

AFFECT WITH OTHER:
SELF- AND AFFECT-DISCREPANCY IN PERSONAL AND IMPERSONAL
CONTEXTS

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CONTEXTS

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Dissertation Abstract

Yudit Namer, “Affect with Other: Self- and Affect-Discrepancy in Personal and Impersonal Contexts”

The study aimed at investigating the effects of the discrepancy between different types of self and between different types of affect across various personal/interpersonal and impersonal contexts on psychological symptomatology. For the purposes of this study, personal contexts were interactions with father, with mother and with best friend, and impersonal contexts were activities during entertainment, during rest and at school. This study employed the psychoanalytic theories of self-with-other and familial self, the cross-cultural theories of affect valuation and context-sensitive self and the social psychological theory of self-discrepancy, and attempted to arrive at a more integrated conceptualization of self and affect, that is, affect-with-other.

The data were collected from 375 mostly undergraduate students, who completed modified versions of the Selves Questionnaire and the Affect Valuation Index for the contexts of father, mother, best friend, entertainment, rest and school to assess self- and affect-discrepancy across different contexts. The participants also completed the Expanding Self Scale to assess self-construal and the Brief Symptom Inventory to assess psychological symptomatology.

Overall, the results revealed that ideal/actual self-discrepancy indicated psychological symptomatology but ought/actual self-discrepancy did not for the current sample. Expanding self indicated higher ideal/actual and ought/actual discrepancy with father and lower ideal/actual and ought/actual discrepancy with mother. In terms of affect discrepancy, low ideal/actual high arousal negative affect-discrepancy with father indicated higher symptomatology whereas high ideal/actual high arousal negative affect-discrepancy with best friend indicated higher symptomatology, suggesting that the relationship with best friend might serve a compensatory function. Findings regarding self- and affect-discrepancies at school suggested that for the current sample, school is a personal rather than impersonal context. Structural equation models for self-discrepancy and affect-discrepancy indicated that the proposed modes fit the current data, providing support for the conceptualizations of affect-discrepancy and affect-with-other.

Tez Özeti

Yudit Namer, “Ötekiyleyken Duygulanım: Kişisel ve Kişisel Olmayan Bağlamlarda Benlik ve Duygulanım Uyuşmazlığı”

Bu çalışma, kişisel ve kişisel olmayan bağlamlarda farklı benlik türleri ve farklı duygulanım türleri arasındaki uyumsuzluğun semptomatoloji üzerindeki etkilerini incelemeyi hedeflemiştir. Bu çalışmada kişisel bağlamlar baba, anne ve en yakın arkadaş ile olan etkileşim, kişisel olmayan bağlamlar ise eğlenirken, dinlenirken ve okuldaki etkinlikler olarak belirlenmiştir. Çalışmanın kuramsal arka planını ‘ötekiyleyken ben’ ve ‘ailesel benlik’ psikanalitik kuramları, ‘duygulanım değerlendirme’ ve ‘bağlama duyarlı benlik’ kültürlerarası psikoloji kuramı ve ‘benlik uyumsuzluğu’ sosyal psikoloji kuramı oluşturmuştur. Böylece, daha bütünleşik bir benlik ve duygulanım kavramlaştırması olan ‘ötekiyleyken duygulanım’a erişmek amaçlanmıştır.

Veri, çoğu lisans düzeyinde 375 öğrenciden toplanmıştır. Katılımcılar benlik ve duygulanım uyumsuzluğunu ölçmeyi hedefleyen Benlikler Anketi’ni ve Duygulanım Değerleme Endeksi’ni baba, anne, en yakın arkadaş, eğlence, dinlenme ve okul bağlamları için tamamlamıştır. Katılımcılar daha sonra benlik kurgusunu ölçmeyi hedefleyen Genişleyen Benlik Ölçeği’ni ve psikolojik semptomatolojiyi ölçmeyi hedefleyen Kısa Semptom Envanteri’ni doldürmüşlardır.

Sonuçlar, bu çalışmanın örnekleminde ideal/gerçek benlik uyumsuzluğunun semptomatolojiye işaret ettiğini, fakat zorunda/gerçek benlik uyumsuzluğunun semptomatolojiye işaret etmediğini göstermiştir. Genişleyen benlik ise baba ile yüksek ideal/gerçek ve zorunda/gerçek benlik uyumsuzluğuna, anne ile de düşük ideal/gerçek ve zorunda/gerçek benlik uyumsuzluğuna işaret etmiştir. Duygulanım uyumsuzluğu ele alındığında, baba ile ideal/gerçek yüksek uyarımlı olumsuz duygulanım uyumsuzluğunun düşük olması yüksek semptomatolojiye işaret ederken, en yakın arkadaş ile ideal/gerçek yüksek uyarımlı olumsuz duygulanım uyumsuzluğunun yüksek olması yüksek semptomatolojiye işaret etmiştir. Bu bulgu, arkadaşlık ilişkisinin telafi edici bir işlevinin olabildiğini önermektedir. Okul bağlamındaki benlik ve duygulanım uyumsuzluğuyla ilgili bulgularsa, bu çalışmanın örneklemini için okul bağlamının kişisel olduğunu önermektedir. Benlik uyumsuzluğu ve duygulanım uyumsuzluğu yapısal eşitlik modelleri, önerilen modellerin bu veriye uyduğunu göstermekte, böylece duygulanım uyumsuzluğu ve ‘ötekiyleyken duygulanım’ kavramlarını olumlayarak desteklemektedir.

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CHAPTER I

INTRODUCTION

The purpose of this study is to investigate the effects of discrepancy between different types of self as well as between different types of affect across various personal and impersonal contexts on psychological symptomatology in a Turkish sample. This dissertation will have in its focus psychoanalytic and social psychological theories delineating *self-with-other* (of Daniel Stern), self within culture (*familial self* of Alan Roland; *context-sensitivity of self* of Yoshihisa Kashima and colleagues), *self-discrepancy* (of Edward Tory Higgins) and *affect valuation* (of Jeanne Tsai) accompanied by essential experimental studies.

The Turkish culture is unique in its geographical and the consequent social and psychological integration of western and eastern worlds; the social context determines which world is salient at a given time. It is the present study's conviction that one's affect- and self-states are determined by the social context and the relationships that activate them, and that psychological survival in Turkish culture (just like other cultures that have had to incorporate western ways of living as a result of capitalization and urbanization) requires the individual to negotiate different self and affect values. The current literature, specifically the literature that arises from the nonwestern world, hints at the importance of bringing together social psychological and psychoanalytic understandings of self, in order to fully appreciate both its multiplicity and its relationship with affect.

A summary of the literature surveyed is presented below. Each theory outlined is accompanied by experimental and exploratory studies conducted in

Turkey and nonwestern cultures where applicable. The survey and the present study intend to arrive at an understanding of ‘affect-with-other’, that is relevant to the Turkish culture by bringing together writings and studies on different ways of being with others and within a culture.

Self: with Other, within Itself, in Culture, across Contexts

Self-with-Other

Based on extensive experimental and observational support, Stern (1985) argues that human infants are born with the capacity to distinguish between objects, and later, between minds, and that they use this capacity to organize physical, affective and social self-experiences, such as “agency and volition, body coherence as locus, affective coherence as a source of awareness, and continuity of experience in the form of memory” in their first relationship with the mother or other significant/primary caregivers (Lichtenberg, 1991, p. 468). These experiences, as Lichtenberg (1991) points out, “involves intimacy but not merger” since the infant is able to maintain differentiation of self as evidenced by the aforementioned self-experiences and theory of mind, while sharing different intersubjective states (p. 468).

The infant’s development of self begins as a ‘sense of emergent self’ in the first two months and as the infant enters the ‘domain of emergent relatedness’ in the first relationship, it sets the scene for a ‘sense of core self’ that develops in the next four months. This is marked by the infant’s separation of his/her physical being with that of his/her mother’s or the caregiving significant other’s. The sense of core self thus involves the directions of ‘self versus (core) other’ and ‘sense with (core) other’

that begins forming the infant's social subjectivity, where relations occur in the 'domain of core relatedness'. In the next nine months, the infant moves beyond the physical separateness and can focus on the interaction between selves and develop a 'sense of subjective self', where affective relations begin taking place in the 'domain of intersubjective relatedness', involving affective awareness and affective matching outside of the infant's conscious realm. As the infant reaches the age of eighteen months and with the arrival of language skills, he/she develops a 'sense of verbal self', and meaning is created and shared through signs and symbols in the 'domain of verbal relatedness' (Stern, 1985).

Once the infant has different experiences with each caregiver and/or significant other, he/she begins to form different representations, laying the ground for the sense of self-with-other, which are generalized later in life, and which Stern (1985) names "representations of interactions that have become generalized" (RIGs, p.110). More notably, the infant is capable to form different representations or working models with the *same* caregiver in *different* affective states and this dissertation will specifically explore this affective multiplicity.

Werner and Kaplan (1963), when considering self-with-other states, talk about a 'primordial shared situation', which is initially between the infant and the primary caregiver, and "is mostly contained in a matrix of feelings and representations provided by the social world" (Labouvie-Vief, 2005, p. 190). What and how the mother feels provide the infant with a "template that guides how the child assembles the object world" (Labouvie-Vief, 2005, p. 191). In time, according to Werner and Kaplan (1963), this template expands into a self-structure and finally into a family system and social order. These templates, or working models, or RIGs, help the growing child to expect what is going to happen or how he/she is going to

feel in the current self-with-other situation, unless these templates are traumatically interrupted (Cohen & Schermer, 2004) or severely misaligned (Beebe et al., 2005). As Kakar (1983) puts it, without such templates, and “[w]ithout [mother’s] contact and facilitation [in this process], the infant's first experiences take place in a psycho-social void, and his development is likely to be severely disturbed” (p. 54).

Fişek (2009) discusses Stern’s findings in the light of Edelman’s (2004) theory of neuronal group selection. Edelman (2004) proposes that in order for an organism to have “primary consciousness – the ability to construct a scene in a discriminative fashion”, it must first be able to organize the world perceptually and proprioceptively, which is mainly generated by what he calls “global mappings” composed of the motor and sensory systems in mammals, turning bodily signals into evolutionarily adaptive species-specific behavior (p. 49). So when the baby has just been born, or is in his/her first months, he/she has a bodily experience but no consciousness of self to tie these experiences to. Following perception, the organism then must be able to organize the world conceptually by globally mapping the brain itself, creating a series of global maps, through the help of abstraction, language and social relationships, the acquisition of which can happen not in linear but higher-order fashion. This means that when the infant has begun to acquire skills of language and/or abstraction within the first relationships, he/she will be able to tie bodily experiences to a sense of self.

Following conception, the organism then needs to retain those perceptual and conceptual maps in memory. In explaining the role of memory in developing consciousness, Edelman (2004) argues that

each event of memory is dynamic and context-sensitive—it yields a repetition of a mental or physical act that is similar but not identical to previous acts...[which] allow[s] a non-identical ‘reliving’ of a set of prior

acts and events, yet there is often the illusion that one is recalling an event exactly as it happened (p. 52).

All these systems contribute, according to Edelman (2004) to a “highly integrated,...at the same time highly differentiated” consciousness, leading to “a multitude of inner states” (p. 61). This might mean that the infant/child, through development of memory, will be able to form differentiated yet integrated, “socially and linguistically defined” context-specific experiences of self (Edelman, 2004, p. 98). Importantly, context-specific experiences with the outside world (such as with other human beings) can be resilient to changes in that context, keeping the representation or the affect within the experience intact.

To illustrate his theory, Edelman (2004) describes a neuroimaging experiment in which participants are instructed to look at horizontal blue bars and vertical red bars crossing each other at right angles, wearing glasses made up of one red and one blue lens. This setting allows for the images to stay unfused and separate, letting the participants see the bars in a sequential fashion. The participant presses right or left hand levers signaling their visual experience, and these are matched with the recordings of participants’ brain signals recorded by magnetoencephalography. The results indicate that all participants have unique patterns of responding to stimuli, with no participant having the same record as the other. In Edelman’s (2004) words “[a]lthough each subject had a similar response to *report* (a “representation” of either blue horizontal or red vertical bars), the patterns recorded for each subject were individual and different from those of any other subject” (p. 109, original emphasis). Such findings, Edelman (2004) argues, indicate that “there is an enormously rich set of selectional repertoires of neuronal groups whose degenerate responses can, by selection, accommodate the open-ended richness of environmental input, individual history, and individual variation” (p. 111).

Coupled with experimental examples, Edelman's (2004) theory of neuronal selective attention, then, supports the possibility that the infant is capable of forming different, context-sensitive RIGs with the *same* caregiver in *different* affective states, which remains the basic assumption of this dissertation.

Research endeavors focusing on Stern's conceptualization of self-with-other were mostly led by Ogilvie and colleagues. Ogilvie and Ashmore (1991) attempted to operationalize self-with-other as "a unit of analysis", which "presumes that we not only create internal mental representations of others and images of self in different roles and undertakings, but that we also form mental representations of self as experienced in the company of specific others" (Ogilvie & Rose, 1995, p. 658). In their first attempts at operationalization, Ogilvie and Ashmore (1991) asked participants to compile a list of significant others in their lives, which they call 'targets' and then compile a list of personality characteristic or adjectives to describe themselves, which they call 'features'. Participants are then invited to form a mental picture of an incident with a certain strategy and determine whether each feature of self is suitable for that incident with the target, generating me-with-target, not-me-with target scores. With Ogilvie and Ashmore's (1991) methodology, namely Hierarchical Classes Analyses (HICLAS), an algorithm is formed for each target, generating dimensions of self-with-other. Self-with-other representations thus became a social psychological as well as a psychoanalytic method of research, inspiring (although not necessarily replicated by) the present study's methodological endeavors. The present study uses Higgins's conceptualization of domains of self and self-discrepancy, which are described in the following sections and which provide a theoretical anchor for this dissertation, but it incorporates HICLAS's

notion that different features of self are triggered by different targets (see Yurtseven, 2010)

HICLAS has been used as a research tool to depict self-with-other representations by Mitrani (1999), Çavdar (2003) and Yurtseven (2010) in Turkey. Mitrani (1999) was the first to use this methodology in Turkey in the context of intimate and spousal relationships across ideal, actual and worst self-states and established that HICLAS is a valid method to use with the Turkish population for clinical as well as research purposes. Çavdar (2003) has utilized this methodology to provide better understanding of self-with-sibling relationships and concluded that in the actual and ideal self-states, self-with-sibling representations share features with self-with-mother, and self-with-sibling is thus not necessarily a unique representation for her sample and instead an extension of the Turkish family and corresponding self-structure. Yurtseven (2010) used HICLAS methodology to consider self-with-other representations in the context of defense mechanisms and anxiety, and found that friends and then mothers constituted as significant others in her sample, that males and females differed in terms of the valence of their self-with-other representations and that individuals with different levels of defensive anxiety did not differ in their self-with-other representations.

Stern's theory of self-with-other, supported by Edelman's neuronal group selection theory, accompanied by Mitrani, Çavdar and Yurtseven's efforts with Ogilvie and colleagues' HICLAS methodology thus imply that Turkish individuals too accommodate ideal and actual senses of self-with-other across different relationships, mothers and friends being critical significant others.

Context-Sensitive Self

Kashima and colleagues, a cross-cultural psychology research team based mostly in Australia, building on their criticism of the largely Europeanized and Americanized research on the self, and the limitedness of bipartite conceptualization of independent and interdependent self-construals, undertook studying the nature of the self in non-European and non-American cultures. This body of research appears relevant for Turkey, as research in Turkey has demonstrated the fragile nature of bipartite conceptualizations; self-construals of independence and interdependence has poor construct validity when applied to Turkish individuals (Wasti & Erdil, 2007) and it proves difficult to apply the classification of individualism and collectivism to the Turkish culture (Göregenli, 1995). Göregenli (1997) showed that some but not all aspects of collectivism and individualism are found in the Turkish culture, signaling to the need of indigenous research tools to investigate self-construal in Turkey. Studies designed by Kashima and colleagues as well as their critical mind inspiring their design provide a helpful framework to guide Turkish psychological studies of self.

Kashima and colleagues (2004a) argue that the self is context-sensitive, that is, different contexts may elicit different values and attitudes, and that the degree and meaning of context sensitivity are culture-dependent. For example, an independent self-construal may be more salient in a social context the negotiation of which may be promoted by autonomy (e.g. competition) and an interdependent self-construal may be more salient when relatedness may promote the survival in another social context (e.g. cooperation) (Stapel & Koomen, 2001). Self is also shown to be

variable according to social interaction; individuals respond differently to questions about themselves depending on the number of people in the room (Kanagawa, Cross & Markus, 2001), whether their responses stay anonymous or are made public (Barreto & Ellemers, 2000), whether their identity is questioned or affirmed (Barreto, Spears, Ellemers & Shahinper, 2003) and even in imagined interactions, such as with whom the person imagines he or she is interacting (Suh, 2002).

Not many studies have considered the context-sensitivity of the Turkish self. In one such study, Barreto and colleagues (2003), comparing the identity salience of Iranian and Turkish immigrants in Netherlands manipulated the audience addressed by providing the questionnaire in Dutch or in the participants' mother tongue. Results revealed that Turkish immigrants in Netherlands reported stronger identification with both Turkish and Dutch identities and reported experiencing more problems and stress when they thought they were addressing a Dutch audience than when they thought they were addressing a Turkish audience, displaying context-sensitivity.

As not many studies can provide guidance in depicting context-sensitivity in Turkey, we turn to countries with similar self-structure. Sinha and Kanungo (1997), for example, identify the nature of context-sensitivity in relation to the Indian self. They specify that the Indian self bears sensitivities towards time, place and person. Each behavior is deemed proper for a certain physical setting such as home or office, a certain time of day, week or year, such as a holy day or a rest day, and the presence of whom the behavior addresses, such as someone from ingroup (within-caste) or outgroup (higher/lower-caste). Similarly, L'Armand and Pepitone (1975) showed that when asked to make a bet for themselves or for a partner, American participants performed better when putting a wager in the place of a partner, whereas better

performance occurred when Indian participants put a wager for themselves and for someone from the same caste. Such context-sensitivity determines self- and other-evaluations in the Indian case.

Shweder and Bourne (1984) showed that when compared to Americans, Indian participants gave accounts of those close to them by emphasizing the nature, the setting and the object of their behavior. For instance, Indians tend to say “she brings cakes to my family on festival days” whereas Americans say “she is friendly”; “he shouts curses at his neighbors” as compared to “he is aggressive and hostile” (Shweder & Bourne, 1984, p. 178); “he is hesitant to give away money to his family” as compared to he is “selfish” (Shweder & Bourne, 1984, p. 188). Miller (1984) similarly found that when given prosocial and deviant behavior scenarios and asked to speculate on the motivation, Indian participants were more likely to make contextual speculations about the behavior. For instance, when one scenario depicted a legal practitioner getting involved in a motorbike accident, taking the gravely injured person to the hospital, and then returning to report to court, American participants were more likely to attribute the motivation to irresponsibility or ambition, whereas Indians had a tendency to attribute the motivation to honoring duty and obligations.

Aside from these illustrations, Kashima and colleagues (2004) hold that context-sensitivity does not imply that one’s self is inconsistent, lacking in clarity of self-concept, or false; that is for some non-European, non-American cultures, contextual variability may be the requirement for the clarity, consistency and trueness of self and psychological survival of self may depend on this variability.

In order to test their assumptions, Kashima and colleagues (1995) gave participants from Japan, Korea, Australia, United States and Hawaii (as a culture

endorsing values between individualistic and collectivistic) self-construal measures assessing them on dimensions of individualism, collectivism, contextualism (“between-people-ism”) and allocentrism (Kashima et al., 1995, p. 928). They found that Japanese and Korean participants were highly collectivistic, yet Korean participants were more agentic, more relational and less assertive than the Japanese, leading the authors to conclude that the Japanese endorse individual-level collectivism while Koreans endorse relational-level collectivism. Hawaiian, American and Australian participants rated more highly on individualism, yet low scores of assertiveness distinguished Hawaiian participants from other individualistic cultures, reflecting the unique structure of self that may arise from endorsing two sets of conflicting values.

In line with these findings, Kashima and colleagues (2004a) later asked participants from Japan, Korea, Australia, United Kingdom and Germany to rate their selves in the social contexts of family, friends and strangers. The results revealed that the Japanese self was more context-sensitive than the western cultures; however the Korean self was the least context-sensitive, possibly due to different levels of collectivism between the Japanese and the Koreans. Furthermore, in Western cultures, lack of context variability of self indicated a consistent, clear and true self, whereas in East Asian cultures consistency, clarity and trueness of self was associated with context variability, suggesting that different self-strategies promote psychological survival in different cultures.

Another factor affecting self might be region of residence. Kashima and colleagues (Kashima, Kokubo, Kashima, Boxall, Yamaguchi & Macrae, 2004b) argue that being exposed to urbanization and globalization adds a different dimension to self-conception. They state that metropolises

have much greater geographical mobility and international outlook than other regional cities within the same countries (Sassen, 1998). Regional cities, . . . tend to retain local cultural traditions more strongly, and have more indirect connections to other countries and cultures, which are mediated through the metropolises of their own countries (e.g., international airport) (Kashima et al., 2004b, p. 817).

Studies in Greece (Georgas, 1989, cited in Kashima et al., 2004b), Korea (Cha, 1994, cited in Kashima et al., 2004b), Sri Lanka (Freeman, 1994, cited in Kashima et al., 2004b) and India (Mishra, 1994, cited in Kashima et al., 2004b) have found urban residents of these countries to be more individualistic and people residing in rural areas more collectivistic. Building upon this research, Kashima and colleagues (2004b) investigated the self consequences of residing in Melbourne, a metropolis of Australia; Wodonga, a regional district of 100,000 in Australia; Tokyo, a metropolis of Japan; and Kagoshima, a regional district of 500,000 in Japan. They found that Australians in general were more individualized than Japanese, and women were less relational than men. Specifically, regardless of nationality and gender, regional participants were higher in collective self than metropolitan participants, Japanese regional participants were higher in relational self than their metropolitan counterparts, but there was no effect of residence on individualized self. Data from Turkey further indicate that although in rural areas parents do not prefer their children to be autonomous, migration to a metropolis, followed by participation in a mother support initiative bring about a change in valuing autonomy in children (Kağıtçıbaşı, Sunar & Bekman, 2001). Sinha, Vohra, Singhal, Sinha and Ushashree (2002a) argue that such results can also be explained by the level of infrastructure, as individuals living in more regional areas have to engage in negotiations to ensure the use of resources whereas those living in more affluent or metropolitan areas have little need to rely on each other to ensure access.

Stern (1985) and Edelman (2004) had suggested that the possibility of context-sensitivity of self-structures. Kashima and colleagues' body of work, then, suggests the possibility of one's coherence, trueness and consistency of self depending on its changing or adapting according to the context in which it occurs. Specifically for individuals living in the nonwestern part of the world who are nevertheless exposed to western values as a result of urbanization, migration or capitalization such as Hawaii, India and Turkey, context-sensitivity is crucial for negotiating one's life. The following part, outlining Roland's conceptualization of the expanding self explores the psychodynamics of having such a context-sensitive self-structure.

Expanding Self

A welcome cross-cultural addition to psychoanalytic literature, or a psychoanalytic addition to cross-cultural studies, Roland (1987; 1988), basing on his therapeutic interactions with clients from different cultural backgrounds, as well as his personal cross-cultural experiences (specifically his teaching and supervisory work in India), argues for a supraordinate self organizational system consisting of the individualized self, a product of western cultural and nuclear family experience; the familial self, a product of eastern cultural and extended family experience which allows little room for individuation; the spiritual or transcendent self, the attempt towards which allows for some individuation through the private nature of some rituals while retaining a deep connection to the community; and the expanding self, which is an adaptive reaction to being exposed to both western and eastern values. The familial self-organization helps individuals maneuver the hierarchical relational systems as

opposed to the western individualized self, which negotiates egalitarian relational structures. Familial self is comprised of four suborganizations of *symbiosis-reciprocity*, resultant of extended symbiosis with a number of mothering figures as opposed to the western ideal of separation-individuation from a single mothering figure (Fişek, 2009), a mythically and familiarly shaped and internalized, narcissistic *we-self regard*, which powers a *socially contextual ego-ideal* as opposed to the western ideal of a self-contained conscience, and *cognitive ego-functioning* which negotiates aggression and libido (Roland, 1980; 1987; 1988).

Consistent with cross-cultural psychological literature and the theories outlined above and will be dealt below, an eastern ego-ideal is proposed to be different than a western ego-ideal. Different societies exert pressure to produce citizens with different ideals about who a person ought to be. As Freud (1933) initially indicated:

The superego of the child is not really built up on the model of the parents, but on that of the parents' superego; it takes over the same contents, it becomes the vehicle of tradition and of all the age-long values which have been handed down in this way from generation to generation.... The ideologies of the superego perpetuate the past, the traditions of the race and the people, which yield but slowly to the influences of the present and to new developments, and, as long as they work through the superego, play an important part in man's life (p. 67).

Similarly, different degrees of ego boundary permeability promoted by different cultures produce different affective states when there is an ideal/actual discrepancy, which will be discussed in later sections.

When the individual is exposed to both eastern and western cultures, usually as a result of urbanization and/or capitalist economy, as in the Turkish culture, an expanding self may develop, which “represents a growing individuation of the self” while retaining familial values (Roland, 1988, p. 6). The expanding self promotes the psychological survival of the individual, helping him/her adhere to western values in

contexts when such values are preferred (e.g. school) and adhere to eastern values when adhering to them is more advantageous (e.g. family setting).

Fişek (2002b) gives a concise account of the function of the expanding self in the context of exposure to different cultures and how this exposure may affect internal mental representations, relational templates, internal working models or RIGs. Fişek (2002b) reasons that information for these templates or representations come from societal rules governing basic relationships on the macro level, and self-with-other experiences at the micro level, forming our actual relational modes. Being exposed to different cultures means being exposed to different relationship governing rules as well as different ways of being-with-other. Fişek (2002b) warns that “[r]elational paradigms derived from macro level experiences of inculcated culture will be more amenable to challenge than those based on micro level experiences” (para. 9). The individual is likely to emerge from different cultural exposure experiences with a sense of expanding self and also with feelings of ambivalence and contradiction. Fişek (2002b) adds that “the dominant feature of the evolving culture, of changing families and the expanding Turkish self is one of partial movement, complexity and compartmentalization” (para. 10).

Gupta and Panda (2003) instead refer to the “hybrid self” that is the product of preoccupation with the western ideal of professional growth while staying within a symbiotic family structure as “individualized familial self” (p. 5), a term initially coined by Fişek (1998; 2002a, cited in Fişek, 2002b). Gupta and Panda (2003) view Roland’s (1988) conceptualization of the familial self within Triandis’s (1995) idea of horizontal and vertical patterns of individualism and collectivism. Triandis (1995) holds that vertical relational patterns highlight hierarchy and distinction and horizontal relational patterns highlight equality and similarity. Individual and

collectivistic self-construals can exist in horizontal collectivistic, horizontal individualistic, vertical collectivistic and vertical individualistic ways of being. According to Gupta and Panda (2003), familial self represents vertical collectivism and the individualized familial self is a product of vertical individualism. They argue that especially capitalistic, European/American, free market business and educational ventures in India, as well as other collectivistic societies such as Taiwan, Singapore, Mexico, Chile, Argentina, Greece and Turkey create a self that has to exist in a vertical pattern, in family as well as in the professional situation. To illustrate their point, Gupta and Panda (2003) surveyed qualified Indian professional technocrats working at an American venture in New Delhi and found that the participants desired professional growth within a hierarchical system that has empathic qualities in their workplace. Perhaps, Roland's (1988) expanding self can be seen in a similar light as individualized familial self.

In fact, depictions of the Indian self appear to be relevant to self-organization in Turkey, further deeming Roland's self-structure relevant for Turkey. Roland (1987) explains that Indian relationships have a more symbiotic reciprocal nature in the Mahlerian sense. In symbiotic reciprocity, "[i]nner images of self and other are *not* fused, but are differently developed to be in closer inner proximity" while holding "a strong wishing, wanting, expecting, libidinal self, and a highly private self" (Roland, 1987, p. 240). Roland (1987) sees this nature as a consequence of the constant of the extended family; how this family appears to include all community relationships; how such society structure deters from individuation; and the symbiotic mothering relationship that prepares the girl to adapt to a new extended family through arranged marriage and the boy to adapt to living in close proximity with the extended family of origin.

Kakar (1983) explains that unlike mother-infant relationships in individualized societies, the relationship in India is physically very close and sensuous. The mother and infant/child dyad often sleep by each other's side and physical carrying is a typical mother behavior. Any sign of discomfort is usually met by mothering attempts at soothing by further physical intimacy. There are usually multiple mother figures in the extended family and they join in the soothing attempts; the infant/child thus maintains affectionate bonds with them as well and relational reciprocity becomes one of the child's givens in life. This level of intimacy and gratification of all needs at this intensity last until the child is well in the fifth year of age, delaying individuation-related developmental milestones such as standing, walking, bowel control, that is, the separation-individuation process, resulting in Roland's (1988) symbiotic reciprocity. Developmental data from Turkey supports this argument; Turkish children tend to walk later than average of WHO growth reference group (Yalçın, Yurdakök, Tezel & Özbaş, 2012).

The self that Roland and Kakar describe has a corresponding ego structure, such that "the Indian self is one whose ego boundaries encompass others of the extended family" (Roland, 1987, p. 240). As the number of social demands the infant/child has to meet (e.g. toilet training) is scarce, there is "little apparent need (let alone compulsion) to compartmentalize experience into good/evil, sacred/profane or inner/outer", allowing for greater tolerance for ambiguity (Kakar, 1983, p. 104). The mother who gratifies all needs keeps the child in primary process thinking for longer, resulting in a weaker, more infantile ego by western standards (Kakar, 1983). The ego structure is deeply narcissistic as a result of extended mirroring and internalization of community, spiritual and mythological ideals (Roland, 1987).

Resonating with Roland's idea of expanding self, Kakar (1983) further argues that in modern India,

the outer world impinges on the Indian inner world in an unprecedented way. Harsh economic circumstances has resulted in higher social and geographical mobility, which has meant, in turn, that dealings with the outer world are more and more on an individual, rather than a social, footing. Under these 'modern' conditions, an individual ego structure, weak in secondary and reality-oriented processes and unsupported by an adequate social organization, may fail to be adaptive (p.108).

Adding to the contributions of Roland (1987; 1988) and Kakar (1983), Sinha, Vohra, Singhal, Sinha and Ushashree (2002b, cited in Gupta & Panda, 2009) also comment on the self in modern, urban, industrialized Indian society. They depict the Indian self as incorporating a collectivist familial self, an individualistic private self and a spiritual self, however the pursuit of all are becoming increasingly westernized or individualized, and challenging due to India being an integral part of global economy. Sinha and colleagues (2002b) write that,

Indians oscillate in the triangular psychological space where their collectivist-familial and individualistic-private selves tend to balance each other or just co-exist without causing any dissonance. The spiritual self at times expresses in collectively held socio-religious rites and rituals. At other times, it manifests through individual's efforts to rise on the scales of merit, personal achievement, virtues, ethics, and integrity (p. 4-5, cited in Gupta & Panda, 2009).

Although such ego boundary permeability and structure have not been extensively and empirically studied in Turkey, familial self and the related necessary constructs of the nonwestern ego, symbiosis-reciprocity and structural hierarchy were found to be empirically valid for the Turkish culture. In her study of expanding self in the context of intimate relationships, Tokgöz (1999) found that exposure to western values through studying in a foreign language high school led to the development of an expanding self among Turkish university students. In her investigation of expanding self in the context of family relationships, Akhondzadeh (2002) found a

trend of higher expanding self scores among students studying at university in a major Western Turkish city than students studying at university in a major Eastern Turkish city. Exploring the relationship between attachment security and expanding self, Halfon (2006) found that the effect of secure attachment with mother on symbiosis-reciprocity was reduced by an expanding self. Sefer (2006), studying adolescents' mental representations of fathers and mothers, found a relationship between an increase in expanding self and negative representations of mothers for both genders and negative representations of fathers for females. Finally, in her qualitative study, Hayim (2009) was able to trace a formation of familial self within a mild structural hierarchy with a predominant maternal symbiosis-reciprocity among the narratives of Sephardic Jewish young adults in Turkey. As Fişek (2009), who has assumed a supervisory role in the above studies summarizes,

highly affect-laden mental representations of self-with-mother were consonant with the construct of symbiosis-reciprocity; while a structural hierarchy description was found to apply to representations of self-with-father. A sense of private self seemed to reflect an inner world of intensely personal issues...and that multicultural exposure led to the development of an expanding self, resulting in a layering of self-structure (p. 199).

Social psychological conceptualizations of self lend support to Roland's conceptualization. Kashima, Koval and Kashima (2011) in reviewing Brewer and Gardner's (1996) tripartite model of individual self, relational self and collective self, hold that whereas relational self may have more to do with gender socialization, collective self "is associated with the extent of urbanization or the movement of oneself away from one's community" (p. 14). They further argue that relational self can have two types: a cognitive relational self, which involves the individual's awareness of being an object for others' intentionality, and an affective relational self, which involves the individual's emotional connectedness to others. All these selves, they argue, are influenced not by the culture per se, but the social

organization the individual finds his/herself in, and that this social organization does not have to be independent, individualistic, interdependent or collectivistic, that individuals from different cultures, depending on the interplay between internal (e.g. temperament, early relationships, mind structure) and external factors (e.g. cultural evolution, market economy, historical traumas) may find themselves with different levels of independence, relationality or collectivity.

Both Roland and researchers studying nonwestern conceptualizations of self such as Kashima and colleagues consider the possibility that individuals are not necessarily the product of one aspect of culture and that they might enjoy and/or endorse different values depending on their context. The efforts of Tokgöz, Akhonzadeh, Halfon, Sefer and Hayim imply that Turkish individuals too endorse different values and their cultural experiences may result in an expansion of self.

Self-Discrepancy Theory

In consistency with the above theories depicting different levels of self, self-discrepancy theory holds that the self is constructed of three domains: ideal, ought and actual self. The ideal self is described as who one would like to become and it comprises the ultimate goals one sets up for self. The ought self is described as who one feels he/she should or ought to become, or who significant others and society expect one to become and it comprises familial and/or societal obligations and duties. The actual self is who one currently is or perceives self to be. These domains of self are further shaped by own- and other-standpoints on self; how one perceives his/her ideal self and the ideal version of self one expects others hold may be different. The result of these domain and standpoint configurations are six particular patterns:

“actual/own, actual/other, ideal/own, ideal/other, ought/own and ought/other. The first two self-state representations...constitute...a person’s *self-concept*.... The four remaining...representations are...*self-guides*” (Higgins, 1999, p. 153, original emphasis).

Higgins (1987) argues that any discrepancy between ideal, ought and actual selves results in negative affect. More specifically, discrepancy between ideal and actual selves produces dejection or depression-related emotions, whereas discrepancy between ought and actual selves produces agitation or anxiety-related emotions. Higgins (1999a) describes dejection as “the absence of positive outcomes (actual or expected)” and agitation as “the presence of negative outcomes (actual or expected)” (p. 154). Standpoints on self further shape affective processes in different patterns. According to Higgins’s (1987) detailed framework, when there is discrepancy between one’s own perceptions of actual and ideal self (actual-own/ideal-own), it results in frustration, dissatisfaction and/or disappointment as the individual is left with a feeling of mourning the loss of a favorable outcome. However, discrepancy between one’s own perception of actual self and the ideal self he/she believes a significant other expects of him/her (actual-own/ideal-other) would result in shame and/or embarrassment as the individual is left with the feeling of failing those important to him/her.

