Son olarak bir olay daha anlatır mısınız?"

"Now could you tell me another event?"
"Now, could you tell me a third one?"
"Lastly, could you tell me another event?"

In the second part of the narration task, participants were asked the following question:

"Şimdi bana bu olayların her birini yaşarken neler hissettiğinizi ve neden öyle hissettiğinizi anlatır mısınız?

"Could you now tell me what you felt and why you felt like that when you were experiencing each of these events?"

The first part of the narrative task (event description) is thought to provide information regarding the extent participants spontaneously referred to emotions when they describe important experiences. In the second part of the narrative task (emotion-elicited narration), participants were explicitly prompted to talk about their feelings. In addition, they were also asked to talk about the reason behind their feelings to identify the source of emotions. All of the oral narratives that participants provided were audio-recorded and transcribed verbatim.

3.3.2 Self-scale

Self-construals were measured by the self-scale developed by Kağıtçıbaşı (2005b) (see Appendix 1). The self-scale assesses the self-construal of the individual in terms of

three dimensions: the level of autonomy, the level of relatedness, and the level of autonomy combined with relatedness.

The autonomous self scale measured the degree of agency in the relationships between the individual and those to whom the individual is close to. The related self scale assessed the degree of individual's interdependent relationships with those to whom the individual is close to. Finally, the autonomous-related self scale assessed the degree of autonomy and relatedness orientation of the individuals in his/her relations with people close to his/her.

Chapter 4

RESULTS

4.1 Description of the data

4.1.1 Description of the self-construal scores

The Self-scale. Each of the three sub-scales consisted of nine items on a 5-point Likert scale ranging from *1* strongly disagree to *5* strongly agree. After recoding the reverse items, autonomous self, related self and autonomous-related self scores were calculated by adding the scores given to items of each sub-scale. There was only one missing value in the self-scale data, and it was in relatedness sub-scale. To deal with it, related-self mean score of this participant was calculated and then it was imputed into the place of the missing value.

Reliability and factor analysis of the self-scale. Although the scale construction studies (Kağıtçıbaşı, 2005b) conducted with 95 Turkish college students showed that Cronbach's alphas for autonomy, relatedness and autonomous-relatedness sub-scales were .74, .78, and .84 respectively, in the present study internal consistency values were

found to be as .76, .48, and .61 respectively, indicating low reliability values for the latter two scales.

Therefore, factor analyses were conducted for the three self-scales separately. Following the methodology used in the scale construction procedure (Kağıtçıbaşı, 2005b), the factor loadings were forced to one factor. The factor loadings are given in Appendix 2. In the literature, items which load over 0.3 are selected (Tabachnick & Fidell, 1996), however, to get a scale which consists of stronger items, 0.4 was set as the cutoff point in the present study. In the final analysis, seven items in the autonomous self scale, and in the autonomous-related self scale and four items in the related self scale, which loaded above 0.4, were retained in the scale. The retained items are shown as boldfaced in Appendix 2.

The reliability analysis of the reduced version of the scales revealed Cronbach's alphas of .77, .70, and .61 for autonomous self, related self, and autonomous-related self sub-scales respectively. Since scores for each of the sub-scales were computed as an aggregate of the scores of the items that fall under each sub-scale, self scale scores were standardized at seven items to make the scores comparable.

Descriptive analysis of the self-variables: Descriptive analysis showed that the mean scores for autonomous self, related self and autonomous-related self scales were 21 (*SD* = 5), 28.3 (*SD* = 4.5), and 28.9 (*SD* = 3.6) out of a score of 35 respectively. A

within-subjects ANOVA was conducted to see if the differences between means in the overall sample were significantly different from each other. ANOVA results, obtained using the Greenhouse-Geisser *ε adjustment,* showed that the difference between self scores was significantly different from each other, F (*1.4, 116.7) = 68.9 p< .001, partial* η^2 = *.46*. However, it was the autonomy score which was the lowest. Autonomous-related self and related self scores were similar. Three pairwise comparisons were conducted to see which of these means significantly differ from one another. Analysis showed that two of the pairwise comparisons were significant controlling for familywise error rate across three tests at the .05 level using the Holm's sequential Bonferroni procedure. The highest *t*-value was for the comparison of mean scores of autonomous and autonomous-related selves with a smallest *p*-value (.000), and this *p*-value was less than α = .05/3=0.0166; therefore the difference between these means was significant. The *t*-value for the comparison of mean scores of autonomous self and related self with was -7.8 with a *p*-value of .000, and this *p*-value was also less than α = .05/2=0.025. The comparison of mean scores of autonomous-related self and related self showed that these means did not significantly differ from one another.

4.1.1.1 Gender differences in self-scales

Differences in demographic characteristics. A preliminary analysis showed that there was not a significant difference between males (M = 37.8, SD = 11.7) and females

(*M* = 39.3, *SD* = 12.2) in terms of age, *F* (1, 78) = .578. In addition, male (*M* = 13.3, *SD* = 7.3) and female (*M* = 12.8, *SD* = 6.8) groups were not significantly different from each other in terms of years of formal schooling, *F* (1, 78) = .766.

Differences in self variables. The self-scale scores of females and males were compared if these two groups differ from one another in any of the self-scales. One-way ANOVA results showed that autonomous self scores of females (*M* = 21.1, *SD* = .75) and males (*M*= 20.9, *SD* = .84) were virtually the same. Related self scores of females (*M*= 28.3, *SD* = .70) and males (*M*= 28.4, *SD* = .73) were also found to be similar. However, in autonomous-related self scale, the female participants (*M*= 29.9, *SD* = .52) scored significantly higher than the male participants (*M*= 27.8, *SD* = .58), (*F* (1, 78) = 7.2, p <.01). Figure 4.1 displays mean scores of self scales of females and males.

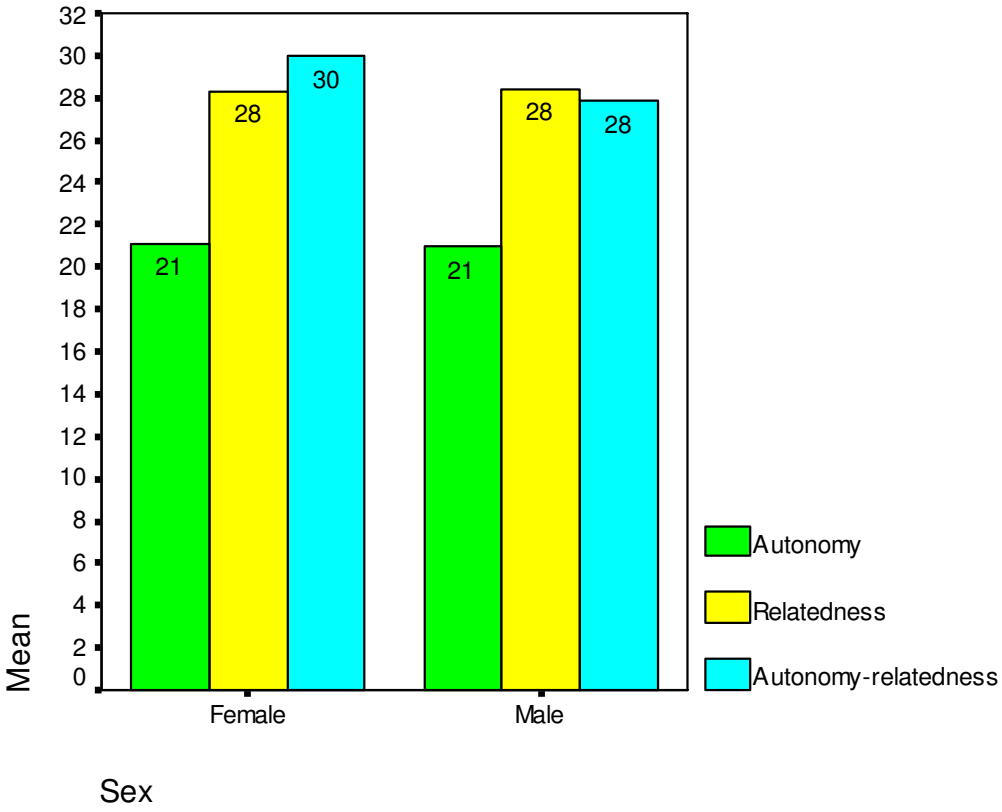

Figure 4.1 Mean Scores of Self-scales in Female and Male groups (N_f = 40, N_m = 40)

4.1.1.2 Age differences in self-scales

Bivariate correlations among self scores and age showed that age was not significantly related to any of the self scales. Correlations between age and autonomous self, related self, and autonomous-related self were -.16, .05, and .03 respectively.

4.1.2 Description of the narrative data

Clauses. To control for the different length of discourse each participant might produce (Bauer et al. 2003; Wang, 2001; Wang & Conway, 2004), the transcribed narratives for the event description and emotion-elicited narration tasks were first divided into clauses. A clause is defined as a type of grammatical construction containing an implied or explicit subject and a predicate, such that it may be a sentence (*I got angry to him*) but need not to be in a sentence form (*when I heard it*) (Crystal, 1993). Below an example of division of two sentences into clauses is given.

> "*ÖSS sınavında ne hissettiğimi bilmiyorum bile. O üç saatte, sınavın yarısında, tamam ağlama, kendini tut, bari sınavın devamı güzel gelsin diye kendimi sakinleştirerek bitirip, bittiği andan itibaren de ağlamaya başladım aşağı yukarı 1 hafta boyunca*."

Clauses:

1. *ÖSS sınavında ne hissettiğimi bilmiyorum bile.*
2. *O üç saatte, sınavın yarısında, tamam ağlama,*
3. *kendini tut,*
4. *bari sınavın devamı güzel gelsin diye*
5. *kendimi sakinleştirerek*
6. *bitirip*

7. *bittiği andan itibaren de*
8. *ağlamaya başladım.*
9. *Aşağı yukarı bir hafta boyunca...*

“I do not even know what I felt during the University Entrance Exam. I finished the exam by saying throughout these three hours, in the middle of the exam, okey don’t cry, control yourself, let at least the rest of the exam pass well. And at the moment the exam finished, I started to cry, throughout more or less one week...”

Clauses:

1. I do not even know what I felt during the University Entrance Exam.
2. I finished the exam
3. by calming down myself
4. saying throughout these three hours, in the middle of the exam okey don’t cry,
5. control yourself,
6. let at least the rest of the exam pass well.
7. And at the moment the exam finished,
8. I started to cry,
9. throughout more or less one week...

Emotion terms. Emotion terms were identified and counted for the event description and emotion-elicited narration tasks separately. Words that encompass explicit emotion

expressions such as "*üzüntü", "mutluluk", "sevgi", "hoşlanmama", "kaygı"* (sadness, happiness, love, dislike, anxiety) were identified as emotion terms (Bauer et al. 2003). However, consistent with the LCM, which is explained in a more detailed way below (Semin & Fiedler, 1988, 1991), and Bauer et al.'s (2003) operationalization of an emotion expression, words that imply an emotion rather than explicitly stating it, such as "*ağlamak", "sarılmak", "bağırmak"* (to cry, to hug, to shout) and *"konuşmamak", "suskunlaşmak"* (not to talk to someone, to fall silent) were also counted as emotion terms. These emotion terms can be used as verbs, adverbs, adjectives, and nouns in their respective clauses.

The narrative data. All of the participants provided four narratives in the narrative task except four who told that they could not remember a fourth one, providing only three narratives. Therefore, 316 tellings of memories were analyzed in the present study. As mentioned earlier, the narrative task consisted of two parts, and these two parts were analyzed separately since each part was elicited by different prompts. The first part of the narrative in which the participant was asked to tell four events, the total number of clauses was 7,713 and the total number of emotions terms was 822. That is, 10.6 % of the emotion terms in the total of the clauses were produced by 80 participants. In the second part of the narrative, in which participants were explicitly asked to tell what they felt and why they felt like that when they were experiencing these events, the total number of clauses was 5,382. The total number of emotion terms mentioned was 1,218

and the percentage of emotion terms mentioned in the total number of clauses was 22.6 in the second part of the narrative in the total sample.

Frequency of emotion terms. Frequency of emotion terms was calculated as the percentage of emotion terms in the total number of clauses for the two parts of the narrative task separately.

4.1.2.1 Coding

Level of abstractness of emotion terms. Each emotion term was coded in terms of the level of abstractness according to the Manual of Linguistic Category Model (LCM) (Coenen, Hedebouw & Semin, 2006). According to the LCM (Coenen et. al, 2006; Semin & Fiedler, 1988, 1991), an emotion term is given a score ranging from "1" to "4" depending on the category it is coded. In this coding system, the point given to the term increases as the level of abstractness increases.

In LCM, there are mainly two linguistic categories: one of them is verbs, which qualify processes. In the context of the present study, processes refer to act of feeling such as worrying, fearing, being disappointed etc. The other linguistic category is nouns/adjectives which qualify objects. The verb category includes four different kinds of verbs, which differ in degree of abstractness. The noun/adjective category is considered to be the most abstract category in this system. What is meant by

"abstraction" in LCM can be explained by referring to one important principle. The degree of abstraction of an expression increases as the expression that describes an event, object or a person moves from being the description of a concrete action that can easily be observed by everyone to a mental representation in the mind of the narrator in the form of an object. To clarify this principle let us describe how abstraction proceeds in the verb category and in moving from category of verbs to the category of nouns/adjectives.

In the category of verbs, the most concrete verb category encompasses verbs that represent actions (processes) that can clearly be seen and identified by other people such as *ağlamak, gülmek, bağırmak, öpmek, vurmak* (to cry, to laugh, to shout, to kiss, to hit). In that sense, they maintain a direct reference to the observability of the situation. Such verbs fall under the category of Descriptive Action Verbs (DAV) and, they are given 1 point. Interpretive Action Verbs (IAV) form the second category and are given 2 points. Interpretive action verbs represent actions that can be observed from the outside. However, their meaning is open to interpretation. In case of emotion expressions, verbs such as *konuşmamak, suskunlaşmak* (not to talk to someone, to fall silent) can easily be observed, but the feeling behind these actions are unclear and open to interpretation. State Action Verbs (SAV) differ from Interpretive Action Verbs in the sense that the latter refer to the process of feeling itself whereas State Action Verbs refer to the emotional consequences of an action and unlike Interpretive Action Verbs they do not have a behavioral counterpart observable from the outside. State Action Verbs such as *üzülmek, heyecanlanmak,* and *eğlenmek* (to worry, to be excited, to enjoy) are also given

2 points. State verbs (SV) such as *sevmek, nefret etmek, hoşlanmak* (to love, to hate, to like) are the most abstract category of verbs and they refer to enduring psychological states of a person which are abstracted from several events. A state verb is given 3 point in the coding. Adjectives such as, *neşeli, üzücü, mutlu* (cheerful, sad, happy) and nouns such as *neşe, üzüntü, mutluluk* (joy, sadness, happiness) form the most abstract category in LCM framework since such a description of an event or a person involves an objectification. This category differs from the verb categories such that the person expresses his/her feelings not as the process of feeling but as the quality of the event he/she experienced. For example, instead of saying "*çok* üzüldüm" ("I worried a lot") he/she prefers to say "*çok üzücü bir olaydı"* ("it was a sad event"). A term coded as an adjective or as a noun is given 4 points, which is the highest point in LCM.

Table 4.1 gives definitions of and examples for the LCM coding categories.

Table 4.1 Linguistic Category Model coding scheme with definitions and examples (adapted from Coenen et al., 2006)

Coding Category	Definition	Example
Descriptive Action Verb (DAV)	A verb that refers to a single specific action having a clearly defined beginning and an end and can objectively be verified	*vurmak, öpmek, bağırmak,* to hit, to kiss, to shout, to laugh
Interpretive Action Verb (IAV)	A verb that refers to multitude of behaviors that can not be directly visible to be objectively verified; thus needs interpretation beyond description	*sessizleşmek*, *konuşmamak*, *kaçınmak* to fall silent, not to talk to someone, to avoid
State Action Verb (SAV)	A verb that refers to an emotional consequence of an action rather than the action as such	*şaşırmak, kızmak, üzülmek,* to be surprised, to get angry, to worry
State Verb (SV)	A verb that refers to enduring states that have no clear beginning and end,	*sevmek, nefret etmek, hoşlanmak* to love, to hate, to like
Adjective & Noun (ADJ) & (N)	Qualification of persons or objects detached from specific behaviors	*üzücü, stresli, öfkeli / mutluluk, neşe* sad, stressful, angry / happiness, joy

As the formula given below shows, the level of abstractness of narratives for each participant was determined by taking the mean score of all of the emotion terms coded in the narrative.

$$\frac{(nDAV \times 1) + (nIAV \times 2) + (nSV \times 3) + (nADJ/NOUN \times 4)}{(nDAV + nIAV + nSV + nADJ/NOUN)}$$

Two independent coders coded ten percent of the narratives to calculate intercoder reliability coefficient. One of the coders was the researcher of the present study and the other one was a research assistant who was ignorant of the hypothesis of the present study. The research assistant studied the LCM manual (Coenen et al., 2006) before coding. The application of LCM coding principles in Turkish language was also disputed and settled before coding emotions. The inter-coder reliability for LCM categories was found to be .74. The calculation of Cohen's Kappa is given in Appendix 3.

Below are excerpts from a male and a female participants' narratives and examples of coding of abstractness of emotion terms. Both excerpts are from the second part of the narratives in which participants were asked to tell what they felt and why they felt like that when they were experiencing these events. The boldfaced words represent the emotion terms coded and the words in parentheses indicate the LCM categories under which these terms were coded.

Participant ID #: 32 (Male)

"*Büyükbabamın ölümünde kolay anlatılabilecek bir his olduğunu zannetmiyorum açıkçası. Derin bir* ***üzüntü*** *(noun), derin* ***üzüntünün*** *(noun) yanında alışkın olduğunuz bir şeyden veya şöyle diyebilirsiniz, hep varolduğunu bildiğiniz bir kişinin artık yok olduğunu, yok olduğu gerçeğini kabullenmek çok* ***zordu*** *(adjective). Neden böyle hissettim açıkçası bilmiyorum. Belki de onun yokluğu ile beraber başka kişilerin de yok olabileceğini hissetmiş olmamdan dolayı daha büyük bir* ***endişe*** *(noun),* ***üzüntünün*** *(noun) yanında* ***endişe*** *(noun) de getirdi. Büyükbabam vardı, artık yok. Demek ki diğer kişiler de olmayabilirler, herkes aynı kaderle karşılaşabilir diye. Bu kadar* ***üzülmemin*** *(state action verb) sebebi onun yokluğunun yanında başkalarının da yok olabilme olasılığı idi.*"

"*Frankly saying, I do not think that my feelings for my grandfathers' death can easily be explained. A deep* ***sorrow*** *(noun), and besides that deep* ***sorrow*** *(noun) something you are accustomed to, or you can say like that…, it was quite* ***hard*** *(adjective) to accept the fact that someone whom you think is always there is not there anymore. I do not know why I felt like that frankly saying. May be because with his loss, I felt that others as well may fade away, and this brought a greater* ***anxiety*** *(noun) besides* ***sorrow*** *(noun). There was my grandfather, but he does not exist anymore. Therefore, other people cease to exist; everyone can face the same fate. The reason why I* ***worried*** *(state action verb) that much for his death was the idea that besides his disappearance the possibility that others may disappear as well."*

Participant ID #: 6 (Female)

"*2004 2003 mezunuyum ben. Ben mezun olduğum zaman herkes beni bekliyordu iş bulmam için. Öyle değilmiş meğerse, hiç hayal ettiğim gibi değilmiş. Aslında bu konuda geniş bir araştırma yaptım bizim bölümümüzde. Yani belki de herkes aynı şeyi yaşıyor ve çalışmaya başladığında aradığını bulan çok fazla olmadı, herkes bir* ***hayal kırıklığı yaşadı*** *(state action verb). Ben de böyle bir süreçten geçtim ve bu* ***beni çok üzdü*** *(state action verb). Her şeyden önce ben sözelci olduğum için hep karşı çıktığım bir sistem vardı, o sistemin bir parçası olmak* ***üzmüştü*** *(state action verb) beni, hala da* ***üzer*** *(state action verb.)Yani... çünkü çevremde herkesin birçok şeyi yanlış yaptığını görüyorum. Mesela çalıştığım dershane sadece para kazanmak için yapılan bir iş ve bence para kazanmak için çalışmak çok yanlış, insanların bir şey vermesi gerekiyor. Yani ben çalışma hayatını* ***sevmiyorum*** *(state verb), öğrenci falan olmak* ***istiyorum*** *(state verb) ama bunun sebebi tembellik, sorumluluk almamak falan değil. Sadece bir yozlaşmışlık var ve bu yozlaşmanın içinde olmak hiç* ***hoşuma gitmiyor*** *(state verb). Bu*."