In the same line, when there is discrepancy between one’s own perceptions of actual and ought self (actual-own/ought-own), it results in unease, self-punitive feelings and/or self-contempt as the individual has failed a personal moral guideline. However, discrepancy between one’s own perception of actual self and the ought self he/she believes a significant other expects of him/her (actual-own/ought-other) would result in feeling afraid and threatened and resultant interpersonal sensitivity as

customarily such actions are met with societal discipline measures and that significant others tend to be members of the society. According to the theory, the more active (accessible), relevant (available) or significant (intense) discrepancies result in more severe forms of emotional vulnerabilities and that the individual may not be aware of these components and still be susceptible to negative emotions resultant of self-discrepancies. The relevance of the significant other constituting the other further contributes to the model.

To summarize, Higgins (1999a) bases self-discrepancy theory on the following assumptions: (1) what kind of emotional consequence the person will suffer as a result of discrepancy depends on individual differences; (2) the larger the discrepancy, the stronger will be the negative emotional consequence associated with the specific discrepancy; (3) in the occurrence of multitude of discrepancies, the strongest negative emotional consequence will be towards the largest type of discrepancy; (4) what kind of emotional consequence the person suffers temporarily as a result of discrepancy depends on transient individual differences; (5) the more active the discrepancy, the stronger will be the negative emotional consequence associated with the specific discrepancy; and (6) in the occurrence of multitude of discrepancies, what kind of emotional consequence the person suffers temporarily as a result of discrepancy depends on transient activeness of the discrepancy.

Higgins, Klein and Strauman (1985) further talk about 'self-other contingency beliefs', which refer to individuals' expectations about others' reactions to their failures and successes. They argue that an individual's developmental history and parents' approach towards the individual's meeting of certain developmental goals have an important influence on how the individual will negotiate feelings of discrepancy. When the expectation is that parental acceptance is contingent on

meeting goals, failure of self-goal will result in significant psychological distress. Supporting this postulate, Moretti, Rein and Wiebe (1998) found that perceived rejection and lack of affection by parents were related to high actual-own/ought-other discrepancy whereas perceived warmth and nurturing by parents were related to low actual-own/ought-other discrepancy. Looking at gender differences, they also found a relationship between actual-own/ideal-own discrepancy and dysphoria in both genders and a relationship between actual-own/ideal-other discrepancy and dysphoria in females only (Moretti, Rein & Wiebe, 1998).

Directly testing the model, Higgins, Klein and Strauman (1985) revealed significant correlations between actual-own/ideal-own discrepancy and feelings of disappointment, dissatisfaction, blameworthiness, introjection, emptiness; actual-own/ideal-other discrepancy and feelings of self-doubt, loneliness, sadness, introjection, dependency, unworthiness; actual-own/ought-other and feelings of terror, panic, unreason; and actual-own/ought-own and feelings of worthlessness, irritation, anxiety, providing significant support for the model. Research following Higgins's (1987) original study has widely found that ideal- and ought- discrepancies had correlations between .50 and .80 and that perhaps employing a single factor combining ideal and ought selves is a sounder research strategy (Phillips & Sylvia, 2010). However, retention of the two types of selves may provide more insight into the relationship between the superego, the ego-ideal and the formation of self. They will thus be retained in this study. Additions to Higgins's (1987) original domains have been 'feared self' (Markus & Nurius, 1986; Carver, Lawrence & Scheier, 1999), which describes the self one worries or fears becoming, and 'undesired self' (Heppen & Oglivie, 2003), which describes the self at its worst. 'Feared self' has been more widely used and studied in literature and appears to be a sounder factor than

‘undesired self’ and has been utilized in the Turkish literature (Tan, 2010). However, it will not be the focus of the present study for the sake of parsimony.

Psychoanalytic theory had referred to the possibilities of actual, ideal and ought selves since its beginnings. Freud (1914) speaks of the ego ideal, which is part of the superego, but separate from the conscience, and which, through displacement, becomes the target within the individual for his/her narcissistic love that the actual ego revealed in during infancy. This is an “ideal *which the individual has set up for himself*” (Sandler, Holder & Meers, 1963, p. 142, original emphasis). Nunberg (1932) builds on the concept of narcissistic love and indicates that in fact, when the individual faces the threat of losing a love object, his/her unconscious efforts are towards assimilating that object into the ego, which becomes the ego ideal. Schafer (1967) argues for a separation between “ideals and superego morality [that] have been confined together when each should long ago have had a place of its own”, which can be taken as an argument for differentiation between ideal and ought selves (p. 131). Reich (1954) specifically says that the “ego ideal expresses what one desires to be; the superego, what one ought to be”, providing the psychoanalytic foundation for conceptualizations of ideal and ought selves (p. 218).

Joffe and Sandler (1968) also speak of ideal and actual ego states in detail. They specifically speak of ‘ideal shape of self’, described as what the individual wishes to be at a given time in order to achieve the highest level of safety and narcissistic satisfaction. The shaping in particular involves what the superego requires, what is communicated by parents, or significant caregivers, and what the id demands. As “[t]he aim of all ego functioning is to reduce conscious or unconscious representational discrepancy and through this to attain or maintain a basic feeling state of well being,” it is safe to assume that any discrepancy that cannot be appeased

will result in some form of emotional distress (Joffe & Sandler, 1968, p. 451, original emphasis). Furthermore, as “the actual and ideal shapes of the self-representations [should be thought] in terms of self-object representations; for all psychological object relationships are, in representational terms, self-object relationships”, the consequent emotional distress may be profound (Joffe & Sandler, 1968, p. 450).

Elsewhere, Sandler, Holder and Meers (1963) differentiate between “‘ideal object,’ where the child possesses an admired, idealized, and omnipotent object...[and] ideals which are held up to the child by his parents or introjects in the form of the ideal (‘good,’ ‘well-behaved’) child” (p. 154). The two are generally similar. Which form of ideal is incorporated into the self and to what degree, depend on the developmental process of the ego, as well as what is communicated to the child consciously and unconsciously.

Joffe and Sandler (1968) further speak of the possibility of developing different ideal self-states, which are apposite for different contexts, an idea that is fundamental for the present study. They state,

[i]t is clear that in the course of the child’s everyday life, he develops and creates various shapes of ideal self which are appropriate to his home, to his school, to his group of friends, and so forth. These ideal shapes of the self may vary quite considerably from one set of circumstances to another, and tendencies, wishes, or impulses which may be permitted in one situation may create a painful internal state in another (Joffe & Sandler, 1968, p. 451).

They comment that the sources of these painful internal states can be internal in the form of maternal or paternal introjects or based in real experiences in the form of actual rejection experiences by parents, “friends, teachers, and colleagues; indeed... any admired object” (Sandler, Holder & Meers, 1963, p. 155).

Psychoanalytic theory provides further insight into the emotional consequences of ideal/actual or ought/actual discrepancies. Freud (1917) indicated that an individual might feel depressed when the ego as object is in conflict with the

superego. Sandler and Joffe (1965) explain this depression as a sense of helplessness that arises out of losing a previous, ideal self-state which developed in relationship with a significant other. Specifically, “if the presence of a love object is an essential condition for approximating the actual self to the ideal, then loss of the object (or of any other essential precondition of this sort) must inevitably result in mental pain”, which is directly related to depression (Sandler & Joffe, 1965, p. 92). In Sandler and Joffe’s (1965) conceptualization, however, depression can be the cause as well as the consequence of the discrepancy between ideal and actual self-states. Depression can take on different qualities in that if the target of aggression is the actual self then the depression experienced can be mixed with anger, or if the helplessness is profound then obsessive compensations can be observed (Sandler & Joffe, 1965).

Piers and Singer (1953) suggest guilt as the consequence of conflict between ego and superego and shame as the consequence of the conflict between ego and ego ideal. Sandler, Holder and Meers (1963) build on the consequences of shame and guilt and comment that

the affect of shame arises when the individual perceives himself (or believes himself to have been perceived by others) as having failed to live up to ideal standards which he accepts, whereas guilt is experienced when his ideal self differs from that which he feels to be dictated by his introjects. Shame might be related to "I cannot see myself as I want to see myself or as I want others to see me." Guilt, on the other hand, would be associated with "I do not really want to be what I feel I ought to be" (p.157).

Jacobson (1954), on the other hand, points to low self-esteem as an outcome of ideal/actual discrepancy.

Sandler and colleagues’ conceptualization of the ideal ego state, or ideal shape of self is, however, an affective state or a ‘feeling state’, more than a self state, strived for by the ego, related to success and security, which develops in the context of relationships with significant others. As Joffe and Sandler (1968) put it,

“[i]deational content is always linked... with feelings of one sort or another, and ultimately it is always the feeling state, existing in the present or anticipated, which is the criterion upon which the ego bases its adaptive manoeuvres” (p. 452). This focus on affect distinguishes their conceptualization of ideal ego from those of other psychoanalytic theories. Their line of thought will thus be described in the next section, in support of social and cross-cultural psychological depictions of affect valuation theory.

Self-discrepancy theory has accordingly been utilized in psychoanalytic research and practice (Singer, 1988; 2003). For example, Singer (1988) showed that proximity between ought and actual selves, that is, proximity to ego-ideal, was associated with more positivity and calmness in participants’ week-long thought sampling records, whereas proximity between undesired (or feared) and actual selves, that is distance from ego-ideal was associated with negativity and agitation in thought sampling records. Inspired by precursors of self-discrepancy theory, Singer and Schonbar (1961) asked participants how their mothers and fathers would answer questions regarding their actual and ideal selves and used the findings as valid assessment of identification with parental figures, and found that, in their male sample, discrepancy between who their fathers wanted them to be and who they actually are was positively, and discrepancy between who their mothers wanted them to be and who they actually are was negatively correlated with how frequently they daydreamed. Such results have motivated Singer (2003) to use a modified version of Higgins’ Selves Questionnaire (outlined below, in Instruments section) in clinical practice. Singer (2003) asks patients to list actual, ought, feared and ideal self attributes at the beginning of treatment, uses these attributes to work on patients’ self-representations and self-structures eliciting related dreams, fantasies and

memories and periodically reviews patients' proximity to or distance from these attributes during treatment.

Çukur (2002) has done an extensive study considering the main predictions of self-discrepancy theory on university students from North America, Turkey and China, giving the present study a major precedent. In terms of affect, Çukur (2002) found that Turkish participants scored higher on depression scores than both Chinese and American participants and higher on interpersonal sensitivity scores than Chinese participants. In terms of self-discrepancy, he found that when compared with Chinese participants, American and Turkish participants rated parents as less important than their own self-guides. However, in terms of actual-own/ideal-other discrepancy, Turkish participants had the highest scores. In terms of actual-own/ideal-own and actual-own/ought-own discrepancies, Turkish participants again had the highest scores. Turkish participants also expected more negative outcomes of failing parents' goals for themselves than American and Chinese participants. Looking at psychological consequences of discrepancies, only a relationship was found between depression and ideal/actual discrepancies in Turkish participants, whereas for Chinese participants, there was a relationship between depression and ideal/actual discrepancies and between interpersonal sensitivity and ought/actual discrepancies and for American participants, both depression and interpersonal sensitivity was related to actual/ought discrepancies. The study also found a moderating effect of independent and interdependent self-construals on the relationship between interpersonal sensitivity and actual-own/ought-other discrepancy, however this moderation model was not significant for Turkish participants.

Tan (2010) further considered self-discrepancy in Turkey, and used a clinical sample in his comparison. He found that of the self-discrepancy measures used, only the Marker Placement Task (Heppen & Ogilvie, 2003) was able to show that the participants clinically diagnosed with depression had higher levels of self-discrepancy than participants clinically diagnosed with anxiety and participants with no diagnoses. Participants clinically diagnosed with anxiety did not show higher levels of self-discrepancy, contrary to the study's predictions. Among the undiagnosed group, anxiety and depression scores could be predicted by feared self-discrepancy scores. It is important to note that of the self-discrepancy measures used, only the Marker Placement Task (Heppen & Ogilvie, 2003) was able to demonstrate the above relationships, deeming it an important measure to use with a Turkish sample. All measures of self-discrepancy, however, showed that participants clinically diagnosed with depression had significantly higher scores of feared self.

The above discussions of self, with-other, within itself, and in culture inevitably bring us to the realm of affect. Although conceptualizations of self-with-other and self-discrepancy speak of affect as either agents in the formation of self or consequences of misalignment, the theories outlined so far do not specifically consider affect as a standalone ideal one might strive towards. The next part will specifically consider affect, with-other, within itself, and in culture.

Affect Valuation Theory

Arguing that types of affect themselves can be aspirations as well as types of self, Tsai (2007) has introduced affect valuation theory, which primarily focuses on valence and arousal level of affective states. Affect valuation theory firstly holds that ideal affective states and actual affective states, just as in self, are two different entities. Just as self, affect is largely influenced by culture and which affective states are perceived to be valuable and pursuable relies on and varies by culture. One's temperament largely determines one's actual affect, according to affect valuation theory, whereas cultural values are more influential in determining ideal affect. Tsai (2007) also argues that having adjustment or influence goals at the individual level, that is whether you want to conform or exert power, has an effect on preferring low- or high-arousal affective states as ideal. Whether one actually experiences the valued affective states of one's own culture is another story, and discrepancy between one's actual state and the culture's ideal affective state results in distress and the consequent motivation is to pursue mood altering activities to arrive at the ideal affective state. Affect valuation theory does not necessarily prescribe which emotional state follows discrepancy the way self-discrepancy theory does; it instead focuses on the motivation underlying behavior targeted to change affect.

As mentioned above, Sandler and colleagues' (Joffe & Sandler, 1968; Sandler, Holder & Meers, 1963; Sandler & Joffe, 1965) conceptualization of affect, specifically feeling-states, and Kernberg's (1976, 1992, 2004) work provide

psychoanalytic foundation for affect valuation theory and the idea that developing multiple states of feelings that are appropriate for different contexts is possible. It is possible, as Sandler and Sandler (1978) put it, because “[e]ach partner, at any given moment, has a role for the other, and negotiates with the other in order to get him or her to respond in a particular way. A whole variety of feelings, wishes, thoughts and expectations are involved in the interaction”, generating different ways of feelings with different people (p. 285-286). For Sandler and Sandler (1978) these interactions do not only exist in the real relationship but also in fantasy. They explain, however, that when object relations occur in fantasy, the interaction can serve a wish-fulfillment purpose. They carefully point out that these wishes tend to have not instinctual but rather affectively motivational source, the motivation being “the need to restore feelings of well-being and safety” (Sandler & Sandler, 1978, p. 286).

Again, they refer to the multiplicity of objects:

The individual is constantly obtaining a special form of gratification through his interaction with his environment and with his own self, constantly providing himself with a sort of nutriment or aliment, something which in the object relationship we can refer to as 'affirmation'. Through his interaction with different aspects of his world, in particular his objects, he gains a variety of reassuring feelings. We put forward the dissertation that the need for this 'nourishment', for affirmation and reassurance, has to be satisfied constantly in order to yield a background of safety (Sandler & Sandler, 1978, p. 286).

This need specifically arises when the individual, for some reason, cannot obtain relational satisfaction. For Sandler and Sandler (1978), this need always has an affective quality. “An experience only has or retains meaning for the child if it is linked with feeling” in development and in function, and is rendered psychically meaningless without it (Sandler & Sandler, 1978, p. 292). Feeling-states are initially organized in terms of pleasantness, motivating the child to approach the pleasant and withdraw from the unpleasant. The first object relations are saturated with these

feeling-states; the child experiences content or discontent within the relations with first objects. In short, “pleasure is greeted by the child with joy and excitement, and the child will welcome it. Unpleasure, on the other hand, is greeted by primitive mechanisms of rejection, avoidance and withdrawal, by anger and even rage” (Sandler & Sandler, 1978, p. 292). The child then starts categorizing his first relationships according his/her feeling states; in terms of pleasurable and unpleasurable at first, and later on, in more complex terms. As the child begins forming internal representations by internalizing these relationships, feeling-states become internalized with the accompanying “primary affective objects” (Sandler & Sandler, 1978, p. 293). Afterwards what motivates the older child, and later the adult, is to restore or balance changes in feeling-states with regards to particular objects. In Sandler and Sandler’s (1978) words, “[w]e are [thus] provided with a view of motivation, conflict, and possibly of psychopathology and symptoms, in which the control of feelings via the direct or indirect maintenance of specific role relationships is of crucial significance” (p. 295).

Kernberg further attests to the primacy of affect. According to Kernberg, “internal object relations...each comprising a representation of the self interacting with the representation of another person and associated with a particular affect state, are the most basic psychological structures” (Caligor, Kernberg & Clarkin, 2007, p. 17). Kernberg (2004) argues that affective states are the basic connection between representations of self and representations of objects as well as the precursor of drives. He sees “primitive affects [as] the ‘building blocks’ of the drives” (Kernberg, 2004, p. 45). He further finds

unconscious intrapsychic conflicts as always between (1) certain units of self and object representations under the impact of a particular drive derivative (clinically, a certain affect disposition reflecting the instinctual side of the conflict) and (2) contradictory or opposing units of self and

object representations and their respective affect dispositions reflecting the defensive structure (Kernberg, 2004, p.45)

Unconscious intrapsychic conflict further encompasses “the ‘dangers’ associated with enactment of conflictual motivations”, which are almost always connected to “constellation of negative affect...[or]...signal affect...typically anxiety, guilt, loss, depression, fear, or shame” (Caligor, Kernberg & Clarkin, 2007, p. 33). Affective conflict, then, is a motivator in itself, and catalyzes defense depending on the individual’s representations of self and object.

Continuing with the cross-cultural literature, Tsai and her colleagues’ body of research revealed that although individuals generally seek positive affects, the type of positive affects they seek is determined by culture. For example, European or American individuals value and seek high-arousal positive affective states such as excited and enthusiastic, whereas Chinese or Korean individuals value and seek low-arousal positive affective states such as calm and serene. Tsai and her colleagues have demonstrated this phenomenon in a number of real-life contexts such as parent-child interactions, music preference, children’s book content, magazine content, preference for recreational activities, religious texts, substance use and many others (reviewed in Tsai, 2007). For example, a textual study revealed more high-arousal expressions in Christian texts and self-help books such as ‘rising in glory’ compared to more low-arousal expressions in Buddhist texts and self-help books such as ‘freeing from passions’ (Tsai, Miao & Seppala, 2007). Similarly, European Americans were found to be more motivated to engage in high-arousal activities such as hiking than Hong Kong Chinese, who preferred low-arousal activities such as sitting quietly, meditating (Tsai, Knutson, & Rothman, 2007; cited in Tsai, 2007).

Studies further reveal that individuals from western cultures engage in expansive behavior (e.g. somatic activity) more often and to a larger extent than

eastern individuals. When faced with emotions of sadness, fear, happiness and anger, American individuals reported to engage in hand gestures, arm gestures and other somatic activity more so than Japanese individuals (Scherer, Matsumoto, Wallbott, & Kudoh, 1988). Tsai and Levenson (2007) further revealed that European American couples engaged in more frequent somatic activity than Chinese American couples during conflict discussion. When faced with vignettes depicting different interpersonal situations, regardless of the nature of situations, American individuals indicated more expansive behaviors such as yelling, and Japanese individuals indicated less expansive behaviors such as not doing anything (Idzelis, Mesquita, Karasawa, & Hayashi, 2002). To explain these findings, Mesquita and Walker (2003) discuss that eastern models of self and relationships “discourage individuals from occupying too much space in the relationship, both figuratively and literally” further supporting the affect valuation theory (p. 786).

Affect studies with cross-cultural emphasis provide support for affect valuation theory. Kitayama, Markus and Kurokawa (2000) reported that when asked about the frequency of experiencing certain emotions, American individuals indicated experiencing more positive emotions whereas Japanese individuals indicated the same frequency of positive and negative emotions, demonstrating a striving for balance. Japanese individuals’ reported negative and positive emotions were further positively correlated. Similarly, when Mesquita and Karasawa (2002) asked American, Japanese and Taiwanese individuals to evaluate their emotions, American students indicated an appraisal that is uniquely positive whereas Taiwanese and Japanese individuals indicated as neutral, again emphasizing the balance.

Although Tsai and colleagues do not necessarily emphasize the focus or object of emotions, such study may be relevant here. Markus and Kitayama (1991) differentiate between ego-focused and other-focused emotions. Ego-focused emotions, “such as anger, frustration, and pride, have the individual’s internal attributes (...own needs, goals, desires or abilities) as the primary referent” (Markus & Kitayama, 1991, p. 235). Ego-focused emotions are essentially considered to be tied to independent self-construal and non-expression of these emotions is considered to indicate lack of sincerity or employment of defense mechanisms. Other-focused emotions, on the other hand, “such as sympathy, feelings of interpersonal communion, and shame, have another person... as the primary referent” (Markus & Kitayama, p. 235). Other-focused emotions are considered to be tied to interdependent self-construal and non-expression or non-action regarding these emotions is expected, as relationships are more important than self-expression. Ego-focused emotions arise when the individual’s aforementioned attributes are inhibited, gratified or validated, whereas other-focused emotions arise out of responsiveness, and empathy.

Anger can be given as an example of ego-focused emotion. Research indicates that anger is not very prevalent in collectivistic cultures such as Tahiti, Ukta Eskimo and Japanese. Levy (1973, cited in Markus & Kitayama, 1991) reveals that Tahitians are intensely wary of anger and thus refrain from openly expressing it. Ukta Eskimos were also shown to appear not to have included the experience of anger in their emotional repertoire (Briggs, 1970, cited in Markus & Kitayama, 1991). Japanese have further been documented to extend a rare invitation to anger in their emotional spectrum. Miyake, Campos, Kagan and Bradshaw (1986, cited in Markus & Kitayama, 1991) found that Japanese children displayed a significantly longer

delay than American children when they heard their mother's voice in an angry tone, rather than fearful or joyful tones, showing support for the cultural determination of anger expression. As Markus and Kitayama (1991) put it, "[i]t is not that these people have not learned to inhibit or suppress their 'real' anger, but that they have learned the importance of attending to others, considering others, and being gentle in all situations" (p. 236).

To figure out how different levels of emotions are socialized, Diener and Lucas (2004) asked parents how they wanted their children to feel in 48 countries, including Turkey. Parents living in collectivistic cultures wished their children would suppress their emotions more than parents from individualistic cultures. Parents living in individualistic cultures wished their children would feel happy more than parents living in collectivistic cultures. Parents from wealthier nations also wished for less anger suppression and less fearlessness. The study also found that regardless of nation, there was no variability between parents' wishes for happiness for sons and daughters, however parents wished fearlessness and anger suppression more so for their sons than daughters. Fathers also wished for more anger suppression than mothers in this study (Diener & Lucas, 2004). Looking at maternal socialization of emotions, Ersay (2014) found that mothers in Turkey tended to reward the feeling of sadness, punish the feeling of anger, magnify the feeling of sadness and neglected the feeling of overjoy. There were gender differences only in the feeling of sadness as mothers tended to magnify sadness of sons to a greater degree than they do with daughters.

Cross-cultural psychological and psychoanalytic literatures, then, suggest the possibility of striving for certain affects of feeling-states as ideals and possessing different ideals for different affective objects as a result of expectations of the society

and socialization of emotions by parents. The aforementioned studies support the cultural origins of ideal feeling-states just as culture can feed ideal self-states.

In line with affect valuation theory, clinical psychologists and psychiatrists working within a cross-cultural setting have been arguing whether the current and dominant psychopathology framework is representing the “ills of individualism”, a consequence of living in the individualized western world that values “competition, hedonism and placing personal goals above group harmony” (Caldwell-Harris & Ayçiçeği, 2006, p. 333). The next section will attempt to summarize affective composition and corresponding psychopathological configuration of the eastern world, and specifically Turkey.

Affective Realm and Psychopathology in the Eastern World and Turkey

As Mesquita and Walker (2003) indicate “[e]motional disturbances have been defined as excesses, deficits, and lacks of coherence in emotions. In order to judge an excess or deficit in emotion, one needs to be aware of the ‘normal amount’ of emotion” (p. 789). Any study involving a measure of affect, then, should be aware of what constitutes as normal in and around their region of study. And as the above section outlines, culture is an important mold of affect. As Rosaldo (1984) puts it, “feelings are not substances to be discovered in our blood but social practices organized by stories that we both enact and tell” (p. 143). In term of psychopathology, Kakar (1983) reflects on Devereaux’s (1970) writings on ethnopsychiatry and indicates that, “in the predictable and pre-patterned symptoms of such ethnic psychoses as *amok*, *latah*, *koro*, the respective culture seems to be giving the directive, ‘Don't become insane, but if you do, you must behave as follows...’” (p. 9).

Every research endeavor that has affect as its construct needs to explore how certain affect states are experienced and the adaptive ways to show maladaptation within that or in a similar culture. A more detailed account of how specific cultures produce specific affective and psychopathological experiences will be outlined below.

Studies looking at the cultural nature of affect and psychopathology in Turkey are unfortunately rare. One study is by Cladwell-Harris and Ayçiçeği (2006), who compared American and Turkish samples in terms of self-construal and subclinical psychopathology. In the American sample, individualism was negatively correlated and collectivism was positively correlated with dependent personality, obsessive-compulsive symptomatology, social anxiety, depressive mood, and inattention, indicating a relationship between individualism and psychological adjustment. Furthermore, vertical collectivism (familial self, according to Gupta & Panda, 2003) was positively correlated with paranoid features and inattention, and horizontal individualism was negatively correlated with depressive mood, leading the authors to conclude that horizontal individualism indicated the most psychologically adjusted self-construal for American participants. In the Turkish sample, however, horizontal individualism appeared to be the least psychologically adjusted self-construal, being associated with paranoid, schizotypal, borderline and narcissistic personality traits, poor impulse control and psychopathy. Conversely, vertical collectivism (familial self, according to Gupta & Panda, 2003) indicated the most psychological adjustment with fewest signs of maladjustment.

Interested in the clash between the person and the culture's orientation, Cladwell-Harris and Ayçiçeği (2006) also categorized participants in terms of idiocentrism, that is personally having an individualistic orientation, and allocentrism, that is personally having a collectivistic orientation. In general terms,

“allocentrics value tradition and conformity... [and] use context more when making attributions..., while idiocentrics value hedonism, stimulating experiences and self-direction... [and] pay principal attention to their own internal beliefs” (Cladwell-Harris & Ayçiçeği, 2006, p. 336). They used “one standard deviation above the mean (for each culture)... [as] the cutoff for categorizing students as largely idiocentric or largely allocentric”, deeming the midrange scored participants as “adaptable” (Cladwell-Harris & Ayçiçeği, 2006, p. 346). In the American sample, allocentrism turned out to be an indicator for psychological maladjustment whereas midrange mixture of individualism and collectivism indicated psychological adjustment. In the Turkish sample, on the other hand, allocentrism turned out to be an indicator for psychological adjustment, with the lowest antisocial and schizoid features, with idiocentrism being an indicator for the highest clinical scores.

Cladwell-Harris and Ayçiçeği (2006) discuss these findings in the light of their personality-culture clash hypothesis. They argue that growing up with personality features that are not part of the native culture may be a stress factor in itself. As they put it, “[i]n a collectivist society, the competitive, self-reliant, aloof child may fail to develop culturally appropriate relations with others, leading to rejection by peers and harsh treatment by adults” (Cladwell-Harris & Ayçiçeği, 2006, p. 352). Idiocentric individuals living in collectivistic cultures may constantly be forced to make sacrifices for the greater good even when this is contradictory to their personal values, leading to resentment and equivocality. But Cladwell-Harris and Ayçiçeği (2006) caution against the trap of causality. They warn that these results can also be interpreted as the psychologically adjusted individual’s ability to develop self-construal that is most appropriate to the native culture. Yet however the data are interpreted, it shows that the psychological consequences of clashing with own

culture are profound. Although the present study does not necessarily employ idiocentrism-allocentrism terminology, the construct of expanding self captivate the individual's struggle to keep his/her self in line with his/her culture.

One seminal study considered the effect of context on emotional display in Turkey. Boratav, Sunar and Ataca (2011) indicated that emotional context could also be context-sensitive and endeavored to explore the governing rules of emotional display in Turkey. Results revealed that emotional display was deemed acceptable in relation to the target's age and authority (i.e. status), interpersonal closeness of the target, and whether the context is public or private. In more detail, emotional expressiveness was deemed more acceptable in private situations; expression of emotions of anger, disgust and contempt was deemed more acceptable with a lower-status target; expression of fear was deemed more acceptable with a higher-status target; expression of sadness was deemed more acceptable with a same-status target; and expressiveness of all emotions was deemed more acceptable with close/intimate targets. The findings also indicated that gender of the participant and target influenced the aforementioned effects. Female participants significantly reported finding expression of sadness and happiness more acceptable than male participants. Furthermore, expression of sadness and happiness were deemed more acceptable for female targets and contempt, disgust, anger and fear were deemed more acceptable for male targets (Boratav, Sunar & Ataca, 2011).

The above discussion suggests that each culture has its specific constellation of affect. The nonwestern world is characterized by a more embodied form of experiencing affect, vastly influenced by how that specific emotion is socialized. Turkish studies of affect and psychopathology indicate that the match between a person's culture and affective experience is of utmost importance and that the status

of target, intimacy with the target, the privacy of the situation and match between the individual's personality and culture governs the Turkish affective experience.

Relational/Familial Realm in Turkey

Just as it is necessary to determine what constitutes as normal affect in the culture of study, any study involving a measure of self in culture should also discuss how different selves relate within that specific culture. The following discussion will attempt to discuss relational and familial configurations between members of the Turkish culture.

Kağıtçıbaşı's abundant research, which has led to her Model of Family Change (1990, 1996, 2007) determines three patterns of families: 'family model of independence', which describes mostly western, individualized and urban families the members of which have lower emotional and temporal dependency on each other, 'family model of interdependence', which describes mostly collectivistic and rural families the members of which heavily rely on each other in terms of emotional and temporal needs, and 'family model of psychological interdependence', which describes families in industrial and urban settings retaining collectivistic values, the members of which depend on each other not for temporal but psychological needs. Research with Turkish families reveals two of these patterns: families living in rural, agrarian settings or living in urban settings but having a rural background tend to have an interdependent nature, whereas families living in urban settings with an urban background tend to have a psychological interdependent nature (İmamoğlu, 1987; Kağıtçıbaşı, 1990, 1996, 2007). One reason and/or consequence of this trend is argued to be the fact that "nuclear families function like extended families, with

close social ties, much social support and interaction among close relatives who also live close to each other” (Ataca, 2009, p. 111)

As the discussion of familial self has hinted, Turkish relational realm is considered to be hierarchical within the society as well as within the family. The roles are clearly outlined, leaving society and family members with the feeling of knowing one’s place, and are usually moderated by gender and age, with the elderly and male having ascendancy over the young and female members. Family members are emotionally close to each other and this closeness is a given for them which “serves to add relational and affective depth to role based ways of being” (Fişek, 2002b, para. 4). Relationships outside of the family are in turn moderated by “role prescriptions based on normative expectations” (Fişek, 2002b, para. 4). Self-expression and self-disclosure occur naturally within the same level hierarchy, yet rules and customs dictate what can be disclosed between levels of hierarchy. In terms of the ego boundaries of the individual who exists in this relational sphere, their “outer self boundary is somewhat permeable, allowing easy connections between people, [yet their] innermost wishes, thoughts and feelings tend to be kept private, and not directly communicated, [depending] on expectations of nonverbal communication and understanding” (Fişek, 2002b, para. 4).

Although contact with the extended family depends on region of residence (easier to keep in rural areas), there are extensive attempts to maintain close ties, mostly evident in efforts to live in the same apartment building or residential complex as members of the extended family; be heavily involved in life events such as weddings or circumcision rituals; keep regular telephone contact with each other and visit each other during religious holidays. The societal fabric is also based on what Fişek (2010) calls “virtual kinship” which arises from the attempts to negotiate

“[c]ultural divisions between the rural and urban, uneducated and educated, traditional and modern, religious and secular, patriarchal and egalitarian exist[ing] in continuous tension with each other” (p. 49). The familial relationship, in this line of thinking, appears to encompass all members of the culture. As Fişek (2010) puts it, the solution is “ingenious: cast oneself into the familial sphere and invite her to be kin by addressing her as a virtual relative and thereby crossing over the adversarial gap into familial hierarchic intimacy” (p. 53). In such a climate, loneliness and exclusion tend to be dreaded and are states to be avoided when possible, yet there is a longing for remaining private. As can be seen, Turkish inner and outer boundaries appear very similar to the picture drawn by Roland (1987, 1988) and Kakar (1983), further deeming their conceptualizations relevant to the Turkish culture and thus the present study.

And just as the picture of modernization drawn by Kakar (1983) and Sinha and colleagues (2002b), Fişek (2002b) explains that “democratization, industrialization, urbanization and increased educational opportunity” are changing the traditional fabric of the Turkish society, creating new challenges for its members to adapt in terms of self and ego structure (para. 5). As families become modernized, hierarchical control that the authority figures have over the members of the family will become less strong, autonomy and perhaps separation will be tolerated to a greater extent while emotional proximity is maintained. Such a transition tends to be not very smooth, for the culture, the family itself and the individual members of the family, rendering the family at risk for serious conflict and disintegration and the individual at risk for alienation and abandonment (Fişek 2002b).

When looking at the roles within Turkish families, research indicates that parents have an expressive role to emotionally support each other and the rest of the

family (such as offspring and grandparents), determining the emotional tone of family interactions, teaching the children religious and social rituals, generally holding the family together and an instrumental role of overseeing family's finances, giving the first financial boost during children's emerging adulthood and providing childcare in terms of helping with school and spending time with children. The extended family composed of aunts, uncles and grandparents, on the other hand, has an expressive role of emotional support, teaching the children religious and social rituals as well as manners and protecting family interactions, and an instrumental role of resolving conflicts within family members, and helping parents with childcare among others (Ataca, 2009).

Sunar's (2002) extensive study on the contemporary, middle class Turkish family residing in an urban context reveals that parents, in raising their children, do so in expectation of gratitude from them. Children are also expected to be responsible, respectful of and loyal to parents and family values and obedient, particularly to the authority of the father. Such expectations are communicated and established through external motivating factors such as evoking shame and anxiety over unwanted behavior or rewarding wanted behavior rather than punitive measures. Authority over sons is maintained by both parents whereas control over daughters is mostly maintained by mothers and in general mothers tend to be controlling while fathers are more disciplinarian (Sunar, 2002). Güneri, Sümer and Yıldırım (1999) further reported that adolescent females expected and welcomed parental guidance. For example, when the teenagers in their study were asked to visualize going abroad, they used their parents as reference points in figuring out what would be the right and wrong behaviors on that trip. Although parental guidance was perceived as restrictive and led to disagreement at times, there was also an expressed wish to obey parental

rules by the participants as they believed their parent had the best intentions at heart for their children (Güneri, Sümer & Yıldırım, 1999).