"*I graduated from university in 2004. When I was graduated I was supposing that everyone was waiting form me in working life. Unfortunately, it was not like that, it was not like I dreamed in any way. In fact, I made an investigation in our department. May be everybody was experiencing the same thing. I saw that people who found what he/she was expecting for was only a few and everyone was* ***disappointed*** *(state action verb) in a way. I passed through the same processes and that* ***made me sad*** *(state action verb) much. Since I was a humanities student I was against the system, and to be a part of it* ***made me sad*** *(state action verb). It still* ***makes me sad*** *(state action verb) because I see that everybody in my environment is doing wrong. For example, the job performed in the private*

> *language course that I work for is a job that is performed only for earning money. I believe that working only for money is wrong and people should give something to others. That is, I do not* ***like*** *(state verb) working life, I* ***want to*** *(state verb) be a student again. The reason for it is not laziness and inability to take responsibility. There is a corruption and I do not* ***like*** *(state verb) to be a part of that corruption. That's it."*

Objectification index of emotion terms: The level of abstractness of emotion terms provides a mean score for the emotion terms mentioned in a given narrative. To see the relative prominence of object-centered usage (using nouns and adjectives) versus process-centered usage (using verbs) in emotion talk, an objectification index was computed. The objectification index was calculated by using the scores already given to the emotion terms in coding procedure. Following the methodology used by Kashima et al. (2006) the objectification index of emotion terms in a given narrative was computed by the formula given below.

(Sum of noun scores+ Sum of adjective scores) – (Sum of all of the verbs scores)

Accordingly, as the index score gets higher the number of emotion terms coded as nouns and adjectives increases whereas the number of emotion terms coded as verbs decreases.

Emotion quality (self-focused and other focused emotions index): Emotions which have the individuals' own needs, goals, desires, or abilities as the primary referent were coded as *self-focused* emotions. According to Markus and Kitayama's (1991) conceptualization, these emotions stem from blocking (e.g. "I was treated unfairly"), satisfaction or confirmation (e.g., "I performed better than others) of one's internal attributes. On the other hand, emotions, which have others as the primary referent, were coded as *other-focused* emotions (Markus & Kitayama, 1991). Although emotions such as pride, anger, frustration etc. are categorized as more individual oriented feelings and feelings such as shame, sympathy etc. as more other-focused emotions (Markus and Kitayama, 1991), emotions mentioned by the participants were coded within the context they were mentioned rather than being coded according to a pre-established classification of emotions. For example, in an expression such as "*Because of my respect to my father, I felt proud when I heard that this musician in this country knows my father*", "*feeling proud*" was coded as an other-focused emotion since the source of feeling of proud was someone else other than the individual. Self-focused and other-focused emotions were calculated as the relative percentage of each of them with respect to the total of emotion terms. Therefore, if 75% of the emotion terms were coded as other-focused that meant that 25% of the emotions were coded as self-focused emotions.

The researcher of the present study and a second coder who was ignorant of the hypothesis of the present study coded ten percent of the narratives in terms of self-focused and other-focused emotions categories. The second coder was given instructions

regarding the operationalization of self-focused and other-focused emotions and the coding procedure. Inter-coder reliability for the self- and other-focused emotions was found to be .70. Calculation of Cohen's Kappa for the self-focused and other-focused emotions is given in Appendix 4.

An index of self-other focused emotions was computed by subtracting the percentage of the other-focused emotions from the self-focused emotions. Accordingly, as the self-other focused emotions index gets higher, the percentage of emotion terms coded as self-focused emotions increases whereas the percentage of emotion terms coded as other-focused emotions decreases.

Below is an example of the coding of self-focused and other-focused emotions.

Participant ID #: 49 (Female)

> "*İşte kızımın erkek arkadaşı ile olan sorunundan çok etkilendim. Çünkü o ayrıldığı zaman erkek arkadaşından çok* ***üzgündü*** *(other-focused) ve ben kızımı öyle* ***üzgün*** *(other-focused) gördüğüm zaman çok* ***üzülüyorum*** *(other-focused). Yani onun* ***acısını*** *(other-focused) sanki ben yaşasaydım daha iyiydi. Yani o yaşamasın ben yaşayayım, yani öyle şeyler hissediyordum onu öyle* ***üzgün*** *(other-focused) gördüğüm zaman*."
>
> *"See! I was affected by my daughters' problems with her boy friend. She was quite* ***worried*** *(other-focused) when they left each other, and when I see my daughter so* ***sad*** *(other-focused), I* ***worry*** *(other-focused) a lot. I*

*mean I wish I could experience her **suffering** (other-focused) instead of her. I mean, let her not experience that, let me experience myself instead of her. I feel like that when I see her that **sad** (other-focused).”*

Participant ID #: 11 (Male)

*“...yaptığım staj, son çalıştığım yere girmem önemlidir, çünkü öğrencilik hayatı boyunca tüketimdeydik. Burada birazcık daha stajyerden çok çalışma havasındaydım yani. Hem temponun artması, hem de birazcık daha iş hayatını tanımak. Güzeldi bu deneyim, çok **keyifliydi** (self-focused). Yine hala aynı yerde devam ediyorum. Tabi **heyecanlı** (self-focused) bir olay ana şeyi. İşte o da birazcık büyüyoruz, adam oluyoruz şeyi. Tatlı bir **heyecandı** (self-focused).*”

*“...the internship, the last place that I am still working for is important, because throughout the student life we were all consumers. Here I am more like in the mood of an employee rather than an intern. This experience was good; it was **pleasurable** (self-focused). I am still working there. Of course, the main thing is that it is an **exciting** (self-focused) event. We are maturing, becoming a man. It was a **nice excitement** (self-focused).”*

Self/other ratio: The number of times people referred to themselves and others were counted respectively and the ratio was calculated to index participants’ social orientation (Wang, 2001; Wang & Conway, 2004). Accordingly, as the self/other ratio score gets higher, the number of self references increases whereas the number of other references decreases. In coding self and other references, self mention included terms like *my book, mine, me.* Other mentions included people’s names and pronouns like

his/her. Pronouns like, *us*, *our*, and *ours* are coded twice, one for self-mention, one for other-mention (Wang, 2001; Wang & Conway, 2004).

However, unlike Wang's (2001) and Wang and Conway's (2004) studies, personal pronouns such as "*I"* (ben) "*he/she*" (o) "*we*" (biz) were not coded as self and other references, since in Turkish, verbs already include self and other mention as suffixes by the very nature of their linguistic form. For example, in the sentence "***Ben*** *iş dünyasının hiç adaletli olmadığını hissetti****m***" and "*O kadar sevdiğim* ***insanlar*** *şu anda hayatımda en nefret ettiğim insan pozisyonuna düş****tü***", and "***Biz*** *dönüşte Midilli'ye gitmek üzere plan yapmış****tık***", only one of the self/other references were counted not to inflate self and other references in narratives.

The researcher of the present study and a second coder who was ignorant of the hypothesis of the present study coded ten percent of the narratives in terms of reference to self and other. The second coder was given instructions regarding the operationalization of self/other references and the coding procedure. Inter-coder reliability for the self/other references was found to be .62. Calculation of Cohen's Kappa for the self /other references is given in Appendix 5.

4.1.2.2 Correlations between self variables and language for emotions variables

Bivariate correlations were computed to see the relationship among self-variables and between self-variables and outcome variables (frequency of emotion terms, level of abstractness of emotion terms, objectification index of emotion terms, self-other focused emotions index, and self/other ratio). Correlations were computed for the first (event description task) and the second (emotion-elicited narration task) parts of the narration task separately. Correlations in the event description and emotion-elicited narration tasks are described below and are presented in Table 4.2 and 4.3, respectively.

Self variables. Bivariate correlations showed that autonomous self and related self scores were negatively correlated with each other (r = -.53, $p < .01$) meaning that as autonomous self scores increased there was a corresponding decrease in related self scores. Autonomous self and autonomous-related self were positively correlated (r = .35, $p < .01$) meaning that as autonomous self scores increased there was a corresponding increase in autonomous-related self score. Related self and autonomous-related self were negatively related but the correlation was not significant (r = -.14).

Frequency of Emotion Terms. In the event description task, bivariate correlations showed that autonomy was negatively related to frequency of emotion terms (r = -.25, $p<.05$). This showed that as autonomy score increased, there was a corresponding

decrease in the frequency of emotion terms uttered in the description of important life events.

In the emotion-elicited narration task (the second task), none of the self variables showed significant correlations with the frequency of emotion terms (see Table 4.3).

Level of abstractness of emotion terms. Bivariate correlations showed that in the event description task none of the self variables were significantly correlated with level of abstractness of emotions terms (see Table 4.2).

In the second part of the narration task, in which the participants were encouraged to talk about their emotions, a positive correlation was found between autonomous self and the level of abstraction of emotion terms (r =.41, p<.01), and between autonomous-related self and the level of abstractness of emotion terms (r =.34, p<.01). Relatedness, on the other hand, was correlated negatively with the level of abstractness of emotion terms (r = -.37, p < .01). These findings showed that as the autonomous self and autonomous-related self scores increased, there was a corresponding increase in the level of abstractness of emotion terms, whereas as the related self score increased there was a corresponding decrease in the level of abstractness of emotion terms. (see Table 4.3).

Objectification index of emotion terms: In the event description task, the correlations between self variables and objectification index was not significantly different from zero (see Table 4.2).

However, in the emotion-elicited part of the narration task, the correlations between objectification index and self variables showed a similar pattern to that of the relationship between level of abstractness of emotion terms and self variables. Autonomous self and autonomous-related self was found to be positively correlated with the objectification index (r =.31, p<.01 and r = .30, p<.01 respectively). Related self, on the other hand, was associated with the objectification index negatively (r =-.34, p<.01) (see Table 4.3). These findings showed that as the autonomous self and autonomous-related self scores increased, there was a corresponding increase in the objectification of emotion terms, whereas as the related self score increased there was a corresponding decrease in the objectification of emotion terms when people were talking about their feelings in important life events.

Self-other focused emotions index. The index of self-other focused emotions in the event description task was found to be positively related to autonomous self (r = .35, p<.01) and autonomous related self (r = .30, p<.01), and negatively with related self (r = -.33, p<.01) (see Table 4.2). These findings indicated that as the autonomous self and autonomous-related self scores increased, people became more likely to talk about emotions which were self-focused, whereas as the related self score increased people

became more likely to talk about emotions that were caused by or directed to others more.

In emotion-elicited narration task, the index of self-other focused emotions was found to be significantly and positively related to autonomy (r =.43, p<.01). This finding showed that as their autonomy increased, people became more likely to mention emotions that were self-focused. Conversely, relatedness was found to be related with the index of self-other focused emotions negatively (r =-.39, p<.01) meaning that as their related self score increased, people became more likely to talk about emotions that are caused by or directed to others. Autonomous-related self was not found to be significantly correlated with the index of self-other focused emotions (see Table 4.3).

Self/other ratio. Autonomy was found to be positively related to the self/other ratio in both the event description and the emotion-elicited narration tasks (r = .49, p < .01, r = .31, p < .01 for the first and the second part respectively). Relatedness, on the other hand, was found to be negatively related to the self/other ratio in both the event description and the emotion-elicited tasks (r = -.44, p<.01, r = -.32, p<.01 for the first and the second part respectively). These findings indicated that as their autonomous self score increased people became more likely to refer to themselves than to other people, whereas as their related self score increased people became more likely to refer to others than to themselves when they were describing important life events and were talking about their feelings when they were experiencing these events. Autonomous-related self

was not significantly related to the self/other ratio in either parts of the narration task (see Table 4.2 and Table 4.3).

Table 4.2 Pearson Product-Moment correlations among self variables and variables in event description task (N=75 except frequency of emotion terms in which N = 80)

	1	2	3	4	5	6	7
1. Autonomous self							
2. Related self	-.53**						
3. Autonomous-related self	.35**	-.14					
4. Frequency of emotion terms	-.25**	.21	-.07				
5. Level of abstractness of emotion terms	.18	-.18	.13	.21			
6. Objectification index of emotion terms	.07	-.08	.13	.21	.88**		
7. Self-other focused emotions index	.35**	-.33**	.30**	-.21	.31**	.28*	
8. Self/other ratio	.49**	-.44**	.11	-.21	.22	.02	.18

*p<.05, **p<.01

Table 4.3 Pearson Product-Moment correlations among self variables and variables in emotion-elicited narration task (N=80)

	1	2	3	4	5	6	7
1. Autonomous self							
2. Related self	-.53**						
3. Autonomous-related self	.35**	-.14					
4. Frequency of emotion terms	-.07	-.18	.10				
5. Level of abstractness of emotion terms	.41**	-.37**	.34**	.30**			
6. Objectification index of emotion terms	.31**	-.34**	.30**	.34**	.92**		
7. Self-other focused emotions index	.43**	-.38**	.08	.08	.45**	.43**	
8. Self/other ratio	.31**	-.32**	.08	.09	.20	.18	.52**

*p<.05, **p<.01

4.1.2.3 Gender differences in the narration task

One way ANOVA was conducted to see if there were any differences in females' and males' narratives. Results showed that the only significant difference between males and females was in the frequency of emotion terms in the event description task. In this task, the frequency of emotion terms mentioned by females (M = 13.4, SD = 8.1) were higher than that of males (M = 9.7, SD = 7.9), F (1, 78) = 4.1, p< 0.045. Although in the second part of the narrative task, the frequency of emotion terms female participants provided (M = 28.5, SD = 14.1) were higher than those of the male participants (M = 24, SD = 13.5), this difference was not significant, F (1, 78) = 2.11, p = 0.15.

In terms of the level of abstractness of emotion terms, objectification index of emotion terms, self-other focused emotions index, and self/other ratio variables, mean scores of female and male groups were similar. The descriptive statistics for the female and male participants for the first and second parts of the narrative data are given in Table 4.4 and Table 4.5 respectively.

Table 4.4. Descriptive statistics for female and male participants' scores in dependent variables in event description task. (N = 75)

	Female (N = 39)		Male (N = 36)			
	M	*SD*	*M*	*SD*	*F*	*p*
Frequency of emotion terms	13.46	8.18	9.7	7.97	4.14	*
Level of abstractness of emotion terms	2.62	.52	2.55	.63	.30	*ns*
Objectification index of emotion terms	-38.74	47.25	-48.56	54.78	.69	*ns*
Self-other focused emotions index	-56.12	59.76	-53.56	59.02	.03	*ns*
Self/other ratio	1.28	.80	1.80	2.16	2.0	*ns*

* p< .05

Table 4.5. Descriptive statistics for female and male participants' scores in dependent variables in emotion-elicited narration task (N = 80)

	Female (N = 40)		Male (N = 40)			
	M	*SD*	*M*	*SD*	*F*	*p*
Frequency of emotion terms	28.53	14.17	24.02	13.52	2.2	*ns*
Level of abstractness of emotion terms	2.74	.44	2.79	.62	.19	*ns*
Objectification index of emotion terms	-32.21	46.58	-23.21	53.84	.63	*ns*
Self-other focused emotions index	-50.20	49.84	-35.79	57.75	1.4	*ns*
Self/other ratio	2.74	5.02	1.86	2.23	1.0	*ns*

4.1.2.4 Age related differences in the narrative task

Bivariate correlations showed that there were only two significant correlations between age and narrative task variables. Results indicated that age was negatively correlated with self-other focused emotions index in the event description task (r = -.31, $p < .01$), meaning that as people get older, they mentioned events the emotional content of which was related to others than to themselves. This relationship, although in the same direction, was not significant in the second part of the narration task. Bivariate correlations also showed that there was a negative relationship between age and the self/other ratio in the emotion-elicited narration task (r = -.24, $p< .05$). That is, as people get older, they referred to others more than they referred to themselves in their emotion-elicited talks. Correlations of age with other variables in the event description and emotion-elicited narration tasks are given in Table 4.6 and Table 4.7 respectively.

Table 4.6 Pearson Product-Moment correlations among age and other variables in event description task (N=75 except frequency of emotion terms in which N = 80)

	Age	1	2	3	4
1. Frequency of emotion terms	.08				
2. Level of abstractness of emotion terms	.17	.21			
3. Objectification index of emotion terms	.22	.21	.88**		
4. Self-other focused emotions index	-.31**	-.21	.31**	.28*	
5. Self/other ratio	-.22	-.21	.22	.02	.18

*p<.05, **p<.01

Table 4.7 Pearson Product-Moment correlations among age and other variables in emotion-elicited narration task (N=80)

	Age	1	2	3	4
1. Frequency of emotion terms	-.16				
2. Level of abstractness of emotion terms	.08	.30**			
3. Objectification index of emotion terms	.07	.34**	.92**		
4. Self-other focused emotions index	-.13	.08	.45**	.43**	
5. Self/other ratio	-.24*	.08	.20	.18	.22

*p<.05, **p<.01

4.2 Multivariate analysis of the data

A multiple regression analysis was performed to evaluate how well self variables predicted the language for emotions variables and the self/other ratio in the personal narratives. To estimate the relationship between predictor and outcome variables, the event description and the emotion-elicited parts of the narration task were analyzed separately.

4.2.1 Estimation of the regression coefficients for the overall sample

To see the relative contribution of each of the self variables to the frequency of emotion terms, level of abstractness of emotion terms, objectification index of emotion terms, self-other focused emotions index, and self/other ratio, the three self variables entered as predictor variables in the regression model and they were regressed on each of the outcome variables. Below are given the findings of the multiple regression analysis for each of the outcome variables, and Table 4.8 and Table 4.9 present the results of these analyses, respectively.

Frequency of emotion terms. A multiple regression analysis was performed to see the relative contribution of self variables to the frequency of emotion terms uttered in the event description task. Analysis showed that the linear combination of the three self variables was not significantly related to the frequency of emotion terms, F (3, 76) =

1.96, p = .13. In this model, the multiple correlation coefficient was .27 with an R^2 of .07 and an adjusted R^2 of .03, indicating that only 7 % of the variance of the frequency of the emotion terms can be accounted for by the linear combination of the self variables (see Table 4.8).

The analysis of the emotion-elicited narration part indicated a similar pattern to the analysis of the first part. Results indicated that in this model, multiple correlation coefficient (R = .20) was not significantly different from zero, F (3, 76) = 1, p = .37, and R^2 and adjusted R^2 *were* .04 and .003 respectively indicating that only 4 % of the variance of the frequency of the emotion terms can be accounted for by the self variables (see Table 4.9).

Overall, these results suggested that contrary to expectations, self variables were not good predictors of the frequency of emotion terms a person utters when s/he talks about is/her emotional experiences.

Level of abstractness of emotion terms. A multiple regression analysis was performed by entering the self-variables together to predict the level of abstractness of emotion terms in the event description and the emotion-elicited narration parts. Analysis of the former part showed that the multiple correlation coefficient (R =.22) was not significantly different from zero, F (3, 76) = 1.23, p = .30. This model had an R^2 of .05, and an adjusted R^2 of .009, indicating that only 5 % of the variance of the level of

abstractness of emotion terms in the event description task can be accounted for by the linear combination of the self variables (see Table 4.8).

The analysis of the emotion-elicited narration part on the other hand showed that the linear combination of self variables was significantly related to the level of abstractness of emotion terms (R =.50), F (3, 76) = 8.7, p < .001. The model had an R^2 of .25 and an adjusted R^2 of .23, showing that 25% of the variation of the level of abstractness of emotion terms can be accounted for by the linear combination of the self variables (see Table 4.9). In this analysis, partial regression coefficients were examined to see the relative contribution of each of the self-variables to the abstractness level of emotion terms. Analysis showed that partial regression coefficient for the autonomous self was marginally significant (β = .02, p = .10). Partial regression coefficient for the related self (β = .03, p = .05) and autonomous-related self (β = .04, p < .05) were found to be significant. These results indicated that after controlling for other two self variables, each of the self variables contributed significantly to the level of abstractness of the emotion terms in the emotion-elicited narration task.

Overall, these results confirmed the predictions and indicated that besides being highly correlated, self-variables were capable of predicting the level of abstractness of emotion terms but only in the second part of the narratives in which participants were asked to focus on talking about their feelings.

Objectification index of the emotion terms: The multiple regression analysis showed that multiple correlation coefficient (R =.14) for the relationship between the self-variables and objectification index was not significantly different from zero, F (3, 71) = .51, p = .68, in the event description task. In this model the R^2 was .02 and the adjusted R^2 was -.02, indicating that only 2% of the variation of the objectification index of emotion terms can be accounted for by the linear combination of the self variables (see Table 4.8).

The multiple regression analysis conducted for the emotion-elicited narration task indicated that multiple regression coefficient (R =.43) was significantly different from zero, F (3, 76) = 5.9, p < .05. This model yielded an R^2 of .19 and an adjusted R^2 of .16, showing that 19% of the variation of the objectification index of emotion terms can be accounted for by the linear combination of the self variables (see Table 4.9). Partial regression coefficients yielded by the analysis of the second part of the narration task were examined to see which of the self variables significantly contributed to the objectification index of the emotion terms. This examination indicated that only related self (β = -2.9, p < .05) and autonomous-related self (β = 3.1, p < .05) significantly contributed to the objectification index of the emotion terms. However, autonomous self was not found to be significantly contributing to the objectification index (β = .9, p = .48).