Considering mothers' and fathers' roles separately, adolescents and young adults feel closest to their mothers, followed by brothers and sisters, significant others (girlfriends and boyfriends), fathers, followed by aunts, uncles, grandparents and cousins (Ataca, 2009). In general they are emotionally closer to their mothers than they are to their fathers, as mothers are perceived to be more emotionally expressive, communicatively approachable, and physically affectionate than fathers (Hortaçsu, 1989; Kağıtçıbaşı, Sunar & Bekman, 1988; Sunar, 2002). Fathers are generally considered as distant and angrier than mothers (Sunar, 2002). Young adults further perceive their mothers as more expecting of them than their fathers and, in turn, they have more expectations from their mothers than fathers (Akhondzadeh, 2002). Fişek's (1995) argument, however, also reveals an instrumental-expressive quality to parent-child relationships, that is, individuals of urban backgrounds share emotional accounts with their mothers and share self-related accounts and discuss decisions with their fathers. Looking more closely at relationships between father/mother-son/daughter dyads, sons perceive their fathers as less affectionate, more emotionally distant, angrier and less tolerant of communication of emotion than daughters do (Sunar, 2002).

Parental acceptance-rejection theory (PAR Theory; Rohner, 1980, 1998, 2004) and the research it has inspired may also help shed light on the relational realm of Turkish families. PAR theory is based on the assumption that each individual comes to the world with the basic affective need for warmth and affirmative responses from significant others, predominantly parents. This need evolves into need for nurturance, care and affection from parents in childhood and positive wishes

from significant others in adulthood. Psychological maladjustment in the shape of passive aggression, hostility, emotional lability, defensive dependency or avoidance and negative view of self and the world, among others, occurs as a result when these needs are rejected in the forms of being unaffectionate, verbally and physically aggressive, neglectful and/or indifferent (Rohner, 2004). Depression, conduct disorder and substance use and abuse are also found to be linked to parental rejection (Rohner & Britner, 2002).

Cross-cultural research on PAR theory illustrates the varied outcomes of acceptance or rejection by mother and fathers. In a comparison study, Rohner, Rohner and Roll (1980) found that perceived parental rejection explained 41% of variance of aforementioned signs of maladjustment in American primary school age children and explained 46% of variance of that of Mexican primary school age children. Another comparison study conducted with African Americans and European Americans youth in rural settings revealed that perceived acceptance by mother and by father predicted psychological adjustment in African American youth but only perceived acceptance by father predicted psychological adjustment in European American youth (Veneziano, 2000). In general, cross-cultural theorists indicate that western cultures tend to raise children in an acceptance/independence context whereas eastern cultures tend to do so in an acceptance/dependence context (Markus & Kitayama, 1991).

Looking at father/mother-son/daughter dyads from PAR theory perspective, research indicates a relationship between rejection by father and depression in young adult daughters (Lefkowitz & Teziny, 1984). Rejection by mother was also found to be more significantly related to depression in young adult daughters than young adult sons (Crook, Raskin & Eliot, 1981). A Turkish study yielded similar results; Avaz

(2011) found perceived rejection from both fathers and mothers to be indicators of depression in young adult women, maternal rejection being a stronger indicator. Perceived acceptance by mother contributed to psychological adjustment but perceived acceptance by father did not (Avaz, 2011).

Within the abovementioned self-discrepancy framework, İmamoğlu and Karakitapoğlu-Aygün (2006) have considered actual, ideal and expected related selves or relatedness with parents. Ideal related self is defined for the purpose of their study as “the degree to which individuals would like to be related to their parents” and expected related self is assumed to contain ought self (İmamoğlu & Karakitapoğlu-Aygün, 2006, p. 723). Results showed that Turkish participants reported more relatedness with parents than American participants. Both set of participants reported more relatedness with mothers than fathers and expected relatedness was more highly reported than ideal, followed by actual relatedness. Women in both participant groups reported more ideal relatedness with parents and actual, ideal and expected relatedness with mothers and less actual relatedness with fathers than men. Across both samples, a more collectivistic self-construal indicated more relatedness with parents overall regardless of nationality, and among Turkish participants lower SES indicated higher actual and ideal relatedness but all levels of SES had the same level of expected relatedness with parents.

Of course parents are not the sole components of the relational world; however literature regarding friendships is not as expansive as parental relationships. Existing research indicates that friendships are generally characterized by altruism, support and intimacy when positive, and annoyance and conflict when they are negative (Berndt & Mc-Candless, 2009; Bukowski, Motzoi, & Meyer, 2009). Friendships also have an ideal/actual dimension according to Demir and Orthel

(2011), in that individuals tend to wish to ideally have more of positive qualities and less of negative qualities of friendships. Demir and Orthel (2011) point to the role of media in setting friendship ideals. When we consider how much young people seek and are exposed to Western sitcoms and/or dramas that feature twenty-something characters forming an alternative family within their friend circles, this seems to be a valid point for Turkey. Literature suggests that women tend to have higher ideals for same-gender friendships than men, yet both genders report possessing friendship ideals relative to their actual friendships (Elkins & Peterson, 1993). Women also tend to have same-gender friendships that are more positive and conflict free than men and men tend to have more ideal/actual friendship discrepancy than women (Demir & Orthel, 2002).

Kağıtçıbaşı (1997) has indicated that forming friendships outside the extended family is more difficult in nonwestern cultures but that the formed friendships tend to be solid and long-lasting, to last a lifetime. Friendship research in Turkey indicates that being accepted by friends plays an important role in defining the self during adolescence, the lack thereof which may lead to identity confusion and emotional distress (Güneri, Sümer & Yıldırım, 1999). Friendship quality but not perceived mattering to the other is linked to happiness (Demir, Özen & Doğan, 2012). Furthermore, friendship quality in Turkey has been documented to act as a mediator between capitalization, that is, sharing positive news with others in expectation of a positive response and happiness (Demir, Doğan & Procsal, 2013). As Yurtseven (2010) has found, self-with-friend appear to be a significant internal representation for Turkish individuals explaining the above findings for Turkey.

The above discussion suggests that Turkey has a very specific relational and familial structure, with rules governing expression and disclosure of self, and with

specific dyads instigating authority and providing nurture. The extended family is still valid for urbanized families, in psychological sense even if not in temporal sense. Yet parents still appear to be the most important figures, providing support as well as setting boundaries that incorporate a we-self, and rejection by them appears to be a major threat to sense of security. Friends, as they are reformulated as part of the extended family, provide a sense of security and wellbeing and appear to be important significant others.

The Aim and Scope of the Present Study

The purpose of this study is to investigate the effects of the discrepancy between different types of self as well as between different types of affect across various interpersonal and impersonal contexts on psychological symptomatology in a Turkish sample. This study aims to employ psychoanalytic, cross-cultural and social psychological perspectives and build on their strengths and weaknesses to arrive at a more integrated conceptualization of self and affect, that is, affect-with-other.

The Turkish culture is unique in its geographical as well as social and psychological integration of western and eastern worlds; the social context determines which world is salient at a given time. It is the present study's conviction that one's ideal affect and ideal self are determined by the social context and the relationships that activate them, and that psychological survival in Turkish culture, requires the individual to negotiate different self and affect values. The current literature hints at the importance of bringing together the social psychological and psychoanalytic understandings of self, in order to fully appreciate both its multiplicity and its relationship with affect.

This dissertation aims at considering self, mainly from Stern's, Higgins's and Kashima and colleagues' perspective; the relationship between self and culture from Roland's and again Kashima and colleagues' perspective; and the relationship between affect and culture from Tsai's perspective. Sandler's and Kernberg's psychoanalytic conceptualization of affective objects and feeling-states provide a theoretical anchor for this study. The dissertation's discussion of these perspectives, accompanied by the results will hopefully lay the background for a conceptualization of 'affect-with-other' that this dissertation hopes to introduce.

Support from multiplicity of self and affective states is possible with a developmental perspective. Infant studies interpreted with a psychoanalytic approach indicate that infants, as they have different experiences with each caregiver and/or significant other, start to form different representations, developing a sense of self-with-other, which are generalized later in life. These representations involve a strong affective quality, and in fact become psychic realities only with the presence of affect, which suggest that individuals further form different representations or working models with the same caregiver in different affective states. Although self-with-other representations were studied in abundance, the affective quality of these representations has not been specifically investigated.

Psychoanalytic literature further informs us that the concept of self is experienced differently in different cultures. Since social psychological constructs of individualism/collectivism and independence/interdependence have poor validity for Turkish culture, the psychoanalytic concepts of familial and expanding self, and corresponding ego boundary permeability prove more relevant for the purposes of current study. Living in Turkey, where the resident is exposed to both eastern and western values, usually as a result of urbanization and/or capitalist economy, means

an individual must endorse western values, when negotiating contexts that necessitate competition or striving for achievement, such as academic or business environments and eastern values, when negotiating contexts that necessitate cooperation or harmony such as family or peer settings. Expanding the self by endorsing both set of values simultaneously promotes the psychological survival of the individual.

Social psychological studies further reflect on the concept of self as experienced in relation to context. In parts of the world, context-sensitivity of self, that is, activating different dimensions of self according to the personal or social context implies coherence of self. Both psychoanalytic and social psychological perspectives consider the possibility that individuals are not necessarily the product of one aspect of culture and that they might enjoy and/or endorse different values depending on their context. Building on the current literature, the present study expects that context-sensitivity of self as well as affect across interpersonal and impersonal settings as a whole will indicate coherence of self for the Turkish culture.

Yet the frequency of context switches may prove difficult to hold the self together. What happens when self and affect dimensions within interpersonal and impersonal contexts are different than each other? Specifically, what happens when different contexts expect and value different levels of affective arousal? Just as it is the case with self, a resident of Turkey is expected to experience high-arousal affect when negotiating contexts that necessitate competition or striving for achievement such as academic or business environments and is conversely expected to experience low-arousal affect when negotiating contexts that necessitate cooperation or harmony such as family or peer settings. The current study assumes that switching from one arousal state to another will be highly distressing for the individual. Building on self-

discrepancy and affect-discrepancy literatures, the current study holds that experiencing ideal/actual self-discrepancy, ought/actual self-discrepancy as well as ideal/actual affect-discrepancy in a number of interpersonal and impersonal contexts will lead to psychological consequences in terms of an increase in psychopathological symptoms.

What is new in this study? First of all, self and affect are studied in interpersonal and impersonal social contexts based on the social contexts reviewed by Tsai (2007). Personal social contexts for the purposes of this study are interactions with mother, interactions with father and interactions with best friend. Studies that emerged from Turkey indicate that self and affective representations of these objects are distinct. Impersonal contexts will be academic activities, rest activities and entertainment activities. Secondly, ideal/actual affect and ideal/actual and ought/actual self-dimensions will be studied together and contribute to a model for understanding psychological consequences of discrepancies between self and affect dimensions.

The aims of this study are operationalized by the following hypotheses:

Hypothesis 1. Self-discrepancy theory is hypothesized to apply to the current sample.

Hypothesis 1.a. It is hypothesized that participants' ideal/actual self-discrepancy will be uniquely and positively correlated with dejection-related emotion as measured by Brief Symptom Inventory (BSI)-Depression subscale.

Hypothesis 1.b. It is hypothesized that participants' ought/actual self-discrepancy will be uniquely and positively correlated with agitation-related emotions as measured by BSI-Interpersonal Sensitivity subscale.

Hypothesis 2. Self-discrepancy is expected to be higher for individuals with an expanding self than individuals with a traditional self.

Hypothesis 2.a. It is hypothesized that the correlation between ought/actual discrepancy and interpersonal sensitivity as measured by BSI will be stronger in individuals who have a traditional self than individuals with an expanding self.

Hypothesis 2.b. It is hypothesized that the correlation between ideal/actual self-discrepancy and depression as measured by BSI will be stronger in individuals who have an expanding self than individuals with a traditional self.

Hypothesis 3. Self-discrepancy is hypothesized to be experienced differently across different contexts.

Hypothesis 3.a. It is hypothesized that ideal/actual and ought/actual self-discrepancy scores in the contexts of mother, father, best friend, during entertainment, during rest and at school will be significantly different from each other.

Hypothesis 3.b. It is hypothesized that ideal/actual and ought/actual discrepancies will be higher in personal contexts (mother, father, best friend) than impersonal contexts (entertainment, rest, school).

Hypothesis 3.c. It is hypothesized that ideal/actual and ought/actual discrepancies in the contexts of mother, father, best friend, during entertainment, during rest and at school will have different effects symptomatology as measured by BSI.

Hypothesis 4. Affect valuation theory is hypothesized to apply to the current sample.

Hypothesis 4.a. It is hypothesized that participants' general ideal and actual affect will be significantly different than each other.

Hypothesis 4.b. It is hypothesized that as participants' Expanding Self Scale (ESS) scores will be positively correlated with high arousal affect and negatively correlated with low arousal affect.

Hypothesis 4.c. It is hypothesized that individuals with an Expanding Self will have an ideal affect higher in arousal than individuals with a Traditional Self as measured by ESS.

Hypothesis 4.d. It is hypothesized that discrepancies between general ideal and actual affect will have significant main effects on symptomatology as measured by Global Severity Index of BSI.

Hypothesis 5. Affect discrepancy is hypothesized to be experienced differently across different contexts.

Hypothesis 5.a. It is hypothesized that affect discrepancy experiences in the contexts of mother, father, best friend, during entertainment, during rest and at school will be significantly different than each other.

Hypothesis 5.b. It is hypothesized that ideal affect in impersonal contexts will be higher in arousal than personal contexts.

Hypothesis 5.c. It is hypothesized that ideal/actual affect discrepancies in the contexts of mother, father, best friend, during entertainment, during rest and at school will have different main effects on symptomatology as measured by BSI.

The following models will be further tested.

Proposed Model 1. It is predicted that ideal/actual and ought/actual self-discrepancies in personal and impersonal contexts would directly influence symptomatology.

Proposed Model 2. It is predicted that different affect-discrepancies in personal and impersonal contexts would directly influence symptomatology.

Additional explorations will consider the effects of gender, geographical origin of the participant's family, geographical region the participant has spent the majority of his/her life, paternal and maternal level of education, and the type of high school the participants have attended.

The following sections will outline the methodology used to test the above hypotheses, present the results of this study and discuss the findings with psychoanalytical and social psychological outlook.

CHAPTER II

METHOD

Participants

Data were collected from 375 participants (357 graduate and undergraduate university students and 18 professionals). Participants' age ranged from 18 to 53. The sample's mean age was 20.6 ($SD = 3.2$). There were 107 male (28.5%) and 254 female (67.6%) participants in the total sample; 15 participants (4%) chose not to declare their gender. The number of participants studying at a low yearly fee tier (yearly tuition free \approx 10,000TL) foundation university was 189 (50.3%), 129 participants (34.1%) were studying at a high yearly fee tier (yearly tuition fee \approx 20,000TL) foundation university and 20 (13.7%) attended a state university. In terms of the high school the participants attended, 47.9% attended *Anadolu lisesi*, 30.6% *düz lise*, 6.9% a private high school, 5.1% *meslek lisesi* (mostly trade and information technology), 2.4% a private high school where the dominant education was conducted in a foreign language and 1.6% *Anadolu öğretmen lisesi*. In terms of languages spoken, 19.4% spoke only one language, 33.5% spoke two languages, 37.8% spoke three languages, 6.6% spoke four or more languages. These are summarized in the Table 1.

Table 1. Frequency of Gender, Current University Attendance, High School Attended and Number of Languages Spoken

| | N | % |
|---|-----|------|
| Gender | | |
| Male | 107 | 28.5 |
| Female | 254 | 67.6 |
| Not declared | 15 | 4 |
| Current university tier | | |
| State university | 20 | 13.7 |
| Foundation university (yearly tuition fee \approx 10,000TL) | 189 | 50.3 |
| Foundation university (yearly tuition fee \approx 20,000TL) | 129 | 34.1 |
| High school attended | | |
| <i>Anadolu lise</i> | 180 | 47.9 |
| <i>Düz lise</i> | 115 | 30.6 |
| <i>Özel lise</i> | 26 | 6.9 |
| <i>Meslek lisesi</i> | 19 | 5.1 |
| <i>Özel lise</i> (foreign language) | 9 | 2.4 |
| <i>Anadolu öğretmen lisesi</i> | 6 | 1.6 |
| No. of languages spoken | | |
| One | 73 | 19.4 |
| Two | 126 | 33.5 |
| Three | 142 | 37.8 |
| Four or more | 25 | 6.6 |

The majority of the participants reported to have a middle-class socioeconomic status (69.7%). Lower-, low-, up- and upper-class socioeconomic status were reportedly 1.9%, 3.7%, 20.7% and .5%, respectively. Considering geographical origins, the majority of participants spent most of their lives in a major city center (55.9%), with 17.3% living mostly in a mid-sized city (population > 100,000), 13.8% living mostly in smaller town (population < 100,000), and 6.4% spending most of their life in a rural area. Considering families' geographical origins, 51.9% spent most of their lives in a major city center with 16.5% living mostly in a mid-sized city (population > 100,000), 13.6% living mostly in smaller town (population < 100,000), and 7.4% spending most of their life in a rural area. Of the participants, 22.1% were currently living in the dormitory, 37.5% with their parents, 13.8% in an apartment on their own, 17.6% in an apartment with roommates, and 5.3% with their relatives. These are summarized in Table 2.

Table 2. Frequencies of Socioeconomic Status, Geographical Origin and Current Living Situation

| | N | % |
|---------------------------------|-----|------|
| Socioeconomic status (reported) | | |
| Lower | 7 | 1.9 |
| Low | 14 | 3.7 |
| Middle | 262 | 69.7 |
| Up | 78 | 20.7 |
| Upper | 2 | .5 |

Table 2. continued

| | N | % |
|---------------------------------------|-----|------|
| Geographical origin | | |
| (longest lived) | | |
| Major city center | 210 | 55.9 |
| Mid-sized city (population > 100,000) | 65 | 17.3 |
| Small town (population < 100,000) | 52 | 13.8 |
| Rural area | 24 | 6.4 |
| Geographical origin (family's) | | |
| Major city center | 195 | 51.9 |
| Mid-sized city (population > 100,000) | 62 | 16.5 |
| Small town (population < 100,000) | 51 | 13.6 |
| Rural area | 28 | 7.4 |
| Current living situation | | |
| Dormitory | 83 | 22.1 |
| With parents | 141 | 37.5 |
| In apartment, on their own | 52 | 13.8 |
| In apartment, with roommates | 66 | 17.6 |
| In apartment, with relatives | 20 | 5.3 |

Instruments

The measure involved a 20-page questionnaire, which was composed of a demographic information section and five different instruments as follows. Descriptive information regarding the measures used is outlined in Table 3. The questionnaire used is presented in Appendix I.

Affect Valuation Index (AVI)

The measure has been developed to differentiate between ideal and actual affective states (Tsai, Knutson & Fung, 2006). In this measure, participants rate 30 low and high arousal positive and negative affective states on a scale of 1 to 5 in order to describe how they typically feel and how they would ideally like to feel on a typical week. This instrument was adapted for the purposes of the present study and participants completed the instruments first in terms of their general affect, and then in reference to personal (interactions with their mother, father and best friend) and impersonal contexts (academic life at school, activities they pursue to relax on their own and activities they pursue in order to have fun on their own). At each context, an ideal and actual low arousal positive score (LAP; calm, relaxed, peaceful), high arousal positive score (HAP; enthusiastic, excited, elated), low arousal negative score (LAN; dull, sleepy, sluggish) and high arousal negative score (HAN; fearful, hostile, nervous) were obtained. Affect discrepancy scores were created by subtracting actual LAP, HAP, LAN, and HAN scores from their context related ideal counterparts.

How the scores were obtained is more specifically outlined in the Results chapter.

The reliability information regarding different scores is provided in Table 3.

The measure has been translated into Turkish and back translated; the difficulties faced during the translation process were discussed and resolved at thesis progress meetings.

Table 3. Descriptive Information on Measures

| Scales | Sub-scales | Mean | SD | Range | Cronbach's alpha | |
|--------------|--------------------------|--------------|-------|--------|---------------------|--|
| Affect | Ideal LAP | 11.96 | 1.94 | 4-15 | .40 | |
| Valuation | Actual LAP | 9.74 | 2.02 | 4-15 | .44 | |
| Index | Ideal HAP | 11.44 | 2.13 | 3-15 | .65 | |
| | Actual HAP | 9.46 | 2.30 | 3-15 | .74 | |
| | Ideal LAN | 4.74 | 2.39 | 3-13 | .83 | |
| | Actual LAN | 8.49 | 2.62 | 3-15 | .76 | |
| | Ideal HAN | 4.62 | 1.85 | 3-12 | .62 | |
| | Actual HAN | 6.47 | 2.22 | 3-15 | .55 | |
| | Selves | Actual/Ideal | 2.96 | 3.17 | -5-10 | |
| | Questionnaire | Discrepancy | | | | |
| Actual/Ought | | 3.56 | 2.47 | -5-8 | | |
| Discrepancy | | | | | | |
| Expanding | Western construal | 50.87 | 9.69 | 28-79 | .71 | |
| Self Scale | Non-western construal | 58.87 | 10.76 | 25-81 | .81 | |
| | ESS – All | 93.78 | 17.02 | 57-141 | .87 | |

Table 3. continued

| Scales | Sub-scales | Mean | SD | Range | Cronbach's alpha |
|-----------|-------------------|-------|-------|--------|---------------------|
| Brief | Somatization | 5.49 | 5.15 | 0-21 | .80 |
| Symptom | Obsessive- | 8.47 | 5.03 | 0-24 | .75 |
| Inventory | Compulsive | | | | |
| | Interpersonal | 4.69 | 3.59 | 0-16 | .72 |
| | Sensitivity | | | | |
| | Depression | 6.73 | 5.34 | 0-24 | .88 |
| | Anxiety | 6.47 | 5.05 | 0-23 | .82 |
| | Hostility | 6.17 | 4.36 | 0-20 | .76 |
| | Phobic Anxiety | 3.49 | 3.74 | 0-18 | .72 |
| | Paranoid Thinking | 6.41 | 4.23 | 0-18 | .72 |
| | Psychoticism | 4.68 | 3.86 | 0-17 | .64 |
| | Additional Items | 4.42 | 3.51 | 0-16 | .61 |
| | Global Severity | 1.04 | .65 | 0-3.17 | |
| | Index | | | | |
| | Positive Symptom | 5.52 | 3.48 | 0-16.8 | |
| | Distress Index | | | | |
| | Positive Symptom | 55.22 | 34.78 | 0-168 | |
| | Total | | | | |

Selves Questionnaire (SQ)

The measure has been developed to assess degrees of self-discrepancy (Higgins, Klein & Strauman, 1985). Participants provide up to ten attributes describing their ideal, ought and actual selves, and self-state discrepancies are calculated in terms of matches and mismatches between the attributes across dimensions of self in terms of their dictionary definitions. In other words, when an individual uses the same attribute or its synonym between self- and other- standpoints or between ideal-actual or ought-actual, it is considered a match; other situations are considered mismatches. Matches are given a weight of -1, mismatches +1, mismatches where the participant uses the antonym of the actual attributes +2 and the scores are added together to arrive at discrepancy scores (Çukur, 2002).

One rationale for using such an idiographic measure rather than a nonidiographic measure in the form of checklists, according to Higgins (1987), is the risk of providing participants with attributes that are not salient for their actual, ideal or ought structures and missing important data regarding self attributes. Therefore SQ was used in the present study instead of a self-attribute checklist.

For the purposes of this study, participants listed five attributes first describing their general ideal, ought and actual selves and then in reference to personal and impersonal contexts mentioned above. They were asked to list attributes describing who they are, who they would ideally like to be with their mother/father/best friend/during entertainment/during rest/at school and whom their mother/father/best friend/society thought they ought to be. Apart from a general score, ideal/actual and ought/actual discrepancy scores were thus calculated for with-

mother, with-father, with-best friend and during entertainment, rest and at school. Since participants listed five attributes for each, theoretical range for each discrepancy score was between -5 (all matching) and 10 (all antonymously mismatching).

The original measure had an inter-rater reliability of between .80 and .97. Kappa's inter-rater reliability for the present study was .79 for ideal/actual self-discrepancy and .81 for ought/actual self-discrepancy.

Marker Placement Task

The task has been developed as a psychodynamic measure alternative to the Selves Questionnaire (Heppen & Ogilvie, 2003). In this task, participants are provided with three pages labeled ideal, ought and undesired, with a circle in the upper right corner that represents their ideal, ought and undesired selves and are asked to mark on the page where they thought their actual self would be. Tan (2010) used this task in his study of self-discrepancy in a clinical setting in Turkey. The task has been modified to fit the purposes of the present study; participants were asked to mark the discrepancy on a ruler marked with the numbers from 0 to 10. This modification has been done firstly to have a more controlled measure of discrepancy and secondly to prevent the study from being wasteful and unduly bulky. However, this measure has not been employed successfully in the present study. Even though the ruler specifically indicated what scores 0 and 10 signified (10 being the person I ideally want to be), during the data entry process it was realized that some of the participants responded to this task in a reverse manner. Since it was not possible to

determine how each participant perceived the scale, this instrument was excluded from the analysis.

Expanding Self Scale (ESS)

The instrument has been developed to assess expanding self on the axis of western versus nonwestern attitudes and values based on Roland's (1988) conceptualization of western and nonwestern structures of self (Tokgöz, 1999). It originally has 34 True/False forced choice items, two subscales made up of 17 western and 17 nonwestern items, composed of statements regarding the person's "cross-gender intimacy, relationships with family, friends, relatives and neighbors, future plans, future roles as parents and the... present life style" (Halfon, 2006, p. 49). As well as the two subscales, the nonwestern items were reverse coded and all of the items were added up to arrive at an expanding self score, the higher the scores the more expanding the person's self was indicated to be. The present study employed Halfon's (2006) adaptation of the scale, from 1 (not true) to 5 (strongly true).

Cronbach's alpha reliability of the measure was revealed at .81 for western self-construal, .85 for nonwestern self-construal, and .87 for the reverse coded entire scale in the present study.

Brief Symptom Inventory (BSI)

The measure has been developed to screen for various forms of psychological distress in dimensions of depression, anxiety, phobic anxiety, interpersonal sensitivity, somatization, obsession-compulsion, psychoticism, hostility and paranoid

ideation (Derogatis, 1992). It was designed as the brief version of Symptom Checklist-90 (Derogatis et al., 1976), adapted for use in Turkey by Dağ (1991). BSI has been adapted for use in Turkey by Şahin and Durak (1994). It has 53 items, responded to on a 0 (not at all) to 4 (extremely) Likert scale. It is made up of nine subscales mentioned above as well as three global indices of Global Severity Index (GSI) which measures level of individual's current overall distress, Positive Symptom Distress Index (PSDI), which measures the intensity of individual's symptoms and Positive Symptom Total (PST), which measures symptom count that are self reported. Cronbach's alpha reliability of the measure was revealed at .96 for the present study.

The somatization dimension of BSI focuses on psychological discomfort regarding perception of physical impairment (e.g. Item 37. Feeling weak in parts of your body); obsessive compulsive dimension focuses on ego-dystonic and irrepressible cognitive and behavioral experiences (e.g. Item 26. Having to check and double-check what you do); interpersonal sensitivity dimension focuses on experience of ineptitude in the context of relationships (e.g. Item 22. Feeling inferior to others); depression dimension focuses on experiences of dysphoria, lethargy, and helplessness (e.g. Item 35. Feeling hopeless about the future); anxiety dimension focuses on apprehensiveness, agitation and panic (e.g. Item 12. Suddenly scared for no reason); hostility dimension focuses on cognitive, emotional and behavioral experiences of irascibility and temper (e.g. Item 41. Having urges to beat, injure or harm someone); phobic anxiety dimension focuses on fears that tend to have a phobic nature (e.g. Item 28. Feeling afraid to travel on buses, subways or trains); paranoid ideation dimension focuses on paranoid "mode of thinking" that is assumed to underlie paranoid behavior which is "viewed as syndromal in nature" (e.g. Item 10.

Feeling that most people cannot be trusted); and psychoticism dimension focuses on mostly social isolation in nonclinical populations and schizoid state in clinical populations (e.g. Item 14. Feeling lonely even when you are with people) (Derogatis & Melisaratos, 1983, p. 597).

There were six versions of the distributed questionnaire, with each version beginning with a context and following a personal-impersonal-personal-impersonal-personal-impersonal or impersonal-personal-impersonal-personal-impersonal-personal layout. A one-way ANOVA with form type as the independent variable and all the study's variables as dependent variables revealed no significant differences.

Procedure

The present study used convenience sampling procedure to collect data. Students enrolled in *Introduction to Psychology* course at Izmir University of Economics and in *Psychology Seminars* course at Izmir University were given course credit (5 points added to their final exam) for their participation. The rest of the participants did so voluntarily.

Participants were asked to fill in an informed consent form following which they were handed out the questionnaires during the lectures of the aforementioned courses. They either filled out the questionnaire in the given class time or during class break. Volunteers, who were not enrolled in the aforementioned courses filled out the questionnaire in a classroom situation accompanied by the researcher. Participants were given one hour to complete the measure. Filled questionnaires were

either directly handed back to the researcher or dropped in a box located in the researcher's office. Out of 500 questions handed out, 376 of them were returned.

CHAPTER III

RESULTS

The results of the present study will be outlined in the order of hypotheses. Additional results which were not among the original hypotheses of the present study but were found to be notable during the analysis process will then be presented. The main analyses used to test the hypotheses are partial correlations, distribution and variance analyses in the form of paired t-tests, repeated measures analyses of variance and multivariate analyses of variance. Finally, two proposed models are tested by structural equation modeling (SEM), using LISREL. Descriptive statistics will be presented along with the relevant hypothesis.

The summary of findings is included at the end of this section for ease of reading. The relationships between all variables are presented in Appendices A to H.

Self-Discrepancy

Hypothesis 1

Self-discrepancy theory is hypothesized to apply to the current sample. In order to reject the null hypothesis for Hypothesis 1, there should be a significant difference between the participants' general ideal/ought self-discrepancy and ought/actual self-discrepancy scores as measured by the modified Selves Questionnaire (SQ); participants' ideal/actual self-discrepancy scores should be uniquely related to

dejection-related emotions as measured by Brief Symptom Inventory (BSI)-Depression subscale; and participants' ought/actual self-discrepancy scores should be uniquely related to agitation-related emotions as measured by BSI-Interpersonal Sensitivity subscale.

In order to test this hypothesis and lay the ground for testing the subhypotheses of Hypothesis 1, paired t-tests were conducted between ideal/actual self-discrepancy and ought/actual self-discrepancy scores, the derivation of which was outlined in the Methods section. The first paired t-test between general ideal/actual self-discrepancy and ought/actual self-discrepancy scores revealed a significant difference ($t(347) = -3.96, p < .001$). Subsequent paired t-tests between ideal/actual self-discrepancy and ought/actual self-discrepancy scores across all personal and impersonal contexts further revealed significant differences. Table 4, outlining the t-values across all personal and impersonal contexts is presented below:

Table 4. Descriptive Statistics and t-test Results for Ideal/Actual Self-Discrepancy and Ought/Actual Self-Discrepancy Scores across Personal and Impersonal Contexts

| Self-Discrepancy | Ideal/ Actual <i>M (SD)</i> | Ought/ Actual <i>M (SD)</i> | 95% CI for Mean Difference | <i>r</i> | <i>t</i> | <i>df</i> |
|------------------|--------------------------------|--------------------------------|-------------------------------|----------|----------|-----------|
| General | 2.94 (3.08) | 3.56 (2.47) | -0.92, -0.31 | .47** | -3.96** | 347 |
| Father | 0.18 (4.51) | 0.66 (3.84) | -0.81, -0.15 | .75** | -2.89* | 331 |
| Mother | -1.06 (4.01) | -0.21 (3.67) | -1.14, -0.57 | .75** | -5.88** | 347 |
| Best Friend | -1.72 (3.75) | -1.01 (3.69) | -0.97, -0.46 | .79** | -5.47** | 343 |
| Entertainment | -1.46 (3.69) | 0.81 (3.54) | -2.66, -1.89 | .5** | -11.58** | 338 |
| Rest | -1.29 (3.85) | -0.01 (3.6) | -1.63, -0.95 | .65** | -7.48** | 329 |
| School | 1.83 (3.95) | 2.55 (3.39) | -1.01, -0.45 | .76** | -5.19** | 342 |

* $p < .01$; ** $p < .001$.

Hypothesis 1.a.

It is hypothesized that participants' ideal/actual self-discrepancy will be uniquely and positively correlated with dejection-related emotion as measured by BSI-Depression subscale. In order to test Hypotheses 1.a. and 1.b., and to establish that the correlations tested are unique, a correlation between BSI-Depression and BSI-Interpersonal Sensitivity subscales was run, revealing a moderate correlation ($r = .70$, $p < .001$). Since the two subscales were moderately correlated, partial correlations between ideal/actual self-discrepancy score and BSI-Depression subscale score were run, factoring out Interpersonal Sensitivity subscale results. Results indicated that general ideal/actual discrepancy score was significantly positively and uniquely correlated with depression score ($r = .14$, $p < .01$). Additionally, partial correlations between ideal/actual self-discrepancy scores in different contexts and BSI-Depression subscale were run, factoring out Interpersonal Sensitivity subscale score, which yielded significant positive and unique correlations between depression score and ought/actual discrepancy with father ($r = .12$, $p = .05$), ideal/actual discrepancy during rest ($r = .16$, $p < .01$), ought/actual discrepancy during rest ($r = .18$, $p < .01$), ideal/actual discrepancy at school ($r = .14$, $p < .05$), ought/actual discrepancy at school ($r = .13$, $p < .05$). All significant partial correlations were of small magnitude, however.

Hypothesis 1.b.

It is hypothesized that participants' ought/actual self-discrepancy will be uniquely and positively correlated with agitation-related emotions as measured by BSI-Interpersonal Sensitivity subscale. Since BSI-Depression and Interpersonal Sensitivity scores were moderately correlated as mentioned, partial correlations between ought/actual self-discrepancy score and BSI-Interpersonal Sensitivity subscale score were run, factoring out Depression subscale score. Results indicated that general ought/actual discrepancy score was not uniquely correlated ($p > .6$) with interpersonal sensitivity score. However, partial correlations between ought/actual self-discrepancy scores in different contexts and BSI-Interpersonal Sensitivity subscale, factoring out Depression subscale scores yielded significant negative and unique correlations between interpersonal sensitivity scores and ought/actual discrepancy during rest ($r = -.13, p < .05$). The significant partial correlation was of small magnitude and in the inverse direction, however.

Hypothesis 2

Self-discrepancy is expected to be higher for individuals with an expanding self than individuals with a traditional self. In order to test this hypothesis, firstly participants were categorized into two groups in terms of their Expanding Self Scale (ESS) scores, using the median (94) as the cutoff as outlined in Halfon (2006). Participants whose ESS scores were lower than the median were recoded as the Traditional Self group and participants scoring above the median were recoded as the Expanding Self group

(Halfon, 2006). Descriptive statistics of the two groups in relation to self-discrepancy scores are presented in Table 5.