Overall, these findings showed that the self-variables except the autonomous self were good predictors of the objectification index of the emotions terms however only in the emotion-elicited narration task.

Self-other focused emotions index. The multiple regression analysis conducted for self-other focused emotions index entering self variables together into the model showed that multiple correlation coefficient (R = .45) was significantly different from zero, F (3, 71) = 5.9, p < .01, in the event description task. In this model, the R^2 was of .20 and the adjusted R^2 was of .16, indicating that 20% of the variance in the self-other focused emotions index was accounted for by the linear combination of the self-variables (see Table 4.8). Examination of partial regression coefficients in this analysis showed that controlling for the other two self-variables, while autonomous-related self contributed to the self-other focused emotions index significantly (β = 3.7, p = .05), the contribution of related self to the self-other focused emotions index remained to be marginally significant (β = -2.85, p = .08). In this analysis, the partial regression coefficient for the autonomous self was not found to be significantly different from zero (β = 2, p = .19).

The analysis conducted for the emotion-elicited narration task indicated that the linear combination of self variables was significantly related to the self-other focused emotion index with a multiple regression coefficient of .47, F (3, 76) = 7.1, p < .05. This model had an R^2 of .22 and an adjusted R^2 of .19, indicating that 22% of the variance in the self-other focused emotions index was accounted for by the linear combination of the

self variables (see Table 4.9). Examination of partial regression coefficients in this analysis showed that autonomous self (β = 3.6, p < .05) and related self (β = -2.5, p = .08) contributed to the self-other focused emotions index significantly though the latter one remained at a marginal significance level. In this analysis, partial regression coefficient for autonomous-related self was not found to be significantly different from zero (β = -1, p = .53)

Overall, these findings indicated that though individual contribution of autonomous self in the first part and that of autonomous-related self in the second part to the self-other focused emotions index were not significant, the linear combination of the self-variables and individual contribution of other self-variables were good predictors of the self-focused emotions index.

Self/Other Ratio. The multiple regression analysis showed that the linear combination of self-variables was significantly related to the self/other ratio in the event description task (R = .53), F (3, 76) =10.17, p < .001. In this model, the R^2 was .29 and the adjusted R^2 was .26 indicating that the self-variables together accounted for 29% of the variation of self/other ratio (see Table 4.8). Examination of partial regression coefficients in this analysis showed that autonomous self (β = .12, p <.01) and related self (β = -.09, p <.05) significantly contributed to the self/other ratio controlling for the other two self variables. However, partial regression coefficient for the autonomous-related self in this analysis was not significantly different from zero (β = -.02, p =.61).

The analysis conducted for the emotion-elicited narration task part indicated that the multiple regression correlation coefficient (R = .36) was significant in this analysis, (F (3, 76) = 3.8, p < .05). This analysis yielded an R^2 of .13 and an adjusted R^2 of .10 indicating that 13% of the variation of the self/other ratio in the emotion-elicited narration task can be accounted for by the self-variables (see Table 4.9). The examination of the partial correlations in this analysis indicated that after controlling for the other two self variables, only the contribution of related self to the self/other ratio was significant, though its significance remained at a marginal level (β = -.179, p = .10). Partial regression coefficients for autonomous self (β = .16, p = .31) and autonomous-related self (β = -.02, p = .87) were not significantly different from zero.

Table 4.8. Unstandardized regression coefficients in the analysis of the event description task (N = 75 except frequency of emotion terms in which N = 80).

	Frequency of emotion terms	Level of abstractness of emotion terms	Objectification index of emotion terms	Self-other focused emotions index	Self/other ratio
Predictors	β	β	β	β	β
Autonomous self	-.32	.01	-.01	2.03	.12**
Related self	.20	-.01	-.69	-2.84†	-.09*
Autonomous-related self	.03	.01	1.7	3.69*	-.02

*p<.05, **p<.01

† marginally significant at p = .08

†† marginally significant at p = .10

Table 4.9. Unstandardized regression coefficients in the analysis of the emotion-elicited narration task (N = 80)

Predictors	Frequency of emotion terms β	Level of abstractness of emotion terms β	Objectification index of emotion terms β	Self-other focused emotions index β	Self/other ratio β
Autonomous self	-.20	.02††	.92	3.6**	.16
Related self	-.63	-.03*	-2.9*	-2.5†	-.18††
Autonomous-related self	.36	.04**	3.1*	-1.0	-.02

*p<.05, **p<.01

† marginally significant at p = .08

†† marginally significant at p = .10

4.2.2 Hierarchical regression analysis including education as the mediator

As stated in Chapter 3, to assure variability in self-construals, people from different educational backgrounds were recruited in the present study. The reasoning behind this selection criterion was the assumption that as the level of education decreases people will be likely to be more related, whereas as the level of education increases level of autonomy and autonomous-related self will be likely to increase. Hence, a variation was expected in self-construals. Bivariate correlations between years of education and the self-variables, which are also shown in Table 4.10 below, confirmed these assumptions. The correlation coefficients indicated that as the years of education increased there was an increase in both autonomous self (r = .50, p< .01) and autonomous-related self scores (r = .46, p< .01), and a decrease in related self scores (r = -.41, p< .01).

Table 4.10. Pearson Product-Moment correlations among years of education and self variables (N=80)

	Education	1	2
1. Autonomous self	.50**		
2. Related self	-.41**	-.53**	
3. Autonomous-related self	.46**	.35**	-.14

**p<.01

A between-subjects ANOVA was also conducted to see if there was a significant difference between high-educated (those who have at least eleven years of education) and low-educated participants (those who have at most eight years of education). Results revealed that the mean score for autonomous self (M = 22.77, SD = 4.8) in high-educated group was significantly higher than that of the low-educated group (M = 18.43, SD = 4.3), F (1, 78) = 16.95, $p < .001$. High-educated group (M = 30.15, SD = 3.0) also scored higher than the low educated group (M = 27.06, SD = 3.7) in the autonomous-related self scale, F (1, 78) = 16.64, $p < .001$. Low-educated group (M = 31.17, SD = 3.2) scored higher than the high-educated group (M = 26.5, SD = 4.3) in the related self scale, F (1, 78) = 26.97, $p < .001$.

Since there was a significant difference between high-educated and low-educated groups' self-scale scores in the sample of the present study, and since the years of education was found to be significantly related to the three self variables, a hierarchical regression analysis was conducted for each outcome variable to make sure if the observed variation in the outcome variables, accounted for by self variables, was due to self-construals but not education. The bivariate correlations between years of education and the outcome variables in the first and second parts of the narration task are given below and are presented in Table 4.11 and Table 4.12 respectively.

4.2.2.1. Correlations between education and the outcome variables

Bivariate correlations between years of education and most of the outcome variables were found to be significant. Accordingly, education was negatively related to the frequency of emotion terms in the event description task (r = -.23, $p < .05$), whereas it was positively correlated with the frequency of emotion terms in the emotion-elicited narration task (r = .26, $p < .05$). These findings indicated that as people became more educated they became less likely to talk about their emotions when they were describing important life events; however, when people were asked to talk about their emotions, the frequency of emotion terms provided by the participants increased parallel to the increase in years of education.

Findings showed that although the relationship between education and the level of abstractness of emotion terms was not significant in the event description task (r = .16), this relationship turned out to be significant in the emotion-elicited narration part (r = .52, $p < .01$). Similarly, the correlation coefficient showing the relationship between education and the objectification index of emotion terms was not significant in the first part of the narration task (r = .07), however it turned out to be significant (r = .43, $p < .01$) in the second part of the narration task. These findings indicated as people became more educated, they showed abstraction and objectification tendencies more when they were talking about their emotions.

Education was found to be positively related to the self-other focused emotions index both in the first ($r = .39$, $p < .01$) and in the second part ($r = .32$, $p < .01$) of the narration task. These findings indicated that as people became more educated, emotion terms they uttered when they were describing important life events and were talking about their emotions became more self-focused.

However, although years of education was found to be significantly related to the self/other ratio in the event description task ($r = .30$, $p < .01$), this relationship was not found to be significant in the emotion-elicited narration task. This finding indicated that as people became more educated, they became more likely to refer to themselves than to other people when they were describing important life events.

Table 4.11 Pearson Product-Moment correlations among years of education and outcome variables in event description task (N=75 except frequency of emotion terms in which N = 80)

	Education	1	2	3	4
1. Frequency of emotion terms	-.23*				
2. Level of abstractness of emotion terms	.16	.30**			
3. Objectification index of emotion terms	.07	.34**	.92**		
4. Self-other focused emotions index	.39**	.08	.45**	.43**	
5. Self/other ratio	.30**	.08	.20	.18	.22

*p<.05, **p<.01

Table 4.12 Pearson Product-Moment correlations among years of education and outcome variables in emotion-elicited narration task (N=80)

	Education	1	2	3	4
1. Frequency of emotion terms	.26*				
2. Level of abstractness of emotion terms	.52**	.30**			
3. Objectification index of emotion terms	.43**	.34**	.92**		
4. Self-other focused emotions index	.32**	.08	.45**	.43**	
5. Self/other ratio	.17	.08	.20	.18	.22

*p<.05, **p<.01

4.2.2.1. Hierarchical regression analysis conducted for each outcome variable

Below the results of the hierarchical regression analyses conducted for each outcome variable for the event description and emotion-narration tasks are given. Table 4.13 and Table 4.14 present the findings respectively.

Frequency of emotion terms. The hierarchical regression analysis showed that in both models, in which when only the three self variables were entered and when education was added to the model in the second step, the prediction pattern was not significantly different from zero in both the event description and the emotion-elicited narration tasks (see Table 4.13 and Table 4.14). However, examination of partial regression coefficients showed that in the second task education contributes to the frequency of emotion terms at a marginal significance level (β =.52, p = .06).

Level of abstractness of emotion terms. The hierarchical regression analysis showed that in both models in which only the self variables were entered and when education was added to the model in the second step, the prediction pattern was not significantly different from zero in the event description task (see Table 4.13).