Table 5. Descriptive Statistics of ESS Groups

| Self-Discrepancy | Ideal/ Actual | | | | Ought/ Actual | | | |
|------------------|---------------|-----------|-----------|-----------|---------------|-----------|-----------|-----------|
| | Traditional | | Expanding | | Traditional | | Expanding | |
| | Self | | Self | | Self | | Self | |
| | <i>M</i> | <i>SD</i> | <i>M</i> | <i>SD</i> | <i>M</i> | <i>SD</i> | <i>M</i> | <i>SD</i> |
| General | 2.89 | 3.18 | 2.93 | 3.25 | 3.46 | 2.57 | 3.61 | 2.40 |
| Father | -0.87 | 4.25 | 0.93 | 4.51 | 0.10 | 3.79 | 1.34 | 3.78 |
| Mother | -1.70 | 3.75 | -0.45 | 4.20 | 0.88 | 3.42 | 0.39 | 2.85 |
| Best Friend | -1.95 | 3.79 | -1.67 | 3.69 | -1.04 | 3.72 | -1.03 | 3.69 |
| Entertainment | -1.62 | 3.65 | -1.27 | 3.77 | 0.51 | 3.51 | 1.15 | 3.56 |
| Rest | -1.31 | 3.99 | -1.49 | 3.61 | -0.05 | 3.68 | -0.02 | 3.51 |
| School | 1.88 | 4.09 | 1.58 | 3.84 | 2.51 | 3.40 | 2.44 | 3.48 |

Following this categorization, a multivariate ANOVA was run with general as well as across contexts ideal/actual and ought/actual self-discrepancy scores as dependent variables and Traditional/Expanding Self as independent variable. Results indicated no significant main effects ($F < .27; p > .9$) on general ideal/actual and ought/actual self-discrepancy scores. However, the main effects of Traditional/Expanding Self on ideal/actual and ought/actual self-discrepancy scores in other contexts revealed significant effects on self-discrepancy with father ($F(1, 254) = 9.75, p < .01, \eta^2 = .04$; $F(1, 254) = 8.38, p < .01, \eta^2 = .03$ respectively) and with mother ($F(1, 254) = 9.36, p < .01, \eta^2 = .04$; $F(1, 254) = 10.48, p = .001, \eta^2 = .04$

respectively), but not always in the direction expected. A closer look at means revealed that individuals with an expanding self had higher ideal/actual and ought/actual self-discrepancy with father, but lower ideal/actual and ought/actual self-discrepancy with mother than individuals with a traditional self.

Hypothesis 2.a.

It is hypothesized that the correlation between ought/actual discrepancy and interpersonal sensitivity as measured by BSI will be stronger in individuals who have a traditional self than individuals with an expanding self. In order to test this hypothesis, data were split according to belonging to Traditional or Expanding Self groups and two correlations between ought/actual self-discrepancy score and BSI-Interpersonal Sensitivity score were run with each Traditional Self and Expanding Self groups selected. For participants with a traditional self and for participants with an expanding self, the results indicated no significant correlations ($p > .1$) between ought/actual self-discrepancy scores and BSI-Interpersonal Sensitivity score.

Hypothesis 2.b.

It is hypothesized that the correlation between ideal/actual self-discrepancy and depression as measured by BSI will be stronger in individuals who have an expanding self than individuals with a traditional self. In order to test this hypothesis, data were again split according to Traditional or Expanding Self groups and correlations between ideal/actual self-discrepancy score and BSI-Depression score were run with each traditional self and expanding self groups selected. For

participants with a traditional self, the results indicated a significant positive yet weak correlation between ideal/actual self-discrepancy score and BSI-Depression score ($r = .19, p < .05$). For participants with an expanding self, the results indicated a significant positive and moderate correlation between ideal/actual self-discrepancy score and BSI Depression score ($r = .38, p < .001$).

Table 6 summarizes Hypotheses 2a and 2b by providing the correlations between ideal/actual and ought/actual discrepancies and BSI Depression and Interpersonal Sensitivity scores.

Table 6. Correlations between Ideal/Actual and Ought/Actual Discrepancy and Interpersonal Sensitivity Split by Traditional/Expanding Self

| | Traditional Self ($n = 171$) | | | Expanding Self ($n = 161$) | | |
|--------------|--------------------------------|-------|---------------------|------------------------------|---------------------|---------------------|
| | Ought/ Actual | BSI-D | BSI-IS | Ought/ Actual | BSI-D | BSI-IS |
| Ideal/Actual | 0.49 ^{***} | 0.19* | 0.25 ^{**} | 0.42 ^{***} | 0.38 ^{***} | 0.28 ^{***} |
| Ought/Actual | | 0.11 | 0.15 | | 0.10 | 0.05 |
| BSI-D | | | 0.70 ^{***} | | | 0.68 |

* $p < .05$. ** $p < .01$. *** $p < .001$.

Since, as Table 6 indicates, the Depression and Interpersonal Sensitivity subscale scores of BSI were strongly and significantly correlated, firstly partial correlations between ideal/actual self-discrepancy score and BSI-Depression subscale score were run, factoring out Interpersonal Sensitivity subscale score with traditional and expanding self groups selected in turn. Results indicated that

ideal/actual self-discrepancy was significantly positively and uniquely correlated with BSI-Depression score ($r = .27, p = .001$) for participants with an expanding self but not significant for participants with a traditional self. Then partial correlations between ought/actual self-discrepancy and BSI-Interpersonal subscale were run, factoring out Depression subscale results with each traditional and expanding self selected in turn. The analysis revealed no significant correlations for traditional ($p > .2$) as well as expanding self groups ($p > .9$).

Hypothesis 3

Self-discrepancy is hypothesized to be experienced differently across different contexts. In order to test this hypothesis, the following subhypotheses were composed, looking at ideal/actual and ought/actual self-discrepancy experiences across contexts in relation to each other, in terms of the contexts' personal and impersonality and their effect on different symptomatology as measured by BSI. It is important to note that this set of hypotheses were exploratory in nature.

Hypothesis 3.a.

It is hypothesized that ideal/actual and ought/actual self-discrepancy scores in the contexts of mother, father, best friend, during entertainment, during rest and at school will be significantly different from each other. In order to test this hypothesis, a repeated measures ANOVA with levels of type of self-discrepancy (ideal/actual and ought/actual) and type of context (general, mother, father, best friend, during entertainment, during rest and at school) was run. The main effects of both type of

discrepancy and type of context were significant ($F(1, 254) = 153.14, p < .001, \eta^2 = .38$; $F(6, 1524) = 88.03, p < .001, \eta^2 = .26$, respectively). The interaction effect of type of discrepancy and type of context was further significant ($F(6, 1524) = 11.89, p < .001, \eta^2 = .18$). Figure 1 depicts this relationship. When the variable of Traditional/Expanding Self was entered into the model as between-subjects variable, it significantly interacted with type of context ($F(6, 1524) = 4.59, p < .001, \eta^2 = .02$).

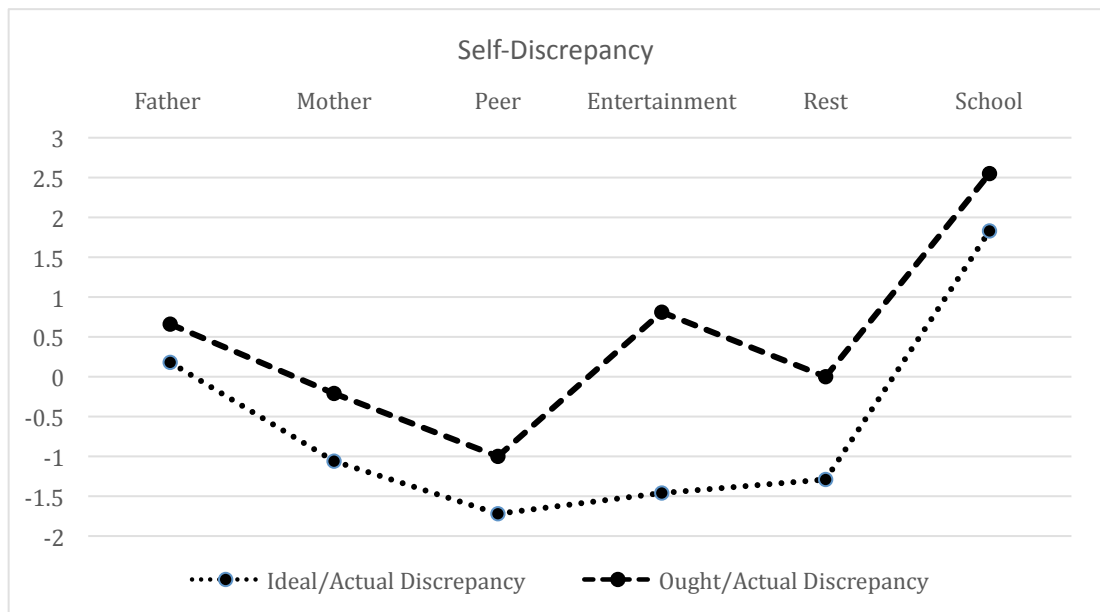


Fig. 1 Ideal/Actual Self-Discrepancy and Ought/Actual Self-Discrepancy across different contexts.

Hypothesis 3.b.

It is hypothesized that ideal/actual and ought/actual discrepancies will be higher in personal contexts (mother, father, best friend) than interpersonal contexts (entertainment, rest, school). In order to test this hypothesis, composite scores for ideal/actual self-discrepancy and ought/actual self-discrepancy across personal contexts and impersonal contexts were calculated by taking the mean of z-scores for

self-discrepancies with mother, father and best friend for personal context score and self-discrepancies during entertainment, rest and school for impersonal context score. A repeated measures ANOVA with levels of type of context (personal/impersonal) of context and type of self-discrepancy (ideal/actual, ought/actual) was run and revealed significant main effects of type of context ($F(1, 283) = 29.24, p < .001, \eta^2 = .09$) and type of self-discrepancy ($F(1, 283) = 185.32, p < .001, \eta^2 = .39$). There was also a significant interaction between the two ($F(1, 283) = 27.54, p < .001, \eta^2 = .09$). A comparison of means revealed that ideal/actual discrepancies were higher across personal contexts than impersonal contexts, however ought/actual discrepancies were higher across impersonal contexts than personal contexts. Table 7, outlining descriptive statistics of ideal/actual and ought/actual self-discrepancy scores between personal and impersonal contexts is presented below:

Table 7. Descriptive Statistics for Ideal/Actual Self-Discrepancy and Ought/Actual Self-Discrepancy Scores between Personal and Impersonal Contexts

| Self-Discrepancy | Ideal/Actual | | Ought/Actual | | n |
|---|--------------|------|--------------|------|-----|
| | M | SD | M | SD | |
| Personal (Mother, Father, Best Friend) | -2.68 | 9.11 | -0.62 | 8.46 | 316 |
| Impersonal (Entertainment, Rest, School) | -1.01 | 8.15 | 3.18 | 7.57 | 284 |

Hypothesis 3.c.

It is hypothesized that ideal/actual and ought/actual discrepancies in the contexts of mother, father, best friend, during entertainment, during rest and at school will have different effects symptomatology as measured by BSI. In order to test this hypothesis, z-scores of ideal/actual and ought/actual discrepancies in personal contexts (mother, father, best friend) and impersonal contexts (entertainment, rest, school) were calculated, their 33rd and 66th percentiles were obtained and they were recoded as High-Discrepancy and Low-Discrepancy. This way, each participant were identified as having either a High or Low ideal/actual and ought/actual discrepancy across the two contexts. Then, two MANOVAs, first with ideal/actual discrepancies in personal and impersonal contexts as independent variables, and second with ought/actual discrepancies in personal and impersonal context as independent variables and with BSI subscale scores as the dependent variables were run. The results are reported below and summarized in Table 8.

Looking at the first MANOVA, ideal/actual self-discrepancy in personal contexts had no significant main effects. Ideal/actual self-discrepancy in impersonal contexts had significant main effects on somatization ($F(1, 180) = 7.32, p < .01, \eta^2 = .04$), obsessive compulsive ($F(1, 180) = 10.93, p = .001, \eta^2 = .06$), interpersonal sensitivity ($F(1, 180) = 5.26, p < .05, \eta^2 = .03$), depression ($F(1, 180) = 5.12, p < .05, \eta^2 = .03$), anxiety ($F(1, 180) = 10.52, p = .001, \eta^2 = .06$), hostility ($F(1, 180) = 6.33, p < .05, \eta^2 = .03$), phobic anxiety ($F(1, 180) = 11.71, p = .001, \eta^2 = .06$), paranoid thinking ($F(1, 180) = 5.94, p < .05, \eta^2 = .03$), psychoticism ($F(1, 180) = 5.07, p < .05,$

$\eta^2 = .03$) subscales and BSI indices ($F(1, 180) = 12.03, p = .001, \eta^2 = .06$). There was no significant interaction between ideal/actual self-discrepancies in personal and impersonal contexts.

Looking at the second MANOVA, ought/actual self-discrepancy in personal contexts had no significant main effects. Ought/actual self-discrepancy in impersonal contexts had significant main effects on obsessive compulsive ($F(1, 114) = 4.32, p < .05, \eta^2 = .04$), depression ($F(1, 114) = 12.63, p = .001, \eta^2 = .10$), anxiety ($F(1, 114) = 9.43, p < .01, \eta^2 = .08$), hostility ($F(1, 114) = 8.55, p < .01, \eta^2 = .07$), paranoid thinking ($F(1, 114) = 5.88, p < .05, \eta^2 = .05$), psychoticism ($F(1, 114) = 10.81, p = .001, \eta^2 = .09$) subscales and BSI indices ($F(1, 114) = 10.28, p < .01, \eta^2 = .08$). There was also a significant interaction between ought/actual self-discrepancies in personal and impersonal contexts on obsessive compulsive ($F(1, 114) = 5.79, p < .05, \eta^2 = .05$) and paranoid thinking ($F(1, 114) = 4.03, p < .05, \eta^2 = .03$) subscales.

In order to look at these effects in more detail, z-scores of general ideal/actual and ought/actual discrepancies as well as ideal/actual and ought/actual discrepancies in the contexts of mother, father, best friend, during entertainment, during rest and at school were calculated, their 33rd and 66th percentiles were obtained and they were recoded as High-Discrepancy and Low-Discrepancy. This way, each participant were identified as having either a High or Low ideal/actual and ought/actual discrepancy across the seven contexts. Then two MANOVAs were run. In the first analysis, general ideal/actual self-discrepancy scores and those across all personal and impersonal contexts were entered as independent variables and their effects on all subscales of BSI were queried. The results are outlined below:

General ideal/actual self-discrepancy had significant main effects on somatization ($F(2, 292) = 3.05, p < .05, \eta^2 = .02$), obsessive compulsive ($F(2, 292) =$

8.47, $p < .001$, $\eta^2 = .06$), interpersonal sensitivity ($F(2, 292) = 5.61$, $p < .01$, $\eta^2 = .04$), depression ($F(2, 292) = 5.71$, $p < .01$, $\eta^2 = .04$), anxiety ($F(2, 292) = 9.02$, $p < .001$, $\eta^2 = .06$), paranoid thinking ($F(2, 292) = 4.57$, $p < .05$, $\eta^2 = .03$), psychoticism ($F(2, 292) = 4.10$, $p < .05$, $\eta^2 = .03$) subscales and BSI indices ($F(2, 292) = 7.43$, $p = .001$, $\eta^2 = .05$).

Ideal/actual self-discrepancies with father, mother and best friend revealed no significant main effects ($F < 1.3$, $p > .9$; $F < 1$, $p > .9$, and $F < .5$, $p > .9$, respectively).

Ideal/actual self-discrepancy during entertainment had significant main effects on somatization ($F(2, 292) = 4.62$, $p < .05$, $\eta^2 = .03$), anxiety ($F(2, 292) = 4.32$, $p < .05$, $\eta^2 = .03$), phobic anxiety ($F(2, 292) = 3.05$, $p < .05$, $\eta^2 = .02$) subscales and BSI indices ($F(2, 292) = 3.33$, $p < .05$, $\eta^2 = .02$).

Ideal/actual self-discrepancy during rest had no significant main effects ($F < 1.4$, $p > .9$)

Ideal/actual self-discrepancy at school had significant main effect on obsessive compulsive ($F(2, 292) = 7.81$, $p < .001$, $\eta^2 = .05$), interpersonal sensitivity ($F(2, 292) = 3.81$, $p < .05$, $\eta^2 = .03$), depression ($F(2, 292) = 6.55$, $p < .01$, $\eta^2 = .04$), anxiety ($F(2, 292) = 4.57$, $p < .05$, $\eta^2 = .03$), hostility ($F(2, 292) = 3.27$, $p < .05$, $\eta^2 = .02$), phobic anxiety ($F(2, 292) = 4.15$, $p < .05$, $\eta^2 = .03$), paranoid thinking ($F(2, 292) = 3.33$, $p < .05$, $\eta^2 = .02$), psychoticism ($F(2, 292) = 5.15$, $p < .01$, $\eta^2 = .03$) subscales and BSI indices ($F(2, 292) = 6.84$, $p = .001$, $\eta^2 = .05$).

For all the main effects reported, High Discrepancy scores indicated higher levels of symptomatology.

There were also significant two-way interactions between ideal/actual self-discrepancy with father and best friend on interpersonal sensitivity subscale ($F(4,$

292) = 3.43, $p = .01$, $\eta^2 = .06$), between ideal/actual self-discrepancy with best friend and during rest on somatization subscale ($F(4, 292) = 2.56$, $p < .05$, $\eta^2 = .05$), and between ideal/actual self-discrepancy with best friend and at school on obsessive compulsive ($F(4, 292) = 2.42$, $p = .05$, $\eta^2 = .04$) and anxiety ($F(4, 292) = 3.63$, $p < .01$, $\eta^2 = .07$) subscales.

Figure 2 illustrates the stacked means of ideal/actual self-discrepancy across different contexts on different types of symptomatologies.

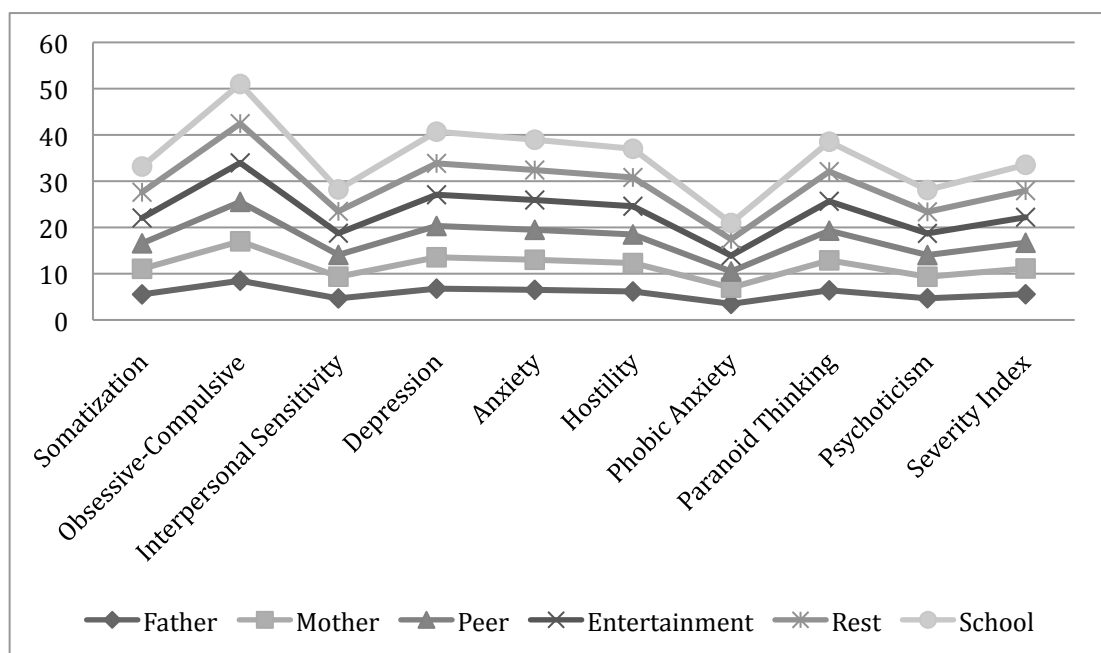


Fig. 2 Effect of Ideal/Actual Self-Discrepancy across different contexts on BSI subscales.

In the second analysis, general ought/actual self-discrepancy scores and those across all personal and impersonal contexts were entered as independent variables and their effects on all subscales of BSI were queried. The results indicated no main effects for ought/actual self-discrepancy scores across contexts on BSI subscales ($F < 2.5$, $p > .9$). However, there was a significant interaction between ought/actual

discrepancy with father and during entertainment on anxiety subscale ($F(2, 220) = 4.29, p < .05, \eta^2 = .04$); ought/actual discrepancy during entertainment and at school on anxiety subscale ($F(2, 220) = 3.61, p < .05, \eta^2 = .05$); ought/actual discrepancy with father and during rest on somatization ($F(2, 220) = 3.81, p < .05, \eta^2 = .03$), depression ($F(2, 220) = 3.81, p < .05, \eta^2 = .03$), anxiety ($F(2, 220) = 6.66, p < .01, \eta^2 = .06$) subscales and BSI indices ($F(2, 220) = 3.62, p < .05, \eta^2 = .03$); ought/actual discrepancy with mother and at school on somatization ($F(2, 220) = 2.51, p < .05, \eta^2 = .04$) and phobic anxiety ($F(2, 220) = 3.60, p < .01, \eta^2 = .06$) subscales; ought/actual discrepancy with best friend and during rest on anxiety subscale ($F(2, 220) = 4.00, p < .05, \eta^2 = .04$), and ought/actual discrepancy during rest and at school on anxiety subscale ($F(2, 220) = 3.23, p < .05, \eta^2 = .04$), indicating that the main effect of composite personal ought/ideal self-discrepancy was perhaps due to different interactions and that main effects of composite impersonal ought/ideal discrepancy were cumulative.

Figure 3 illustrates the stacked means of ought/actual self-discrepancy across different contexts on different types of psychological distress.

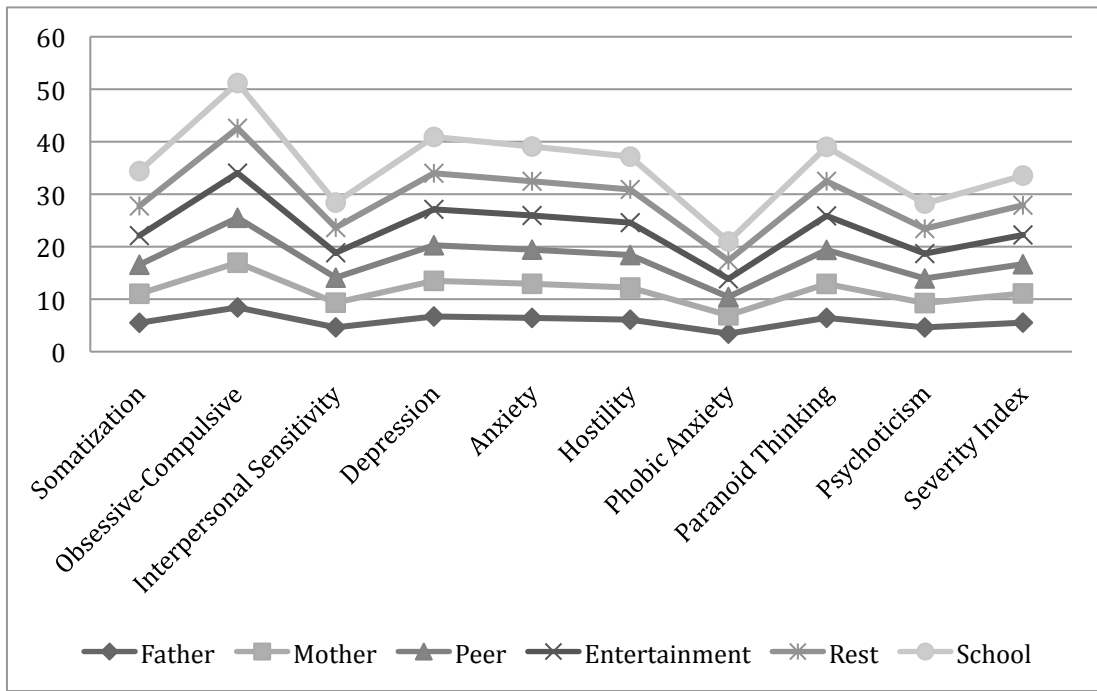


Fig. 3 Effect of Ought/Actual Self-Discrepancy across different contexts on BSI subscales.

Table 8. Summary of Effects of Ideal/Actual and Ought/Actual Self-Discrepancies on BSI Subscales

| DV | General | | Father | | Mother | | B. Friend | | Entertainment | | Rest | | School | |
|---------------------------|---------|-----|--------|-----|--------|-----|-----------|-----|---------------|-----|------|-----|---------|-----|
| | I/A | O/A | I/A | O/A | I/A | O/A | I/A | O/A | I/A | O/A | I/A | O/A | I/A | O/A |
| Somatization | 3.05* | Ns | Ns | Ns | Ns | Ns | Ns | Ns | 4.62* | Ns | Ns | Ns | Ns | Ns |
| Obs-Comp | 8.47*** | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | 7.81*** | Ns |
| Interpersonal sensitivity | 5.61** | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | 3.81* | Ns |
| Depression | 5.71** | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | 6.55** | Ns |
| Anxiety | 9.02*** | Ns | Ns | Ns | Ns | Ns | Ns | Ns | 4.32* | Ns | Ns | Ns | 4.57* | Ns |
| Hostility | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | 3.05* | Ns | Ns | Ns | 3.27* | Ns |
| Phobic Anxiety | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | 4.15* | Ns |
| Par. Thinking | 4.57* | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | 3.33* | Ns |
| Psychoticism | 4.10* | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | 5.15** | Ns |
| BSI Index | 7.43*** | Ns | Ns | Ns | Ns | Ns | Ns | Ns | 3.33* | Ns | Ns | Ns | 6.84*** | Ns |

* $p < .05$, ** $p < .01$, *** $p < .001$

Affect-Discrepancy

Hypothesis 4

Affect valuation theory is hypothesized to apply to the current sample. In order to reject the null hypothesis for this hypothesis, there should be a significant difference between the participants' general ideal affect and actual affect as measured by Affect Valuation Index (AVI); individuals with expanding self as measured by ESS should have higher arousal ideal affect as measured by AVI than participants with a traditional self; participants with a traditional self should have lower arousal ideal affect as measured by AVI than participants with an expanding self, and discrepancies between actual and ideal affect as measured by AVI should be significant effects on symptomatology as measured by BSI.

Hypothesis 4.a.

It is hypothesized that participants' general ideal and actual affect will be significantly different than each other. In order to test this hypothesis, a repeated measures ANOVA was run with affect valence (ideal/actual) and type of affect quality (LAP, HAP, LAN, HAN). The main effects of all type of affect valence, type of affect quality. The main effects of type of affect valence and type of affect quality were significant ($F(1, 354) = 44.48, p < .001, \eta^2 = .11$; $F(3, 1062) = 838.54, p < .001, \eta^2 = .70$, respectively). There was also a significant interaction between type of affect valence and type of affect quality ($F(3, 1062) = 354.31, p < .001, \eta^2 = .50$).

The differences are presented in Figures 4 and 5.

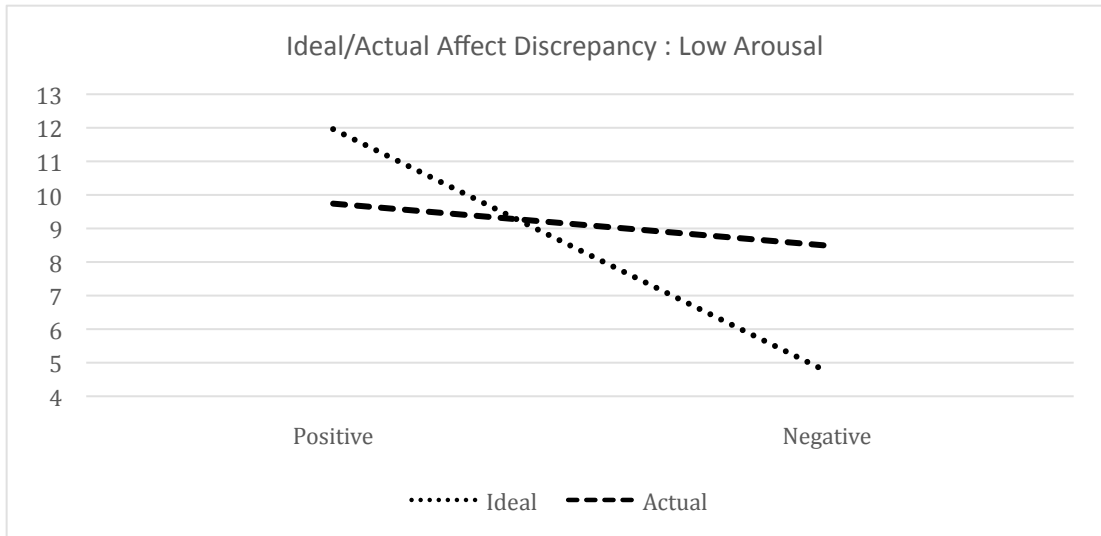


Fig. 4 Ideal/Actual Low Arousal Affect Discrepancy.

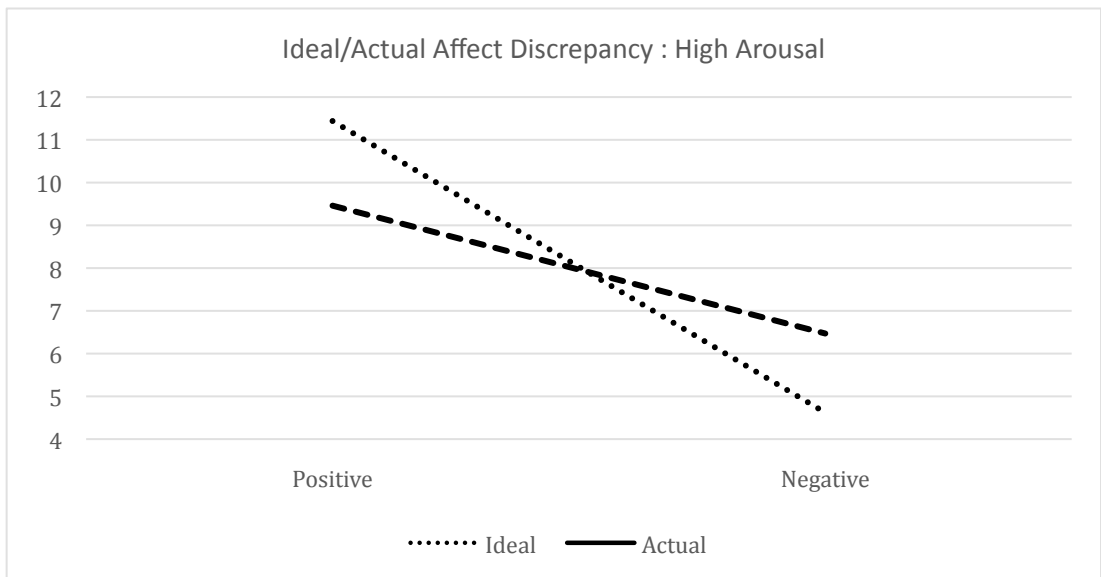


Fig. 5 Ideal/Actual High Arousal Affect Discrepancy.

Hypothesis 4.b.

It is hypothesized that as participants' ESS scores will be positively correlated with high arousal affect and negatively correlated with low arousal affect. A correlation analysis was run with ESS scores and actual and ideal LAP, HAP, LAN, HAN scores. The analysis revealed only a significant positive correlation between ESS scores actual LAN affect ($r = .13, p < .05$), which was of small magnitude and not in the direction predicted. When correlation analysis was run with ESS scores actual and ideal LAP, HAP, LAN, HAN scores across different contexts, it was noted that ESS scores were significantly positively correlated with actual LAN with father ($r = .18, p = .001$), ideal LAN with father ($r = .14, p < .05$), actual LAN with mother ($r = -.15, p < .01$); and significantly negatively correlated with actual LAP with father ($r = -.12, p < .05$), actual HAP with father ($r = -.11, p < .05$) and actual HAP with mother ($r = -.12, p < .05$). The reported correlations were of small magnitude and not all in the direction predicted.

Hypothesis 4.c.

It is hypothesized that individuals with an Expanding Self will have an ideal affect higher in arousal than individuals with a Traditional Self as measured by ESS. An independent samples t-test with ideal LAP, HAP, LAN and HAN scores as test variables an Traditional or Expanding Self as measured by ESS as the grouping variable did not yield significant results ($t < .7, p > .9$). An analysis of means revealed a non-significant trend of individuals with traditional selves as having more

positive affect, lower in arousal than individuals with expanding selves. Table 9 illustrates this trend as follows:

Table 9. Descriptive Statistics for Ideal Low/High Arousal Positive/Negative Scores for Traditional and Expanding Selves.

| | Low Arousal | | | | High Arousal | | | |
|------------------|-------------|------|----------|------|--------------|------|----------|------|
| | Positive | | Negative | | Positive | | Negative | |
| | M | SD | M | SD | M | SD | M | SD |
| Traditional Self | 11.95 | 1.98 | 4.72 | 2.33 | 11.51 | 2.19 | 4.56 | 1.83 |
| Expanding Self | 11.88 | 1.94 | 4.72 | 2.32 | 11.36 | 2.07 | 4.70 | 1.87 |

Hypothesis 4.d.

It is hypothesized that discrepancies between general ideal and actual affect will have significant main effects on symptomatology as measured by Global Severity Index of BSI. In order to test this hypothesis, firstly discrepancy scores were created by subtracting general actual LAP, HAP, LAN, and HAN scores from their general ideal counterparts. Then z-scores of general LAP, HAP, LAN and HAN were calculated, their 33rd and 66th percentiles were obtained and they were recoded as High-Discrepancy and Low-Discrepancy. This way, each participant was identified as having either a High or Low LAP, HAP, LAN and HAN discrepancy scores. A univariate ANOVA with High/Low LAP, HAP, LAN and HAN discrepancies as independent variables and Global Severity Index of BSI as dependent variable was run. Results indicated significant main effects for LAP discrepancy ($F(2, 304) = 6.17, p < .01, \eta^2 = .04$), HAP discrepancy ($F(2, 304) = 7.67, p = .001, \eta^2 = .05$), LAN

discrepancy ($F(2, 304) = 9.66, p < .001, \eta^2 = .06$) and HAN discrepancy ($F(2, 304) = 7.78, p = .001, \eta^2 = .05$) on symptom severity.

Hypothesis 5

Affect discrepancy is hypothesized to be experienced differently across different contexts. In order to test this hypothesis, the following subhypotheses were composed, looking at affect-discrepancy experiences across contexts in relation to each other, in terms of the contexts' personal and impersonality and their effect on different symptomatologies as measured by BSI.

Hypothesis 5.a.

It is hypothesized that affect discrepancy experiences in the contexts of mother, father, best friend, during entertainment, during rest and at school will be significantly different than each other. In order to test this hypothesis, a repeated measures ANOVA with levels of type of affect valence (ideal/actual), type of affect quality (high/low arousal negative/positive) and type of context (general, mother, father, best friend, during entertainment, during rest and at school) was run. The main effects of all type of affect valence, type of affect quality and type of context were significant ($F(1, 251) = 85.15, p < .001, \eta^2 = .26$; $F(3, 753) = 2329.68, p < .001, \eta^2 = .90$; $F(6, 1506) = 27.24, p < .001, \eta^2 = .01$ respectively). There were significant interaction effects between type of context and type of affect valence ($F(6, 1506) = 25.11, p < .001, \eta^2 = .01$) as well as between type of context and type of affect quality ($F(18, 4518) = 48.46, p < .001, \eta^2 = .16$). When the variable of cultural construal of

self in terms of Traditional/Expanding Self was entered into the model as a between-subjects variable, it did not significantly interact any of the variables ($F < 1.2, p > .4$).