However, in the emotion-elicited narration task, when only self variables included, the model explained 25% of the variance in the level of abstractness of emotion

terms with an adjusted R^2 of .22. In this model, the multiple correlation coefficient (R = .50) was significantly different from zero, F (3, 76) = 8.6, p< .001. Adding years of education into the model explained an additional 7% (R^2 = .07 and adjusted R^2 = .29) in the variation of the level of abstractness of emotion terms. This change in R^2 was significant, F (1, 75) = 8, p< .05, (see Table 4.14). Examination of partial regression coefficients in the hierarchical regression analysis of the emotion-elicited narration task showed that although in the first model, when only self variables were entered, the self-variables predicted the level of abstractness of emotion terms significantly, in the second model, when years of education was included into the model, their partial regression weights turned out to be non significant. In the second model, years of education was the only significant predictor of the level of abstractness of emotion terms (β = .03, p< .05). Since these findings satisfy the conditions required to talk about a mediating relationship (Howell, 2002), it can be said that education mediated the relationship between self-variables and the level of abstractness of emotion terms

Objectification index of emotion terms: The hierarchical regression analysis showed that in the event description task, when only the self variables were entered into the model, and when education was added to the model in the second step, the prediction pattern of the models were not significantly different from zero (see Table 4.13).

However, the analysis of the second part of the narration task showed that when only self variables were included in the model, the model explained 19% of the variance

in the objectification index (R^2 =.19 and adjusted R^2 =.16). In this model, multiple correlation coefficient (R = .43) was significantly different from zero, F (3, 76) = 8.6, p< .05. Adding years of education into the model explained an additional 5% (R^2 = .05) in the variation of the objectification index of emotion terms. This change in R^2 was significant, F (1, 75) = 4.7, p< .05, (see Table 4.14). Examination of the partial regression coefficients showed that although self-variables, except autonomous self, predicted the objectification index significantly in the first model, when years of education was entered into the model, self-variables lost their predictive power. In the second model, education was the only significant predictor of the objectification index (β = 2.0, p< .05). Since these findings satisfy the conditions required to talk about a mediating relationship (Howell, 2002), it can be said that education mediated the relationship between the self-variables and the objectification of the emotion terms.

Self-other focused emotions index. The hierarchical regression analysis conducted for the event description task showed that when only self-variables were entered into the model, the multiple regression coefficient (R = .45) was significantly different from zero, F (3, 71) = 5.9, p< .01. Results indicated that the linear combination of the self-variables accounted for the 20% of the variation of the self-other focused emotions (R^2 = .20 and adjusted R^2 = .17) (see Table 4.13). Partial regression coefficients in the first model were 2, -2.8, and 3.7 for autonomous self, related self and autonomous-related self respectively.

Examination of the partial regression coefficients in this analysis showed that while self-variables except the autonomous self contributed to the self-other focused index significantly in the first model, when education was entered into the model, none of the predictors including education contributed to the self-other focused emotions index significantly.

Hierarchical regression analysis performed for the emotion-elicited narration task showed that when only self variables were included into the model, the linear combination of the self variables was found to be significantly related to the self-other focused emotions index ($R = 47$), F (3, 76) = 7.1, $p < .001$. In this analysis, the self-variables accounted for 22% of the variation of the self-other focused emotions ($R^2 = .22$ and adjusted $R^2 = .19$). When years of education included in the model, it explained an additional 1% of the variance (R^2 change = .01) in self-other focused emotions index. Analysis showed that this change in R^2 was not significantly different from zero (see Table 4.14). Examination of partial regression coefficients in this analysis indicated that in the first model, only autonomous self ($\beta = 3.6$, $p < .05$) and related self ($\beta = 3.6$, $p = .08$) contributed to the self-other focused emotions index significantly. In the second model only autonomous self remained to be significant ($\beta = 3.2$, $p < .05$), other variables including education could not significantly contribute to the self-other focused emotions index.

Overall, these findings indicated that education did not mediate the relationship between self-variables and the self-other focused emotions index.

Self/other ratio. A hierarchical regression analysis was performed for the self/other ratio in the emotion narration task to see possible effect of education. Analysis showed that in the first part of the narration task, the linear combination of the self-variables explained 28% of the variance in the self-other ratio. When education was included in the model, it explained an additional 0.2% of the variation of the self/other ratio (R^2 change = .002), however, this change in R^2 was not significant (see Table 4.13). Examination of partial regression coefficients in this analysis indicated that autonomous self (β = .12, p < .01) and related self (β = -0.9, p < .05) contributed to the self/other ratio significantly in the first model. In addition, autonomous self (β = .12, p < .01) and related self (β = -0.9, p < .05) remained to be significant. These findings suggested that education did not mediate the relationship between self-variables and the self/other ratio.

The correlation between education and self/other ratio index in the second part of the narration task was not significant which meant that one of the requirements to talk about a mediating relationship is missing (Howell, 2002). The hierarchical regression analysis conducted for the second part of the narration task also showed that when only self variables were included in the model, the linear combination of the self variables explained 13% of the variation in the self/other ratio (R^2 =.13 and adjusted R^2 = .10). When years of education included in the model it could not account for any additional variation (R^2 change = .000) in the self/other ratio (see Table 4.14).

Table 4.13. Hierarchical regression analysis results for the event description task (N = 75 except for the frequency of emotion terms in which N = 80)

	First step			Second step			
	R	R^2	F	R	R^2	R^2 change	F change
(S + E→ Frequency of emotion terms)	.27	.07	1.95	.29	.08	.01	1.7
(S + E→ Abstractness of emotion terms)	.22	.05	1.22	.22	.05	.00	.92
(S + E→ Objectification index)	.14	.02	.51	.15	.02	.00	.38
(S + E→ Self-other focused emotion index)	.45**	.20**	5.9**	.47**	.22**	.02	5.0**
(S + E→ Self/other ratio)	.53***	.29***	10.17***	.54***	.29***	.00	7.5***

S = Three self variables, E = Education, *p<.05, **p<.01, ***p<.001

Table 4.14. Hierarchical regression analysis results for the emotion-elicited narration task (N = 80)

	First step			Second step			
	R	R^2	F	R	R^2	R^2 change	F
(S + E → Frequency of emotion terms)	.20	.04	1.06	.29	.08	.04†	1.7
(S + E → Abstractness of emotion terms)	.50***	.25***	8.68***	.57***	.33***	.07**	9.1***
(S + E → Objectification index)	.43**	.19**	5.86**	.49***	.24***	.05*	5.8***
(S + E → Self-other focused emotion index)	.47***	.22***	7.1***	.48***	.23***	.01	5.8***
(S + E → Self/other ratio)	.36*	.13*	3.8*	.36*	.13*	.00	2.8*

S = Three self variables, E = Education, *p<.05, **p<.01, ***p<.001, † marginally significant at p = .06

4.2.3 The relationship between sex and the frequency of emotion terms in event description task mediated by self variables

As stated before, the only significant difference that was found between females and males in language for emotions variables was the frequency of emotion terms in the event description task. To test the hypothesis that self-variables can account for the sex differences found in the language for emotion variables, a hierarchical regression analysis was performed. The analysis showed that when only sex included in the model, $R = .22$ was significantly different from zero, $F\ (1, 78) = 4.1,\ p<.05$. Sex by itself explained 5% of the variance in the frequency of emotion terms ($R^2 = .05$, and adjusted $R^2 = .04$). Adding self-variables into the model explained an additional 8% of the variance. This R^2 change (.08) was marginally significant, $F\ (3, 75) = 2.2,\ p = .09$. This finding showed that although self-variables together explained some variance, though at a marginally significant level, they did not explain the variance explained by sex itself. When partial regression coefficients were examined, it was seen that when the self-variables were controlled, the percentage of males' reference to emotion terms was 4.1 units lower than that of females ($\beta = -4.1$, $p < .05$). Analysis indicated that after controlling for the other two self-variables and sex, contribution of autonomous self ($\beta = -.27$, $p = .22$), related-self ($\beta = .37$, $p = .37$) and autonomous-related self ($\beta = -.16$, $p = .56$) to the frequency of emotion terms was not significantly different from zero. Table 4.15 presents the hierarchical regression results.

Overall, these findings indicated that the variance explained by sex could not be accounted for by the self variables.

Since sex does not predict the other outcome variables, hierarchical regression analysis was not performed for these relationships.

Table 4.15. Hierarchical regression analysis results for the frequency of emotion terms in event description task with sex and self variables as predictors (N = 80)

	First step			Second step			
	R	R^2	F	R	R^2	R^2 change	F
(Sex + Self variables → Freq. of emotion terms)	.22*	.04*	4.1*	.36*	.08*	.05†	2.75*

*p<.05

† marginally significant at p = .09

Chapter 5

DISCUSSION

In the present study, the relationship between self construals and certain characteristics of the language used for expressing emotions was examined. Based on self-system theories (Conway & Pleydell-Pierce, 2000; Markus & Kitayama, 1991; Markus & Wurf, 1987), it was assumed that different self construals would prioritize recall of memories that were in congruence with autonomy, relatedness, and a synthesis of autonomy and relatedness. In other words, it was theoretically assumed that the linguistic abstractness in which emotions were expressed in personal narratives and the context of emotion expressions in terms of being self-other focused would vary as a function of self-construals. In the literature, it was both theoretically suggested and empirically shown that autonomy and relatedness were one of the important predictors of differences in cognitive styles (for a review, Cross & Madson, 1997; Markus & Kitayama, 1991; Markus, 1977; Nisbett, 2003; Nisbett et al., 2001; Semin et al., 2002, Shweder & Bourne, 1984; Wang, 2001; Wang & Brockmeier, 2002; Wang & Conway, 2004).

Previous studies were conducted to compare cultures that were relatively situated in the two extremes of individualism and collectivism dimensions. Thus, constructs of

interdependence and independence were used to account for the differences between cultures. Among those, there are also studies that reported within culture variations in the relationship between the self-construal as the predictor variable and outcome variables such as memory volume, memory specificity, self/other ratio, and autonomous orientation (Wang & Conway, 2004).

Guided by previous theory and research, the present study aimed to explore within culture variation in the frequency of emotion terms, the level of abstractness of emotion terms, the objectification tendency in expressing emotion terms, relative prominence of emotions caused by or directed towards self versus others (self-other focused emotions), and reference to self versus others in the language used to talk about emotions in relation to the self construals. The second aim of this study was to test the assumption suggested by Cross & Madson (1997) and Markus & Kitayama (1991) that the differences that are observed between males and females can be accounted for by self-construals.

The findings of the present study indicated that self-construals which were operationalized as autonomous self, related self and autonomous-related self in the present study, were related to mentioning of self versus other focused emotions and referring to self versus other in describing important events and their feelings in experiencing these events. Hence, the assumption of the self-system theories can be said to be partly confirmed by the findings of the present study.

In addition, self-variables were also found to be related to the level of abstractness of emotion terms mentioned and the objectification tendency in expressing these emotions when they were asked to talk about their emotions. However, this relationship was found to be accounted for by a third variable, that is, education.