Figure 6 illustrates affect discrepancy of different types of effect across different contexts.

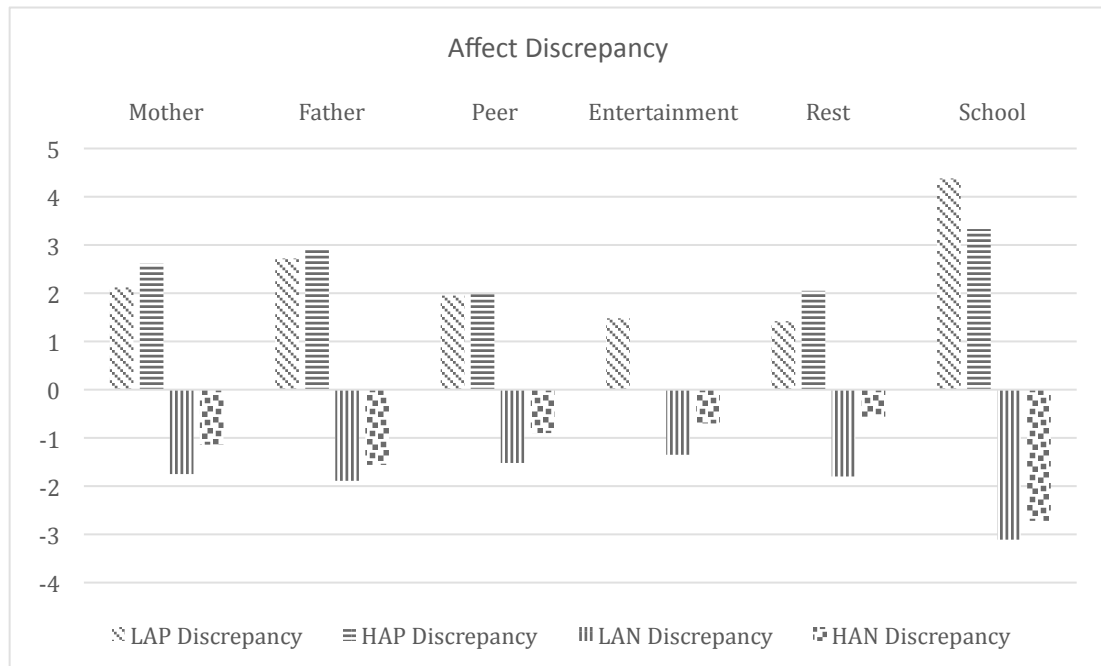


Fig. 6 Low and High Arousal Positive and Negative Affect Discrepancies across different contexts

Hypothesis 5.b.

It is hypothesized that ideal affect in impersonal contexts will be higher in arousal than personal contexts. In order to test this hypothesis, composite scores for ideal and actual affect across personal contexts and impersonal contexts were calculated by taking the mean of z-scores for ideal and actual LAP, HAP, LAN and HAN scores with mother, father and best friend for personal context score and ideal and actual LAP, HAP, LAN and HAN scores during entertainment, rest and school for

impersonal context. Paired t-tests revealed significant differences only for actual HAP, actual LAN, actual HAN and ideal HAP scores. Across impersonal contexts, actual HAP scores, LAN, HAN scores and ideal HAP were higher than personal contexts, with t-scores of $t(318) = -2.07, p < .05$, $t(322) = -3.29, p = .001$, $t(318) = -21.46, p < .05$, $t(317) = -2.05, p < .05$ respectively.

When the variable of Traditional/Expanding Self was entered as a grouping variable, it revealed significant differences between participants with traditional and expanding selves in ideal LAN and ideal HAN in personal contexts ($t(301) = -2.05, p < .05$ and $t(299) = -1.49, p < .05$) and actual LAN in impersonal contexts ($t(297) = -1.58, p < .05$), with having an expanding self indicating higher discrepancy scores.

Hypothesis 5.c.

It is hypothesized that ideal/actual affect discrepancies in the contexts of mother, father, best friend, during entertainment, during rest and at school will have different main effects on symptomatology as measured by BSI. In order to test this hypothesis, which was exploratory in nature, firstly composite scores for ideal/actual affect discrepancy across personal contexts and impersonal contexts were calculated by taking the means of the aforementioned composite scores of LAP, HAP, LAN, HAN with father, mother, best friend for personal contexts, and LAP, HAP, LAN, HAN during entertainment, during rest, at school for impersonal contexts. A paired samples t-test revealed the two composite scores to be significantly different ($t(282) = 2.34, p < .05$), with discrepancy scores across personal contexts being higher than discrepancy scores across impersonal contexts. Then their 33rd and 66th percentiles of these scores were obtained and they were recoded as High-Discrepancy and Low-

Discrepancy. This way, each participant were identified as having either a High or Low affect-discrepancy across the two contexts.

In the second step, a MANOVA, with independent variables as the composite scores for ideal/actual affect discrepancies across personal contexts and impersonal contexts and BSI subscales as the dependent variables were run. The results indicated that affect discrepancy in personal contexts had significant main effects on obsessive compulsive ($F(1, 113) = 9.31, p < .01, \eta^2 = .08$) score, with having a High Discrepancy score indicating a higher obsessive compulsive score. Affect discrepancy in impersonal contexts, in turn, had significant main effects on somatization ($F(1, 113) = 4.40, p < .05, \eta^2 = .04$) and interpersonal sensitivity ($F(1, 113) = 5.97, p < .05, \eta^2 = .05$) scores, with having a Low Discrepancy score indicating higher somatization and interpersonal sensitivity scores. There was no significant interaction between the two ($F < 3.8, p > .9$).

In order to look at these effects in more detail, four MANOVAs were run. In the first analysis, High/Low LAP discrepancy scores and those across all personal and impersonal contexts were entered as independent variables and their effects on all subscales of BSI were queried. The results are outlined below.

General LAP discrepancy had significant main effects on obsessive compulsive ($F(2, 292) = 4.06, p < .05, \eta^2 = .03$), depression ($F(2, 292) = 5.34, p < .01, \eta^2 = .04$), anxiety ($F(2, 292) = 3.42, p < .05, \eta^2 = .02$), paranoid thinking ($F(2, 292) = 4.96, p < .01, \eta^2 = .03$) score and BSI indices ($F(2, 292) = 3.13, p < .05, \eta^2 = .02$). For all main effects, having a High Discrepancy score indicated higher subscale scores.

LAP discrepancy with father had significant main effects on interpersonal sensitivity ($F(2, 292) = 4.05, p < .05, \eta^2 = .03$) and hostility ($F(2, 292) = 3.09, p$

< .05, $\eta^2 = .02$) scores. For both main effects, having a High Discrepancy score indicated higher subscale scores.

LAP discrepancy with mother, best friend, during entertainment, rest and at school revealed no significant main effects ($F < 3.00, p > .9$). Figure 7 depicts the effect of LAP scores across different contexts on psychological distress.

In the second analysis, Low/High HAP discrepancy scores and those across all personal and impersonal contexts were entered as independent variables and their main effects on all subscales of BSI were queried. The results are outlined below:

General HAP discrepancy had significant main effects on obsessive compulsive ($F(2, 292) = 7.10, p = .001, \eta^2 = .05$), depression ($F(2, 292) = 5.88, p < .01, \eta^2 = .04$), paranoid thinking ($F(2, 292) = 3.36, p < .05, \eta^2 = .02$) and psychoticism ($F(2, 292) = 6.57, p < .01, \eta^2 = .04$) scores and BSI indices ($F(2, 292) = 4.52, p < .05, \eta^2 = .03$). For all main effects, having a High Discrepancy score indicated higher subscale scores.

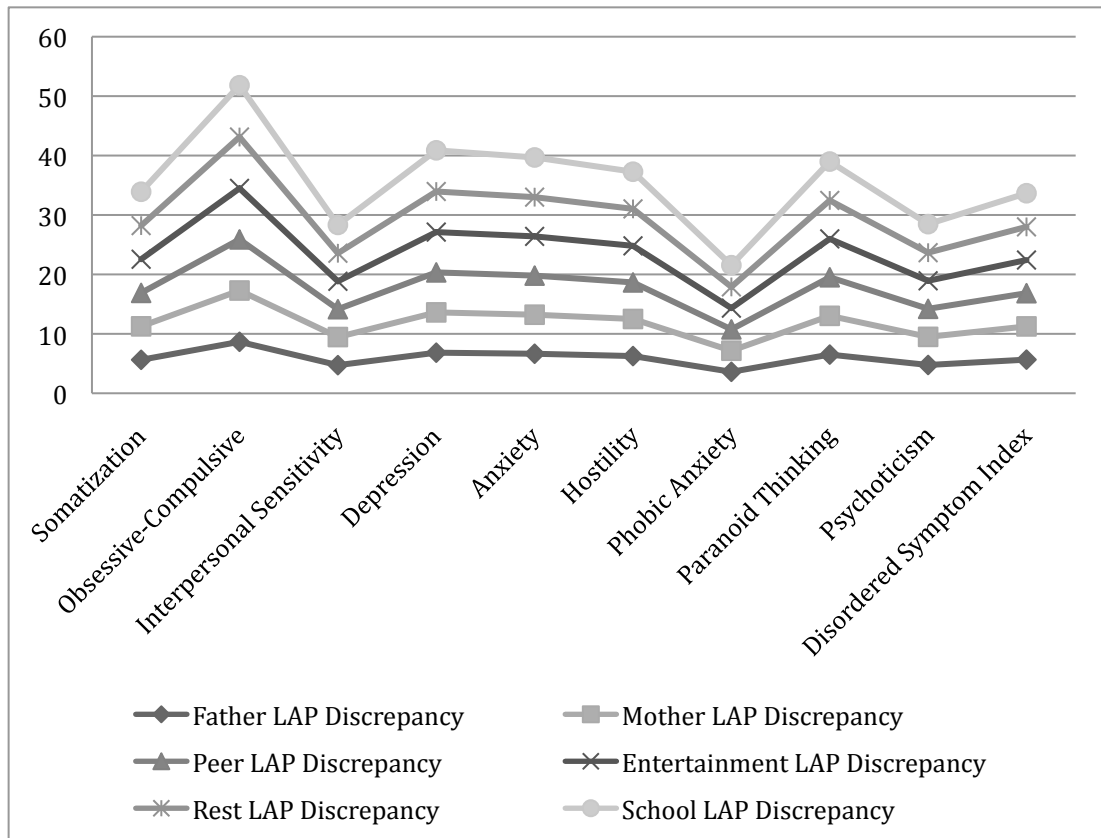


Fig. 7 Effect of Low Arousal Positive Affect Discrepancy across different contexts on BSI subscales.

HAP discrepancy with father had a significant main effect on paranoid thinking score ($F(2, 292) = 3.94, p < .05, \eta^2 = .03$). For this main effect, having a High Discrepancy score indicated higher subscale scores.

HAP discrepancy with mother, best friend, during entertainment and at school revealed no significant main effects ($F < 2.6, p > .9$).

HAP discrepancy during rest revealed significant main effects on obsessive compulsive ($F(2, 292) = 3.07, p < .05, \eta^2 = .02$) and depression ($F(2, 292) = 3.78, p < .05, \eta^2 = .03$) subscales. For both main effects, having a High Discrepancy score indicated higher subscale scores.

Figure 8 depicts the effect of HAP scores across different contexts on psychological distress.

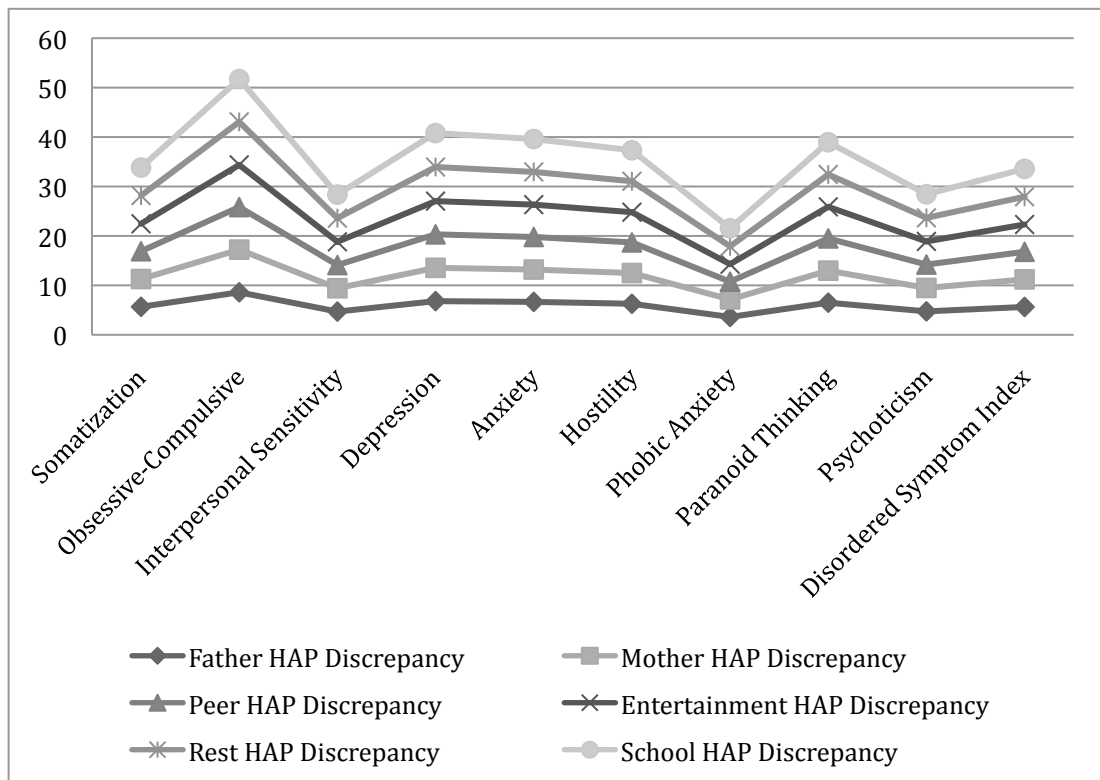


Figure 8. Effect of High Arousal Positive Affect Discrepancy across different contexts on BSI subscales.

In the third analysis, High/Low LAN discrepancy scores and those across all personal and impersonal contexts were entered as independent variables and their main effects on all subscales of BSI were queried. The results are outlined below:

General LAN discrepancy had significant main effects on somatization ($F(2, 292) = 3.45, p < .05, \eta^2 = .02$), obsessive compulsive ($F(2, 292) = 6.54, p < .01, \eta^2 = .04$), depression ($F(2, 292) = 4.94, p < .01, \eta^2 = .03$), anxiety ($F(2, 292) = 5.54, p < .01, \eta^2 = .04$), paranoid thinking ($F(2, 292) = 3.85, p < .05, \eta^2 = .03$) subscales and BSI indices ($F(2, 292) = 4.77, p < .01, \eta^2 = .03$). For all main effects, having a Low Discrepancy score indicated higher subscale scores.

LAN discrepancy with father had significant main effects on hostility ($F(2, 292) = 3.87, p < .05, \eta^2 = .03$), phobic anxiety ($F(2, 292) = 6.19, p < .01, \eta^2 = .04$), psychoticism ($F(2, 292) = 3.81, p < .05, \eta^2 = .03$) subscales, and BSI indices ($F(2, 292) = 3.45, p < .05, \eta^2 = .02$). For all main effects, having a Low Discrepancy score indicated higher subscale scores.

LAN discrepancy with best friend had a significant main effect on hostility score ($F(2, 292) = 3.40, p < .05, \eta^2 = .02$). For this main effect, having a Low Discrepancy score indicated higher subscale scores.

LAN discrepancy during entertainment had significant main effects on interpersonal sensitivity ($F(2, 292) = 4.76, p < .01, \eta^2 = .03$), hostility ($F(2, 292) = 3.70, p < .05, \eta^2 = .03$), phobic anxiety ($F(2, 292) = 7.15, p = .001, \eta^2 = .05$), paranoid thinking ($F(2, 292) = 4.03, p < .05, \eta^2 = .03$), psychoticism ($F(2, 292) = 7.22, p = .001, \eta^2 = .05$) subscales and BSI indices ($F(2, 292) = 4.76, p < .01, \eta^2 = .03$). For all main effects, having a Low Discrepancy score indicated higher subscale scores.

LAN discrepancy with mother, during rest and at school revealed no significant main effects ($F < 2.7, p > .9$). Figure 9 depicts the effect of LAN scores across different contexts on psychological symptoms.

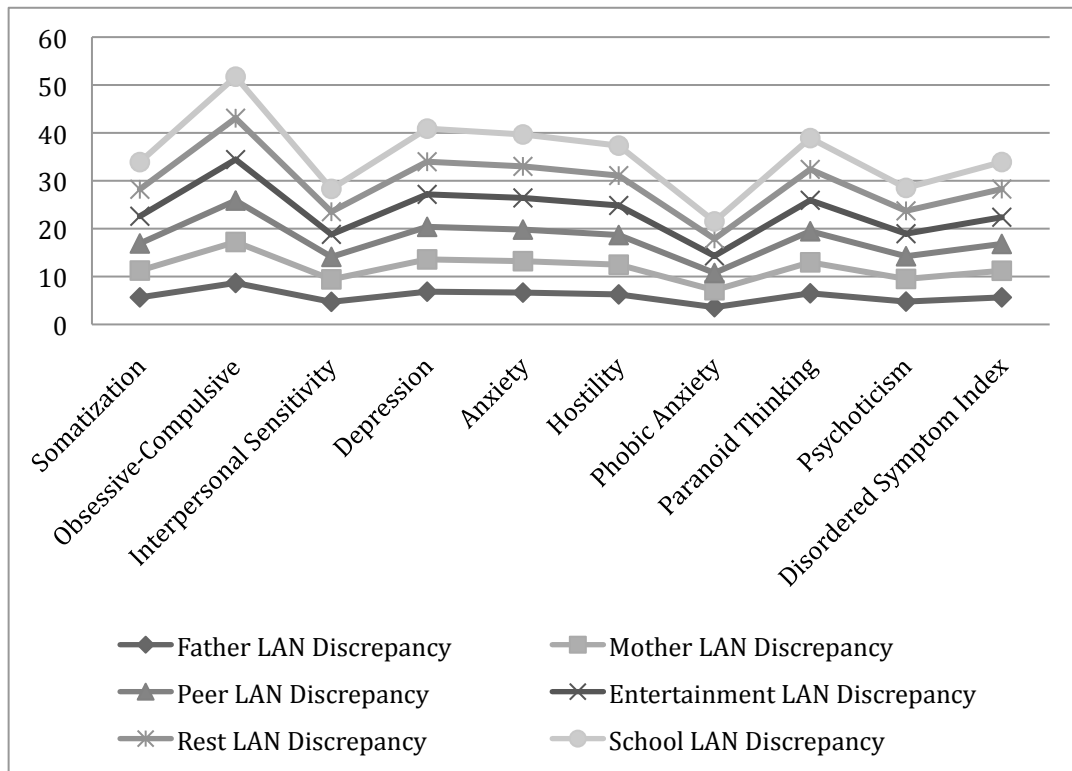


Fig. 9 Effect of Low Arousal Negative Affect Discrepancy across different contexts on BSI subscales.

In the fourth analysis, High/Low HAN discrepancy scores and those across all personal and impersonal contexts were entered as independent variables and their main effects on all subscales of BSI were queried. The results are outlined below:

General HAN discrepancy revealed no significant main effects ($F < 2.9, p > .9$). HAN discrepancy with father revealed significant main effects on somatization ($F(2, 292) = 3.04, p < .05, \eta^2 = .02$), obsessive compulsive ($F(2, 292) = 5.44, p < .01, \eta^2 = .04$), interpersonal sensitivity ($F(2, 292) = 7.85, p < .001, \eta^2 = .05$), depression ($F(2, 292) = 7.55, p = .001, \eta^2 = .05$), anxiety ($F(2, 292) = 5.48, p < .01, \eta^2 = .04$), hostility ($F(2, 292) = 8.41, p < .001, \eta^2 = .05$), phobic anxiety ($F(2, 292) = 4.30, p < .05, \eta^2 = .03$), paranoid thinking ($F(2, 292) = 11.98, p < .001, \eta^2 = .08$),

psychoticism ($F(2, 292) = 6.61, p < .01, \eta^2 = .04$) subscales and BSI indices ($F(2, 292) = 9.71, p < .001, \eta^2 = .06$). For all main effects, having a Low Discrepancy score indicated higher subscale scores.

HAN discrepancy with best friend had significant main effect on somatization ($F(2, 292) = 6.24, p < .01, \eta^2 = .04$), anxiety ($F(2, 292) = 3.95, p < .05, \eta^2 = .03$), phobic anxiety ($F(2, 292) = 5.04, p < .01, \eta^2 = .03$), psychoticism ($F(2, 292) = 3.87, p < .05, \eta^2 = .03$) subscales and BSI indices ($F(2, 292) = 3.30, p < .05, \eta^2 = .02$). For all main effects, having a High Discrepancy score indicated higher subscale scores. HAN discrepancy with mother, during entertainment, rest and at school revealed no significant main effects ($F < 2.80, p > .9$).

Figure 10 depicts the effect of HAN scores across different contexts on psychological distress.

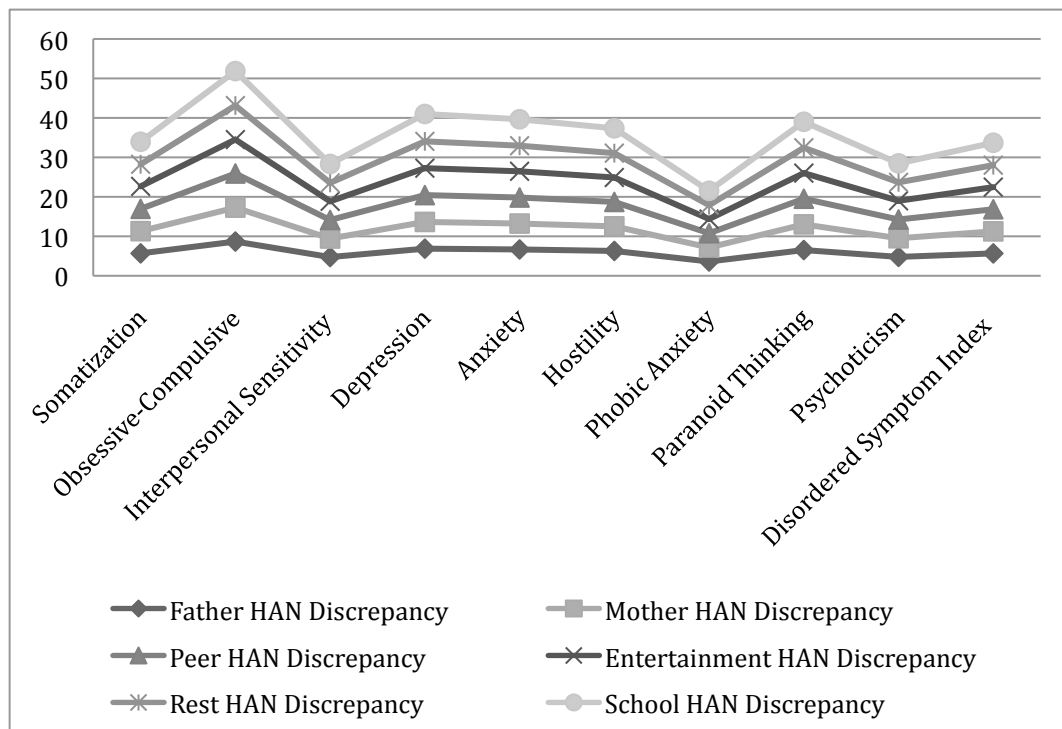


Figure 10. Effect of High Arousal Negative Affect Discrepancy across different contexts on BSI subscales.

The effects of LAP, HAP, LAN and HAN discrepancies are summarized in Tables 10 and 11.

Table 10. Summary of Effects of LAP and HAP Discrepancies on BSI Subscales

| | General | | Father | | Mother | | B. Friend | | Entertain | | Rest | | School | |
|------------------------------|---------|---------|--------|-------|--------|-----|-----------|-----|-----------|-----|------|-------|--------|-----|
| | LAP | HAP | LAP | HAP | LAP | HAP | LAP | HAP | LAP | HAP | LAP | HAP | LAP | HAP |
| DVs | | | | | | | | | | | | | | |
| Somatization | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns |
| Obsessive- Compulsive | 4.06* | 7.10*** | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | 3.07* | Ns | Ns |
| Interpersonal sensitivity | Ns | Ns | 4.05* | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns |
| Depression | 5.34** | 5.88** | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | 3.78* | Ns | Ns |
| Anxiety | 3.42 | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns |
| Hostility | Ns | Ns | 3.09* | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns |
| Phobic Anxiety | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns |
| Paranoid Thinking | 4.96** | 3.36* | Ns | 3.94* | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns |
| Psychoticism | Ns | 6.57** | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns |
| BSI Severity Index | 3.13* | 4.52* | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns |

* $p < .05$, ** $p < .01$, *** $p < .001$

Table 11. Summary of Effects of LAN and HAN Discrepancies on BSI Subscales

| | General | | Father | | Mother | | B. Friend | | Entertain | | Rest | | School | |
|---------------------------|---------|-----|--------|----------|--------|-----|-----------|--------|-----------|-----|------|-----|--------|-----|
| | LAN | HAN | LAN | HAN | LAN | HAN | LAN | HAN | LAN | HAN | LAN | HAN | LAN | HAN |
| DVs | | | | | | | | | | | | | | |
| Somatization | 3.45* | Ns | Ns | 3.04* | Ns | Ns | Ns | 6.24** | Ns | Ns | Ns | Ns | Ns | Ns |
| Obsessive-Compulsive | 6.54** | Ns | Ns | 5.44** | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns |
| Interpersonal Sensitivity | Ns | Ns | Ns | 7.85*** | Ns | Ns | Ns | Ns | 4.76** | Ns | Ns | Ns | Ns | Ns |
| Depression | 4.94** | Ns | Ns | 7.55*** | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns | Ns |
| Anxiety | 5.54** | Ns | Ns | 5.48** | Ns | Ns | Ns | 3.95* | Ns | Ns | Ns | Ns | Ns | Ns |
| Hostility | Ns | Ns | 3.87* | 8.41*** | Ns | Ns | 3.40* | Ns | 3.70* | Ns | Ns | Ns | Ns | Ns |
| Phobic Anxiety | Ns | Ns | 6.19** | 4.30* | Ns | Ns | Ns | 5.04** | 7.15*** | Ns | Ns | Ns | Ns | Ns |
| Paranoid Thinking | 3.85* | Ns | Ns | 11.98*** | Ns | Ns | Ns | Ns | 4.03* | Ns | Ns | Ns | Ns | Ns |
| Psychoticism | Ns | Ns | 3.81* | 6.61** | Ns | Ns | Ns | 3.87* | 7.22*** | Ns | Ns | Ns | Ns | Ns |
| BSI Severity Index | 4.77** | Ns | 3.45* | 9.71*** | Ns | Ns | Ns | 3.30* | 4.76** | Ns | Ns | Ns | Ns | Ns |

* $p < .05$, ** $p < .01$, *** $p < .001$

Proposed Models

Relationships between the variables of the present study were also tested by two proposed models. In the first model, it was predicted that ideal/actual and ought/actual self-discrepancies in personal and impersonal contexts would directly influence symptomatology. In the second model, a similar relationship was proposed to be valid for affect in that it was predicted that different affect discrepancies in personal and impersonal contexts would directly influence symptomatology.

In the first model, based on the MANOVA results reported above, the observed variables of ideal/actual self-discrepancy and ought/actual discrepancy with

father, mother, best friend, during entertainment, rest and at school each were separately combined to create the latent variables of self-discrepancy with father, self-discrepancy with mother, self-discrepancy with best friend, self-discrepancy during entertainment, self-discrepancy during rest and self-discrepancy at school. Then, the latent variables of self-discrepancy with father, self-discrepancy with mother and self-discrepancy with best friend were combined to create the latent variable of self-discrepancy in personal contexts and the latent variables of self-discrepancy during entertainment, self-discrepancy during rest and self-discrepancy at school were combined to create the latent variable of self-discrepancy in impersonal contexts. All observed variables of BSI subscale scores and the Global Severity Index of BSI were then combined to create the latent variable of symptomatology. The direct influences of self-discrepancy in personal context and self-discrepancy in impersonal context on symptomatology were finally tested by SEM.

Following the creation of latent variables, reliability analyses were run between the relevant pairings. Cronbach's alpha values were found to be .63 for general ideal/actual and ought/actual self-discrepancies, .85 for ideal/actual and ought/actual self-discrepancies with father, .86 with mother, .88 with best friend, .67 during entertainment, .79 during rest, .86 at school, strongly supporting the initial rationale for creating the latent variables.

To test the model displayed in Figure 11, SEM analysis was run using the statistical package LISREL 8.8. As the figure suggests, the t-values of path estimates were significant. Taking the modification suggestion by LISREL of letting the error variance correlated between self-discrepancy in personal contexts and self-discrepancy in impersonal contexts produced an adequate to good model. The latest

version of the model indicated $\chi^2/df = 1.51$, Root Mean Square Error of Approximation (RMSEA) = .04, Normed Fit Index (NFI) = .96, Goodness of Fit Index (GFI) = .94, Standardized Root Mean Square Residual (SRMR) = .05, Comparative Fit Index (CFI) = .99, Confidence Interval for RMSEA = .03; .05. As the global fit indices was above .90 and χ^2/df was between 0 and 2, the model was confirmed to fit the data (Schumacker & Lomax, 1996).

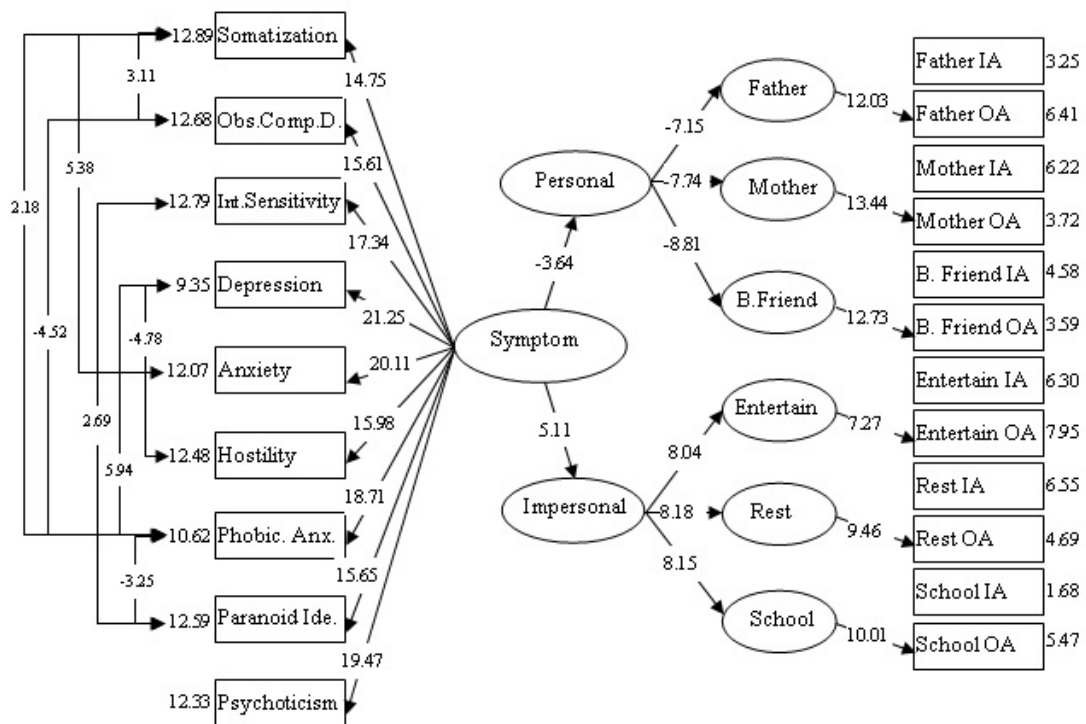


Fig. 11 Proposed Model – Self-Discrepancy on Symptomatology.

In the second model, based on the MANOVA results reported above, the observed variables of LAN discrepancy and HAN discrepancy with father, mother, best friend, during entertainment, rest and at school each were separately combined to create the latent variables of affect-discrepancy with father, affect-discrepancy with mother, affect-discrepancy with best friend, affect-discrepancy during

entertainment, affect-discrepancy during rest and affect-discrepancy at school. Then, the latent variables of affect-discrepancy with father, affect-discrepancy with mother and affect-discrepancy with best friend were combined to create the latent variable of affect-discrepancy in personal contexts and the latent variables of affect-discrepancy during entertainment, affect-discrepancy during rest and affect-discrepancy at school were combined to create the latent variable of affect-discrepancy in impersonal contexts. All observed variable of BSI subscale scores and the Global Severity Index of BSI were then combined to create the latent variable of symptomatology. The direct influences of affect-discrepancy in personal context and affect-discrepancy in impersonal context on symptomatology were finally tested by SEM.

Following the creation of the latent variables, reliability analyses were run between the relevant pairings. Cronbach's alpha values were found to be .67 for general LAN and HAN discrepancies, .62 for LAN and HAN discrepancies with father, .54 with mother, .38 with best friend, .57 during entertainment, .48 during rest, .62 at school, moderately supporting the initial rationale for creating the latent variables.

To test the model displayed in Figure 12, SEM analysis was run again using the statistical package LISREL 8.8. As the figure suggests, the t-values of path estimates were significant. Taking the modification suggestion by LISREL of letting the error variance correlated between self-discrepancy in personal contexts and self-discrepancy in impersonal contexts produced a good model. The latest version of the model $\chi^2/df = 1.20$, Root Mean Square Error of Approximation (RMSEA) = .02, Normed Fit Index (NFI) = .98, Goodness of Fit Index (GFI) = .95, Standardized Root Mean Square Residual (SRMR) = .04, Comparative Fit Index (CFI) = 1.00, Confidence Interval for RMSEA = .01; .03. As the global fit indices was above .90

and χ^2/df was between 0 and 2, the model was confirmed to fit the data (Schumacker & Lomax, 1996).

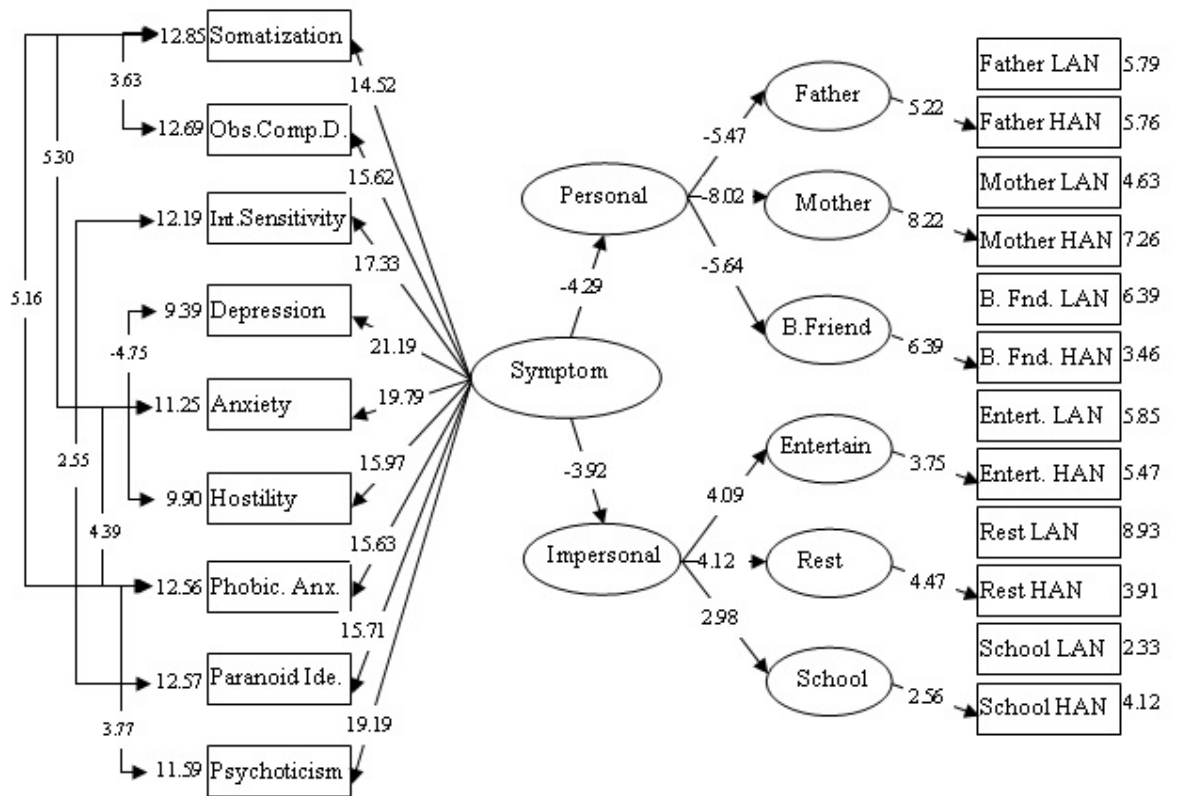


Fig. 12 Proposed Model – Affect-Discrepancy on Symptomatology

Additional Analyses

Further analyses inquiring the roles of demographic variables on gender, geographical origin and type of high school attended on self-discrepancy scores, affect-discrepancy scores and BSI subscale scores will be presented in the following section.

Gender

Gender differences were noted in HAP discrepancy with best friend ($t(326) = 2.17, p < .05$) and LAP discrepancy during entertainment ($t(328) = 2.38, p < .05$), with males having higher discrepancy scores than females.

Gender differences were also noted in BSI-Hostility ($t(345) = 3.60, p < .001$) and BSI-Phobic Anxiety ($t(348) = 2.07, p < .05$) subscales, with males having significantly higher hostility and phobic anxiety scores than females.

Country Born

Being born in Turkey or a country outside of Turkey (Europe) indicated significant differences in LAN with mother ($t(345) = -2.07, p < .05$), in LAN and HAN during rest ($t(341) = -1.75, p < .01$ and $t(338) = -3.14, p < .01$), in LAN and HAN at school ($t(338) = -4.22, p = .001$ and $t(337) = -2.08, p < .05$). A closer look at means revealed that participants born in Turkey experienced higher levels of LAN discrepancy with mother and that participants born outside of Turkey experienced higher HAN discrepancy during rest, LAN and HAN discrepancies at school. BSI-Obsessive compulsive subscale score was further higher in participants born in Turkey ($t(348) = 1.97, p < .05$).

Geographical Origin

Spending most of one's lifetime in a rural rather than an urban area indicated differences on HAP discrepancy during rest ($t(272) = 3.41, p = .001$) as well as ideal/actual discrepancy and ought/actual discrepancy with mother ($t(278) = -2.90, p < .01$ and $t(272) = -2.22, p < .05$). Specifically, participants who spent most of their lifetime in a rural area had higher discrepancy.

Spending most of one's lifetime in a rural area further had significant main effects on all of the BSI subscales except paranoid thinking. Specifically, individuals who have lived in a rural area for the majority of their lives had higher somatization ($t(276) = 3.05, p < .01$), obsessive compulsive ($t(275) = 2.14, p < .05$), interpersonal sensitivity ($t(280) = 2.14, p < .05$), depression ($t(280) = 3.03, p < .01$), anxiety ($t(282) = 3.56, p = .001$), hostility ($t(282) = 2.78, p < .01$), phobic anxiety ($t(284) = 3.30, p = .001$), psychoticism ($t(276) = 2.28, p < .01$) scores and BSI indices ($t(242) = 3.49, p = .001$).

Parents' Education

Mother's education had significant main effects on LAN discrepancy with best friend ($F(4, 317) = 3.18, p < .05$), ideal/actual self-discrepancy with mother ($F(4, 327) = 2.54, p < .05$), ought/actual self-discrepancy with mother ($F(4, 322) = 2.7, p < .05$), ought/actual self-discrepancy during rest ($F(4, 303) = 3.26, p < .05$), overall ought/actual self-discrepancy across impersonal contexts ($F(4, 286) = 4.01, p < .01$)

and overall affect discrepancy across impersonal contexts ($F(4, 280) = 2.46, p < .05$). On the other hand, father's education had significant main effects on ideal/actual self-discrepancy with mother ($F(5, 314) = 2.27, p < .05$), and overall affect discrepancy across impersonal contexts ($F(5, 274) = 2.64, p < .05$).

Mother's education further had significant main effects on interpersonal sensitivity ($F(4, 329) = 4.98, p = .001$), depression ($F(4, 329) = 3.45, p < .01$), anxiety ($F(4, 331) = 3.01, p < .05$), phobic anxiety ($F(4, 335) = 3.33, p < .05$), psychoticism ($F(4, 327) = 2.78, p < .05$) as measured by BSI, as well as BSI indices ($F(4, 284) = 3.01, p < .05$), with primary school education indicating the highest and master's level education or the equivalent of medical residency indicating the lowest psychological distress scores. Additionally, father's education further had significant main effects on interpersonal sensitivity ($F(5, 321) = 3.55, p < .01$), and psychoticism ($F(5, 317) = 2.39, p < .05$) with primary school education indicating the highest and doctorate level education indicating the lowest psychological distress scores.

Expanding self scores were also significantly impacted by mother's education ($F(4, 303) = 7.13, p < .001$), with scores increasing with level of education in a linear pattern. Expanding self scores were similarly significantly impacted by father education ($F(5, 294) = 5.84, p < .001$) with scores increasing with level of education in a linear pattern until master's level education.

High School Attended

The type of high school attended had significant main effects on HAP discrepancy ($F(6, 347) = 2.6, p < .05$), father LAP ($F(6, 338) = 2.4, p < .05$) and

HAP discrepancy ($F(6, 336) = 2.35, p < .05$), with *süper lise* attendees having the highest discrepancy across the three, and HAN discrepancy during rest ($F(6, 333) = 2.73, p < .05$) with foreign high school attendees having the highest discrepancy.

The type of high school attended further had significant main effects on the BSI scores of interpersonal sensitivity, depression, phobic anxiety and paranoid thinking. Participants who attended *imam hatip lisesi*, followed by *özel lise* had the highest interpersonal sensitivity scores, with *super lise* attendees having the lowest scores ($F(7, 349) = 2.13, p < .05$). Participants who attended *özel lise* followed by *imam hatip lisesi* had the highest depression scores, with *meslek lisesi* attendees having the lowest scores ($F(7, 348) = 2.55, p < .05$). Participants who attended *anadolu lisesi* followed by *özel lise* had the highest phobic anxiety scores, with *meslek lisesi* attendees having the lowest scores ($F(7, 354) = 2.18, p < .05$). Finally, participants who attended *özel lise* followed by *anadolu lisesi* had the highest paranoid thinking scores, with *imam hatip lisesi* attendees having the lowest scores ($F(7, 347) = 2.32, p < .05$).

Summary of Findings

Self-discrepancy theory was hypothesized to apply to the current sample. This hypothesis and the consequent subhypotheses were partly supported, as there were significant differences between ideal/actual and ought/actual self-discrepancy scores across all contexts. General ideal/actual discrepancy score was significantly positively and uniquely correlated with depression score (however the correlation was of small magnitude), but ought/actual discrepancy was not uniquely correlated with interpersonal sensitivity score.

Self-discrepancy was expected to be higher for individuals with an expanding self than individuals with a traditional self. This hypothesis and the consequent subhypotheses were only supported for self-discrepancy with father, in that individuals with an expanding self had higher ideal/actual and ought/actual self-discrepancy with father than individuals with a traditional self. However, individuals with an expanding self had lower ideal/actual and ought/actual self-discrepancy with mother than individuals with a traditional self. Furthermore, for participants with a traditional self, the results indicated a significant positive yet weak correlation between ideal/actual self-discrepancy and BSI-Depression score, and for participants with an expanding self, the results indicated a significant positive and moderate correlation between ideal/actual self-discrepancy score and BSI Depression score.

Self-discrepancy was hypothesized to be experienced differently across different contexts. This hypothesis and the consequent subhypotheses were partly supported, as ideal/actual discrepancies were higher across personal contexts than impersonal contexts, however ought/actual discrepancies were higher across impersonal contexts than personal contexts. Ideal/actual self-discrepancy in personal contexts had no significant effects but ideal/actual self-discrepancy in impersonal contexts had significant effects on somatization, obsessive compulsive, interpersonal sensitivity, depression, anxiety, hostility, phobic anxiety, paranoid thinking, psychoticism subscale scores and BSI indices, with High Discrepancy scores indicating higher levels of symptomatology. Detailed effects were summarized in Table 9.

Affect valuation theory was hypothesized to apply to the current sample. This hypothesis and the consequent subhypotheses were partly supported, as ideal and actual LAP, HAP, LAN and HAN were significantly different than each other. Ideal

LAP, HAP, LAN and HAN scores did not significantly differ according to ESS scores and having a traditional or expanding self, however there was a non-significant trend of individuals with traditional selves as having more positive affect, lower in arousal than individuals with expanding selves. Furthermore, all LAP, HAP, LAN and HAN discrepancies had significant effects on symptom severity.

Affect discrepancy was hypothesized to be experienced differently across different contexts. This hypothesis and the consequent subhypotheses were partly supported, as ideal and actual LAP, HAP, LAN and HAN across different contexts were all significantly different than each other. Affect-discrepancy scores across personal contexts were higher than affect-discrepancy scores across impersonal contexts. Furthermore, affect-discrepancy in personal contexts had significant effects on obsessive compulsive score, with having a High Discrepancy score indicating a higher obsessive compulsive score. Affect-discrepancy in impersonal contexts, on the other hand had significant effects on somatization and interpersonal sensitivity scores, with having a Low Discrepancy score indicating higher somatization and interpersonal sensitivity scores. Detailed effects were summarized in Table 10 and Table 11.

In the Proposed Model 1, it was predicted that ideal/actual and ought/actual self-discrepancies in personal and impersonal contexts would directly influence symptomatology. This model was found to fit the present data and global fit indices indicated a good fit.

In the Proposed Model 2, it is predicted that different affect-discrepancies in personal and impersonal contexts would directly influence symptomatology. This model was also found to fit the present data and global fit indices indicated an adequate to good fit.

Results of the additional analyses generally indicated that males had higher discrepancy scores and hostility and phobic anxiety scores than females. Participants born in Turkey experienced higher levels personal discrepancy and participants born outside of Turkey experienced higher impersonal discrepancy. Participants born in Turkey also had higher obsessive compulsive score than those born outside of Turkey. Participants who have lived in a rural area for the majority of their lives also had higher somatization score than those who have not. Furthermore, participants' mothers' and fathers' primary school education indicated the highest and master's/doctorate level education or the equivalent of medical residency indicated the lowest symptomatology. Finally, types of high school attended had different effects on symptomatology.

CHAPTER IV

DISCUSSION

The aim of this study was to investigate the effects of the discrepancy between different types of self and between different types of affect across various personal/interpersonal and impersonal contexts on psychological symptomatology in a Turkish sample. This study employed psychoanalytic, cross-cultural and social psychological perspectives and attempted to arrive at a more integrated conceptualization of self and affect, that is, affect-with-other. In this section, the results of the present study will be discussed in relation to the relevant literature, firstly by summarizing the results, reviewing the study's predictions from the view of the findings, examining the clinical and theoretical implications and finally exploring the limitations and future directions of the present study.

The present study suggested that one's ideal affect and ideal self are determined by the social context and the relationships that activate them, and that psychological survival in the Turkish culture, just like other cultures that are placed at the psychological divide of ego boundary permeability and ego autonomy, requires the individual to negotiate different self and affect values.

Cross-cultural and social psychological research as well as psychoanalytic literature abounds with theories and conceptualizations of self. Studies on affect, however, are not as frequent as studies on self. One reason for this difference is the confusion in the literature between emotion, mood and affect, which are often used alternately to indicate the same construct (Batson, Shaw & Oleson, 1992). Mood is

defined as “the appropriate designation for affective states that are about nothing specific or about everything-about the world in general” (Frijda, 2009, p. 258). Irritable, for example, would be considered a mood (Ekkekakis, 2012). Emotions are defined as “episodes [that] are elicited by something, are reactions to something, and are generally about something, [with] the cognitive appraisal involved in the transaction between person and object is considered a defining element” (Ekkekakis, 2012, p. 322). Anger and jealousy could be given as examples. Affect is defined, however, as a “neurophysiological state consciously accessible as a simple primitive non-reflective feeling most evident in mood and emotion but always available to consciousness” (Russell & Feldman Barrett, 2009, p. 104). For Zajonc (1980), affect is precognitive, and affective judgment is often distinct from perceptual and cognitive judgment, having a direct and independent effect on impression formation, attitude formation, and memory. Pleasure and displeasure can be given as examples of affect.

According to these conceptualizations, affect is core, primary and precursor to emotion, mood, cognition and motivation, which is in line with psychoanalytic theory (Kernberg, 2004; Sandler & Sandler, 1978). These conceptualizations provided the rationale for studying affect-discrepancy alongside self-discrepancy, which is a more established theory, and introducing affect-with-other representations and affect-discrepancy with-other as valid operational constructs.

Self-Discrepancy

The present study started out by assessing whether self-discrepancy theory applied to the current sample. The analyses conducted revealed that self-discrepancy theory

applied to the current sample only in part. Firstly, ideal/actual self-discrepancy and ought/actual self-discrepancy across all contexts were significantly different than each other as predicted. This finding suggests that ideal/actual self-discrepancy and ought/actual self-discrepancy are separate constructs and that an individual has an ideal/actual and ought/actual self-discrepancies with their father, mother, best friend, during entertainment, rest and at school. Secondly, ideal/actual self-discrepancy was uniquely and positively correlated with depression as predicted; however ought/actual self-discrepancy was not uniquely correlated with interpersonal sensitivity, contrary to the prediction. Construal of self in the form of traditional/expanding self further was found not to impact these findings; for participants with an expanding self, ideal/actual self-discrepancy and depression were uniquely correlated, whereas for participants with a traditional self and those with an expanding self, ought/actual self-discrepancy and interpersonal sensitivity were not correlated. These findings are in line with the findings of Çukur (2002) who reported that ideal/actual self-discrepancy was uniquely and positively correlated with depression yet ought/actual self-discrepancy was not uniquely correlated with interpersonal sensitivity in his Turkish sample. In fact, in his study, the prediction of the self-discrepancy theory only applied to the Chinese sample, partly applied to the Turkish sample, and did not apply at all to the American sample.

The finding of unique correlations between ideal/actual self-discrepancy and depression implies that perhaps only ideal self serves as an objective or aspiration and stays relatively separate from oughts. For Sandler and Joffe (1965) this depression is a sense of helplessness that arises out of losing a previous, ideal self-state which developed in relationship with a significant other. As previously indicated in the Introduction chapter, “if the presence of a love object is an essential

condition for approximating the actual self to the ideal, then loss of the object... must inevitably result in mental pain” (Sandler & Joffe, 1965, p. 92). Sandler and Joffe (1965) warn, however, that depression can be the cause as well as the consequence of the discrepancy between ideal and actual self-states. The present study did not have any methodological means to assert any form of causality, so Sandler and Joffe’s caution is relevant for the present study as well.

One explanation for the lack of unique and significant correlation between ought/actual self-discrepancy and interpersonal sensitivity might be the possibility that much of actual self and affect might have been already shaped by ought self. When the nature of the superego function is considered, a harsh superego that has been internalized into the self, puts intense pressure on the individual to conform, affectively as well as structurally. In the same line of thought, if the individual’s superego is not strong, oughts that have been internalized are similarly weak, then the shaping role of the superego and ought self are already not forceful, again not indicating much discrepancy. Higgins (1999b) himself indicates that “if the self-discrepancies of the participants in a study are generally small, then it will be difficult to detect discrepant-related differences in specific emotions”, explaining the lack of meaningful unique correlations (p.1314).

Further support for this finding comes from Roland (1980). As indicated in the Introduction chapter, part of the familial self-structure, which is argued to be representative of the Turkish self-structure, is a socially contextual ego-ideal as opposed to the western ideal of a self-contained conscience. Furthermore, as Freud (1933) argues, “[t]he superego of the child is not really built up on the model of the parents, but on that of the parents' superego; it takes over the same contents, it becomes the vehicle of tradition and of all the age-long values which have been

handed down in this way from generation to generation” (p. 67). Such conceptualizations indicate that when the superego is formed, what is transferred to the child is the superego of the parents, as well as the social, moral and hierarchical structure of the dominant society. The familial self also has such a structure that it allows the individual to accommodate behaviors that are deemed appropriate for specific situations. Furthermore, context-sensitivity of self prescribes governing rules regarding what is appropriate at a given time, in a given place, with a specific person (Sinha & Kanungo, 1997). Such context-sensitive familial self-strategy, perhaps, does not allow for the Turkish individual to form ought and actual selves that are discrepant from that of his/her parents and the larger social fabric, limiting the use of this construct in the Turkish population.

One other explanation may point to a methodological concern. As Tangney, Niedenthal, Covert and Barlow (1999) argue, the design of the Selves Questionnaire, which asks the individual to list attributes regarding their actual selves, ideal selves and ought selves one after the other may prime the individual to list some of the same attributes. For example, an individual may list their actual attributes, react to these items when compiling a list of ideal attributes and then, when listing their ought attributes, react to the ideal list therefore form a list of ought attributes which are similar to the ought list. Considering the presence of the Affect Valuation Index in the overall questionnaire, these affective states could have further acted as a prime. Furthermore, the methodology that the current study employed which asked the participants to compile actual, ideal and ought lists for different contexts may have somewhat fatigued them, making it difficult for them to actuate their vocabulary.

Following the assertion that self-discrepancy theory appeared to partly apply to the current sample, the relationship between construal of self in the form of

traditional/expanding self and self-discrepancy across contexts were assessed. Having a traditional or expanding self only had effects on ideal/actual and ought/actual self-discrepancies with father and mother, but not on any of the other self-discrepancies in other contexts. This finding supported the prediction only for self-discrepancy with father. Even though individuals with an expanding self had higher ideal/actual and ought/actual self-discrepancy with father as predicted, they had lower ideal/actual and ought/actual self-discrepancy with mother than individuals with a traditional self, which was contrary to the study's prediction. This finding may be reflecting the familial structure of Turkish culture. As Fişek (2002b) suggested, the hierarchical family structure of the Turkish culture allows for different levels of relating with different members of the family. She cautioned that the modernization of families, thus weakening of hierarchical control that the authority figures have over the members of the family would render the family at risk for serious conflict and disintegration and the individual at risk for alienation and abandonment (Fişek, 2002b). Within a Turkish family, young adults are emotionally closer and related to their mothers than they are to their fathers and they perceive their mothers to be more emotionally expressive, communicatively approachable, and physically affectionate than fathers, who are perceived to be more distant (Ataca, 2009; Hortaçsu, 1989; İmamoğlu and Karakitapoğlu-Aygün, 2006; Kağıtçıbaşı, Sunar & Bekman, 1988; Sunar, 2002). Perhaps autonomy and separation implied in the expansion of self do not disturb the bond that young adults have with their mothers as the relationship with the mother was not that hierarchical in the first place. On the other hand, expansion of self may disturb the hierarchical relationship that young adults have with their fathers, leading to more discrepancy between their self and self-with-father representations. This discrepancy may perhaps even make the

bond with mothers stronger. Furthermore, this finding is consistent with that of Avaz (2011), who found that perceived acceptance by mother contributed to psychological adjustment while perceived acceptance by father did not in young adults in Turkey.

Finally, the effects of different forms of self-discrepancies across contexts on symptomatology were explored. The results again supported the distinctness of types of discrepancies across contexts as predicted. Following the assertion of the distinctness of the constructs, the results indicated that although ideal/actual self-discrepancy in personal contexts had no significant effect on symptomatology, ideal/actual self-discrepancy in impersonal contexts indicated significant symptomatology. On the other hand, ought/actual self-discrepancy across personal and impersonal contexts did not significantly indicate symptomatology in line with this study's previous finding.

When these effects were more closely considered, both types of self-discrepancy with father, mother and best friend, in that, in personal contexts indicated no symptomatology. Ideal/actual self-discrepancy during entertainment indicated some symptomatology, and at school indicated significant symptomatology, which leads to the impression that effects of ideal/actual discrepancy in impersonal contexts are largely due to the ideal/actual discrepancy one experiences in the context of school. In the present study then, school experiences are highly salient for the individuals participated, and not perceiving themselves proximal to their ideal in terms of school experience indicates a number of psychological consequences, specifically, obsessive compulsive, interpersonal sensitivity, depression, anxiety, hostility, phobic anxiety, paranoid thinking and psychoticism symptoms. Of course it should be noted that the majority of the current sample were university students and that the data collection occurred towards the end of the Fall semester, before the final

exams, a time that is specifically stressful for university students and a time that can cause them to question what level of achievement they were aiming at and how they projected their actual achievement to be at the end of the final exam period. As Higgins (1999b) outlined, the more active the discrepancy, the stronger will be the negative emotional consequence associated with the specific discrepancy; and in the occurrence of multitude of discrepancies, what kind of emotional consequence the person suffers depends on transient activeness of the discrepancy, explaining this finding.

One other explanation is possible. In Turkey, school performance is considered extremely important and can be a point of conflict between students and their parents, even at university age. Research conducted in Turkey indicates that students consider their friends and family when choosing a university (Ağaoğlu & Yurtkoru, 2013); they consult with family when choosing a department (Polat, 2012); they feel that their parents expect them to be good students; they are concerned about not being able to complete their education, and they think being a good student is the most important responsibility they have (Genç Hayat Foundation, 2013). Personal experience at a number of foundation universities testifies that students even give their parents passwords to the student information system so that the parents can have direct access to their grades and other performance related measures. It is possible that for Turkish culture “‘ideal object,’ where the child possesses an admired, idealized, and omnipotent object...[and] ideals which are held up to the child by his parents or introjects in the form of the ideal (‘good,’ ‘well-behaved’) child” have much to do with being a good student (Sandler, Holder & Meers, 1963, p. 154). Perhaps, in Turkey, school experience is not impersonal at all.

A look at the data further revealed that the participants who experienced the highest level of ideal/actual self-discrepancy at school were enrolled in universities that were placed at a higher-tier tuition price point, around 20,000 TL per year, which is considered high for Izmir. It is also possible that studying at a university that has high tuitions puts such financial pressure on the family that it impinges on the relationship between the participants and their parents, resulting in significant stress and consequent symptomatology.

An interesting finding regarding the relationship between ought/actual self-discrepancy and symptomatology was that interactions between some personal and impersonal contexts such as between father and entertainment, father and rest, best friend and rest, mother and school indicated mostly somatization and anxiety. Building on the previous discussion point, it is possible that when significant others interfere with an individual's activities, it may be considered as an impingement, preventing the individual to use these experiences for gratification. As Fişek (2009), Kakar (1983) and Roland (1988) imply, having a familial self infers a yearning for a private self, which can be expressed during solitary and impersonal activities such as rest and entertainment. The current study may be suggesting that when an individual's father interferes with their entertainment or rest activities or when their mother interferes with their school activities, these impingements interrupt the experience of privacy, prompting anxiety and somatization. These findings additionally signal the importance of context in activating self-discrepancy and imply that they should be considered on different levels. These findings then further provide the rationale for considering the data from a more global perspective.

The tested model suggested that although ideal/actual and ought/actual self-discrepancies across contexts did not always indicate symptomatology on their own

or on an independent level, as a whole, self-discrepancy within self-with-other representations and across impersonal activities has a direct impact on symptomatology. It should be noted that some of the BSI subscales were moderately to highly correlated with each other as indicated in Appendix A but that contributed to the model's fit.

Affect-Discrepancy

The present study continued by assessing whether affect valuation theory applied to the current sample. The analyses conducted revealed that affect valuation theory applied to the current sample only in part. Firstly, ideal and actual LAP, HAP, LAN, HAN were significantly different than each other as predicted. This finding suggests that ideal and actual LAP, HAP, LAN and HAN affects are separate constructs and that an individual has distinct ideal and actual LAP, HAP, LAN and HAN affects with their father, mother, best friend, during entertainment, rest and at school. Secondly, LAP, HAP, LAN and HAN discrepancy had significant effects on symptom severity as predicted, contributing to the application of affect valuation theory.

Furthermore, Expanding Self Scale scores were positively correlated with actual general LAN affect, actual and ideal LAN with father, and actual LAN with mother. Expanding Self Scale scores were negatively correlated, however, with actual LAP and HAP with father, and actual HAP with mother. These findings were not in line with the predictions of the study, which expected positive correlation with high arousal affect and negative correlation with low arousal affect. The findings suggest that expanding self is not related to the arousal level but to the valence of the

affect, that is, people who are more expanding in self are more likely to experience negative affect and that people who are more traditional in self are more likely to experience positive affect with father and mother. This is somewhat inconsistent with cross-cultural psychology literature, which mainly reports that individuals with interdependent self-construal are more likely report neutral or negative emotions whereas American individuals appraise their emotions more positively (Kitayama, Markus & Kurokawa, 2000; Mesquita and Karasawa, 2002). Perhaps this finding is more consistent with the personality-culture clash hypothesis of Cladwell-Harris and Ayçiçeği (2006), which indicates that having personality features that are not compatible with the culture that one lives in is an important stress factor, due to adaptation difficulties. The present study did not consider personality, but the implication of Cladwell-Harris and Ayçiçeği (2006) may be that expanding of self puts the individual at risk for affectively clashing with the culture, and that affective clash indicates significant stress. Although having an expanding self is an adaptive reaction to modernization of the culture, relationship with parents may still subscribe to the traditional values, explaining negative affect with father and mother (Fişek, 2002b).

Finally, the effects of different forms of affect-discrepancies across contexts on symptomatology were explored. The results again supported the distinctness of types of discrepancies across contexts as predicted. Following the assertion of the distinctness of the constructs, the results revealed that having a high affect-discrepancy in personal contexts indicated a higher obsessive compulsive score. Conversely, having a low affect-discrepancy in impersonal contexts indicated higher somatization and interpersonal sensitivity scores. These findings are explored next.

With the exception of high HAN discrepancy with best friend, which was related to somatization and anxiety, higher positive affect-discrepancy and lower negative affect-discrepancy indicated higher symptomatology, implying that when there is a high discrepancy between the positive affective state the person ideally would like to experience and the positive affective state that they actually experience and when there is a low discrepancy between the negative affective state the person ideally would like to experience and the negative affective state that they actually experience, higher levels of symptomatology are indicated. One explanation for this finding could be the difficulty of the individual having an actual negative affective state to imagine an ideal state when such negative affective experiences are no longer present. One such phenomenon would be learned helplessness in the sense that negative affective experiences that the individual may have lead to the relinquishment of any hope that the affective experience could be any better. This, of course would be reflected in the person's object relations. Sandler and Joffe (1965) indicate that when experience of helplessness is profound, then obsessive compensations can be observed, which is reflected in the findings, providing further support for this explanation.

One such illustration is affect-with-father. It was important to note that the most symptomatology, that is statistical significance in all Brief Symptom Inventory subscales was indicated by low HAN discrepancy with father. What this finding means is that when there is a low discrepancy between how fearful, hostile, nervous individuals actually feel with their fathers and how fearful, hostile, nervous they would ideally like to feel with their fathers, it indicates significant symptomatology. One explanation for this is that perhaps individuals who already feel afraid of, hostile towards and nervous with their fathers believe that this is the ideal affective state

with father. As outlined with the Introduction chapter, children are expected in the Turkish family to be obedient to the authority of the father, who is perceived to be less affectionate, more emotionally distant, angrier, and less tolerant of communication of emotion than mothers (Sunar, 2002). Young adults also expect less from their fathers than they do from their mothers (Akhondzadeh, 2002). Furthermore, perceived acceptance by mother contributes to psychological adjustment in Turkish young adults but perceived acceptance by father does not (Avaz, 2011). It is possible that within this familial reality, even wishing for a more affectionate father is not part of the fantasy repertoire of individuals, that is, a wish that cannot be fulfilled is not even wished. Or perhaps, through experiences of rejection by and distance from the father, what is internalized as the ideal is a hostile, rejecting object, fragmenting the inner experience, leading to significant symptomatology.

The pattern of low negative discrepancy indicating symptomatology is reversed in the case of best friend, high HAN discrepancy with whom is related to somatization, anxiety and psychoticism. This finding should be interpreted together with the above finding regarding with father. Studies in Turkey reveal friends to be important significant others for young adults (Güneri, Sümer & Yıldırım, 1999; Yurtseven, 2010). When formed, friendships tend to be solid and long-lasting, to last a life-time in Turkey (Kağıtçıbaşı, 1997). Since, as Demir and Orthel (2011) reveal that individuals tend to attribute more of positive qualities and less of negative qualities to friendships, it would be possible that Turkish individuals tend to have positive ideals regarding friends and that they want to feel as little fear, hostility and nervousness with their best friends as possible. If we were also to think that best friends may serve the function of restoring one's negative object relations,

experiencing somatization, anxiety, and psychoticism would be unsurprising when this function is threatened and rejecting objects are activated.

The tested model further suggested that although LAP, HAP, HAN and LAN discrepancies across contexts did not always indicate symptomatology on their own or on an independent level, affect-discrepancy, as a whole, within with-other representations and across impersonal activities also has a direct impact on symptomatology, just like self-discrepancy, which is a construct that has been validated by decades of research. The present dissertation suggests that the similar fit of this model to that of self-discrepancy contributes to convergent and discriminant validity of affect-with-other and affect-discrepancy as constructs.

Demographic Implications

Among all the demographic data collected for the present study, only the participants' gender, their geographical origins, their parents' educational attainment and the type of high school the participants attended had significant effects on symptomatology and discrepancy scores.

Research supports the finding that males score higher on hostility, in that, across cultures, males tend to display hostile behaviors more often than females (Boratav, Sunar & Ataca, 2011; Urban et al., 2014). However, research also suggests that females are more likely to endorse phobic avoidance (Cameron & Hill, 1989; McLean & Anderson, 2009), which is in contrast with the present study's finding. Arrindell and colleagues (2009) suggest that the more rigid the national gender roles are, the more it is likely for males to display phobic fears, as the cost of not obeying

gender roles is higher in such nations. Perhaps the study's findings can be explained in terms of the rigidity of gender roles in Turkey.

The present study also found that participants born outside of Turkey had higher levels of impersonal discrepancy. When the participants who were born outside of Turkey were more closely examined, it was realized that these participants, as well as being born abroad, had spent considerable amount of time abroad, but were resuming their education in Turkey, their families' country of origin. Perhaps the lack of congruence in their idealized and actual experiences of rest and school was due to the struggles of acculturation process that is experienced when relocating or immigrating to a new country. It is common for immigrants to integrate into the host culture outside of their home while retaining their native culture in their family structure (Berry, 2001). As the practice of rest and recreational activities are usually prescribed by the culture (Tsai, 2007) and the education system is set by national policies, it is understandable for the individual relocating to their parents' native country to experience discrepancies in impersonal contexts while easily adapting to interpersonal relations.

When viewed from the acculturation framework, the effect of originating from a rural region is also better understood. A closer look into the data indicates that the participants who have spent the majority of their lifetime in a rural setting (*semt* or *köy*) were at the time of data collection living in Izmir, a metropolis that is the third most populated city of Turkey with a population approaching four million. Adapting to life in a metropolitan area, following a lifelong residence in a rural area involves, according to Al-Baldawi (2002), significant losses in terms of a person's self-structure, personal narrative, experiences in life at the micro level as well as their relationships with the environment at the macro level. Such losses are expected to

result in a number of depression-, anxiety- and somatization-related symptoms (Hünler, 2007). The findings of the present study also suggest that the psychological consequences of trying to adapt to an urban setting can be much more profound. The finding that originating from a rural area is related to higher self- and affect-discrepancy is further consistent with previous findings of significant changes in self-structure as a result of migration from rural to metropolitan area (Kağıtçıbaşı, Sunar & Bekman, 2001) and exposure to metropolitan ways of life while living in a regional setting (Kashima et al., 2004b)

Parental educational attainment further had an effect on discrepancy scores and symptomatology. Research suggests that low parental education attainment is related to somatization, risk of psychopathology (Campo, Jansen-McWilliams, Comer & Kelleher, 1999) and behavioral problems (Kalff et al., 2001). The findings of the present study show a similar pattern with parental primary school education indicating the highest and master's/doctorate level education or the equivalent of medical residency indicating the lowest levels of symptomatology. The present study, by showing that parental education has significant effects on discrepancy scores further imply that the parents' level of education also impacts the child's self structure, in the sense that, parents with a higher level education tend to raise children who are more proximal to their ego-ideal or less influenced by the society's expectations of them to conform to the social norms. Since superego function is transgenerationally transmitted (Freud, 1933), proximity to ego-ideal may be what is transferred to the children. This argument is supported by the present study's finding that the participants' Expanding Self Scale scores increased in linear pattern with their parents' attainment of education and also by the findings of Tokgöz (1999) which are further explored below.

A final demographic finding involved the high school that the participants attended. Not much research has been conducted regarding the specific high school types prevalent in Turkey. For example, *süper lise* is a type of state high school that has a foreign language program, the curriculum of which is usually not composed by native speakers of that language. *İmam hatip lisesi*, on the other hand, is a type of state high school that has a dominant religious education and aims at educating future religious leaders. These types of high school are unique to Turkey, and consequently research considering the relationship between psychopathology and high school education is scarce. Existing research indicates that attending high schools that tend to expose its students to the western culture is related to expansion of self, a trend that continues in university years (Tokgöz, 1999). Research also suggests that attending *imam hatip lisesi* is associated with scrupulosity, fear of God, and obsessive symptoms rather than compulsive symptoms. (Inözü, Clark & Karancı, 2012). *İmam hatip lisesi* is further indicated to have a higher percent of students who know a victim of familial physical violence, and attendees of *özel lise* had a higher percent of students who know a victim of familial psychological violence, among others (Genç Hayat Foundation, 2013). Such experiences may help explain higher level of depression and interpersonal sensitivity scores seen in the participants who attended these high schools. Depression, interpersonal sensitivity and phobic anxiety seen in *özel lise* graduates can further be considered in relation to adaptation problems due to exposure to new cultures as Tokgöz (1999) suggested. *Özel lise* students also had the highest percentage of having a working mother, with *imam hatip lisesi* students having the lowest percentage (Genç Hayat Foundation, 2013). This difference, which may have several implications regarding the families' socioeconomic status, family structure, familial hierarchy and emotional closeness

between family members (Ataca, 2009) can be one of the factors explaining the finding that despite such similarity regarding other symptomatology, participants who attended *özel lise* had the highest and those who attended *imam hatip lisesi* had the lowest paranoid thinking scores. It was interesting to note that *meslek lisesi* graduates had the lowest depression and phobic anxiety scores, which may indicate that perhaps learning a vocation and having the knowledge and skill set for future profession are protective factors in the current environment in Turkey.