The findings of the present study showed that as their autonomy increased, people talked about emotions in a more abstract way and they had the tendency to refer to their emotions in a more *object-centered* manner, on the other hand, as their relatedness increased people showed the tendency to talk about their emotions in a more concrete and *process-centered* manner. The findings also indicated that the relationship between autonomous-related self and the level of abstractness and objectification of emotion terms is the same as with the relationship between autonomous self and the latter two variables. Accordingly, as the autonomous-related self score increased, there was a corresponding increase in the level of abstractness of emotion terms. In these "abstract" expressions, people described their emotions by *objectifying* their emotional experiences such that although they were the bearers of the very act of feeling sad or happy, they preferred to externalize the feeling and talked about it as if the feeling was the quality of the event that they experienced, for example, by saying "*it was a sad event"*.

An object-centered and a highly abstract narrative style shows the typical pattern of making the target of the emotion talk, be it a person (e.g. "*he is an annoying person"*) or the self as the actor of the event (e.g. "*I was sad*"), or the event itself (e.g. "*it was a*

disappointing event"), an object and talking about their qualities in contrast to talking about the mere act of feeling. For example, in the expression "*there was **surprise** there, **surprise**, **panic**, and **fear**",* the person talk about his/her feelings but by detaching the experience from him/herself. In process-centered and relatively concrete narratives, on the other hand, which are associated with relatedness, people talks about their emotions in a more involved manner by talking about the mere process of feeling without distancing the event and their experiences from themselves. For example, in the excerpt below, "*…in the last event that I told, first of all I was **surprised**. I was **surprised** thinking why she wrote these to me instead of talking to me. And then I **worried** when I read what she wrote"* exemplifies a relatively concrete and a process-centered emotional expression.

This finding is congruent with the theoretical framework regarding cognitive structure of reasoning in autonomous people proposed by Nisbett (2003), Nisbett, et al. (2001) and Shweder and Bourne (1984). According to Nisbett (2003), Nisbett et al. (2001) and Shweder and Bourne (1984), people who regard themselves as distinct and autonomous entities with limited connections to others are likely to see the world as discrete and discontinuous as opposed to seeing it continuous and relational. According to this framework, seeing the world as a totality of discrete entities, including the self, highlights objects and categories which are identified by nouns and adjectives, and seeing the world as a connected whole, on the other hand, highlights processes and requires verbs to represent these connections in the mind (Nisbett, 2003). The objectification tendency is considered to be the most salient characteristic of Western thought system, whereas process-centered description of the world,

people, and experiences (expressed in the verb form) was suggested to be the most prominent characteristic of the Eastern thought system (Nisbett, 2003; Nisbett et al., 2001; Shweder & Bourne, 1984).

The theoretical framework suggested by Nisbett (2003) provides a comprehensive explanatory tool to understand differences in the cognitive framework presented by Western and Eastern cultures, the metaphysics, and epistemologies of which based on different basic assumptions such as seeing the world as the totality of discrete entities versus seeing it as a connected whole respectively. Since this explanation is related to how one situates him/herself in the world in terms of his /her self-construal, it is reasonable to explain within culture variations with reference to the explanations given by Nisbett (2003). However, as the findings of the present study showed, within culture variations in the linguistic expression of emotions might be related to some other factors such as education.

The findings of the present study showed that formal education was associated with each of the three self-variables as well as with the level of abstractness of emotion terms. Furthermore, education was found to mediate the relationship between the self-variables and the level of abstractness of emotion terms. Nevertheless, it is not surprising to see such a relationship between these variables. Although the comparison of the three

self scores showed that the sample of the present study was a highly related sample, the correlations between years of education and the abstractness of emotion terms indicated that as people became more educated they also became more autonomous and autonomous-related, but less related. The associations found between education and the self-variables might be explained by school policies that emphasize the importance of being an independent and self-sustained individual as well as the participants' personal development in academic and working life that might also have contributed to the development of their autonomy. In that sense, these findings fit to the framework of Family Change Model. This model states that schooling, and specialization in the work place highlights autonomy as a new asset (Kağıtçıbaşı, 2005a) and renders the development of autonomy functional.

As stated before, education was also found to be related with the abstractness level of the emotion terms. The findings of the present study showed that the more people became educated, the more they used linguistic categories that describe events in a more abstract way by treating them as objects and identifying characteristics that qualify these events. To see such an association between schooling and abstract representation of emotional experiences is understandable if one considers the fact that the curriculum of courses in Turkish schools is based on taxonomies and reasoning style that is characteristic of Western thought system described by Nisbett (2003). In fact, there is extensive research on the role of education in the formation of cognitive skills such as syllogistic reasoning, categorization, inferential reasoning (for a review, Segall,

Dasen, Berry, & Poortinga, 1999). For example, Scribner and Cole (1973) conducted a series of experiments with schooled and unschooled Kpelle subjects in Liberia. These experiments indicated that schooled Kpelle performed better than the unschooled Kpelle in cognitive tasks such as sorting objects in accordance with abstract categories (e.g. color and shape), rule based problem solving, and solving verbal logical reasoning problems. Segall et al. (1999) review research, which shows that unschooled individuals' reasoning is based on experiences embedded in specific contexts such as inferring conclusions based on specific observations alone. In these studies, schooled individuals' were more likely to use reasoning strategies that were based on taxonomies and formal rules of inference. This difference was explained in terms of the nature of teaching and learning activities that take place in formal schools. Unlike ordinary life settings, teaching in schools involves verbal formulation of general rules and generalized verbal descriptions abstracted from specific contexts and as such learning in school is disengaged from the socially relevant immediate context (Scribner & Cole, 1973; Segall et al., 1999).

The theory of pedagogic device developed by Basil Bernstein (Singh, 2002) underlines the specific characteristic of the knowledge provided by formal education institutions. This theory proposes that the curriculum of the formal education institutions provide 'esoteric knowledge', a type of discourse, which presents a coherent, explicit, and systematically principled knowledge structure as it is seen in the sciences. Theory of pedagogic device also points out to the fact that schools provide specialized languages

for the production and circulation of texts with specific modes of interrogation and specialized criteria as seen in the social sciences and humanities (Singh, 2002). Therefore, it can be inferred from these considerations that as people spend more time in formal educational institutions, they become more accustomed to the scientific discourse being taught and practiced in these institutions. If the findings of the present study regarding the mediating role of education is evaluated in view of these theoretical considerations, it is understandable why formal education was found to mediate only the relationships between the self-variables and the level of abstractness and the objectification of emotion terms but not the relationships between self-variables and the self-other focused emotions and self and other references in narratives.

Although the level of abstractness of emotion terms were related to the self-construals due to their relationship with education, the findings of the present study, by showing an association between the self-construals and self- and other-focused emotions supported the relationship presumed by the self-system theories between self schema and experience. These findings were also in line with previous research (Wang &Conway, 2004). The findings of the present study indicated that as autonomy increased, the content of emotions experienced became more self-centered, and encompassed other people less. On the contrary, as relatedness increased, the context of emotions experienced became more other-centered, and encompassed other people more. Autonomous related self on the other hand was not found to be related to any of these variables except with self- and other-focused emotions in description of important events

in which an increase in self-focused emotions was found with an increase in autonomous-related self score.

Regarding the gender issue, the assumption of the present study was that the difference between males and females in a variety of behaviors could be explained in terms of their self-construals, since gender socialization proceeds in parallel with self socialization (Cross & Madson, 1997). Therefore, it was hypothesized at the beginning of the present study that by showing such a mediational relationship we could be able to identify some aspects that might constitute the broad construct of sex. However, our findings showed that males and females differed from each other in only two variables that were investigated in the present study. The findings indicated that unlike previous studies showing a sex difference in the self-construals, such as females' being more relational than men (Cross & Madson, 1997; Kashima et al., 1995; Dollinger et al., 1996), and females' being more relational than men in the American and being more autonomous than men in the Chinese context (Wang & Conway, 2004), the present study showed that Turkish males and females did not differ from each other in autonomy and relatedness dimensions. However, females were found to score significantly higher in autonomous-related self-construal than males.

Males and females were also found to differ in the frequency of emotion terms that they provided in the event description task such that females uttered relatively more emotion terms than males. This result was consistent with Bauer et al.'s study (2003).

Bauer et al. (2003) also found that females provided more emotion terms than did men when they were describing important life events that happened in the last five years of their lives. However, in the present study, in the emotion-elicited narration task, the sex difference found in the first part disappeared. This result indicates that men, even when they are talking about events that they think affected them, do not express their emotions spontaneously as compared to women. However, the emotion-elicited narration task shows that emotion words and expressions are as available for men as they are for women, and when asked to identify their emotions, men can identify and express them as well as women.

The analysis conducted to see if the difference between males and females can be accounted for by self-construals showed that the relationship between sex and frequency of emotion terms was not mediated by self-construals. Accordingly, sex and self-construals have their unique contribution to the tendency to talk about emotions spontaneously. The difference between males and females in the frequency of emotion terms due to sex can be explained by the exposition of boys and girls into different emotion talk throughout their socialization (Buckner & Fivush, 1998; Fivush, et al., 2003; Fivush & Buckner, 2003; Fivush, et al, 2000). Although emotion socialization and self socialization proceeds in parallel to one another, it can be concluded that sex and self construals, though might be related to some extent, have their own independent effects. Non-significant relationship found between self-construals and frequency of emotion expression in the present study might be taken as a support to this interpretation.

With the aim to sketch out the developmental pathways in the self-construals in relation to language for emotions variables, the present study also aimed to investigate age related differences. At the beginning of the present study, it was hypothesized that as the age increased there would be a corresponding increase in the relatedness, since as their ages increased people were encouraged to fit into a relational context. It was also expected that language for emotion variables and self/other ratio would vary as a function of change in self construals. Results have shown that contrary to expectations there was not any age-related difference in self construals. The analysis also showed that as their ages increased people talked about emotions that were caused by or directed towards others more as opposed to emotions focused on their self when they were describing important events. However, this finding was not replicated when they were asked directly to talk about their emotions.

Overall, the present study showed that people reflect their self construals in their personal narratives by situating themselves in a more relational or autonomous context referring to self or others more. In addition, emotions that people experienced in their important life experiences were situated in a relational or autonomous context in their narratives in congruence with their self-construals. The abstraction of emotion terms and objectification tendency in talking about emotions in narratives on the other hand showed that these tendencies were related to self construals through years of formal

education which equally contributes to the development of autonomous self, autonomous-related self and the objectification and abstraction of the emotion terms.