Clinical Implications

Clinical uses of Selves Questionnaire were indicated in the Introduction chapter. For example, Singer (2003) uses a modified version of the Selves Questionnaire in psychoanalytic practice, conceptualizing the similitude between actual and ought selves as proximity to ego-ideal and ought/actual self-discrepancy as distance from the ego-ideal. Singer (2003) asks patients to list actual, ought, feared and ideal self attributes at the beginning of psychoanalytic treatment, uses these attributes to work on patients' self-representations and self-structures eliciting related dreams, fantasies and memories and periodically reviews patients' proximity to or distance from these attributes and the ego-ideal during treatment. Since, as the present study shows, ideal/actual self-discrepancy across contexts can have effects on various symptomatology, the rationale behind using such a measure, especially in brief therapeutic context, when there is not enough time to fully explore the patient's selfobject representations, appears to be sound.

Yet the psychoanalytic literature suggests that "primitive affects are the 'building blocks' of the drives" (Kernberg, 2004, p. 45), are at the source of

unconscious intrapsychic conflict (Caligor, Kernberg & Clarkin, 2007), that selfobjects are initially “primary affective objects”, and all object relations are saturated with feeling-states (Sandler & Sandler, 1978, p. 293). Therefore, when there is a discrepancy in how the person is and how the person feels he/she wants to be or should be in relations to significant others, the balance the individual strives to restore is affective as “[t]he aim of all ego functioning is to reduce conscious or unconscious representational discrepancy and through this to attain or maintain a basic feeling state of well being” (Joffe & Sandler, 1968, p. 451, original emphasis). Within this framework, when there is a discrepancy with someone, the psychoanalytic exploration would benefit from being affect-oriented rather than self-oriented. Caligor, Kernberg and Clarkin (2007) argue that “in practice, affects and relationship patterns signifying the dangers associated with expression of conflictual motivations can be quite easy to identify in the clinical setting” (p. 33). What is easy to identify, this dissertation suggests, is affect, which is more accessible (Russell & Feldman Barrett, 2009)

Clinicians working in the psychoanalytic setting experience the accessibility of affect in transference and countertransference processes, making affect a crucial unit of study in psychoanalytic literature. As Betan, Heim, Conklin and Westen (2005) found, countertransference reactions are systematically associated with personality pathology, and that certain personality pathologies prompt “average expectable countertransference responses” (p. 895). For example, therapists, regardless of theoretical orientation, tend to feel annoyed, resentful, afraid, anxious, dislike, angry, enraged, hopeless, and bored, when working with narcissistic patients (Betan, Heim, Conklin & Westen, 2005). Most of the aforementioned affects are reflected in the Affect Valuation Index. Using measures of affect and affect-

discrepancy then can enrich psychoanalytic assessment and assist psychoanalytic formulation. Perhaps a measure based on Affect Valuation Index can also be developed to measure the discrepancy between therapist and patient, inquiring how the therapist feels with the patient and how he/she would ideally like to feel with that particular patient and vice versa for the use of psychoanalytic process research. As Beebe and colleagues' (2005) research has shown, affective match and mismatch have significant impact on therapy outcome and any endeavor to assess that affective quality between therapist and patient would be a welcome addition. Considering the core assumptions of relational psychoanalysis, affect-with-therapist would be an important unit of study.

The present study also suggests that assessing affect and affect-discrepancy, using the methodology that was employed in this study, namely Affect Valuation Index, is easier to use and easier to score than Selves Questionnaire. The work that is required to code Selves Questionnaire to arrive at self-discrepancies is relatively more time-consuming, involves a somewhat complex scoring guide, is subject to the scorer's bias, and thus requires multiple scorers. Affect Valuation Index, on the other hand, is based on arousal states, uses a Likert scale and arrives at discrepancy scores with mere subtraction. Furthermore, as Tangney, Niedenthal, Covert and Barlow (1999) argue, the rationale behind choosing an idiographic methodology over nonidiographic methodology when assessing discrepancy is not strongly supported by research and nonidiographic measures work just as well in studies on self and affect. When time is limited; when screening of affect is to be conducted multiple of times during the treatment process to assess progress; when affect is to be worked through, Affect Valuation Index can be a more suitable choice.

Limitations and Future Directions

The present study had a number of methodological limitations. Firstly, the present study could not utilize the Marker Placement Task, even though it was part of the questionnaire distributed to the participants. As indicated in the Introduction and Methods sections, Tan (2010) had successfully used the Marker Placement Task in his study with a Turkish clinical sample. In fact, among the self-discrepancy measures he used, including the Selves Questionnaire, only the Marker Placement Task was able to show the difference in self-discrepancy between participants clinically diagnosed with depression and those clinically diagnosed with anxiety. It is important to note that Tan (2010) had used the original version of the task, which, as previously outlined, involves providing participants with three pages labeled ideal, ought and undesired, with a circle in the upper right corner that represents their ideal, ought and undesired selves and asking them to mark their actual self on the page. In the present study, participants were asked to mark the ideal/actual and ought/actual discrepancy on a ruler marked with the numbers from 0 to 10. This modification was done for the sake of spatial economy. Even though the ruler specifically indicated what scores 0 and 10 signified (10 being the person I ideally want to be/ought to be), during the data entry process, it was realized that some of the participants responded to this task in a reverse manner. Since it was not possible to determine how each participant perceived the scale, this instrument was excluded from the analysis and valuable data had to be discarded. Future studies should either use the Marker Placement Task in its original format or use clearer and more specific instructions regarding where the participants should make the indication.

A second limitation is the exclusion of measures validating the participants' relationships with the persons indicated in the personal contexts. Although during the informed consent process specific care was taken to ensure that all individuals participated had living parents, the present study had no way of knowing whether the relationships queried were of importance to a particular participant and in consequence whether a discrepancy in that relationship was salient. In the current form of this study, it would be difficult to assess particular relationships, as doing so would make the questionnaire unduly long, risking respondent fatigue, response bias, and loss of quality of data (Frede, 2010). Future studies may hold multiple sessions, assessing relationship quality in the first session with a measure such as Parental Acceptance/Rejection Questionnaire (Rohner, 2005), either inviting participants based on their responses in the first session, or using their relationship quality or their perceived parental acceptance or rejection as a moderating or mediating variable. However, holding multiple sessions may lead to loss of participants. Furthermore, the number of inferential statistics was numerous, increasing the risk of making a Type I error. Using a large number of inferential statistics are part of thesis and dissertation processes, but the risk of error should be noted. One method to decrease the risk of error is to use a correctional procedure such as the Benferroni correction, which reduces familywise error. Yet doing so may generate analyses that are too conservative, creating the possibility of increasing Type II error.

One other limitation of this thesis was the wording used to assess ought/actual self-discrepancy. 'Ought' is not a concept that is directly translatable into Turkish. Even though the wording has been thoroughly discussed in dissertation supervisory committees, and the Turkish word of 'gerekli' was chosen as the correct translation for ought, perhaps another word such as 'zorunlu' or 'yükümlü' or '-

meli/mali' would have been better translations for ought self. The lack of significant effects of ought/actual discrepancy may possibly be explained by the fact the wording in the questionnaire does not reflect ought self for the current sample.

The current study was exploratory in terms of the symptoms influenced by different types of discrepancies. In other words, this study did not have any predictions relating to which symptoms would be indicated by different types of discrepancies. Even though this explorative stance has worked towards an understanding of symptomatological trends, the moderate to high correlations between BSI subscales created noise, preventing definite and directive statements regarding the relationships between discrepancies and symptoms. Future studies could firstly perform an exploratory factor analysis for BSI, investigating how these symptoms are experienced or interpreted by their participants. These factors can then be analyzed in terms of the defensive function they serve or the coping methods they signal. One other way to combat this noise would be to only use one of the indices of BSI, such as Global Severity Index to make a prediction on the effect of discrepancy on symptom severity, rather than specific symptoms, however, this could somehow restrict the richness of the findings.

It is important to note that some of the Affect Valuation Index subscales, specifically ideal and actual LAP and actual HAN subscales used in the current study had poor reliability for the current sample. The current study did not necessarily use these subscales on their own but rather chose to calculate discrepancy scores by subtracting the actual scores from their counterparts. However, using this strategy does not alleviate poor reliability scores. Future research efforts could deem the Affect Valuation Index more indigenous by investigating what constitutes as low

arousal positive and high arousal negative affect for the culture in which they conduct research.

This dissertation has considered the concepts of self and affect from a number of different perspectives. This was done for the sake of comprehensiveness and the richness of narrative. Parts of the Introduction and the Discussion chapters have commented on the major differences among perspectives in defining these concepts but a more thorough exploration was beyond the scope of this dissertation. Therefore, the reader should be aware that the minor differences between social psychological and psychoanalytic depictions of self and affect are not reflected in the current dissertation.

A further direction for the present study would be to conduct a content analysis of the responses participants have given to the Selves Questionnaire. The self component of data was qualitatively explored, but the exploration was conducted for the purpose of quantifying the data in the form of matches and mismatches to compose a discrepancy score. Conducting a qualitative content analysis of the data would be beyond the scope of the present study but in the future, these responses can be analyzed using conventional content analysis (Kondracki & Wellman, 2002) or directed content analysis (Hickey & Kipping, 1996) to arrive at a deeper understanding of participants' selfobjects.

Conclusion

Self is a theoretical construct, and what we know about self is derived from implication. The construct of self provides extremely valuable information, it has practical function, and it contributes to understanding the human condition and

experience. The fact that it is a theoretical construct does not take anything away from its value, yet it limits its clinical use. On the other hand, affect is a core and primary process and an accessible experience, thus a more experiential construct. Affect works on hardwired neurophysiological structure; it has its own unique adaptive and regulatory functions. If we, as clinical psychologists, can form a similar relationship between affect-discrepancy and psychopathology the way we have validly and strongly established between self-discrepancy and psychopathology, we can more effectively support the practice of working through different processes. This practice can help us better understand how we form the construct of self and how different pathologies develop in a more operational and empirical manner, with fewer ad hoc explanations. It is this dissertation's claim that the fields of clinical psychology and psychotherapy would greatly benefit from incorporating 'affect-with-other' and 'affect-discrepancy' into their theoretical and methodological framework.

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APPENDICES

Appendix A

Correlations among BSI Subscales.

| | Soma. | Obs. C. | Int.Sns. | Depress. | Anxiety | Hostility | Phb. A. | Paranid. | Psycho. | Severity. |
|-----------|-------|---------|----------|----------|---------|-----------|---------|----------|---------|-----------|
| Soma. | | .60*** | .57*** | .60*** | .72*** | .52*** | .65*** | .50*** | .62*** | .77*** |
| Obs. C. | | | .62*** | .65*** | .61*** | .51*** | .51*** | .60*** | .63*** | .80*** |
| Int.Sns. | | | | .70*** | .66*** | .55*** | .62*** | .64*** | .64*** | .79*** |
| Depress. | | | | | .77*** | .58*** | .63*** | .64*** | .77*** | .87*** |
| Anxiety | | | | | | .64*** | .71*** | .58*** | .70*** | .88*** |
| Hostility | | | | | | | .59*** | .59*** | .60*** | .76*** |
| Phb. A. | | | | | | | | .49*** | .70*** | .78*** |
| Paranid. | | | | | | | | | .58*** | .75*** |
| Psycho. | | | | | | | | | | .84*** |
| Severity. | | | | | | | | | | |

Notes. *N*'s range from 307 to 368 due to occasional missing data.

Soma. = Somatization. Obs. C. = Obsessive Compulsive....

Int. Sns. = Interpersonal Sensitivity. Depress. = Depression. Phb. A. = Phobic Anxiety

Paranid. = Paranoid Ideation. Psycho = Psychoticism. Severity. = Severity Index

* $p < .05$; ** $p < .01$; *** $p < .001$

Appendix B

Correlations among BSI Subscales and General Self- and Affect-Discrepancy.

| | Soma. | Obs. C. | Int.Sns. | Depress. | Anxiety | Hostility | Phb. A. | Paranid. | Psycho. | Severity. |
|----------|--------|---------|----------|----------|---------|-----------|---------|----------|---------|-----------|
| LAP | .07 | .22*** | .13* | .21*** | .16** | .05 | .03 | .21*** | .11* | .16** |
| HAP | .12* | .25*** | .15** | .20*** | .11* | .05 | .03 | .22*** | .16** | .18** |
| LAN | -.11* | -.19** | -.10 | -.20*** | -.17** | -.05 | -.02 | -.17** | -.12* | -.18** |
| HAN | -.16** | -.20*** | -.21*** | -.20*** | -.27*** | -.14** | -.11* | -.25*** | -.18** | -.22*** |
| Self I-A | .20*** | .26*** | .24*** | .27*** | .29** | .14** | .17** | .24*** | .21*** | .30*** |
| Self O-A | .07 | .11 | .08 | .09 | .10 | .09 | .07 | .18** | .11* | .16** |

| | LAP | HAP | LAN | HAN | Self I-A | Self O-A |
|----------|-----|--------|---------|---------|----------|----------|
| LAP | | .46*** | -.56*** | -.43*** | .28*** | .17** |
| HAP | | | -.57*** | -.40*** | .15** | .101 |
| LAN | | | | .53*** | -.20*** | -.09 |
| HAN | | | | | -.22*** | -.10 |
| Self I-A | | | | | | .47*** |
| Self O-A | | | | | | |

Appendix C

Correlations among BSI Subscales and Self- and Affect-Discrepancy with Father.

| | Soma. | Obs. C. | Int.Sns. | Depress. | Anxiety | Hostility | Phb. A. | Paranid. | Psycho. | Severity. |
|-------|---------|---------|----------|----------|---------|-----------|---------|----------|---------|-----------|
| F_LAP | .11 | .22*** | .14* | .16** | .14* | .188** | .04 | .21*** | .14* | .20** |
| F_HAP | .11* | .16** | .15** | .12* | .13* | .18** | .06 | .22*** | .10 | .16** |
| F_LAN | -.25*** | -.18** | -.13* | -.18** | -.16** | -.21*** | -.16** | -.19*** | -.16** | -.22*** |
| F_HAN | -.13* | -.16** | -.18** | -.17** | -.17** | -.21*** | -.08 | -.24*** | -.21*** | -.22*** |
| F_I-A | .13* | .17** | .13* | .12* | .14** | .21*** | .12* | .23*** | .14** | .18** |
| F_O-A | .10 | .17** | .10 | .14* | .12* | .19*** | .10 | .19*** | .19** | .18** |

| | F_LAP | F_HAP | F_LAN | F_HAN | F_I-A | F_O-A |
|-------|-------|--------|---------|---------|---------|---------|
| F_LAP | | .58*** | -.43*** | -.67*** | .47*** | .42*** |
| F_HAP | | | -.47*** | -.59*** | .39*** | .35*** |
| F_LAN | | | | .45*** | -.30*** | -.24*** |
| F_HAN | | | | | -.46*** | -.39*** |
| F_I-A | | | | | | .75*** |
| F_O-A | | | | | | |

Appendix D

Correlations among BSI Subscales and Self- and Affect-Discrepancy with Mother.

| | Soma. | Obs. C. | Int.Sns. | Depress. | Anxiety | Hostility | Phb. A. | Paranid. | Psycho. | Severity. |
|-------|-------|---------|----------|----------|---------|-----------|---------|----------|---------|-----------|
| M_LAP | .03 | .09 | .06 | .08 | .11* | .10 | .02 | .10 | .07 | .07 |
| M_HAP | .08 | .12* | .12* | .10 | .13* | .08 | .06 | .15** | .05 | .08 |
| M_LAN | -.08 | -.10 | -.14* | -.14* | -.11* | -.14** | -.04 | -.14* | -.05 | -.11 |
| M_HAN | -.07 | -.12* | -.13* | -.17** | -.21*** | -.24*** | -.09 | -.19*** | -.11 | -.21*** |
| M_I-A | .10 | .12* | .08 | .09 | .12* | .15** | .05 | .17** | .07 | .17** |
| M_O-A | .17** | .17** | .09 | .13* | .15** | .22*** | .12* | .20*** | .11 | .19** |

| | M_LAP | M_HAP | M_LAN | M_HAN | M_I-A | M_O-A |
|-------|-------|--------|---------|---------|---------|---------|
| M_LAP | | .57*** | -.31*** | -.59*** | .33*** | .34*** |
| M_HAP | | | -.41*** | -.44*** | .22*** | .24*** |
| M_LAN | | | | .39*** | -.26*** | -.22*** |
| M_HAN | | | | | -.27*** | -.28*** |
| M_I-A | | | | | | .75*** |
| M_O-A | | | | | | |

Appendix E

Correlations among BSI Subscales and Self- and Affect-Discrepancy with Best Friend.

| | Soma. | Obs. C. | Int.Sns. | Depress. | Anxiety | Hostility | Phb. A. | Paranid. | Psycho. | Severity. |
|--------|-------|---------|----------|----------|---------|-----------|---------|----------|---------|-----------|
| BF_LAP | .01 | .08 | .03 | .07 | .11 | .07 | .06 | -.02 | .07 | .05 |
| BF_HAP | .00 | .07 | .09 | .13* | .14* | .07 | .08 | .03 | .11 | .06 |
| BF_LAN | -.03 | -.07 | -.09 | -.12* | -.13* | -.15** | -.10 | -.05 | -.08 | -.10 |
| BF_HAN | -.04 | -.16** | -.10 | -.11* | -.14* | -.14** | -.08 | -.03 | -.07 | -.14* |
| BF_I-A | .13* | .07 | .13* | .12* | .15** | .13* | .17** | .06 | .13* | .13* |
| BF_O-A | .09 | .06 | .12* | .07 | .11 | .12* | .14* | .03 | .14* | .14* |

| | BF_LAP | BF_HA P | BF_LA N | BF_HA N | BF_I-A | BF_O-A |
|--------|--------|------------|------------|------------|---------|---------|
| BF_LAP | | .38*** | -.22*** | -.54*** | .14* | .11* |
| BF_HAP | | | -.55*** | -.33*** | .20*** | .18*** |
| BF_LAN | | | | .24*** | -.26*** | -.25*** |
| BF_HAN | | | | | -.26*** | -.24*** |
| BF_I-A | | | | | | .79*** |
| BF_O-A | | | | | | |

Appendix F

Correlations among BSI Subscales and Self- and Affect-Discrepancy during Entertainment.

| | Soma. | Obs. C. | Int.Sns. | Depress. | Anxiety | Hostility | Phb. A. | Paranid. | Psycho. | Severity. |
|-------|---------|---------|----------|----------|---------|-----------|---------|----------|---------|-----------|
| E_LAP | .11 | .10 | .02 | .04 | .12* | .07 | .03 | .04 | .09 | .06 |
| E_HAP | .13* | .14* | .09 | .21*** | .20*** | .15** | .15** | .16** | .22*** | .20** |
| E_LAN | -.22*** | -.19** | -.21*** | -.24*** | -.29*** | -.20*** | -.24*** | -.16** | -.26*** | -.27*** |
| E_HAN | -.21*** | -.14* | -.16** | -.17** | -.27*** | -.28*** | -.23*** | -.16** | -.27*** | -.25*** |
| E_I-A | .18** | .11* | .14** | .15** | .17** | .17** | .20*** | .11* | .15** | .20** |
| E_O-A | .08 | .09 | .09 | .14* | .13* | .16** | .17** | .09 | .12* | .18** |

| | E_LAP | E_HAP | E_LAN | E_HAN | E_I-A | E_O-A |
|-------|-------|--------|---------|---------|---------|--------|
| E_LAP | | .40*** | -.35*** | -.24*** | .26*** | .04 |
| E_HAP | | | -.59*** | -.39*** | .27*** | .12* |
| E_LAN | | | | .41*** | -.25*** | -.14* |
| E_HAN | | | | | -.26*** | -.16** |
| E_I-A | | | | | | .50*** |
| E_O-A | | | | | | |

Appendix G

Correlations among BSI Subscales and Self- and Affect-Discrepancy during Rest.

| | Soma. | Obs. C. | Int.Sns. | Depress. | Anxiety | Hostility | Phb. A. | Paranid. | Psycho. | Severity. |
|-------|--------|---------|----------|----------|---------|-----------|---------|----------|---------|-----------|
| R_LAP | .02 | .04 | .04 | .12* | .12* | .13* | .05 | .12* | .09 | .07 |
| R_HAP | .15** | .14* | .09 | .20*** | .16** | .15** | .17** | .13* | .18** | .17** |
| R_LAN | -.15** | -.16** | -.16** | -.19** | -.21*** | -.15** | -.11* | -.16** | -.16** | -.21*** |
| R_HAN | -.11* | -.14* | -.15** | -.16** | -.16** | -.12* | -.06 | -.19** | -.08 | -.21*** |
| R_I-A | .12* | .10 | .03 | .14** | .20*** | .15** | .11* | .12* | .13* | .15* |
| R_O-A | .13* | .12* | .04 | .17** | .16** | .18** | .11* | .17** | .13* | .15* |

| | R_LAP | R_HAP | R_LAN | R_HAN | R_I-A | R_O-A |
|-------|-------|--------|---------|---------|---------|--------|
| R_LAP | | .34*** | -.29*** | -.37*** | .27*** | .26*** |
| R_HAP | | | -.47*** | -.27*** | .29*** | .18** |
| R_LAN | | | | .35*** | -.22*** | -.20** |
| R_HAN | | | | | -.16** | -.16** |
| R_I-A | | | | | | .65*** |
| R_O-A | | | | | | |

Appendix H

Correlations among BSI Subscales and Self- and Affect-Discrepancy at School.

| | Soma. | Obs. C. | Int.Sns. | Depress. | Anxiety | Hostility | Phb. A. | Paranid. | Psycho. | Severity. |
|-------|-------|---------|----------|----------|---------|-----------|---------|----------|---------|-----------|
| S_LAP | -.02 | .15** | .04 | .09 | .05 | .09 | -.05 | .04 | .01 | .08 |
| S_HAP | -.03 | .03 | .02 | .04 | .01 | .12* | -.01 | .02 | .02 | .01 |
| S_LAN | -.09 | -.16** | -.13* | -.19** | -.15** | -.13* | -.08 | -.11 | -.13* | -.13* |
| S_HAN | -.06 | -.16** | -.14* | -.12* | -.09 | -.18** | -.03 | -.13* | -.06 | -.12 |
| S_I-A | .15** | .26*** | .16** | .22*** | .23*** | .23*** | .20*** | .19*** | .23*** | .30*** |
| S_O-A | .07 | .17** | .10 | .18** | .15** | .21*** | .14** | .17** | .19** | .23*** |

| | S_LAP | S_HAP | S_LAN | S_HAN | S_I-A | S_O-A |
|-------|-------|--------|---------|---------|---------|---------|
| S_LAP | | .50*** | -.35*** | -.54*** | .16** | .19** |
| S_HAP | | | -.57*** | -.47*** | .20*** | .16** |
| S_LAN | | | | .45*** | -.30*** | -.22*** |
| S_HAN | | | | | -.20*** | -.18** |
| S_I-A | | | | | | .76*** |
| S_O-A | | | | | | |

Appendix I

The Questionnaire

Bu araştırma, Boğaziçi Üniversitesi Psikoloji bölümünde yürütülen bir doktora çalışmasıdır. Araştırma yaklaşık 60 dk. sürmektedir ve bir soru formu doldurmayı içermektedir. Soru formunda ilişkileriniz ve günlük etkinlikleriniz ile ilgili bazı sorular bulunmaktadır.

Çalışmada tüm kişisel bilgilerin gizliliği esas alınmıştır. Verilen cevaplar toplu halde istatistiksel olarak çalışılacak ve sonuçlar bir doktora tezinde sunulacaktır.

Çalışmadaki yanıtlarınızı dilediğiniz zaman geri çekebilirsiniz. Araştırmada yer aldıktan sonra dahi verinizin çalışmaya dahil olmamasına karar verebilirsiniz; bu durum hiçbir şekilde eğitiminizi ya da ders notunuzu etkilemeyecektir.

Çalışma bittikten sonra çalışmayla ilgili sormak istediğiniz tüm sorular için yandaki e-mail adresinden araştırmacıya ulaşabilirsiniz.

Katılmak istiyorsanız lütfen aşağıya tarih atarak imzanızı atınız. Bu form verinizden ayrı saklanacaktır.

Katıldığınız ve zaman ayırdığınız için teşekkür ederiz.

Yukarıdaki bilgileri okudum ve çalışmaya katılmayı kabul ediyorum.

İmza _____ Tarih _____
(Lütfen isim yazmayınız.)

Araştırmacı:
Yudit Namer
Boğaziçi Üniversitesi
yuditnamer@gmail.com

Tez Danışmanı:
Prof. Dr. Falih Koksal
Boğaziçi Üniversitesi

Yukarıdaki bilgileri okudum ve çalışmaya katılmayı kabul ediyorum.

İmza _____ Tarih _____
(Lütfen isim yazmayınız.)

Doğum tarihiniz:

| Gün | Ay | Yıl |
|-----|----|-----|
| | | |

Cinsiyetiniz:

| |
|--|
| |
|--|

Aşağıdakilerden size uygun olanların tümünü işaretleyiniz.

- Öğrenciyim (lisans) İş arıyorum
 Çalışıyorum İş aramıyorum
 Çalışmıyorum Askerliğimi yapıyorum

| Lütfen adlarıyla belirtiniz. | ÜLKE | İL | İLÇE | SEMT veya KÖY |
|--------------------------------------|------|----|------|---------------|
| Doğum yeriniz: | | | | |
| En uzun süre yaşadığınız yer: | | | | |
| Şu anda yaşadığınız yer: | | | | |
| Ailenizin en uzun süre yaşadığı yer: | | | | |

Öğrenci iseniz: Size uygun olanların tümünü işaretleyiniz.

| | | |
|---|--|---|
| <input type="checkbox"/> Yurtta kalıyorum | <input type="checkbox"/> Ailemle kalıyorum | <input type="checkbox"/> Evde kalıyorum <input type="checkbox"/> ev arkadaşlarıyla <input type="checkbox"/> kardeşler/akrabalarla |
| <input type="checkbox"/> Lisans | <input type="checkbox"/> Yüksek lisans | <input type="checkbox"/> Doktora |
| Bölümünüz: | | Sınıfınız: |

Öğrenci değilseniz:

| | |
|---|---|
| En son bitirdiğiniz okul (veya bıraktığınız sınıf): | Eğitiminizle ilgili ayrıca belirtmek istediklerinizi yazınız. |
|---|---|

| | |
|---|---|
| Anneleriniz hayatta mı? Hayattaysa, Annelerinizin yaşı: _____ Annelerinizin mesleği: _____ Annelerinizin son bitirdiği okul: _____ | Babalarınız hayatta mı? Hayattaysa, Babalarınızın yaşı: _____ Babalarınızın mesleği: _____ Babalarınızın son bitirdiği okul: _____ |
|---|---|

Kaç kardeşsiniz:

- Tek çocuğum 2 3 4 5 veya 5'ten fazla

Kaçıncı kardeşsiniz:

- Tek çocuğum 2. 3. 4. 5. veya daha fazla

Kendinizi hangi gelir grubunda görüyorsunuz?

- En düşük Düşük Orta Yüksek En yüksek

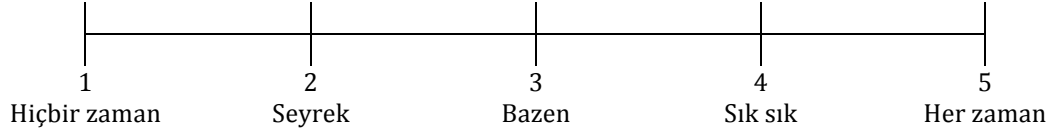
Bitirdiğiniz lise türü:

- Düz lise Anadolu lisesi Fen lisesi Süper lise Özel lise Yabancı dilde eğitim yapan özel lise
 İmam hatip lisesi Meslek lisesi, (meslek türünü belirtiniz) _____ Diğer (belirtiniz) _____

Bildiğiniz diller:

- Türkçe, _____ yıldır
 İngilizce, _____ yıldır
 Fransızca, _____ yıldır
 _____, _____ yıldır
 _____, _____ yıldır
 _____, _____ yıldır

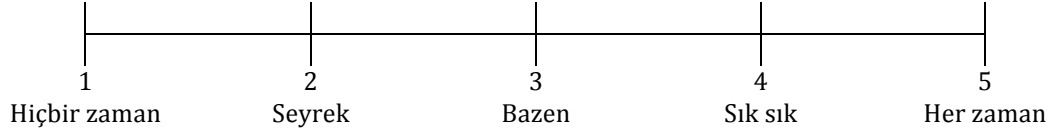
Aşağıda bazı duyguları tarif eden sözcükler göreceksiniz. Bazı sözcükler birbirlerine çok benzemekte, bazıları ise hiç benzememektedir. Her sözcüğü okuyunuz ve olağan/sıradan bir hafta içinde İDEAL olarak bu duyguları ne sıklıkla hissetmeyi İSTEYECEĞİNİZİ değerlendiriniz. Bu değerlendirmede şu ölçeği kullanınız:



Olağan/sıradan bir haftada, İDEAL olarak şöyle hissetmek isterdim:

| | | |
|------------------|-----------------|-------------------|
| hevesli ____ | afallamış ____ | asabi ____ |
| cansız ____ | sessiz ____ | rahat ____ |
| heyecanlı ____ | şaşkın ____ | coşkulu ____ |
| uykulu ____ | durgun ____ | yalnız ____ |
| kuvvetli ____ | pasif ____ | memnun ____ |
| uyuşuk ____ | hareketsiz ____ | üzgün ____ |
| çok neşeli ____ | korkulu ____ | mutlu ____ |
| âtil ____ | sakin ____ | mutsuz ____ |
| kıpır kıpır ____ | düşmanca ____ | tatmin olmuş ____ |
| dinlenmiş ____ | huzurlu ____ | dingin ____ |

Şimdi bu sözcükleri tekrardan okuyunuz ve olağan/sıradan bir haftada bu duyguları ASLINDA ne sıklıkta yaşadığınızı değerlendiriniz. Değerlendirmede yine şu ölçeği kullanınız:



Olağan/sıradan bir haftada, ASLINDA şöyle hissedirim:

| | | |
|------------------|-----------------|-------------------|
| hevesli ____ | afallamış ____ | asabi ____ |
| cansız ____ | sessiz ____ | rahat ____ |
| heyecanlı ____ | şaşkın ____ | coşkulu ____ |
| uykulu ____ | durgun ____ | yalnız ____ |
| kuvvetli ____ | pasif ____ | memnun ____ |
| uyuşuk ____ | hareketsiz ____ | üzgün ____ |
| çok neşeli ____ | korkulu ____ | mutlu ____ |
| âtlı ____ | sakin ____ | mutsuz ____ |
| kıpır kıpır ____ | düşmanca ____ | tatmin olmuş ____ |
| dinlenmiş ____ | huzurlu ____ | dingin ____ |

Şimdi, kendinizle ilgili bazı özellikler yazmanızı isteyeceğiz. Aşağıdaki sorulara lütfen 5'er tane özellik belirterek yanıt veriniz.

Sizce nasıl bir insansınız?

1. _____

2. _____

3. _____

4. _____

5. _____

Nasıl bir insan olmak isterdiniz? Gelecekte nasıl bir insan olmayı umuyorsunuz?

1. _____

2. _____

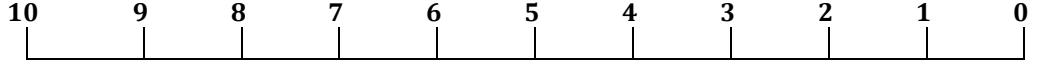
3. _____

4. _____

5. _____

Sizce olmak istediğiniz insanla şu an olduğunuz insan arasında ne kadar fark var? Lütfen aşağıdaki cetvelde gösteriniz.

Olmak
istediğim kişi



Kendinizi nasıl bir insan olmak zorunda hissediyorsunuz? Sizce toplum nasıl bir insan olmanız gerektiğini düşünüyor?

1. _____

2. _____

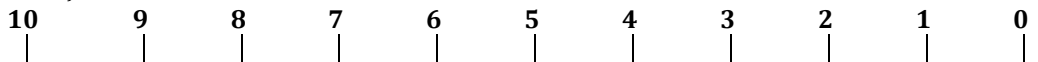
3. _____

4. _____

5. _____

Sizce olmak zorunda olduğunuz insanla şu an olduğunuz insan arasında ne kadar fark var? Lütfen aşağıdaki cetvelde gösteriniz.

Olmak
zorunda
olduğum kişi



Lütfen annenizi en son gördüğünüzde, onunla yaşadığınız bir olayı aklınıza getirin. Bu olayın neyle ilgili olduğunu, nasıl başladığını, olay sırasında ne hissettiğinizi, olayın nasıl sonlandığını hatırlamaya çalışın.

Bu olay sırasında nasıl hissettiniz?

| 1 | 2 | 3 | 4 | 5 |
|------------------|-----------------|------------------------------|-------------------|-------------------|
| Hiç hissetmedim | Biraz hissettim | Ne hissettim, ne hissetmedim | Oldukça hissettim | Tamamen hissettim |
| hevesli ____ | | afallamış ____ | | asabi ____ |
| cansız ____ | | sessiz ____ | | rahat ____ |
| heyecanlı ____ | | şaşkın ____ | | coşkulu ____ |
| uykulu ____ | | durgun ____ | | yalnız ____ |
| kuvvetli ____ | | pasif ____ | | memnun ____ |
| uyuşuk ____ | | hareketsiz ____ | | üzgün ____ |
| çok neşeli ____ | | korkulu ____ | | mutlu ____ |
| âtil ____ | | sakin ____ | | mutsuz ____ |
| kıpır kıpır ____ | | düşmanca ____ | | tatmin olmuş ____ |
| dinlenmiş ____ | | huzurlu ____ | | dingin ____ |

Peki, nasıl hissetmek isterdiniz?

| 1 | 2 | 3 | 4 | 5 |
|------------------|-----------------|------------------------------|-------------------|-------------------|
| Hiç hissetmedim | Biraz hissettim | Ne hissettim, ne hissetmedim | Oldukça hissettim | Tamamen hissettim |
| hevesli ____ | | afallamış ____ | | asabi ____ |
| cansız ____ | | sessiz ____ | | rahat ____ |
| heyecanlı ____ | | şaşkın ____ | | coşkulu ____ |
| uykulu ____ | | durgun ____ | | yalnız ____ |
| kuvvetli ____ | | pasif ____ | | memnun ____ |
| uyuşuk ____ | | hareketsiz ____ | | üzgün ____ |
| çok neşeli ____ | | korkulu ____ | | mutlu ____ |
| âtil ____ | | sakin ____ | | mutsuz ____ |
| kıpır kıpır ____ | | düşmanca ____ | | tatmin olmuş ____ |
| dinlenmiş ____ | | huzurlu ____ | | dingin ____ |

Şimdi yine kendinizle ilgili bazı özellikler yazmanızı isteyeceğiz. Fakat bu sefer annenizle olan ilişkinizi düşünerek göre bu soruları yanıtlamanızı isteyeceğiz. Aşağıdaki sorulara lütfen 5'er tane özellik belirterek yanıt veriniz.