One might wonder if the objectification and abstraction patterns that have been found in the present study are specific to emotion terms. It is possible that if these tendencies are related to education, any target theme (e.g. cognitive terms such as thinking, supposing, judging etc.) of a narration can be objectified and abstracted in the same way as emotion terms. Future research can provide answers to these questions, and try to explicate possible implications of such a relationship.

The research question of the present study aimed to understand the relationship between the self-construals and the way emotional experiences are represented in oral narratives to understand if characteristics of the self-construals such as autonomy and relatedness are reflected in these narratives. Future research can also expand this research to the exploration of health behavior such as anxiety and depressive tendencies in relation to self-construals and cognitive and linguistic representation of emotional experiences in narratives. Such an exploration would contribute to an understanding of malfunctioning cognitive framing about emotional experiences, which can be potentially reflected in linguistic representations.

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Appendix 1. The self in close relationships questionnaire

BU ANKET KİŞİLERİN BENLİK TİPLERİ ÜZERİNE YAPILAN BİR ARAŞTIRMA İÇİN HAZIRLANMIŞTIR. AŞAĞIDA YANITLAYACAĞINIZ HİÇBİR SORUNUN KESİN DOĞRU YA DA YANLIŞ CEVABI YOKTUR. SİZİN KENDİ FİKİRLERİNİZİ YANSITMANIZ ESASTIR. CEVAPLARINIZ GİZLİ TUTULACAK VE SADECE ARAŞTIRMA AMAÇLI KULLANILACAKTIR.

1. YAŞ: .....

2.CİNSİYET: ___ Kadın ___ Erkek

3. Toplam eğitim süresi: .....

4. Annenizin eğitim durumu: ..... 5. Babanızın eğitim durumu.....

Lütfen aşağıdaki cümlelerle ilgili görüşlerinizi, kendinize çok yakın hissettiğiniz kişi veya kişilerle olan ilişkinizi düşünerek değerlendirin. Her ifadenin yanına, ne kadar katılıp katılmadığınızı belirten sayıyı yazınız.

Kesinlikle katılmıyorum	**Katılmıyorum**	**Ortadayım (Biraz Katılıyorum / Biraz Katılmıyorum)**	**Katılıyorum**	**Kesinlikle katılıyorum**
1	**2**	**3**	**4**	**5**

___1. Kendimi çok yakın hissettiğim insanların desteğine ihtiyaç duyarım.

___2. Kararlarımda yakınlarımın etkisi çok azdır.

___3. Hem yakın ilişkileri olmak, hem de özerk olmak önemlidir.

___4. Çok yakın hissettiğim bir kişinin bile hayatıma karışmasından hoşlanmam.

___5. Yakınlarımla olan ilişkimde mesafeli olmak isterim.

___6. Planlar yaparken yakınların önerileri dikkate alınsa bile, son karar kişiye ait olmalıdır.

___7. Kendimi yakınlarımdan bağımsız hissederim.

___8. Hayatımı kendimi çok yakın hissettiğim kişilerin düşüncelerine göre yönlendiririm.

Appendix 1 (cont.)

___9. Çok yakın ilişkiler içindeki kişi, kendi kararlarını veremez.

___10. Genelde kendimle ilgili şeyleri kendime saklarım.

___11. İnsan çok yakınlarının fikirlerine karşı çıkabilmelidir.

___12. Benimle ilgili bir konuda, çok yakın hissettiğim kişilerin fikirleri beni etkiler.

___13. Yakınlarımın düşüncelerine önem vermek, kendi düşüncelerimi gözardı etmek anlamına gelir.

___14. Kişiliğimin oluşmasında yakınlarımın etkisi büyüktür.

___15. Bir kişiye çok yakın olmak, özgür olmayı engeller.

___16. Kararlarımı alırken yakınlarıma danışırım.

___17. Kendime çok yakın hissettiğim kimseler sık sık aklıma gelir.

___18. Bir kimse kendini hem yakınlarına bağlı, hem de özgür hissedebilir.

___19. Benimle ilgili bir konuda çok yakın hissettiğim kişilerin aldığı kararlar, benim için geçerlidir.

___20. Yakınlarımın hakkımda ne düşündüğü benim için önemli değildir.

___21. Özerk olabilmek için yakın ilişki kurmamak gerekir.

___22. Yakınlarım, hayatımda en ön sıradadır.

___23. Genellikle kendime çok yakın hissettiğim kişilerin isteklerine uymaya çalışırım.

___24. Yakınlarımla aramdaki bağ, kendimi huzur ve güven içinde hissetmemi sağlıyor.

___25. Özel hayatımı, çok yakınım olan birisiyle bile paylaşmam.

___26. Bir kimse hem yakınlarına bağlı olabilir, hem de fikirleri ayrı olduğunda fikrine saygı duyulmasını isteyebilir.

___27. Kararlarımı yakınlarımın isteklerine göre kolayca değiştirebilirim.

Appendix 2. Factor loadings for the three self scales

Autonomous Self Scale

Item no		Factor1
2	Kararlarımda yakınlarımın etkisi çok azdır.	.326
4	Çok yakın hissettiğim bir kişinin bile hayatıma karışmasından hoşlanmam	.379
7	**Kendimi yakınlarımdan bağımsız hissederim**	**.450**
8	**Hayatımı kendimi çok yakın hissettiğim kişilerin düşüncelerine göre yönlendiririm (R)**	**.751**
12	**Benimle ilgili bir konuda, çok yakın hissettiğim kişilerin fikirleri beni etkiler (R)**	**.589**
16	**Kararlarımı alırken yakınlarıma danışırım (R)**	**.683**
19	**Benimle ilgili bir konuda çok yakın hissettiğim kişilerin aldığı kararlar, benim için geçerlidir (R)**	**.645**
23	**Genellikle kendime çok yakın hissettiğim kişilerin isteklerine uymaya çalışırım (R)**	**.762**
27	**Kararlarımı yakınlarımın isteklerine göre kolayca değiştirebilirim (R)**	**.606**

Related Self Scale

Item no		Factor1
1	**Kendimi çok yakın hissettiğim insanların desteğine ihtiyaç duyarım**	**.702**
5	Yakınlarımla olan ilişkimde mesafeli olmak isterim (R)	-.049
10	Genelde kendimle ilgili şeyleri kendime saklarım (R)	-.292
14	Kişiliğimin oluşmasında yakınlarımın etkisi büyüktür	.200
17	**Kendime çok yakın hissettiğim kimseler sık sık aklıma gelir**	**.722**
20	Yakınlarımın hakkımda ne düşündüğü benim için önemli değildir (R)	-.005
22	**Yakınlarım, hayatımda en ön sıradadır**	**.730**
24	**Yakınlarımla aramdaki bağ, kendimi huzur ve güven içinde hissetmemi sağlıyor**	**.736**
25	Özel hayatımı, çok yakınım olan birisiyle bile paylaşmam (R)	-.011

Appendix 2. (Cont.)

Autonomous-Related Self Scale

Item no		Factor1
3	**Hem yakın ilişkileri olmak, hem de özerk olmak önemlidir**	**.504**
6	**Planlar yaparken yakınların önerileri dikkate alınsa bile, son karar kişiye ait olmalıdır**	**.641**
9	Çok yakın ilişkiler içindeki kişi, kendi kararlarını veremez (R)	.005
11	**İnsan çok yakınlarının fikirlerine karşı çıkabilmelidir**	**.528**
13	**Yakınlarımın düşüncelerine önem vermek, kendi düşüncelerimi gözardı etmek anlamına gelir (R)**	**.485**
15	Bir kişiye çok yakın olmak, özgür olmayı engeller (R)	.241
18	**Bir kimse kendini hem yakınlarına bağlı, hem de özgür hissedebilir**	**.679**
21	**Özerk olabilmek için yakın ilişki kurmamak gerekir (R)**	**.443**
26	**Bir kimse hem yakınlarına bağlı olabilir, hem de fikirleri ayrı olduğunda fikrine saygı duyulmasını isteyebilir**	**.576**

Appendix 3. Calculation of Cohen's Kappa for the coding of the abstractness of emotion terms (adapted from Coenen et al,. (2006))

q_{dav} = 15*13/ 242 = 0.805

	DAV	IAV/SAV	SV	ADJ/N	NC[1]	TOTAL
DAV	**13**	0	0	0	0	13
IAV/SAV	0	**89**	6	3	0	98
SV	0	0	**35**	2	0	37
ADJ/N	0	1	0	**61**	6	68
NC	2	17	0	7	**0**	26
TOTAL	15	107	41	73	6	242

q_{iav} = 107*98/ 242 = 43.33

q_{sv} = 41*37/ 242 = 6.268

q_{adj} = 73*68/ 242 = 20.512

q_{TOT} = 70.915

K = (d – q) / (N – q)

d = sum of the cells on the diagonal
q = number of observations can be expected on the diagonal based on chance
N = total number of observations

d = 13 + 89 + 35 + 61 = 198

K = (198-70.915) / (242-70.915) = **.74**

[1] 'NC' indicates terms coded by only one of the coders.

Appendix 4. Calculation of Cohen's Kappa for the coding of self-focused and other- focused emotions (adapted from Coenen et al., (2006))

	Self-focused emotions	**Other-focused emotions**	**NC**	**TOTAL**
Self-focused emotions	**26**	1	0	27
Other-focused emotions	4	**74**	2	80
NC	4	6	**0**	10
TOTAL	34	81	2	117

$q_{self\text{-}focused}$ = 34*27/ 117 = 7.846

$q_{other\text{-}focused}$ = 81*80/ 117 = 55.384

q_{TOT} = 63.23

K = (d – q) / (N – q)

d = sum of the cells on the diagonal
q = number of observations can be expected on the diagonal based on chance
N = total number of observations

d = 26 + 74 = 100

K = (100-63.23) / (114-63.23) = **.72**

Appendix 5. Calculation of Cohen's Kappa for the coding of self and other references (adapted from Coenen et al., (2006))

	Self reference	**Other reference**	**NC**	**TOTAL**
Self reference	**166**	0	42	208
Other reference	0	**127**	42	169
NC	3	0	**0**	3
TOTAL	169	127	84	380

$q_{self\text{-}focused}$ = 169*208/ 380 = 92,505

$q_{other\text{-}focused}$ = 127*169/ 380 = 56,481

q_{TOT} = 149,985

K = (d – q) / (N – q)

d = sum of the cells on the diagonal
q = number of observations can be expected on the diagonal based on chance
N = total number of observations

d = 166 + 127 = 293

K = (293-149,985) / (380-149,985) = **.62**