Sizce annenizle olan ilişkinizde nasıl bir insansınız?

1. _____

2. _____

3. _____

4. _____

5. _____

Annemizle ilişkinizde nasıl biri olmak isterdiniz?

1. _____

2. _____

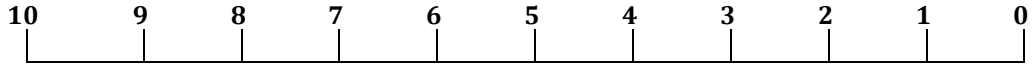
3. _____

4. _____

5. _____

Sizce annenizle ilişkinizde olmak istediğiniz insanla şu an olduğunuz insan arasında ne kadar fark var? Lütfen aşağıdaki cetvelde gösteriniz.

Annemle
olmak
istediğim kişi



Sizce anneniz onunla ilişkinizde nasıl bir insan olmanız gerektiğini düşünüyor?

1. _____

2. _____

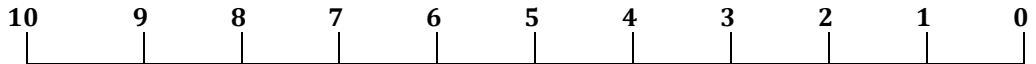
3. _____

4. _____

5. _____

Sizce annenizin olmanızı gerektiğini düşündüğü insanla şu an olduğunuz insan arasında ne kadar fark var? Lütfen aşağıdaki cetvelde gösteriniz.

Annemin
olmamı
istediği kişi



Lütfen babanızı en son gördüğünüzde, onunla yaşadığınız bir olayı aklınıza getirin. Bu olayın neyle ilgili olduğunu, nasıl başladığını, olay sırasında ne hissettiğinizi, olayın nasıl sonlandığını hatırlamaya çalışın.

Bu olay sırasında nasıl hissettiniz?

| 1 | 2 | 3 | 4 | 5 |
|------------------|-----------------|------------------------------|-------------------|-------------------|
| Hiç hissetmedim | Biraz hissettim | Ne hissettim, ne hissetmedim | Oldukça hissettim | Tamamen hissettim |
| hevesli ____ | | afallamış ____ | asabi ____ | |
| cansız ____ | | sessiz ____ | rahat ____ | |
| heyecanlı ____ | | şaşkın ____ | coşkulu ____ | |
| uykulu ____ | | durgun ____ | yalnız ____ | |
| kuvvetli ____ | | pasif ____ | memnun ____ | |
| uyuşuk ____ | | hareketsiz ____ | üzgün ____ | |
| çok neşeli ____ | | korkulu ____ | mutlu ____ | |
| âtil ____ | | sakin ____ | mutsuz ____ | |
| kıpır kıpır ____ | | düşmanca ____ | tatmin olmuş ____ | |
| dinlenmiş ____ | | huzurlu ____ | dingin ____ | |

Peki, nasıl hissetmek isterdiniz?

| 1 | 2 | 3 | 4 | 5 |
|------------------|-----------------|------------------------------|-------------------|-------------------|
| Hiç hissetmedim | Biraz hissettim | Ne hissettim, ne hissetmedim | Oldukça hissettim | Tamamen hissettim |
| hevesli ____ | | afallamış ____ | asabi ____ | |
| cansız ____ | | sessiz ____ | rahat ____ | |
| heyecanlı ____ | | şaşkın ____ | coşkulu ____ | |
| uykulu ____ | | durgun ____ | yalnız ____ | |
| kuvvetli ____ | | pasif ____ | memnun ____ | |
| uyuşuk ____ | | hareketsiz ____ | üzgün ____ | |
| çok neşeli ____ | | korkulu ____ | mutlu ____ | |
| âtil ____ | | sakin ____ | mutsuz ____ | |
| kıpır kıpır ____ | | düşmanca ____ | tatmin olmuş ____ | |
| dinlenmiş ____ | | huzurlu ____ | dingin ____ | |

Şimdi yine kendinizle ilgili bazı özellikler yazmanızı isteyeceğiz. Fakat bu sefer babanızla olan ilişkinizi düşünerek göre bu soruları yanıtlamanızı isteyeceğiz. Aşağıdaki sorulara lütfen 5'er tane özellik belirterek yanıt veriniz.

Sizce babanızla olan ilişkinizde nasıl bir insansınız?

1. _____

2. _____

3. _____

4. _____

5. _____

Babanızla ilişkinizde nasıl biri olmak isterdiniz?

1. _____

2. _____

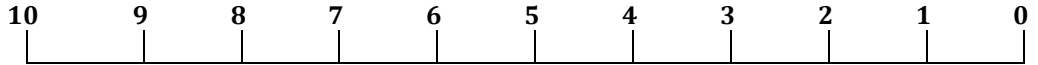
3. _____

4. _____

5. _____

Sizce babanızla ilişkinizde olmak istediğiniz insanla şu an olduğunuz insan arasında ne kadar fark var? Lütfen aşağıdaki cetvelde gösteriniz.

Babamla
olmak
istediğim kişi



Sizce babanız onunla ilişkinizde nasıl bir insan olmanız gerektiğini düşünüyor?

1. _____

2. _____

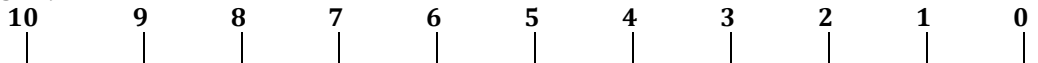
3. _____

4. _____

5. _____

Sizce babanızın olmanızı gerektiğini düşündüğü insanla şu an olduğunuz insan arasında ne kadar fark var? Lütfen aşağıdaki cetvelde gösteriniz.

Babamın
olmama
istediği kişi



Lütfen en yakın arkadaşınızı en son gördüğünüzde, onunla yaşadığınız bir olayı aklınıza getirin. Bu olayın neyle ilgili olduğunu, nasıl başladığını, olay sırasında ne hissettiğinizi, olayın nasıl sonlandığını hatırlamaya çalışın.

Bu olay sırasında nasıl hissettiniz?

| 1 | 2 | 3 | 4 | 5 |
|------------------|-----------------|------------------------------|-------------------|-------------------|
| Hiç hissetmedim | Biraz hissettim | Ne hissettim, ne hissetmedim | Oldukça hissettim | Tamamen hissettim |
| hevesli ____ | | afallamış ____ | asabi ____ | |
| cansız ____ | | sessiz ____ | rahat ____ | |
| heyecanlı ____ | | şaşkın ____ | coşkulu ____ | |
| uykulu ____ | | durgun ____ | yalnız ____ | |
| kuvvetli ____ | | pasif ____ | memnun ____ | |
| uyuşuk ____ | | hareketsiz ____ | üzgün ____ | |
| çok neşeli ____ | | korkulu ____ | mutlu ____ | |
| âtil ____ | | sakin ____ | mutsuz ____ | |
| kıpır kıpır ____ | | düşmanca ____ | tatmin olmuş ____ | |
| dinlenmiş ____ | | huzurlu ____ | dingin ____ | |

Peki, nasıl hissetmek isterdiniz?

| 1 | 2 | 3 | 4 | 5 |
|------------------|-----------------|------------------------------|-------------------|-------------------|
| Hiç hissetmedim | Biraz hissettim | Ne hissettim, ne hissetmedim | Oldukça hissettim | Tamamen hissettim |
| hevesli ____ | | afallamış ____ | asabi ____ | |
| cansız ____ | | sessiz ____ | rahat ____ | |
| heyecanlı ____ | | şaşkın ____ | coşkulu ____ | |
| uykulu ____ | | durgun ____ | yalnız ____ | |
| kuvvetli ____ | | pasif ____ | memnun ____ | |
| uyuşuk ____ | | hareketsiz ____ | üzgün ____ | |
| çok neşeli ____ | | korkulu ____ | mutlu ____ | |
| âtil ____ | | sakin ____ | mutsuz ____ | |
| kıpır kıpır ____ | | düşmanca ____ | tatmin olmuş ____ | |
| dinlenmiş ____ | | huzurlu ____ | dingin ____ | |

Şimdi yine kendinizle ilgili bazı özellikler yazmanızı isteyeceğiz. Fakat bu sefer en yakın arkadaşınızla olan ilişkinizi düşünerek göre bu soruları yanıtlamanızı isteyeceğiz. Aşağıdaki sorulara lütfen 5'er tane özellik belirterek yant veriniz.

Sizce en yakın arkadaşınızla olan ilişkinizde nasıl bir insansınız?

1. _____

2. _____

3. _____

4. _____

5. _____

En yakın arkadaşınızla ilişkinizde nasıl biri olmak isterdiniz?

1. _____

2. _____

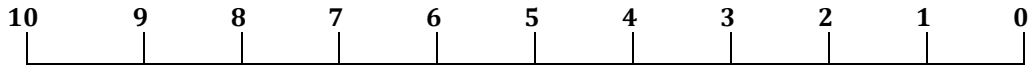
3. _____

4. _____

5. _____

Sizce en yakın arkadaşınızla ilişkinizde olmak istediğiniz insanla şu an olduğunuz insan arasında ne kadar fark var? Lütfen aşağıdaki cetvelde gösteriniz.

Arkadaşım
olmak
istediğim kişi



Sizce en yakın arkadaşınız onunla ilişkinizde nasıl bir insan olmanız gerektiğini düşünüyor?

1. _____

2. _____

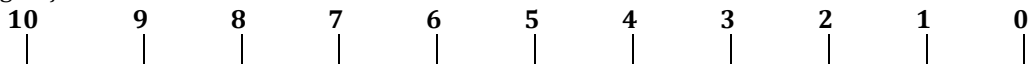
3. _____

4. _____

5. _____

Sizce en yakın arkadaşınızın olmanızı gerektiğini düşündüğü insanla şu an olduğunuz insan arasında ne kadar fark var? Lütfen aşağıdaki cetvelde gösteriniz.

Arkadaşımın
olmamı
istediği kişi



Lütfen geçtiğimiz ayda okulda, akademik hayatınızla ilgili yaşadığınız bir olayı aklınıza getirin. Bu olayın neyle ilgili olduğunu, olaya kimlerin katıldığını, olayın nasıl başladığını, olay sırasında ne hissettiğinizi, olayın nasıl sonlandığını hatırlamaya çalışın.

Bu olay sırasında nasıl hissettiniz?

| 1 | 2 | 3 | 4 | 5 |
|------------------|-----------------|------------------------------|-------------------|-------------------|
| Hiç hissetmedim | Biraz hissettim | Ne hissettim, ne hissetmedim | Oldukça hissettim | Tamamen hissettim |
| hevesli ____ | | afallamış ____ | | asabi ____ |
| cansız ____ | | sessiz ____ | | rahat ____ |
| heyecanlı ____ | | şaşkın ____ | | coşkulu ____ |
| uykulu ____ | | durgun ____ | | yalnız ____ |
| kuvvetli ____ | | pasif ____ | | memnun ____ |
| uyuşuk ____ | | hareketsiz ____ | | üzgün ____ |
| çok neşeli ____ | | korkulu ____ | | mutlu ____ |
| âtil ____ | | sakin ____ | | mutsuz ____ |
| kıpır kıpır ____ | | düşmanca ____ | | tatmin olmuş ____ |
| dinlenmiş ____ | | huzurlu ____ | | dingin ____ |

Peki, nasıl hissetmek isterdiniz?

| 1 | 2 | 3 | 4 | 5 |
|------------------|-----------------|------------------------------|-------------------|-------------------|
| Hiç hissetmedim | Biraz hissettim | Ne hissettim, ne hissetmedim | Oldukça hissettim | Tamamen hissettim |
| hevesli ____ | | afallamış ____ | | asabi ____ |
| cansız ____ | | sessiz ____ | | rahat ____ |
| heyecanlı ____ | | şaşkın ____ | | coşkulu ____ |
| uykulu ____ | | durgun ____ | | yalnız ____ |
| kuvvetli ____ | | pasif ____ | | memnun ____ |
| uyuşuk ____ | | hareketsiz ____ | | üzgün ____ |
| çok neşeli ____ | | korkulu ____ | | mutlu ____ |
| âtil ____ | | sakin ____ | | mutsuz ____ |
| kıpır kıpır ____ | | düşmanca ____ | | tatmin olmuş ____ |
| dinlenmiş ____ | | huzurlu ____ | | dingin ____ |

Şimdi yine kendinizle ilgili bazı özellikler yazmanızı isteyeceğiz. Fakat bu sefer okuldaki akademik hayatınızı düşünerek göre bu soruları yanıtlamanızı isteyeceğiz. Aşağıdaki sorulara lütfen 5'er tane özellik belirterek yant veriniz.

Sizce okuldaki akademik hayatınızda nasıl bir insansınız?

1. _____

2. _____

3. _____

4. _____

5. _____

Okuldaki akademik hayatınızda nasıl biri olmak isterdiniz?

1. _____

2. _____

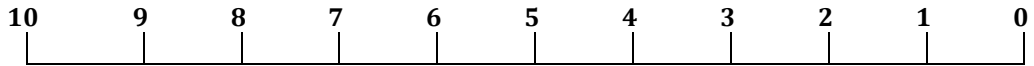
3. _____

4. _____

5. _____

Sizce okuldaki akademik hayatınızda olmak istediğiniz insanla şu an olduğunuz insan arasında ne kadar fark var? Lütfen aşağıdaki cetvelde gösteriniz.

Okulda
olmak
istediğim kişi



Sizce toplum okuldaki akademik hayatınızda nasıl bir insan olmanız gerektiğini düşünüyor?

1. _____

2. _____

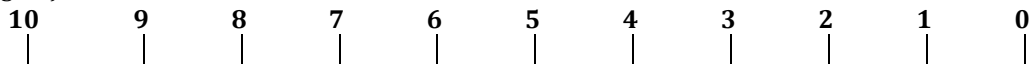
3. _____

4. _____

5. _____

Sizce toplumun okuldaki akademik hayatınızda olmanızı gerektiğini düşündüğü insanla şu an olduğunuz insan arasında ne kadar fark var? Lütfen aşağıdaki cetvelde gösteriniz.

Toplumun okulda olmamı
istediği kişi



Lütfen geçtiğimiz ayda dinlenmek/rahatlamak için yaptığınız bir etkinliği aklınıza getirin. Bu etkinliğin neyle ilgili olduğunu, bu etkinliğe nasıl karar verdiğinizi, etkinlikte ne yaptığınızı, etkinlik sırasında ne hissettiğinizi hatırlamaya çalışın.

Bu etkinlik sırasında nasıl hissettiniz?

| 1 | 2 | 3 | 4 | 5 |
|------------------|-----------------|------------------------------|-------------------|-------------------|
| Hiç hissetmedim | Biraz hissettim | Ne hissettim, ne hissetmedim | Oldukça hissettim | Tamamen hissettim |
| hevesli ____ | | afallamış ____ | | asabi ____ |
| cansız ____ | | sessiz ____ | | rahat ____ |
| heyecanlı ____ | | şaşkın ____ | | coşkulu ____ |
| uykulu ____ | | durgun ____ | | yalnız ____ |
| kuvvetli ____ | | pasif ____ | | memnun ____ |
| uyuşuk ____ | | hareketsiz ____ | | üzgün ____ |
| çok neşeli ____ | | korkulu ____ | | mutlu ____ |
| âtil ____ | | sakin ____ | | mutsuz ____ |
| kıpır kıpır ____ | | düşmanca ____ | | tatmin olmuş ____ |
| dinlenmiş ____ | | huzurlu ____ | | dingin ____ |

Peki, nasıl hissetmek isterdiniz?

| 1 | 2 | 3 | 4 | 5 |
|------------------|-----------------|------------------------------|-------------------|-------------------|
| Hiç hissetmedim | Biraz hissettim | Ne hissettim, ne hissetmedim | Oldukça hissettim | Tamamen hissettim |
| hevesli ____ | | afallamış ____ | | asabi ____ |
| cansız ____ | | sessiz ____ | | rahat ____ |
| heyecanlı ____ | | şaşkın ____ | | coşkulu ____ |
| uykulu ____ | | durgun ____ | | yalnız ____ |
| kuvvetli ____ | | pasif ____ | | memnun ____ |
| uyuşuk ____ | | hareketsiz ____ | | üzgün ____ |
| çok neşeli ____ | | korkulu ____ | | mutlu ____ |
| âtil ____ | | sakin ____ | | mutsuz ____ |
| kıpır kıpır ____ | | düşmanca ____ | | tatmin olmuş ____ |
| dinlenmiş ____ | | huzurlu ____ | | dingin ____ |

Şimdi yine kendinizle ilgili bazı özellikler yazmanızı isteyeceğiz. Fakat bu sefer dinlenirken/rahatlarken ne yaptığınızı düşünerek göre bu soruları yanıtlamanızı isteyeceğiz. Aşağıdaki sorulara lütfen 5'er tane özellik belirterek yanıt veriniz.

Sizce dinlenirken/rahatlarken nasıl bir insansınız?

1. _____

2. _____

3. _____

4. _____

5. _____

Dinlenirken/rahatlarken nasıl biri olmak isterdiniz?

1. _____

2. _____

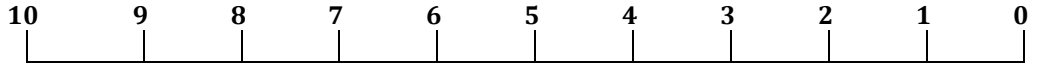
3. _____

4. _____

5. _____

Sizce dinlenirken/rahatlarken olmak istediğiniz insanla şu an olduğunuz insan arasında ne kadar fark var? Lütfen aşağıdaki cetvelde gösteriniz.

Dinlenirken
olmak
istediğim kişi



Sizce toplum dinlenirken/rahatlarken nasıl bir insan olmanız gerektiğini düşünüyor?

1. _____

2. _____

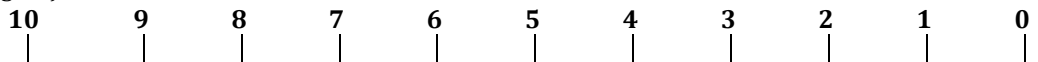
3. _____

4. _____

5. _____

Sizce toplumun dinlenirken/rahatlarken olmanızı gerektiğini düşündüğü insanla şu an olduğunuz insan arasında ne kadar fark var? Lütfen aşağıdaki cetvelde gösteriniz.

Toplumun
dinlenirken olmamı
istediği kişi



Lütfen geçtiğimiz ayda eğlenmek için yaptığınız bir etkinliği aklınıza getirin. Bu etkinliğin neyle ilgili olduğunu, bu etkinliğe nasıl karar verdiğinizi, etkinlikte ne yaptığınızı, etkinlik sırasında ne hissettiğinizi hatırlamaya çalışın.

Bu etkinlik sırasında nasıl hissettiniz?

| 1 | 2 | 3 | 4 | 5 |
|------------------|-----------------|------------------------------|-------------------|-------------------|
| Hiç hissetmedim | Biraz hissettim | Ne hissettim, ne hissetmedim | Oldukça hissettim | Tamamen hissettim |
| hevesli ____ | | afallamış ____ | | asabi ____ |
| cansız ____ | | sessiz ____ | | rahat ____ |
| heyecanlı ____ | | şaşkın ____ | | coşkulu ____ |
| uykulu ____ | | durgun ____ | | yalnız ____ |
| kuvvetli ____ | | pasif ____ | | memnun ____ |
| uyuşuk ____ | | hareketsiz ____ | | üzgün ____ |
| çok neşeli ____ | | korkulu ____ | | mutlu ____ |
| âtil ____ | | sakin ____ | | mutsuz ____ |
| kıpır kıpır ____ | | düşmanca ____ | | tatmin olmuş ____ |
| dinlenmiş ____ | | huzurlu ____ | | dingin ____ |

Peki, nasıl hissetmek isterdiniz?

| 1 | 2 | 3 | 4 | 5 |
|------------------|-----------------|------------------------------|-------------------|-------------------|
| Hiç hissetmedim | Biraz hissettim | Ne hissettim, ne hissetmedim | Oldukça hissettim | Tamamen hissettim |
| hevesli ____ | | afallamış ____ | | asabi ____ |
| cansız ____ | | sessiz ____ | | rahat ____ |
| heyecanlı ____ | | şaşkın ____ | | coşkulu ____ |
| uykulu ____ | | durgun ____ | | yalnız ____ |
| kuvvetli ____ | | pasif ____ | | memnun ____ |
| uyuşuk ____ | | hareketsiz ____ | | üzgün ____ |
| çok neşeli ____ | | korkulu ____ | | mutlu ____ |
| âtil ____ | | sakin ____ | | mutsuz ____ |
| kıpır kıpır ____ | | düşmanca ____ | | tatmin olmuş ____ |
| dinlenmiş ____ | | huzurlu ____ | | dingin ____ |

Şimdi yine kendinizle ilgili bazı özellikler yazmanızı isteyeceğiz. Fakat bu sefer eğlenirken ne yaptığınızı düşünerek göre bu soruları yanıtlamanızı isteyeceğiz. Aşağıdaki sorulara lütfen 5'er tane özellik belirterek yant veriniz.

Sizce eğlenirken nasıl bir insansınız?

1. _____

2. _____

3. _____

4. _____

5. _____

Eğlenirken nasıl biri olmak isterdiniz?

1. _____

2. _____

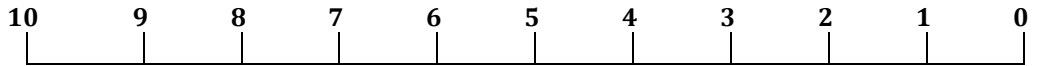
3. _____

4. _____

5. _____

Sizce eğlenirken olmak istediğiniz insanla şu an olduğunuz insan arasında ne kadar fark var? Lütfen aşağıdaki cetvelde gösteriniz.

Eğlenirken
olmak
istediğim kişi



Sizce toplum eğlenirken nasıl bir insan olmanız gerektiğini düşünüyor?

1. _____

2. _____

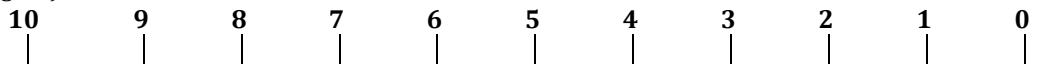
3. _____

4. _____

5. _____

Sizce toplumun eğlenirken olmanızı gerektiğini düşündüğü insanla şu an olduğunuz insan arasında ne kadar fark var? Lütfen aşağıdaki cetvelde gösteriniz.

Toplumun eğlenirken
olmamı
istediği kişi



Aşağıda sosyal yaşam ve ilişkilerle ilgili bazı ifadeler yer almaktadır. Lütfen bu ifadelerin sizin şu anki yaşamınızda geçerli olup olmadığını ya da ne derece geçerli olduğunu bir sayıyı işaretleyerek belirtiniz. Lütfen boş bırakmayınız ve yalnızca bir sayıyı işaretleyiniz.

| | | HİÇ geçerli değil | Biraz geçerli | Orta derecede geçerli | Oldukça geçerli | Tamamen geçerli |
|-----|---|-------------------------|---------------|--------------------------|-----------------|-----------------|
| 1. | Sevdiğim insanlar için her şeyi göze almıyorum. | ① | ② | ③ | ④ | ⑤ |
| 2. | Kadın-erkek ilişkilerinde, ilişkiyi başlatan tarafın kadın olmasını tercih etmiyorum. | ① | ② | ③ | ④ | ⑤ |
| 3. | Evlenceye kadar ailemle birlikte yaşamak istemiyorum. | ① | ② | ③ | ④ | ⑤ |
| 4. | Özgür olmak pahasına yakın ilişkilerimden vazgeçmeyi istemiyorum. | ① | ② | ③ | ④ | ⑤ |
| 5. | İleride aileme layık ve onların gurur duyacağı bir insan olmayı istiyorum. | ① | ② | ③ | ④ | ⑤ |
| 6. | Birlikte oturmayı, evliliğe tercih etmiyorum. | ① | ② | ③ | ④ | ⑤ |
| 7. | Komşularla çok içli dışlı olmayı tercih etmiyorum. | ① | ② | ③ | ④ | ⑤ |
| 8. | Hayatımla ilgili önemli kararlar alırken ailem beni yönlendiriyor. | ① | ② | ③ | ④ | ⑤ |
| 9. | Başarıya ulaşmak için, daha az fedakarlık yapmayı ve daha bencil düşünmeyi tercih ediyorum. | ① | ② | ③ | ④ | ⑤ |
| 10. | Çocuklarım olduğunda, büyükler konuşurken lafa karışmalarını istemiyorum. | ① | ② | ③ | ④ | ⑤ |
| 11. | Evlence, aileme yakın oturmayı istemiyorum. | ① | ② | ③ | ④ | ⑤ |
| 12. | Evleneceğim insanı seçerken ailemin de görüşünü alacağım. | ① | ② | ③ | ④ | ⑤ |
| 13. | Çocuklarım olduğunda, 18 yaşını doldurdularında, bizden ayrı oturmalarını sağlayacağım. | ① | ② | ③ | ④ | ⑤ |
| 14. | Arkadaşlarımın ailemden önce gelmesini tercih etmiyorum. | ① | ② | ③ | ④ | ⑤ |
| 15. | Çalışma hayatına girdikten sonra, ailemle birlikte oturmayacağım. | ① | ② | ③ | ④ | ⑤ |
| 16. | Sevgimi, hareketlerimle belli etmeyi tercih ediyorum. | ① | ② | ③ | ④ | ⑤ |
| 17. | Evlendiğimde, ailemden ayrılmakta zorlanmayacağım. | ① | ② | ③ | ④ | ⑤ |
| 18. | Yaşlandıklarında anne ve babama bakmayı istiyorum. | ① | ② | ③ | ④ | ⑤ |
| 19. | Kızların namusunun bekaretle ölçülmesinden rahatsızlık duyuyorum. | ① | ② | ③ | ④ | ⑤ |
| 20. | Eski Türk adetlerinin kaybolmasını istemiyorum. | ① | ② | ③ | ④ | ⑤ |
| 21. | İleride, torunlarımın yetiştirilişinde söz hakkına sahip olmayı istiyorum. | ① | ② | ③ | ④ | ⑤ |
| 22. | Özel günlerde akrabaları ziyaret etmek beni kendi işimden alıkoymuyor.. | ① | ② | ③ | ④ | ⑤ |
| 23. | Annemin temel görevlerinin, ev işleri yapmak ve bizimle ilgilenmek olduğunu düşünmüyorum. | ① | ② | ③ | ④ | ⑤ |
| 24. | İleride çocuğum olduğunda, onun bana layık olmasını ve onunla gurur duymayı istiyorum. | ① | ② | ③ | ④ | ⑤ |
| 25. | Bayram tatillerini, akraba ziyaretleri yapmaktansa, arkadaşlarımla geçirmek istiyorum. | ① | ② | ③ | ④ | ⑤ |
| 26. | Bireyselleştikçe, çıkarların ön plana çıktığını düşünmüyorum. | ① | ② | ③ | ④ | ⑤ |
| 27. | Benden daha büyük ve tecrübeli insanlara saygı duyuyorum. | ① | ② | ③ | ④ | ⑤ |

| | | | | | | |
|-----|--|---|---|---|---|---|
| 28. | Evlendiğimde, eşimin de benim de, birbirimize kendi hayatlarımızı yaşayabilme özgürlüğünü vermemizi istiyorum. | ① | ② | ③ | ④ | ⑤ |
| 29. | İleride kendi hayatımı kurduğum zaman, yakın akrabalarım ile olan ilişkilerimi sürdürmeye çalışmayacağım. | ① | ② | ③ | ④ | ⑤ |
| 30. | İleride evlendiğimde, erkeğin baskın olmasını önlemeye çalışacağım. | ① | ② | ③ | ④ | ⑤ |
| 31. | Çocuğum olduğunda, onun, herhangi bir karar verirken, bana ve eşime de danışmasını isteyeceğim. | ① | ② | ③ | ④ | ⑤ |
| 32. | Geleneksel aile yapısının ve kadın-erkek ilişkilerinin değişmesini istiyorum. | ① | ② | ③ | ④ | ⑤ |
| 33. | Çocuklarımın, evlenmeden birisiyle oturmalarına izin vermeyeceğim. | ① | ② | ③ | ④ | ⑤ |
| 34. | Çocuklarım olduğunda, dışarı eğlenmeye gittikleri zaman, onlara zaman sınırlaması koymayacağım. | ① | ② | ③ | ④ | ⑤ |

KSE

Aşağıda, insanların bazen yaşadıkları belirtilerin ve yakınmaların bir listesi verilmiştir. Listedeki her maddeyi lütfen dikkatle okuyun. Daha sonra o belirtinin SİZDE, BUGÜN DAHİL, SON BİR HAFTADIR NE KADAR VAR OLDUĞUNU yandaki bölmede, uygun olan yerde işaretleyin. Her belirti için sadece bir yeri işaretlemeye ve hiçbir maddeyi atlamamaya özen gösterin. Yanıtlarınızı kurşun kalemle işaretleyin. Eğer fikir değiştirirseniz ilk yanıtınızı silin.

Yanıtlarınızı aşağıdaki ölçeğe göre değerlendirin:

- ⊖ Hiç yok ⊕ Biraz var ⊗ Orta derecede var
⊙ Epeyce var ⊚ Çok fazla var

Bu belirtiler son bir haftadır sizde ne kadar var?

| | Hiç | | | | Çok |
|--|-----|---|---|---|-----|
| 1. İçinizdeki sinirlilik ve titreme hali | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |
| 2. Baygınlık, baş dönmesi | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |
| 3. Bir başka kişinin sizin düşüncelerinizi kontrol edeceği fikri | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |
| 4. Başınıza gelen sıkıntılardan dolayı başkalarının suçlu olduğu duygusu | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |
| 5. Olayları hatırlamada güçlük | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |
| 6. Çok kolayca kızıp öfkelenme | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |
| 7. Göğüs (kalp) bölgesinde ağrılar | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |
| 8. Meydanlık (açık) yerlerden korkma duygusu | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |
| 9. Yaşamınıza son verme düşünceleri | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |
| 10. İnsanların çoğuna güvenilmeyeceği hissi | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |
| 11. İştahta bozukluklar | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |
| 12. Hiçbir nedeni olmayan ani korkular | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |
| 13. Kontrol edemediğiniz duygu patlamaları | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |
| 14. Başka insanlarla beraberken bile yalnız hissetmek | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |
| 15. İşleri bitirme konusunda kendini engellenmiş hissetmek | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |
| 16. Yalnızlık hissetmek | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |
| 17. Hüzünlü, kederli hissetmek | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |
| 18. Hiçbir şeye ilgi duymamak | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |
| 19. Ağlamaklı hissetmek | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |
| 20. Kolayca incinebilme, kırılmak | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |
| 21. İnsanların sizi sevmediğine, kötü davrandığına inanmak | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |
| 22. Kendini diğerlerinden daha aşağı görme | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |
| 23. Mide bozukluğu, bulantı | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |
| 24. Diğerlerinin sizi gözlediği ya da hakkınızda konuştuğu duygusu | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |
| 25. Uykuya dalmada güçlük | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |
| 26. Yaptığınız şeyleri tekrar tekrar doğru mu diye | ⊖ | ⊕ | ⊗ | ⊙ | ⊚ |

| | | | | | | |
|-----|--|---|---|---|---|---|
| | kontrol etmek | | | | | |
| 27. | Karar vermede güçlükler | 0 | 1 | 2 | 3 | 4 |
| 28. | Otobüs, tren, metro gibi umumi vasıtalarla seyahatlerden korkmak | 0 | 1 | 2 | 3 | 4 |
| 29. | Nefes darlığı, nefessiz kalmak | 0 | 1 | 2 | 3 | 4 |
| 30. | Sıcak soğuk basmaları | 0 | 1 | 2 | 3 | 4 |
| 31. | Sizi korkuttuğu için bazı eşya, yer ya da etkinliklerden uzak kalmaya çalışmak | 0 | 1 | 2 | 3 | 4 |
| 32. | Kafanızın bomboş kalması | 0 | 1 | 2 | 3 | 4 |
| 33. | Bedeninizin bazı bölgelerinde uyuşmalar, karıncalanmalar | 0 | 1 | 2 | 3 | 4 |
| 34. | Günahlarınız için cezalandırılmanız gerektiği | 0 | 1 | 2 | 3 | 4 |
| 35. | Gelecekle ilgili umutsuzluk duygusu | 0 | 1 | 2 | 3 | 4 |
| 36. | Konsantrasyonda (dikkati bir şey üzerinde toplama) güçlük/zorlanmak | 0 | 1 | 2 | 3 | 4 |
| 37. | Bedenin bazı bölgelerinde zayıflık, güçsüzlük hissi | 0 | 1 | 2 | 3 | 4 |
| 38. | Kendini gergin ve tedirgin hissetmek | 0 | 1 | 2 | 3 | 4 |
| 39. | Ölme ve ölüm üzerine düşünceler | 0 | 1 | 2 | 3 | 4 |
| 40. | Birini dövme, ona zarar verme, yaralama isteği | 0 | 1 | 2 | 3 | 4 |
| 41. | Bir şeyleri kırma dökme isteği | 0 | 1 | 2 | 3 | 4 |
| 42. | Diğerlerinin yanındayken yanlış bir şeyler yapmamaya çalışmak | 0 | 1 | 2 | 3 | 4 |
| 43. | Kalabalıklarda rahatsızlık duymak | 0 | 1 | 2 | 3 | 4 |
| 44. | Bir başka insana hiç yakınlık duymamak | 0 | 1 | 2 | 3 | 4 |
| 45. | Dehşet ve panik nöbetleri | 0 | 1 | 2 | 3 | 4 |
| 46. | Sık sık tartışmaya girmek | 0 | 1 | 2 | 3 | 4 |
| 47. | Yalnız bırakıldığında/kalındığında sinirlilik hissetmek | 0 | 1 | 2 | 3 | 4 |
| 48. | Başarılarınız için diğerlerinden yeterince takdir görmemek | 0 | 1 | 2 | 3 | 4 |
| 49. | Yerinde duramayacak kadar tedirgin hissetmek | 0 | 1 | 2 | 3 | 4 |
| 50. | Kendini değersiz görmek/değersizlik duyguları | 0 | 1 | 2 | 3 | 4 |
| 51. | Eğer izin verirsiniz insanların sizi sömüreceği duygusu | 0 | 1 | 2 | 3 | 4 |
| 52. | Suçluluk duyguları | 0 | 1 | 2 | 3 | 4 |
| 53. | Aklınızda bir bozukluk olduğu fikri. | 0 | 1 | 2 | 3 | 4 |

KATKILARINIZ İÇİN TEŞEKKÜR EDERİZ